

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye into all the world" — Mark 16:15

VOL. LXI

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NO. 5

The Value of a Man

ONE revealing standard by which the life of any age can be measured, is the value that age puts on human personality. Human life was very cheap when Jesus was born. Much of the teachings of Jesus was directed to correcting the fatalistic viewpoint of the masses that plain every-day people were of little value. Some of the sayings of Jesus sound a little strange to us but they were pointedly directed at this conception of the cheapness of human life. We hear Jesus saying to the people of His day "Ye are of more value than many sparrows." Another time He is saying "how much is a man better than a sheep." When criticised for healing on the Sabbath day, Jesus called his critics to remember that they led their oxen to water on the Sabbath and that if an oxen were found in a pit it would be pulled out even on the Sabbath day. Jesus is saying "men are better than birds, men are better than sheep, men are better than oxen." So spoke Jesus because many of the people of His day, high and low, did not think so. In contrast with the low conception of the value of human life in His day, Jesus taught that human personality is of supreme importance; that it transcends in value everything else we see about us. One soul, one personality, is of more value in His sight than the whole world with its birds, sheep, oxen and all else material. Civilization has moved up and away from the law of the jungle, the survival of the fittest or strongest, just in proportion as any age has accepted the teachings of Jesus as to the value of human personality. We have come on a day again when this truth which Jesus emphasized should be shouted from the house-tops—Human personality is of supreme value. We live in a day when manhood is too often measured in terms of things. The question "what is he worth?" is almost invariably answered in terms of material property. "What did he leave?" Again we answer in terms of the material. Our greater danger, after these long years, is that mere things seem often to be considered even more valuable than human life. Our reports from the war zones are indicative of this. Our losses are reported largely in terms of tanks, guns, airplanes, tonnage of ships, square miles of territory, etc. The fact remains, regardless of these reports, that wars are fought by men, and in that lies the darker tragedy of war. We can rebuild practically everything war destroys except the human lives snuffed out, and the broken bodies of the wounded and the shattered minds of these driven mad by the horrors of war. The dollar-cost of war may be great. The cost in human personality is such that no estimate can be made of values destroyed because human life is of such transcendent value that there is nothing else with which we can compare it to give us any idea of the character of the loss. The first commandment given man was to "subdue" and "have dominion over" all of earth. In this, God values human life above all else of earth, and commands man to be master of all about him. It develops that man has sold himself short and often values secondary things above himself. Long overdue is a proper recognition of the importance of this first commandment. If we had accepted the evaluation of human life given by Divine Wisdom, and had let life be governed by it, we would not now be in danger of being destroyed as a result of our materialistic conception of values. We must quit selling human life short. Man must either dominate the earth or be destroyed by it.

Methodist Broadcast Hour

Bishop Charles C. Selecman will be the speaker for the Methodist Hour, KTHS, Hot Springs, Sunday afternoon, 4 to 4:30. His message will mark the beginning of the Hendrix College and Ministerial Education Campaign which continues through February and closes on February 24 when complete reports will be made. Pastors are urged to make announcement of this special broadcast and urge our people to tune in for the program. Let's give our great leader, Bishop Selecman, a state-wide hearing and then report on the reception.

All Out for Hendrix College

WITH the address by Bishop Charles C. Selecman over KTHS Sunday, we enter officially the campaign for the Hendrix College Special which will reach its climax the last Sunday of February. These are testing days for church colleges. Friends of Hendrix College must and will see that it continues to function as a great educational center in our section of the church.

Excellent Reports Are Coming In

AS WE turn our final material to the press this week, reports for the Circulation Campaign are coming in thick and fast. The wonderful thing about the reports coming in thus far is that most of them have either reached their quota or exceeded it. Another encouraging feature of the reports is the fine spirit evidenced by pastors, whether the report be by mail or in person. The ease with which the campaign was put over in some instances was a happy surprise to many. When this Campaign is over several churches will be sending the paper into every Methodist home of their membership. It appears now that our total subscription list will be very substantially increased.

Calling All Young People

A LETTER has come to our desk, which is being sent out to the District leaders of our young people asking if they are interested in having a Young People's Page each week in the Arkansas Methodist. The replies to these letters will determine whether a page of the paper each week will be devoted to Young People's Work. Young people in the districts should write their District Director of Young People's Work urging him to make an affirmative answer to the letter sent out, if they favor this plan.

Is the Minister's Work Necessary?

IN THE last issue of the Arkansas Methodist we stated that the decision of the government to put ministers on the preferred list to buy tires and tubes, in our judgment, is a very high compliment to the work of the ministry. It develops that there are some ministers across our nation who think that we should ask the government to rescind the action and let ministers share with many others in the tire shortage. The spirit, which has led some ministers to take that position, is grounded in the finest traditions of our ministry; traditions that hold as basic, in our work, the spirit of unselfishness. It is our opinion that ministers of America should weigh carefully the elements involved in holding lightly this decision of government. Let us remember that our national leaders, in this decision, take no thought of the minister as an individual who should be favored. They in no wise purpose to make the life of a minister, as an individual, any more comfortable or easy than that of any other citizen. To think so is to be guilty of ecclesiastical egotism. If the government had announced this decision as a special favor to ministers, we would be guilty of gross selfishness if we accepted it. The fact is that the leaders of government, after careful consideration of all interests involved, have decided that it is necessary for some types of work to continue at high efficiency even in our present crisis. Along with other vital activities, our leaders have decided that the work of the minister is a necessary work in this dark hour. It is our judgment that we would be discrediting the cause of Christ and selling the work of the ministry short, if we differ with the government at this point. We would be saying to the government in effect "you are mistaken. Our work is not so necessary or important as you think. Just let our work be classified with other non-essentials." By that attitude, we would be repudiating the basic theory on which the whole work of the ministry has rested across the centuries. Our traditional position has been that the work of the ministry is the most important service man can render his fellow man, and that the greater the emergency the greater the need for the minister's services. The government has now accepted, in part at least, our past position and has planned for our work to go on at highest efficiency. Shall we now abandon our past position, in the greatest crisis of our nation's history, and in effect say that we have been pretending and that our work can be handicapped in this great emergency without much hurt to our people. If a doctor were to take that position about his profession and were to refuse tires for emergency use, we would feel that he had belittled his profession and had trifled with human life. If it is not as important for a preacher to minister to people in the spiritual emergencies incident to war as it is for a doctor to minister to physical ills, or for a veterinarian to doctor a sick cow then we should refuse to buy tires. Tires are not issued to doctors of man or beast for their personal convenience but to maintain high efficiency in our emergency. If they misuse them they will discredit their profession. Tires are not issued to ministers for their personal convenience. Tires bought now should be used only to maintain our services at highest efficiency. Let us accept this rating our government has given our work and use it religiously in the service of our fellow man and for the glory of God.

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CHURCH CALENDAR

February 1-22, Campaign for Hendrix College
February 8, Race Relations Day.
and Ministerial Education.
February 17-19, Southcentral Jurisdiction Meet-
ing, W. S. C. S., Oklahoma City.
February 22, Layman's Day.

THE POWER OF PRAYER

PRAYER is the mightiest thing put into human hands. If we know how to pray, nothing is impossible to us. Prayer should be a thing of plan and purpose as well as impulse. The power to pray, and the power to teach others to pray, is entirely dependent on the depth of the spiritual life. There can be no forward movement in missions except as this is attained through a deepening of the spiritual life of the leaders of the church and a real spiritual revival among the members. The one real lack of today is a lack of spiritual life; the one great need, the realization of the constant presence and power of the Holy Spirit.—Robert E. Speer.

A GOOD PLACE TO BE

IT WAS on the Mount of Transfiguration. Peter, who did not always speak as wisely as he might, exclaimed in rapture, "It is good for us to be here." That was very true. But when he proceeded to suggest that they build three tabernacles with a view of remaining there indefinitely, he showed that he did not yet have a proper understanding of a disciple's duty. The mountain-top was a good place to be, but not a good place to stay. They had gotten away from the strife, the sin, and the suffering of the world, and were in a place of blessed fellowship, of peace and comfort. Yes, it was a good place to be, if one is thinking only of the joy and the fellowship with the Master and his brethren.

But just as this glorious experience looked toward the cross on the part of the Savior, it looked toward service on the part of the disciples. There would be no mountains were it not for the valleys, and the chief business of the disciples was with those who were down where sin and suffering abounded. Mountain-top experiences are for valley service. We need the inspiration that comes from the heavenly places and heavenly fellowship, but that inspiration should only make us more ardent and efficient in the tasks that always are awaiting us.

Jesus made no reply to Peter's suggestion, but quietly led the way down the mountain side, where they found the other disciples in dismay because of their failure to cast a demon out of a wretched specimen of humanity. It was such tasks that made necessary the faith and spiritual invigoration that mountain-top experiences make possible.

But it is good to be anywhere with Jesus. He carried the mountain-top experience into the valley, and those who live in fellowship with him never will be without incentive and inspiration for service.—Religious Telescope.

ABOUT PEOPLE

REV. A. J. SHIREY, pastor of Hunter Memorial Church and editor of our Layman's Page, submitted to an operation Monday. He is at the Baptist Hospital.

REV. EARLE CRAVENS, pastor at Marianna, called Saturday and reports that he is having a fine year. He has been well received and there is a beautiful spirit of cooperation and the church program is being carried out in full.

REV. E. MARLAR, retired member of the North Arkansas Conference, writes: "We have moved from Holcomb, Mo., to our new home near Harville, Mo. Mrs. Marlar and I are well and happy. Preachers and friends, come to see us."

REV. HAL H. PINNELL, pastor of Pullman Heights Church, Hot Springs, called Monday. He is having a fine year on this good charge. He reports that a fine pounding was given the pastor's family on Wednesday at the church after the mid-week services.

REV. WILLIAM P. KING, last editor of the Christian Advocate, official organ of the former Methodist Episcopal Church, South, published at Nashville, Tenn., was appointed to the Sandy Springs and Sardis Charge in Atlanta, Ga., at the recent session of the North Georgia Conference.

DR. JAMES MOFFATT, author of one of the most widely read modern speech versions of the Bible, and professor of Church History at Union Theological Seminary, has accepted for the fourth year a visiting professorship on the faculty of Drew Theological Seminary, Madison, New Jersey.

REV. J. M. HARRISON, pastor at Waldron, writes: "We are getting a very good start in our work. Bro. Whaley and former pastors did a good work here. We have received the usual pounding and have been received very kindly. We are organizing our forces and hope to have a good year."

ACCORDING to the Christian Century the members of Methodist churches in the Indianapolis area gave \$7,534 more to world-wide missionary activities in the first six months of the present fiscal year than in the comparable period of a year ago. The total was over \$70,000, so the increase was more than ten per cent.

THE report of Rev. O. R. Findley, pastor at Lincoln, in the issue of January 1, read: "We budgeted the three items, Episcopal Fund, Conference Claimants and Benevolences and went to work for them. More than one-third of this is in the hands of Brother Murphy, the Conference Treasurer." He wishes to make correction to say that more than "two-thirds of this is in the treasurer's hands."

MISS MURIEL LESTER, British pacifist who was "detained" at Trinidad when intending to return to the United States last summer, has been taken to England. Upon landing in Glasgow, she was taken to an old jail, kept there for a night, then sent to London in charge of a police woman. Arrived there, she was locked up in the "internee's department of Holloway Gaol," from which she was released after two or three days through the intercession of William Paton of the International Missionary Council and Percy Bartlett of the Fellowship of Reconciliation.

REV. J. E. COOPER, district superintendent of the Arkadelphia District, writes: "Bishop Charles C. Sealeman will speak at the Hendrix College and Ministerial Rally for the Arkadelphia and Prescott Districts at First Church, Hot Springs, Sunday evening, February 1, at 7:30. Other rallies will be held in the Arkadelphia District as follows: Sparkman, 10:30 a. m., Feb. 10, and Arkadelphia at 7:30 p. m. Dr. C. M. Reves will be the special speaker at these two rallies. Rev. Edwin Keith of the Arkadelphia Circuit was unfortunate in the loss of his house and household goods by fire on Sunday afternoon, January 11."

REV. ROY E. FAWCETT, our pastor at Magnolia, will write the comments on our Sunday School Lessons through February. For our many readers we want here to thank Dr. O. E. Goddard, of Conway, for the splendid service he rendered the paper and its readers through the unusually helpful discussions he has been giving us for the past several weeks.

ACCORDING to a cablegram received on January 22 by the Board of Missions and Church Extension from Dr. Chester B. Rappe, missionary and superintendent in Chungking, West China, Bishop Ralph A. Ward, head of the Methodist Church in Shanghai, China, and nine Methodist missionaries who were in Wuhu, China, when hostilities broke out between the United States government and Japan, have been interned in the compound of the Wuhu General Hospital. According to Dr. Rappe he has received word from Bishop Ward that the party, which was meeting with Chinese colleagues for an annual conference session in Wuhu, have been "confined to the compound where we have freedom, civilized and courteous treatment. We had a good conference session. The missionaries may be allowed later to return to their stations. I expect to remain within my area." The missionaries are not named but it is understood that Miss Pearl McCain of De Vall's Bluff is one of them.

THE CHURCH COLLEGE SPEAKS

I am the church college.

I am the oldest institution of higher learning in America. Before there had been state universities or other institutions of college rank, I had been founded. For three hundred years I have served my country well. Three centuries of achievement vindicate my right to be.

I stand for life's highest ideals. I search for truth, believing God's universe is fireproof, and that I may light the torch of truth anywhere. I lay emphasis on genuine scholarship. My graduates are among the nation's greatest scholars.

I believe in God. In the student's expanding circle of adjustment I open wide the portal to the unseen world of spirit. My sons and daughters are men and women of vision and spiritual power.

I train for service. Through me, culture dominates the work of the world. I give leadership to the nation. From me have come presidents, governors, legislators, judges, educators, in greater proportion than from any other source. Upon me the church depends for its preachers, its teachers, its missionaries—all its leaders. Without me the work of the church could not go on.

I deserve your support. I receive from each student less than half the cost of what I give.

I am sore pressed today. I cannot continue the splendid record of the past unless I have help.

I am the church college. I need your prayers and your gifts.—Wesleyan Christian Advocate.

TWO KINDS OF DISCONTENT

Discontent may be a very good thing, or a very bad. There is a discontent that is divine; that has its birth in the highest and purest inspiration that visits and stirs the soul. All the discontent which grows from dissatisfaction with present attainment or springs from a desire for higher usefulness, or that impels to the worthy achievement of an honorable name or place, is a noble discontent, and to be visited with blessings. But the discontent that comes from below—from a soul disgusted with its lot, and faithless to God and out of harmony with the arrangements and operations of Providence, is evil, and only evil continually. One tends to the development of a symmetrical, strong, and harmonious character; the other to an evil temper, and a complaining spirit, and a rebellious heart. One is of heaven the other of hell.—Henry Ward Beecher.

THE CHURCH WORKSHOP

H. O. BOLIN, Editor

REACHING THE UN-REACHED

I have tried this week to build the "Workshop" page around the general theme of prayer. You will note that the poem and most of the quotations have to do with this all-important matter.

It seems to me that there is enough tragedy in this world today to awaken all Christians—even the nominal ones—to a sense of their duty. This will never happen, however until people everywhere begin to pray. When this takes place a great revival of religion will sweep the land. May we earnestly pray that it may be world-wide. I do not have to argue the point with thinking people that such a movement is our greatest need.

I am no prophet. Sometimes I make guesses and I say very humbly that most of them usually fail of fulfillment. It may be wishful thinking on my part and nothing more, but somehow I feel that this is to be a great year for the churches. We are already hearing much increase in attendance and interest in many churches. I am predicting that this interest will grow until it reaches the proportion of a great revival. We as religious leaders will make a terrible mistake if we fail to sense this rising of spiritual atmosphere and turn it into channels where it may render the greatest good.

Every revival has many objectives. I wish to call attention briefly to just two and they are mentioned in our ritual in these words, "The edification of believers and the conversions of the world." Certainly believers need to be edified. We are told to "grow in grace and in the knowledge of the Lord and Savior Jesus Christ," but my feeling is that many modern church members have suffered a bad case of arrested development. We are all children of God and as such are supposed to grow. There is something radically wrong with a child who has ceased growing. He may live a little while without it but he will soon die. I wonder if we are pressing the analogy too far when we say that a child of God who ceases to grow will finally die—die

WHY ALL CITIZENS OF OUR NATION SHOULD PRAY

The Great Commission Prayer League has outlined a call to prayer for the nation, giving Biblical references for the reason, the attitude, and the procedure. The reason: National government is God's ordinance, *Romans 13:1*; National blessing results from national loyalty to the Divine Sovereign, *Acts 3:26*; *Deuteronomy 17:13, 19, 20*. The attitude: Intercessors must seek God's Glory as their primary aim, *Isaiah 40:17-29*. Personal conformity to God's will for ourselves is an essential condition for prevailing prayer for our nation, *John 4:34*, *Amos 3:3*, *1 John 1:7*, *Leviticus 16:30*, *Isaiah 52:11, 12*. The procedure: United, specific request, *Matthew 18:19*; Undisturbed confidence, *2 Timothy 1:12*, *1 John 5:15*; Persistence, *Luke 18:7, 9*.

PRAYER

*Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel, how weak! We rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong—
That we are sometimes overborne with care—
That we should ever weak or heartless be,
Anxious or troubled—when with us is prayer,
And joy and strength and courage are with Thee?*

—RICHARD C. TRENCH.

PRAYER CHANGES THINGS

Alexis Carrel, for thirty-three years a brilliant biological research scientist of the Rockefeller Institute, recently wrote, "When we pray, we link ourselves to the inexhaustible motive power that spins the universe. We ask that a part of this power be apportioned to our needs.

"One can pray everywhere. In the streets, the subway, the office, the shop, the school, as well as in the solitude of one's own room or among the crowd in a church. There

is no prescribed posture, time, or place."

Here is a scientist saying as vital and as meaningful a word on the subject of prayer as any prophet or minister might say, and every word of it is true. Think what it would mean to each life in the church, and to the world, if each church member would set aside five minutes each day for prayer, appropriating the inexhaustible resources of God for the promotion of the Kingdom of Christ.—Front Rank.

PRAY WITHOUT CEASING

Many organizations in the United States have days or weeks of prayer. Some group or other not infrequently beseeches the President to establish certain specific days when as many of the people as possible will be urged to seek Divine guidance for themselves and for the nation. All these special occasions are worth while in that they bring the efficacy of prayer dramatically before the people. But the constant, daily, hourly, prayer must not be neglected in favor of these sudden spurts. Any automobile driver knows that the man or woman who maintains an even pace of fifty miles an hour covers more miles over a period of time than the driver who dawdles at thirty for a while then races at seventy for a few miles.

Several cities in this country are following the custom of Britain in calling the people to prayer daily at a given hour. The Women's Co-operating Commission of the Federal Council of the Churches of Christ in America, meeting recently in New York City, agreed to attempt to guide the daily prayer of Americans. Investigation is now going forward to see if it can be arranged to have all the church bells of the country rung at six o'clock each evening "calling all people to pray for the Kingdom of God and their part in it. The hope also has been expressed that nationally by radio for a moment at this hour chimes would be sounded across the airways." President Roosevelt also urges this practice.

Daniel Webster said, "If we abide by the principles taught in the Bible,

WHAT HAS THE CHURCH TO OFFER?

1. The church offers God—the most real of all realities—to those who humbly seek Him. God is a spirit. God is love. God is accessible through worship and prayer. God is within the reach of the experience of every seeker.

2. The church offers in its sanctuary a fellowship where worship and prayer are the primary functions. The public services of worship are for the purpose of strengthening the individual's relationship with God.

3. The church offers Jesus Christ the Son of God and the Son of Man. In Jesus the individual sees the highest revelation of God as Father, as well as a way of life for him to follow—a way of love.

4. The church offers a fellowship where God is more real, and Jesus' way of life is more practicable than in any other situation of life.

5. The church inspires its members to purposeful living in the light of the eternal.

6. The church begins with the individual and his own life of love and service as the basis for social construction and reconstruction.

7. The church stands in judgment of an everchanging order—the greatest good to the greatest number.—Zions Herald.

AMERICA'S PRAYER MINUTE

Many suggestions have come, from a variety of sources, aimed at a nation-wide observance of a prayer period during the present emergency. Some have called for a day of prayer, and others for special prayers for specific objects. The appeal of President Roosevelt in behalf of prayers on New Year's Day was highly appropriate. We wish it might have been issued earlier and frequently. But the most feasible and commendable plan thus far proposed is that one which comes from the Department of Evangelism of the Federal Council of Churches.

Christian people are called upon to observe at least one minute of prayer each evening at six o'clock. It may take the form of grace over the evening meal, with all members of the family participating, or it may be observed privately. Certainly no dinner party could be more profitably launched than by an intercession on behalf of the nation in which hosts and guests alike join.

Pastors who desire literature and further suggestions should write to the Department of Evangelism, 297 Fourth Avenue, New York, for materials available.—From The Christian Advocate.

our country will go on prospering; but, if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity." The reasons for constant prayer seem apparent. With the people rests the responsibility of working out the time and method.

A Preacher Producing Church

By WILLIAM SHERMAN

ACCORDING to the best information obtainable the Methodist Church at Elm Springs, Washington County, Arkansas, was organized a little more than one hundred years ago by Rev. H. G. Joplin, who served as its first pastor.

The early church register contains the following names: John B. and Margaret Webster, Kilby Saunders, Sarah Deaver, Jacob Pearce, M. W. Wasson, Zachariah Ennin, Marion and Mary Steele, Catherine Glover, Sultana Pearson, and Thomas and Elizabeth Webster. The descendants of these families, carrying the family name, are still to be found in the community and church.

The first church building, a wooden structure, was built in 1850 and was burned during the war between the States.

Soon after the war was over the church was reorganized in the home of Dr. and M. D. Steele, and a revival lasting two years was begun by Dr. Steele, assisted by two local preachers, Revs. Martin Thornbury and James Simpson.

In this meeting B. H. Greathouse and P. B. Hopkins, who later became preachers, were converted; also my mother, Miss Martha Ann Pyatt and other members of the family joined the church, some by letter, others on profession of faith. For some time the services were held in the homes of members, then in 1865 or 1866, another church was

built, this time a two-story structure, the church owning the first floor and the Masonic Lodge the second story.

It was in this church that a meeting was held in 1883 by the pastor, Rev. W. H. Corley, assisted by Dr. M. D. Steele. The writer with other members of his family were converted in this meeting and joined the church. On the closing Sunday evening of the meeting two drunken ruffians came in, saying they were going to shoot — out of that meeting. Nine or ten shots were fired, only one taking effect and that in the back of one of the ruffians. When he had sufficiently recovered he was speeded out of the country at night. The other got away; left the country, but some years later returned, submitted, paid a nominal fine, settled down and

made a good citizen and later was accidentally killed while unloading a freight car in the yards at Fayetteville.

For many years this church was listed on the Fayetteville and Springdale Circuits respectively, but in November, 1887, it was made the head of a circuit with Rev. J. M. Clayton its first pastor as a separate charge. In 1937 it was made a two-point work, as Elm Springs-Harmon. Since 1887 it has had 28 pastors, including its present pastor, Rev. Floyd Villines, Jr. The old two-story building was torn down and the present structure built in 1892.

This small village church has never been known for its wealth, its culture, nor for its great piety, but as the producer of Methodist preachers. Taking the church and its nearby units, points on the cir-

cuit, not fewer than 18 preachers have been licensed. Some of these have fallen out after a few years, others remain in the local ranks, but some have made worthwhile contributions to Methodism in Arkansas and elsewhere.

Rev. B. H. Greathouse, recently deceased, filled leading pulpits in Arkansas, Oklahoma and Texas. Then after his retirement he distinguished himself in both houses of the Arkansas Legislature. Rev. P. B. Hopkins, after serving long in the Arkansas Conference, died in 1901.

Other preachers who started from this charge are: R. P. Hardcastle, J. H. Sturdy, H. K. Braswell, William Sherman, J. R. Ennis, J. D. Wasson, M. N. Waldrip, Jefferson Sherman, Thomas Wasson, Thomas Martin, C. H. Sherman and W. A. Downum. D. H. Holland, Harvey Anglin and Oscar Anglin, members at Thornsbury church but on the Elm Springs Circuit (the Anglin boys are nephews of the Shermans) Rev. A. W. Wasson, now Foreign Missionary Secretary for the whole church was reared at Greathouse Spring (Grandview church) on the Elm Springs circuit, but licensed to preach at Fayetteville.

We rejoice in the contribution that this church has made to Methodism in the past and pray that it may make a greater contribution in the future.



Rev. William Sherman

A MESSAGE TO OUR FELLOW CHRISTIANS

From The Federal Council of The Churches Of Christ In America

THE war which oppresses our world today marks a deepening crisis in civilization. The calculated treachery of recent aggressions has evoked instant condemnation. It is a manifestation of a great flood of evil that has overwhelmed nation after nation, destroying human rights and leaving men the victims of irresponsible force. We do not disclaim our own share in the events, economic, political and moral which made it possible for these evil forces to be released. But these forces have now brought war to our shores, and our nation has joined in the world's struggle that it may preserve the ideals and institutions of free men.

Yet we must realize that the war is but the most shocking sign of the demoralization of modern life and international conduct. The laws of God have not been honored. Now the awful consequences are laid bare. Conscious of our participation in the world's sin, we would be humble and penitent before God.

But we do not despair. Our trust is in God, in whose Hand is the destiny of men and nations. They have wandered through long dark nights; but God has not forsaken them. We today must turn from proud and frantic worldliness to God. Then we may be chastened and strengthened even by calamities and become His instruments for fashioning a free, just and neighborly world. The issue of all our striving is with Him.

We have a three-fold responsibility: as citizens of a nation which,

under God, is dedicated to human freedom; as members of the Church in America, which is called to minister to people under heavy strain; and as members of the world-wide Church, which unites in a common fellowship men of every race and nation who acknowledge Jesus Christ as Lord and Saviour.

As citizens we gratefully acknowledge a priceless national heritage of freedom and democratic ideals for which earlier generations struggled and sacrificed. We cherish this heritage more deeply when we see it attacked by a totalitarian threat. We are resolved to defend it from the menace of rival systems from without and from the degradation of abuse or neglect from within. It is our high obligation to bequeath our heritage unimpaired and strengthened to those who follow us. We rededicate ourselves to the highest purposes of this nation and to its unfinished task of building a more truly free and democratic society.

As members of the Church in America we have responsibilities which only the Church can discharge. It must ceaselessly bring to judgment those individuals and social sins, at home and abroad, which are the cause of our disaster. The Church must minister in every Christ-like way to men in the midst of war. More than ever, in such an hour, people need its ministry. They cannot withstand the tensions of wartime without moral and spiritual resource. The Church must

maintain its distinctive service, but now with all the greater devotion and skill. It must inspire men, in the armed forces and at home, with faith and hope and courage. It must bring guidance to the perplexed, and comfort to the distressed—God's strength for our struggle and His peace for our pain.

The host of young men who in this hour of crisis answer their country's call are a special concern of the Church. It encompasses with gratitude and prayer all now summoned to render sacrificial service, whether in the armed forces or in other work of national importance. It honors the sincere conscience of every man. It sends many of its ministers to serve as chaplains and seeks to create a wholesome environment in every camp community.

In days of trial, the Church cleaves to a steady faith. When bitterness and hatred may easily overwhelm us, the Church is still the stronghold of goodwill. It counts dear all basic human rights. It befriends loyal minorities, including those of alien birth or those descended from people with whose governments our country is now at war. The Church cannot abrogate its Gospel of Eternal Love.

The Church should minister in mercy to those on whom the cruelty of war most heavily falls. To the full measure of its ability it should care for refugees and prisoners of war and all others caught in the appalling suffering of our world.

The Church must be in the vanguard of preparation for a just and durable peace. The great sacrifice of treasure and of life must not be in vain. We must build now the spiritual foundations for a better order of the world. This task is immediate and cannot be delayed.

As members of the world-wide Church, which transcends all differences of race and nation, we have obligations which reach beyond our own country. We must preserve at all costs the world-wide Christian fellowship, without which no free world order of justice and peace can be achieved. In times of war Christians in different nations are still members of the one Body of Christ. They must pray, not merely for their own national interest, but that God's will may be done in and through all nations. They must remember that in every warring nation there are men and women who, in spite of different political allegiances, are one with us in the ecumenical Church and who also pray for its fuller realization and the coming of God's Kingdom in the world. As this universal Church strengthens and extends its fellowship and deepens its loyalty to one Lord and Master it will be the greatest of all forces binding a broken world together.

We therefore call upon our fellow Christians

To bow in penitence before the judgments of God, who is the Ruler
(Continued on Page Fifteen)

THE DEVOTIONAL PAGE

ROY BAGLEY, Editor

PUNGENT PARAGRAPHS

A recipe for a blessing:
1 hour of time
3 or 4 good hymns sung with feeling
Half-dozen real prayers
1 helpful Bible study
All mixed together and seasoned with good-fellowship and Christian love and served on Wednesday evenings in the meeting house of God's people. Try it next Wednesday evening.—Selected.

* * *

Humanity may endure the loss of everything; all its possessions may be torn away without infringing its true dignity—all but the possibility of improvement.—Fichte.

* * *

The memory of past favors, is like a rainbow, bright, vivid, and beautiful, but it soon fades away. The memory of injuries is engraved on the heart and remains forever.—Haliburton.

* * *

I have not so great a struggle with my vices great and numerous as they are, as I have with my impatience. My efforts are not absolutely useless; yet I have never been able to conquer this ferocious wild beast.—Calvin.

THE DAY'S DEVOTION

What have "the day's devotions" meant to you? Have they provided thoughts for a brief quiet time with your family younger and older, at the beginning or close of day? Have they given expression to the hopes and longings of your own heart in your personal quiet hour? Or perhaps you have found in familiar scripture and suggestive comment an open door to remembered experience, an invitation to further exploration in faith, with other adults of your household. Maybe there has been a growing pleasure in singing the hymns together, in reading aloud noble and beautiful thoughts from the Bible, and in question and comment out of each one's experience. A little time in every day devoted to thoughts of God and of his children's relationship to him—how very precious it may be, whenever and however you may use it! And how great is the power and influence of remembered associations with home of confidence in God, of prayer together, and the shared wisdom and inspiration of the Bible.—Selected, The Day's Devotion, Christian Home.

ANGELS

By BARONESS ALICE STAEL VON HOLSTEIN

Not tall and stately, garbed in white,
Of a celestial caste,
With flowing robes, and fluted wings,
And harps to their bosoms clasped,
Such angels are too far aloof
For human minds to grasp.

But flowers nodding in the spring,
The wondrous light of dawn,
A little laughing, tumbling brook,
Swift wings and a trill of song;
A simple little kindly deed,
A glowing word of cheer,
The beauty of the world around,
And those I hold most dear:
These are the angels that I see
In God's wide hemisphere.

POEM OF THE WEEK

*Thy Kingdom come," on bended knee
The passing ages pray;
And faithful souls have yearned to see
On earth that Kingdom's day*

*But the slow watches of the night
Not less to God belong,
And for the everlasting right
The silent stars are strong.*

*And lo! Already on the hills
The flags of dawn appear;
Gird up your loins, ye prophet souls,
Proclaim the day is near.*

*The day in whose clear-shining light
All wrong shall stand revealed,
When justice shall be clothed with might,
And every hurt be healed;*

*When knowledge hand in hand with peace,
Shall walk the earth abroad—
The day of perfect righteousness,
The promised day of God.*

—FREDERICK L. HOSMER.
From the Methodist Hymnal.

MAKING A WRITER

Ecc. 10:12. "The words of a wise man's mouth are gracious."

A well-known author tells a story of inspiration that came to him from an old carpenter when he was a boy. He was visiting at the carpenter's home and in conversation with the daughter of the house, he expressed his admiration of a certain book. "What wouldn't I give to write like that man," he sighed.

From the corner came the comment "He don't use no words that ain't in the dictionary, does he? They're yourn just as much as his'n."

While at first the young fellow was inclined to laugh, at once he realized that the uneducated man had hit the nail on the head. The

words which made up the exquisite sentences, the impressive paragraphs were all at his disposal. "It was really the shrewd comment of an illiterate man," he told a friend long after, "that made a writer of me."

If we investigate the lives of the successful, we find that in the great majority of cases, their success was due to factors on which they had no monopoly. Hard work, perseverance, courage, determination account for more splendid achievements than are sponsored by genius; yet these qualities can be possessed by anyone who wants them sufficiently. The statement, "They're yourn just as much as his'n" applies to more than the words in the dictionary.—Young People's Weekly.

A Prayer for Peace and Justice

By BISHOP CHARLES C. SELECMAN

O thou eternal Spirit of love and truth, we cry unto thee from the depths of our confusion, strife, and sorrow. Thou only canst make wars cease unto the ends of the earth. Thou only canst break the bow and cut the spear asunder and burn the chariot in fire. Thou only canst bring peace on earth and good will to all men.

Therefore, we stretch our groping hands up through darkness unto thee. We confess our sins and the sins of our people. In penitence and faith we pray for mercy and pardon. None else can deliver us.

Do thou confound the plans and devices of evil men. Speak in thy wrath to rulers who have exalted themselves against the Lord saying: "Let us break their bonds asunder and cast away their cords from us."

Send out thy light and thy truth and lead all nations into ways of justice, peace, and brotherhood. May our own nation not forget thee by forsaking thine altars, profaning thy Sabbaths and breaking thy laws. May we be led by thy grace to work and pray and live for that golden age of peace and brotherhood and justice when all nations shall dwell as one family upon the earth, when men shall beat their swords into plowshares and their spears into pruning hooks and study war no more. Thine, O Lord, is the Kingdom and the power and the glory forever and ever. Amen.

—The Christian Advocate.

SENTENCE SERMONS

The moment we have a fixed heart we have a free hand.

* * *

Difficulties are the despair of the weak, but the opportunity of the strong.

* * *

Rest your spirit upon the Spirit of God, and you will be strong and peaceful.

* * *

Industry and commerce should not serve any man's greed, but all men's need.

* * *

Responsibilities gravitate to the person who can shoulder them and power flows to the man that knows how.

* * *

It is qualities that fit a man for a life of usefulness, not mental possession of facts.

* * *

It seems perfectly natural to attribute our failures to luck, our success to good judgment.

* * *

The strange thing is that a man who is satisfied with so little in himself demands so much of others.

OF ETERNAL WORTH

The Lord, and twelve disciples! One unveiled and sent forth to finish his work, and to die of remorse, Judas Iscariot; one rebuked for self-confidence, his fall and rising foretold, Peter; one taken by the hand, and led through the darkness of doubt, Thomas; to one an attempt to explain, Philip; one liberalized by pointing him to love, Judas not Iscariot; one satisfied with the fulness of fellowship by simply being permitted to rest his head on His bosom, John. The others like the rest of us, inconspicuous, but all of eternal worth—a vast encouragement!—From "A Quiver of Sunbeams," Cokesbury Press.

WHAT IS CHRISTIANITY?

In the home, it is kindness;
In business, it is honesty;
In society, it is courtesy;
In work, it is fairness;
Toward the unfortunate, it is pity;
Toward the weak, it is help;
Toward the wicked, it is resistance;
Toward the strong, it is trust;
Toward the penitent, it is forgiveness;
Toward the fortunate, it is congratulation;
Toward God, it is reverence and love. — Bul. Presby. Community Church, Springville, Utah.

HOME THOUGHTS

By WINIFRED B. SHERMAN

To every woman should be given
A little place to make her Heaven,
With windows facing toward the sun,
And warm hearth fires when day is done.

With nooks and corners to store away
Ripe fruit fresh gathered one sunny day,
Now sealed and shining upon the shelves
Reflecting her image within themselves.

A table set, and a pot that sings
A theme of flavorful cooking things.
Oh! every woman should be given
A little place to make her Heaven.

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.

COURSES AND INSTRUCTORS FOR LITTLE ROCK SCHOOL FEBRUARY 22-27

The Christian and Presbyterian churches of Little Rock and North Little Rock are joining the Methodist churches in a cooperative Training School to be held at First Church, Little Rock, the week of February 22-27. The following is a list of courses and instructors:

1. The Child's Approach to Religion—Miss Fay McRae.
2. Guiding Primary Children in Christian Growth—Mrs. Frank R. Brooks.
3. Guiding Juniors in Christian Growth—Mrs. E. W. Wilson.
4. Senior and Y. P. Work—Dr. Marion Boggs, Rev. C. R. Hozendorf.
5. Youth and Worship—Instructor to be announced.
6. Bible Backgrounds—Dr. J. H. Hicks.
7. Guidance in Christian Home-Making—Rev. Paul Kennedy.
8. Toward a Christian World Community—Dr. J. B. Hunter.
9. Teachings of Jesus—Dr. R. D. Adams.
10. How to Understand Our Pupils—Rev. Harry King.
11. The Church and Alcohol Education—Rev. Fred G. Roebuck.

DATE SET FOR STUDENT CONFERENCES

The Arkansas Inter-Conference Committee charged with the responsibility of directing Methodist Student work in our colleges in Arkansas met with Dr. Bolinger of the General Board Staff, in Little Rock last Saturday. Those present were: Ira Brumley, A. W. Martin, Cecil Culver, E. B. Williams, Harry King, Earle Cravens, Clem Baker, Forest Dudley, J. I. McClurkin, Warren Johnston, L. E. N. Hundley, Edward Harris, Mrs. Edward Harris, and Dr. Bolinger. Plans were made for an enlarged Methodist Student program. It was announced that the next Annual Methodist Student Conference will be held at Clarksville, March 13, 14, 15.

MISS McRAE IN SCHOOL AT MONTICELLO

Miss Fay McRae, our Conference Director of Children's Work, is in a Training School at Monticello this week teaching the course on Children's Work. Another Training School will be held in Monticello March 8-12 with Clem Baker, J. E. Cooper and one other to be selected as instructors. The Edward Harris' are planning a thorough-going church program at Monticello.

DATES FOR OTHER TRAINING SCHOOLS

In addition to the list of schools for the Monticello District published in the Methodist last week the dates for the other schools have been set as follows:

- Malvern—March 1-6.
Fairview (Camden District)—March 1-4.
Texarkana—March 2-6.
Hot Springs—April 12-17.
Pine Bluff—April 12-17.

THE SUPERINTENDENT'S CORNER

THE SUPERINTENDENT AND LOCAL CHURCH BOARD OF EDUCATION

By CLEM BAKER

Thousands of fine Superintendents in Methodism have found the Local Board of Education of great value in carrying on the work of their Church School. It is the one agency for bringing together the responsible leaders of the Church for the mutual sharing of ideas, purposes and prayers for the educational work of the Church.

MEMBERSHIP OF THE BOARD: In larger churches, the Board is composed of: The pastor, the Church School Superintendent, the Superintendent of the Children's Division, the Superintendent of the Youth Division, the Superintendent of the Adult Division, a representative from the W. S. C. S., a representative of the Board of Stewards, not less than two nor more than four young people under 24 years of age, the employed Director of Christian Education, where there is one, and from one to five additional members, nominated by the pastor and elected by the Quarterly Conference. The Woman's Society, the Board of Stewards and the Young People elect their members on this Board. In small churches the Board of Education may be composed of the pastor, the General Superintendent, the three age group Superintendents, one representative each from the Woman's Society and the Board of Stewards, two young people and one or more additional members elected by the Quarterly Conference. The Board should be elected annually, prior to the beginning of the Church School year but can be elected at any Quarterly Conference where a Board does not already exist.

ORGANIZATION OF THE BOARD: The pastor is responsible for calling together and organizing this Board but where he does not do so, the General Superintendent should act in his place. The organization of the Board is simple, consisting of a chairman, who should be a member of the Methodist Church, a Secretary who may be the Secretary of the Church School, if he is also a member of the Board, and a Vice-chairman of the Board.

(Continued next week.)

INTERPRETING RELIGIOUS CONCEPTS TO CHILDREN

How can I interpret religion to my children now, so that with their growing experience it will be more meaningful to them tomorrow?

Thousands of parents in the Methodist Church will discuss this question in February when they begin the four-weeks study of "Interpreting Religious Concepts," the elective course in "The Christian Home."

Written by Mrs. Grace Sloan Overton, lecturer, author, and counselor of parents and young people, the course will deal with the questions children ask about religion, how to interpret the basic concepts of religion to children, and what to do when children face serious emotional shocks in the case of suffering and death.

Mrs. Overton, author of several books on parent education and the home, traces step by step the elements of a child's religious growth and recommends methods of making religious ideas clear to developing children's minds. Several books on parent education are recommended with the course.

The February issue will also include several articles supporting this elective course. Writers will include Bishop Francis J. McConnell, of the Methodist Church; Dr. P. R. Hayward, editor, "International Journal of Religious Education; Dr. Harry C. Munro, director, department of adult work, International Council of Religious Education, and many others.

"The Christian Home" is the only magazine for parents in Christendom which carries a special elective course for parents.

RECREATION CONFERENCE AT PINE BLUFF

The second annual session of the Conference for Leaders of Recreation was held in First Church, Pine Bluff, last week and was outstanding in every way. The attendance was good, the leaders unexcelled and the interest kept up until the last minute. Beth Wilson was the Director, ably assisted by her committee composed of E. C. Rule, W. Neill Hart, George Meyer, Theda Belle Findley, and Rubye Lee Graves. Pine Bluff did a beautiful thing in providing homes for out of town delegates.

A CHILD

Know you what it is to be a child? It is to be something very different from the man of today. It is to have a spirit yet streaming from the waters of baptism; it is to believe in love, to believe in loveliness, to believe in belief; it is to be so little that the elves can reach to whisper in your ear; it is to turn pumpkins into coaches, and mice into horses, lowness into loftiness, and nothing into everything, for each child has its fairy godmother in its soul.—Shelley.

Prayer is a breath of fresh air—much else, of course, but certainly this. It is inspiration on a hill-top for new toiling on the plain.—M. D. Babcock.

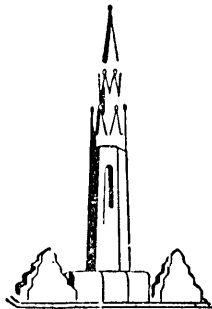
MY CHURCH

My Church is where the Word of God is preached, the power of God is felt, the Spirit of God is manifested, the love of God is revealed, and the unity of God is perceived.

It is the home of my soul, the altar of my devotions, the hearth of my faith, the center of my affections, and the foretaste of heaven.

I have united with it in solemn covenant, pledging myself to attend its services, to pray for its members, to give to its support, and to obey its laws.

It claims the first place in my heart, the highest place in my mind, the principal place in my activities, and its unity, peace and



progress concern my life in this world and in that which is to come.

I owe it my zeal, my benevolence and my prayers. When I neglect its services I injure its good name, I lessen its power, I discourage its members, and I chill my own soul.

I have solemnly promised in the sight of God and men to advance its interests by faithful attendance, by reading the Holy Bible, by never neglecting its ordinances, by contributing to its support, by meeting with my fellow members, by watching over their welfare, and by joining with them in prayer, praise and service, and that promise I this day renew, before God my Father, Christ my Redeemer, and the Holy Ghost my Sanctifier.—John Bunyan Smith in New Orleans Christian Advocate.



The Colleges Gird For War



By JOHN OWEN GROSS, Director of the Division of Higher Institutions, Board of Education

THE largest gathering of representatives of higher learning was held in Baltimore, Maryland, January 2, 3, 4, 1942. Representatives from the junior colleges, colleges and universities of the United States, assembled to study how their institutions could best serve during the present crisis. President Roosevelt sent a message, and the educators replied and assured him that they accepted the grave responsibility which the emergency placed upon them, which, as the President has said, consists in our helping the country "to win the war. At the same time, it is perfectly clear that it will be futile to win the war unless during its winning we lay the foundations for the kind of peace and readjustment that will guarantee the preservation of those aspects of American life for which the war is fought."

It was evident from the outset that the representatives of higher education had no expectation of their work continuing in the traditional vein. A straw vote showed that almost one-half of the institutions represented had already set in motion plans for an accelerated program for the duration of the war. By this method they hope that the present student population and the students who are ready for college in the spring of 1942 may complete their work before they reach the draft age. This speeding up involves shifting colleges to a twelve months basis. Since many college students are dependent upon the earnings of summer employment for their college expenses, the Government was asked to compensate them for the loss of summer earnings by making grants of aid.

At the first session of the Conference called by the representatives of the Government, Hon. Paul V. McNutt, Administrator, Federal Security Agency, took the opportunity to say that educators who think and build for peace do not always look at the world situation realistically. He lamented the short-sighted attitude manifested at the close of the last war that led to the repudiation of the League of Nations. President Isaiah Bowman of Johns Hopkins University, at the closing session subjected Mr. McNutt's address to a critical analysis and reminded him that it was not America's scholars, but rather her politicians who after the last war led in the repudiation



DR. G. I. HUMPHREYS

President Gideon I. Humphreys of High Point College, N. C., was chosen to head the Association of Methodist Schools and Colleges at its annual meeting in Baltimore, January 5-6. He succeeds President Umphrey Lee of Southern Methodist University. Other officers chosen were: Vice-President, Dr. Clyde E. Wildman, president of De Pauw University, Greencastle, Ind.; Secretary, Dr. Boyd M. McKeown of the Board of Education, Nashville; Treasurer, Dr. Charles B. Ketcham, President Mt. Union College, Alliance, Ohio.



DR. UMPHREY LEE
President Southern Methodist University, Dallas, Texas

of the League Covenant and urged a complacent return to a smug "normalcy." "It is not the college men of the nation who pause at this moment to shed a tear at the mention of Harding and Lodge," he said.

With but few dissenting voices, it was voted to approve the principle of selective service as the most effective means for recruiting the needed men for the armed forces. This is the only method, General Lewis B. Hershey declared by which the country may use its man-power orderly and systematically.

One complaint that appeared general was the lack of uniformity in deferment granted by Selective Service officials. It was stated that many draft boards had failed to take cognizance of the need for certain highly trained men and had not granted occupational deferment for the individuals who could serve best after receiving further training.

The Conference asked, in addition to the pre-medical and pre-dental

students, deferment to bona fide pre-theological students in colleges which have been approved by appropriate ecclesiastical authority. This was not included among the eighteen proposed resolutions prepared for the working agents.

In spite of the fact that the educators had assembled upon the invitation of the Divisional Committee on Higher Education of the United States Office of Education War-time Commission, they were outspoken against any form of regimentation that would lower academic standards or bring government control.

The Association of Schools and Colleges of the Methodist Church followed with their Annual Meeting on January 5-6. The program this year consisted of four addresses that in reality were reports of commissions appointed to study four problems. Bishop G. Bromley Oxnam, Chairman of a Commission appointed by the Board of Education to formulate a program of objec-

tives for the Division of Educational Institutions, Board of Education, outlined some of the findings of his Commission. The Board, he said, could constructively aid institutions of learning related to the Methodist Church by helping them to find faculty members who are truly Christian, furnishing advisory service in college administrative work and particularly guidance in financial matters. He said that the Church should be as skilled in measuring the effectiveness of the Christian program for its institutions as accrediting authorities are the academic work.

President H. J. Burgstahler, of Ohio Wesleyan University, headed a Commission that had studied the financial needs of the institutions. Losses resulting from a decline in the interest rate on investments, in student income resulting from decreased attendance due to the war, threaten the life of many of the schools. The Commission believed that the situation is serious enough to warrant a movement to enlist greater support from the Church for the institutions of learning.

President Arlo A. Brown, of Drew University, outlined a plan for improvement of the public relations through an intensive period of cultivation and education. Such a plan aims to appraise the Methodist constituency of the work of the Methodist institutions of learning.

A fourth Commission appointed to study the religious life on the campuses of Methodist institutions, found that there had been no decline in the offerings of courses in Bible and religion, that the majority of our Methodist colleges have compulsory chapels, and that the major source of supply for the Methodist ministry in the Methodist college. Dr. Thos Kepler of Lawrence College, presented the report.

The program was both informative and inspirational. The influence of it was summarized by one president who said that after the three exacting days with the Government officials, the program of the Methodist Association of Schools and Colleges strengthened his faith and morale, and prepared him to face the difficult days immediately ahead.

Dr. Umphrey Lee, of Southern Methodist University, the retiring President of the Association, is succeeded by Dr. G. I. Humphreys, of High Point College.

HENDRIX COLLEGE AND MINISTERIAL EDUCATION

Dates For Rallies

North Arkansas Conference

Batesville District -- Batesville, February 8.
Helena District -- Forrest City, February 8.
Searcy District--Searcy, Feb. 9.
Searcy District--Harrison, Feb. 17.
Paragould District -- Paragould, February 10.
Jonesboro District -- Jonesboro, February 11.
Conway District--Atkins, Feb. 12.
Fayetteville District -- Siloam Springs, February 16.
Fort Smith District--Fort Smith, February 18.

Little Rock Conference

Feb. 1--Warren, 2:30 p. m.
Feb. 1--Hot Springs, 4:00 p. m., broadcast over station KTHS.
Feb. 1--First Church, Hot Springs, 7:30 p. m.
Feb. 8--Dermott, 2:30 p. m.
Feb. 8--Pine Bluff, 7:15 p. m.
Feb. 9--Stuttgart, 10:30 a. m.
Feb. 9--Hazen, 7:30 p. m.
Feb. 10--Sparkman, 10:00 a. m.
Feb. 10--Arkadelphia, 7:30 p. m.
Feb. 11--Murfreesboro, 10:00 a. m.
Feb. 11--Hope, 7:30 p. m.
Feb. 12--DeQueen, 10:00 a. m.
Feb. 12--Texarkana, 7:30 p. m.
Feb. 13--Magnolia, 10:00 a. m.
Feb. 13--Camden, 7:30 p. m.
Feb. 16--Little Rock, 7:30 p. m.

PASTORS AND CHARGE TREASURERS

Report on Benevolences and other funds, first quarter, will include all amounts received by me through Tuesday, February 10. Report will be by Charges and Districts.

We are starting well.

In remitting, please make one check or money order for total remittance, enclosing statement or memorandum showing: Name of the Charge. Name and address of the sender. Amount to be credited to each of the Funds.

Yours for a good report.—Guy Murphy, Treasurer, North Arkansas Conference.

A man cannot buy respect; he must live the life to win it.

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

HEADACHE When your head aches and nerves are jittery, get relief quickly, pleasantly, with Capudine. Acts fast because it's liquid. Follow directions on label. All druggists. 10c, 30c, 60c. **LIQUID CAPUDINE**



MAIL TIME, LETTERS FROM HOME

Ministerial Education

Methodism has always sought to have an educated ministry, feeling that "piety and education" must go hand in hand and that each is an indispensable asset for the preacher. Arkansas Methodism has increasingly shared this conviction and has labored through all the years of her history to give to her people a better trained ministry. This, for one thing, has caused the Methodists in Arkansas to build and maintain schools and colleges. And never was the conviction deeper than it is now that we must have a well educated ministry for the task to which the Church is called in these days.

In 1936 we worked out a plan in Arkansas to help our young ministers who were finding it difficult to go to college because of lack of funds. According to the plan a young man is given an opportunity to work during the summer and is paid from this ministerial fund, the work being directed by the Conference Board of Education and the District Superintendents. Thus a young man can go to school and pay his own way.

How has the plan worked? The year the plan went into effect we had in the two Arkansas Conferences a distressing shortage of men preparing for the ministry. Today the two Conferences have 75 men who are in school getting ready to preach. Of course, not all of these are being helped through the Ministerial Fund, but many of them are receiving substantial aid. In the North Arkansas Conference 17 will be helped this year, and in the Little Rock Conference 24

will draw on the Fund. It could not be claimed that the plan which was adopted in 1936 is wholly responsible for the increase in the number of men looking toward the ministry as their life work, but it can be said that this plan has had no small part. We have found a way, a practical and helpful way, of aiding our preachers in getting their equipment for the ministry.

The amount raised each year for this cause has steadily increased from the beginning. But the demands have also increased. More and more our young preachers are taking advantage of the Church's offer to help them in their struggle to get their preparation to preach. And so we are setting our goals higher than ever before. The North Arkansas Conference is asking for \$3,000 and the Little Rock Conference for \$3,500. The truth is, the two Conferences have already pledged themselves for these amounts, and to fail to raise the money would mean sore disappointment to young preachers who are counting on us to help. WE MUST NOT FAIL.

Arkansas Methodism and Hendrix College

Arkansas Methodism is 168,123 strong in persons. Her property assets total into the millions. What a glorious history and remarkable growth Methodism has known in her more than one hundred years in Arkansas.

Such a history and growth has been possible

Hendrix

only because Methodism and workers in the mid calls to mind the names he discovers that a great are graduates of our college to think of the cause of Arkansas without listing the great factors.

Methodism has always been vitally important in the established schools and served. Methodism established her college today. Arkansas Methodism. The two together.

As we face the future more to Arkansas Methodism to mean more together and bring a Methodist for the college of the college for every

THE

The purpose of this is not simply to raise the to finance these two groups people better with our cate our future ministers with Hendrix College. The committee on Publicity and each Methodist Church point two committees: PUBLICITY AND PROMOTION COMMITTEE.

The Committee on Publicity will be composed of the pastor, man, and at least one Youth Group, the whole Church at large. This is to use all the means at about these two causes. use THREE MINUTE group. It may also get right Martin, Hendrix and arrange for our young members of the faculty the students to come to local causes. Members of the both Conferences will be upon to speak in local

The February Special

... for ...

College and Ministerial Education

some great leaders of the laity. As one leader and worker, some of them were and are. It is impossible to tell the great history in the College as one of

and that education is Christianity and has been wherever she has been. Hendrix College and the College needs Arkansas. Hendrix is linked to-

at Hendrix to mean we want Arkansas. Let us join hands in appreciation of every deeper appreciation

W
ort in February is money necessary out to acquaint our for helping edu-

The Finance Committee should also consist of the pastor as chairman together with representatives from the Youth Group, the Woman's Organization and the Church at large. The business of this committee should be to see that the amount assigned to its pastoral charge is raised in full. With characteristic loyalty, each Methodist charge in Arkansas has gladly accepted the amount asked for this purpose. But, no charge can afford to depend upon a free offering to raise its quota on the last Sunday in February. Weather conditions would make this hazardous. The Finance Committee should see that the full amount appropriated to the charge is pledged before the Sunday on which the offering is to be taken and that it is paid in full on that Sunday. Pledges should be solicited from individual givers, from Sunday School classes, from Youth Groups, from the Woman's Organization and from other sources. Should the total amount asked of a charge not be reached on the Sunday morning the offering is taken, it should be the duty of this committee to get out and raise the balance at once.

The offering may be taken at any time in January or early in February. In most cases it will be taken in February. The whole campaign will close on Sunday,

the 22nd of February. As soon as the offering is taken it should be sent:

In the Little Rock Conference, to Mr. C. K. Wilkerson, Treasurer, 723 Center Street, Little Rock, Ark.

In the North Arkansas Conference, to Mr. E. Wainwright Martin, Treasurer, Hendrix College, Conway, Arkansas.

At the same time the amount should be reported to the District Superintendent of the charge sending in the offering.

The campaign will be opened with a radio address by Bishop Charles C. Sealeman over KTHS at Hot Springs at 4:00 p. m., February 1. It will include one or more rallies in each district in the two conferences, and will close with a final meeting at Little Rock on Tuesday, February 24, when the Bishop, the two cabinets and the joint commission will meet for the final reports.

Members of the joint commission are: Little Rock Conference—Dr. C. M. Reeves, Rev. E. C. Rule, Rev. Clem Baker, Rev. R. B. Moore, Rev. Bryan Stephens, Mrs. Gordon Young, Rev. Leland Clegg, and Mr. Alton B. Raney; North Arkansas Conference—Rev. A. W. Martin, Dr. Connor Morhead, Dr. J. Q. Schisler, Rev. Ira A. Brumley, Rev. Paul Galloway, Rev. George Stewart, Mrs. Henkel Pewett, and Mr. Chas. A. Stuck.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

BROTHER FRANCIS

By Winfred E. Barnard and
Elsie Helena Spriggs

1.—The Lamb

Once upon a time there lived a man whose name was Francis. He was so kind that everyone called him Brother Francis. The animals and birds loved him too. The robins perched on his shoulder; the larks sang over his head; the furry rabbits nestled at his feet.

Brother Francis loved them all, but he loved best the white woolly lambs and the soft mother sheep. Whenever he passed through the fields they ran towards him, and the sheep thrust their soft noses into his hand, and the little lambs skipped around him.

One day Brother Francis met a man driving a little lamb away to be killed. Brother Francis heard the little woolly thing bleating piteously, and he could not bear that it should be hurt.

"I have no money," he said, "but I will give you my cloak if you will give me the lamb." And he took off his cloak and gave it to the man.

Then he lifted the little lamb in his arms and it nestled safe and warm against his breast. The chill wind blew through Brother Francis's thin robe, but he went along the road singing, with the lamb in his arms.

All through the warm, sunny days the little lamb stayed with Brother Francis. It followed him along the road wherever he went; and at night when he lay down to sleep under a hedge, the little lamb cuddled against him. But by and by the days grew cold and the snow came falling down.

"I must find my lamb a warm home," said Brother Francis. He went to a kind lady who lived in a fine house with fields and gardens, and said, "Will you take care of my lamb?"

"Yes," she said, "I will feed him and take care of him; he shall live in my field, and he shall have shelter from the cold and the snow." So the lamb lived happily with the kind lady all the winter.

When spring came and the days were warm and sunny, Brother Francis came again to the house. "Look in the field," said the kind lady, "and you will find your lamb. He is big and full-grown now."

Brother Francis went to the field and called gently and softly, and at the sound of his voice the lamb ran

A BOY I KNOW

I know a boy who has a watch.

But he never thinks to wind it;
And when he ought to be on time,
He's always just behind it.

And when he has a task to do,

He says, "Wait till tomorrow";
And when he cannot find his things,
He simply says, "I'll borrow."

That boy may make a business man—

I know he wants to do it—
But he must mend his careless ways
Or he will live to rue it.

That boy must do his work today,

And plan work for tomorrow;
Good habits, everybody knows,
Are something boys can't borrow.

—Rebecca B. Foresman in the Continent.



BEDTIME

towards him and thrust its nose into his hand.

Brother Francis looked, and then he looked again. What do you think had happened to the lamb? He had been shorn!

Brother Francis patted the smooth slipped back. "Where is your woolly coat?" he said, and the lamb baa-baaed, and baa-baaed again, as if he wanted to tell some great secret. So together Brother Francis and the lamb went back through the field to the house. On the steps of the house stood the kind lady, and in her hand she held something warm and soft. What do you think it was?

Yes! it was the lamb's wool, but spun and woven and sewn into a coat for Brother Francis. He put it on at once. "It will keep you warm on cold nights and through the winter days," said the kind lady, "it's the lamb's gift."

"Thank you, little brother," said Francis.

"Baa-baa, big brother," said the lamb.

2.—The Rabbit

A little brown rabbit lived in a wood. He had a soft furry coat, a white woolly tail and long ears. He hopped, and ran, and frolicked with the other little rabbits. When he was hungry he nibbled green grass and green leaves, and when he was tired or frightened, he scampered into his hole in a bank of earth.

One day the little rabbit left the other rabbits and ran far into the wood. His white tail bobbed up and down as he scampered along. Suddenly—snap! the poor little furry rabbit was caught in a trap. He struggled and struggled, and cried and cried, but he could not get free to run away home.

By and by some men came through the wood and heard him crying. They looked around and saw the rabbit in the trap. "We will take him to Brother Francis," said one, and set him free and carried him along in his arms.

The little rabbit was not hurt, but he was frightened. Presently he was put down on the ground, but he was afraid to move. Then a voice said, "Brother Rabbit, come here to me."

The little rabbit pricked up his ears. He saw Brother Francis standing near. His eyes were so kind and his voice was so gentle that the little rabbit forgot his fright and ran straight to him. Brother Francis picked him up and fondled his long soft ears.

"Run away home, little brother," said Brother Francis, and he let him go free. But the little rabbit only nestled against his feet and would not leave him.

"I must take you home myself," said Brother Francis, and he carried him through the wood, talking to him all the way. By and by Brother Francis came to the bank where the rabbits lived. He set the little rabbit on the ground and stroked his coat.

"Go home, little brother," he said, and the rabbit scampered gladly to his safe little home in the ground.

—From "More Tales to Tell to Little Children."

A BOOK TO READ

By Blanche Chenault Junkin

SMOKY

By Will James

Will James, the cowboy-writer-artist, has done the Black Beauty of the Cowboy Country in Smoky. This one-man horse story will make you cry. The story is simple—spread out—told in Cowboy English. This is sometimes objectionable, even to the young reader.

Smoky's career begins as a wobbly range colt, part mustang. His first four years are spent on the plains. He is there rounded up and ridden by Clint, whom he loves deeply. He will let no other person near. He is stolen from the ranch by a cruel half-breed. Smoky kills his new rider and then under the name of Cougar becomes a far-famed bucking horse much in demand at rodeos. Some of the feats of Smoky seem almost unbelievable.

Cougar has many unhappy experiences and in the end is a broken and mistreated old horse. He again meets Clint, the cowboy, his first love. Clint works hard and long with Smoky. Finally, and after many a day of care and worrying, Clint began to notice with a glad smile that the pony's hide was loosening up again. After a week of shoving hay and grain and conditioning powder down the old horse he puts on weight. Then one day a spark showed in the pony's eye and he began to take interest in life again. But he did not seem to recognize Clint.

One morning Clint stepped out of his cabin to get a bucket of water, and there stood the old mouse colored horse slick and shiny and he greeted his old master with a nicker. Clint knew the heart of Smoky had come to life again, and full size.

Clint thought to himself, "Dog-gone his old hide, it looks to me like he might live and enjoy life for many summers yet, here on this wide range, with me to love him."

Published by Scribners. \$1.50.

LITTLE SHADI'S PRAYER

I want to tell you a story about a little boy's prayer. His name was Shadi. He lived far away in India. He was a little orphan boy, and when he was just six years old, he went to live with a missionary lady, who was very kind to him and taught him to love Jesus, and gave him a little prayer for his own. One night when he was going to bed his missionary mother said to him, "Now, Shadi, I want you to pray a little prayer of your own." What do you think the little boy's prayer was? It was very short, for you know he was only six years old and it is only old people who make very long prayers.

This is what he said: "Dear Jesus, make me like what you were when you were six years old." Don't you think that was a good prayer for a little six-year-old boy? To be like Jesus when He was only six years old would be the very best thing in all the world for a little boy who was just six years old himself. — H. T. Kerr in Ex.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

W. S. C. S. FINANCIAL STATEMENT, 4TH QUARTER, 1941 NORTH ARKANSAS CONFERENCE

Receipts:	
Pledge	\$4,505.96
Scarritt	303.30
Edith Martin	328.42
Wesleyan Guild	277.88
Bible Women (3)	90.00
Scholarships (7)	200.00
Baby Special	45.90
Baby Life	197.58
Adult Life	150.00
Young Women	13.30
Africa, Girls' Home	62.50
Kansas City Training School	4.00
Special Offerings	61.78
Charter Offering	5.00
Week of Prayer	1,655.51
Total	\$7,991.13
Supplies, cash	\$ 127.60
Total	\$8,118.73
Expenditures:	
Woman's Division:	
Pledge	\$3,213.84
Scarritt	303.30
Wesleyan Guild	277.88
Bible Women	90.00
Scholarships	200.00
Baby Special	45.90
Baby Life (44)	220.00
Adult Life (7)	175.00
Young Women	13.30
Kansas City Training School	4.00
Special offering	61.78
Charter Offering	5.00
Girls' Home, Africa	62.50
Week of Prayer	1,655.51
Total	\$6,328.01
Supplies, to Division	\$ 43.85
Total	\$6,371.86
Conference Expense:	
Officers	\$ 86.65
Secretaries	54.62
Executive Meeting	68.22
Adult	5.00
Scholarship	40.00
Exchange	8.75
Total	\$ 263.24
Supplies, Cash to Ministers	38.50
Total	\$ 301.74
Balance Fourth Quarter	\$1,827.36

All obligations were met in full. Every District showed a good increase over the year's pledge; so many things were accomplished, making this one of the best years in the Conference history. Quoting Paul, "I thank my God through Jesus Christ for you all . . . that your faith is spoken of throughout the whole world." The faith that made this year's work possible will carry the results to the uttermost parts of the world.—Mrs. W. T. Bacon, Treasurer, Booneville, Ark.

HONORARY LIFE MEMBERS Fourth Quarter

Baby—Suzanne Jones, Central Avenue, Batesville; Joseph Paul Randall, Central Avenue, Batesville; Hazel Lavern Deatherage, Cotter; Carl McSpadden, Cotter; Suzanne Ragsdale, Cotter; Gale Jefferson Clark, Mountain Home; James Irby Umsted, Newport, First Church; Joseph Eugene Brown, Newport, Umsted Mem.; Ellen Frances Cleveland, Atkins; Deano Griffin, Atkins; Roger Guy Cunningham, Belle Bennett Zone, Conway Dist.; Betty Carol Sullivan, Belle Bennett Zone, Conway Dist.; Thomas Chester Markham, Minnie Webb Forrest Zone, Conway Dist.; Donovan Bryant, Lucy Clark Zone, Conway Dist.; Carol Marie Cooley, Bentonville; Roger D. Garner, Eureka Spgs.; Julian Carol Crockett, Farmington; Carl Melvin Collier, Farmington; Mary Ellen Sullivan, Farmington; Linda Louise Rowden, Farmington; Georgia Mary Weetman, Farmington; Donald Kaiper, Lincoln; Shirley Ann Whitehead, Siloam Springs; Lynda Elizabeth Cook, Siloam Springs; Joan Brunzo, Winslow; Name not given, Rogers; Harley Eugene Kizzia, Midland Heights, Fort Smith; Janet Gail Ware, Greenwood; Uel Evalda Wiggins, Paris; James Nichols Fox, Paris; Jephtha Armstrong Evans, one 2, Fort Smith District; Patricia Ann Young, Zone 1, Fort Smith District; Elizabeth Ann Galoway, Forrest City; Nettie Lee McCaddon, Helena; Michael Eddy Powell, Black Oak; William David Hoffman, Macey; Jane Ritter, Marked Tree; Mary Jewell Ellis, Monette; Berry Crain II, Wilson; Linda Sue Page, Hardy; Madeline Sue Weir, Imboden; Wanda Lee Culver, Paragould First Church; John G. McAllister, Paragould First Church; Carolyn Whitaker, Heber Springs; Betty Ruth Holder, McCrory.

Adult—Mrs. C. A. Colthorp, Newport

SCRIPTURE VERSE

COMMIT THY WORKS UNTO THE LORD, AND THY THOUGHTS SHALL BE ESTABLISHED.—Prov. 16:3.

ONE YEAR TO LIVE

"If I had but one year to live;
One year to help; one year to give;
One year to love; one year to bless;
One year of better things to stress;
One year to sing; one year to smile;
To brighten each a little while;
One year to sing my Maker's praise;
One year to fill with work my days;
One year to strive for a reward
When I should stand before my Lord
I think that I would spend each day
In just the very self-same way
That I do now. For from afar
The call may come to cross the bar
At any time, and I must be
Prepared to meet eternity.
So if I have a year to live,
Or just one day in which to give
A pleasant smile, a helping hand,
A mind that tries to understand
A fellow creature when in need,
'Tis one with me—I take no heed;
But try to live each day He sends
To serve my gracious Master's ends."

—MARY DAVIS REED.

PLEDGE AND INSTALLATION SERVICE

Twenty-four members of the Woman's Society of Christian Service of the Clarendon church participated in an impressive Candle Light Installation and Pledge Service at the church on Tuesday evening, January 13th.

Mrs. F. H. Farrar conducted a brief devotional. The installation of officers for the new year followed. Lighted candles shed a mellow glow upon the altar and the chancel, where the officers knelt before a dimly lighted cross, as Mrs. J. O. Kelly softly played a hymn of consecration.

In conducting the service, Rev. Irl Bridenthal impressed each with the sacred responsibility entrusted to her. Stating that in this significant hour of the world, especially are we called to full service and sacrifice, any trust in His Kingdom is large with opportunity. The following charge was given: "Ye are the salt of the earth. Ye are the light of the world; I now charge you, in this hour of the world's need, let your light so shine before men that they will see your good works and glorify your Father which is in Heaven."

Mrs. J. H. Calhoun, newly elected president, conducted a brief business session. Mrs. J. T. Bateman, retiring president, told of the record of achievement of the society during the past two years.

Entering into the final service of the evening, Mrs. Paul McKay and Mrs. J. O. Kelly, accompanied by Mrs. N. E. Murphey at the piano, sang "O Jesus, I Have Promised."

Pledge cards were signed, as silent prayers were offered for our church, community, nation, missions, the hungry in the Orient, and the courageous Chinese Christians.

Mrs. Calhoun led the closing litany. This program was arranged by Mrs. A. L. Brown and Mrs. F. H. Farrar. With such a splendid beginning in the first meeting of the year, we should be inspired to even greater effort for "The Facing of This Hour."—Publicity Chairman.

EMMETT SOCIETY

Twenty-one members of the Lula McSwain Society of Christian Service were present at the January meeting at the home of Mrs. Ramy Garland.

An interesting program was presented by Mrs. J. B. Youman. Following the singing of "For the Facing of This Hour," Bro. C. B. Wyatt had charge of installing the officers. The president's message was read by Mrs. Wyatt, who then passed out the pledge cards. The following officers were elected for the coming year: President, Mrs. C. B. Wyatt; Vice-President, Mrs. Frank Haltom, Sr.; Corresponding Secretary, Mrs. Otis Townsend; Recording Secretary, Mrs. Scott Ross; Conference Treasurer, Mrs. J. B. Youman; Local Treasurer, Mrs. T. L. Garland; Supt. of Study, Mrs. J. M. Garland; Supt. Christian Social Relations, Mrs. Crumley; Supt. Publicity, Mrs. Ramy Garland; Agent World Outlook, Mrs. A. E. Magness; Supt. of Supplies, Mrs. Herman Reyenga.—Mrs. Ramy Garland.

SEARCY AUXILIARY

The Woman's Society of Christian Service of Searcy met January 16 at the church for the first program meeting of the year. The leaders were Mrs. A. P. Strother and Mrs. Sam Turnage.

After the devotional, led by Mrs. Turnage, the president, Mrs. S. J. Allbright, gave a brief talk on the achievements for the year. The secretary, Mrs. B. A. Rand, and the treasurer, Mrs. P. L. Kirby, gave briefly the outstanding accomplishments of the year.

An award of a subscription to the "Methodist Woman" was given to the program chairmen who had given the most interesting program. This was awarded to Mrs. A. P. Strother and Mrs. Nancy Petty.

The pledge service was led by Mrs. S. J. Allbright.

During the installation service which was conducted by Mrs. R. E. Connell, the dedication song was played. The officers were named by the president. The vows were read by Mrs. Connell and subscribed to by the new officers. A silent prayer of dedication was given. The officers for 1942 are: President, Mrs. S. J. Allbright; Vice-President, Mrs. E. N. Rand; Corresponding Secretary, Mrs. B. A. Rand; Recording Secretary, Mrs. H. H. Fulbright; Treasurer, Mrs. P. L. Kirby; Assistant Treasurer, Miss Betty Kate Cook; Secretary of Study, Mrs. Sam Sullivan;

First Church; Miss Mabel Stayton, Newport First Church; Mrs. V. V. Hellums, Morrilton; Mrs. J. E. Whitehead, Siloam Springs; Mrs. C. H. Carmichael, Circle No. 1, Booneville; Mrs. E. W. Potter, Jonesboro District; Mrs. Clifford Smith, North Arkansas Conference; Mrs. G. E. Pyles, North Arkansas Conference.

Secretary of Christian Social Relations, Mrs. R. E. Connell; Secretary of Children's Work, Miss Irene Forrest; Secretary of Literature, Mrs. L. C. Graves; Secretary of Supplies, Mrs. W. E. Powell; Secretary of Baby Special, Mrs. Elmer Yancey; Secretary of Spiritual Life, Mrs. A. P. Strother.

The group was honored by the presence of a visitor from Texas, Mrs. Jessie Thomason, who has been teaching a course on "The Vacation Bible School" at the church the past week.—Reporter.

A CALL TO PRAYER

Dear President:

Your Woman's Society of Christian Service is earnestly urged to send a large group to come apart awhile, for a "Prayer Retreat" which is to be held at the First Methodist Church, Batesville, Ark., on Thursday, February 5, 1942, from 10:30 a. m. to 2:30 p. m.

Please bring your Bible, notebook, pencil, and two or three sandwiches. Hot drinks will be served by the hostess church.

All who are interested in and believe in prayer, including the pastor of your church, are invited to attend, that we may share together our deepest longings and experiences, as well as council on unity and peace.

Jesus said: "Come ye yourselves apart."

The theme of the retreat: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." II Chronicles 7:14.—Mrs. Alice C. Graham.

If We Do Not Win The Peace...

By D. MOUZON MANN

"WE are going to win the war and we are going to win the peace that follows." (Roosevelt, December 9).

It is more important that we win the peace than that we win the war. If we do not win the peace, our winning the war will mean nothing.

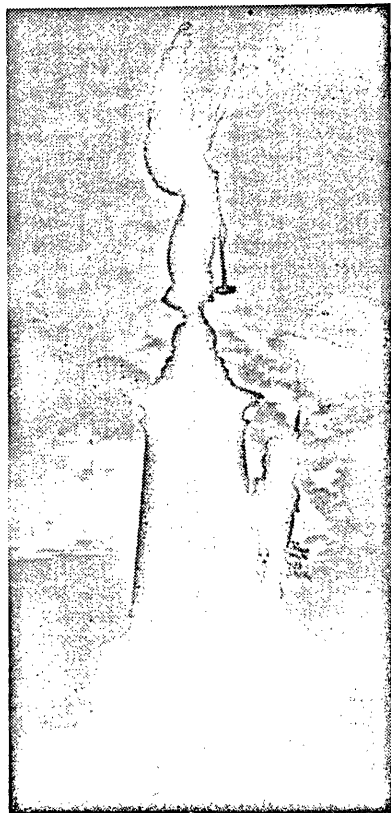
Yet, most Americans are crystalizing their minds on the object of winning a war. When the war is won, the tendency will be to think their job is done. Americans, then, are likely to run away from the tedious and demanding task of peace making. We could not meet the demands of being peace makers after the first World War.

Making peace after this war will require keener intelligence, more persistence, and purer Christianity than prosecuting the war.

We will have to forget the hate, bitterness and weariness that wars bring. Otherwise, we cannot hope to be the minds and spirits that are capable of constructiveness.

We will have to see the needs of humanity and nations, not only through the eyes of the American, but the Japanese, German, Italian, etc. It must be more than an American peace; it must be a universal peace.

We will have to make some eco-



—Photo by James R. Berry.

nomie adjustments. Our tariff, probably, and our selfish trade policy

should go. Our policy has injured others. Among an impoverished but ambitious people, the seeds of another war can germinate.

Political adjustments will have to be made. If we are fighting for the status quo, we are fighting for the mess that led to this war. Is it possible that the imperial system is untimely? Is it possible to have a single nation (or nations) dictate over others the world order? Equality, not power, must be the principle of adjustment.

After the war, there will be much hunger among millions. In that hour, what better way would there be to win their wills to peace and understanding than to send them food? They will see us only as their destroyers if we do not become their saviors.

Then, through the years billions should be spent to bring foreign students here and send ours to other countries. Peoples do not KNOW each other even. Students returning to their countries would be messengers of understanding.

This is only indicative of the audacious program necessary for making peace. It is such a course as this that we must pursue if we are serious. Remember: winning the war is not enough; for if you do not win the peace, what will you have won?

REPORT OF THE NATIONAL METHODIST INSTITUTE COUNCIL

By Alfred Knox

Facing up to the peculiar problems emerging from the war situation, over one hundred deans and other workers in youth assemblies, institutes and camps attended the meeting of the National Methodist Institute, held January 13-16 at the Deshler-Wallick Hotel in Columbus, Ohio, under the direction of the Youth Division of the Board of Education.

Rev. Marcus Birrell, only recently added to the staff of the Youth Division in charge of camps and institutes, was in charge of the sessions, which were directed by a Steering Committee of members from each of the jurisdictions of the Church. Rev. Walter Towner and the other members of the Youth Division staff were present in advisory capacities.

The keynote speaker was Rev. Harold Case of Scranton, Pa., who delivered his address on "What the Church Expects of the Institutes and Assemblies." Rev. Kenneth Pope of First Methodist Church, Austin, Texas, led the opening worship services each morning of the session. Each morning a major emphasis address was given on different youth emphasis. These speakers were Rev. Edmund Heinsohn of University Church, Austin, Tex., Dr. Rollin Walker of Delaware, Ohio, and Rev. Heil Bollinger.

In this writer's opinion, the high point was to be found in the discussion on "Techniques for Personal Religious Living," led each day by Rev. Owen Gear of Dearborn, Michigan. These discussions dealt with devotional techniques, both vital and applicable to the youth field. They were shaped around the

leader's own experiences in his church at Dearborn.

The Council separated into small discussion groups twice each day and dealt with individual problems and experiences in such fields as: Curriculum, How to Teach Peace, Community Service, World Friendship, Volunteer Service, Daily Schedule, Faculty Training, Music, Race Relations, Health, Counseling, Recreation, Week-end Institutes and Administration.

Although all the jurisdictions of the Church were represented, the attendance was overwhelmingly from the north and east. The South-eastern jurisdiction was represented by four persons from Kentucky, six from Virginia and five from Georgia; while the South Central Jurisdiction was represented by five from Missouri, four from Kansas, and one from Arkansas.

THREE OF SIX "MOST EFFECTIVE" PREACHERS ARE METHODISTS

A cross-section poll to discover the six "most effective" preachers in the United States conducted recently by "The Christian Century," undenominational weekly, produced results gratifying to Methodist pride.

Since there are about one sixth as many Methodists as there are Protestants, the mathematical probabilities would lead to the expectation that at least one of the chosen six might be a Methodist. The tabulation, however, reveals that three of the six are Methodist pastors. They are, alphabetically, the Rev. Albert Edward Day, minister of First Church, Pasadena, California; the Rev. Ralph Washington Sockman, minister of Christ Church, New York City; and the Rev. Ernest Fremont Tittle, minister of First

Church, Evanston, Illinois. With a representative from the coasts of the Pacific, the Atlantic, and Lake Michigan, there certainly was no evidence of sectionalism in the choice. All three of these distinguished pulpits have been heard in the Lyman Beecher lectureship at Yale University.

The other three preachers selected were the Rev. Harry Emerson Fosdick (Baptist), the Rev. George A. Buttrick (Presbyterian), and the Rev. Paul E. Scherer (Lutheran). These three all serve New York City churches.

EDUCATION FOR TITHING

Any Church can now put on a ten weeks' course of tithing education, in the midst of its other activities, and at a very small cost according to the Layman Tithing Foundation, 740 N. Rush Street, Chicago, Illinois. This philanthropic organization, which has distributed millions of pamphlets on the tithe, now announces an attractive new series at so low a price that distribution to an entire church through ten weeks costs only 3½ cents a family. A set of samples and full particulars are offered free of charge upon request, but this company asks that persons writing, after seeing this announcement, state their denomination, and also mention the Arkansas Methodist.—Layman Tithing Foundation, 740 North Rush Street, Chicago, Illinois.

Never trifle with one sin. It is like a little cloud which as a poet has said, may hold a hurricane in its grasp. The next sin you commit may have a mighty effect in the blighting of your life. You do not know the streams that may flow from that fountain, for sin is a fountain — not a mere act, but a fountain of evil.—Andrew A. Bonar.

PARAGOULD DISTRICT GOALS

Arkansas Methodist:

1. That we carry out the plan of the Arkansas Methodist Commission.

2. Our quotas be 1 subscription for every 10 active members reported in minutes.

3. Time of campaign be Third Sunday to Fourth Sunday in January inclusive.

4. Reports be made in blanks furnished to District Superintendent and Editor, Monday, Jan. 26. *Hendrix College and Ministerial Education:*

That we accept our Quota as handed down by the Committee and have it in cash at the Rally at First Church Paragould, February 10th.

Lay Activities:

That Laymen's Day be observed in every Church in the District, with a layman as speaker on that day.

Missions and Church Extension:

1. That a School of Missions be held in at least one Church in every charge, using the book suggested by the General Board of Missions.

2. That each Pastor undertake some Mission and Church Extension project adjacent to his work with the idea of establishing a new Methodist Church.

Christian Education:

1. That a District wide Training School be held at First Church Paragould.

2. Training opportunities be given every church within the District

3. Vacation Church School be held in every Church in the District.

4. That a Youth Fellowship be organized in every Church, emphasizing the cooperation of Fellowships in the Union Assemblies, Camps, and entire Church.

5. That a Children's Division and Young Adult Department be organized in every Church school. *Women's Society of Christian Service:*

That definite efforts be made to carry out the Efficiency Aims in 1942.

Finances:

Every Church increase its acceptance for Benevolences and pay all financial obligations in full.

Evangelism:

1. A Special Pre-Easter effort in at least every charge, with Decision Day and Training of Class of Children for Church membership in every Church.

2. A Revival Meeting of at least two weeks duration in every Church.

3. That a tent meeting be held in at least four Missionary Situations.

4. Each Pastor win at least one person per month in his pastoral visiting in addition to other evangelistic efforts.

5. That we preach for verdicts in all our regular services, giving opportunity for decisions in each regular preaching service.

6. That we accept a goal of 500 additions to the Church on profession of faith.—H. Lynn Wade, District Superintendent.

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**



THE LAYMAN'S PAGE

A. J. SHIREY, Editor



AN APPRAISAL OF THE LAYMAN'S TASK

In the October, 1941, issue of the *INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION* the following editorial carefully considers the responsibilities and opportunities of the Layman.

Dynamite or Dynamos?

There is positive and serious danger in the widely accepted half-truth that democracy is to be defended and civilization saved by dynamite—by aeroplanes, bombers, battleships and instruments of war—alone. Somehow, every citizen and every lover of freedom must become aware of a deeper truth embodied in the obligations of democracy and of Christian morality, and each must become a human dynamo to establish righteousness, justice, truth and good will actively throughout the whole human brotherhood.

Twenty centuries ago the Master-Teacher revealed with simple, yet amazing clearness, the infinite worth of every individual in God's good world. His teaching had power because of its essential truth, and therefore struck a responsive chord in people of varying color, race and creed. The common people heard Him gladly, because this message inspired them to new courage, larger hope and worthier motives for everyday living. His intimate followers became possessed of that main truth and caught His spirit. Though they were "unlearned and ignorant men," they were soon transformed and became human dynamos of whom it was written, "These Christians have turned the world upside down." Men of such vision and passion and power are needed more than ever to save our day.

The founders of this country and the framers of our constitution saw clearly the need for emphasizing the rights and responsibilities of every individual that the young democracy might flourish and expand. But somehow, in the process of growth and in the prosperity attending our efforts, we have strangely turned aside to think more of our stupendous resources, our marvelous institutions, our expanding commerce, our awe-inspiring inventions and discoveries in the realm of science, our national prestige—to the point where the individual is merely a small cog in the big machine and human personality not infrequently regarded as an unimportant factor. It is that central truth in the teaching and personal work of Jesus that must be reclaimed and re-interpreted for our day by a thoroughly awakened and a united Church if the inner citadel of our democracy is to be made secure.

Never in her history has the Church had such resources at her command. Profound scholarship, successful educational methods, the prestige of the best in her traditions, competent and self-forgetful professional leadership, stupendous material equipment in buildings and administration—all these are ours to build on.

More than ever in our time the Church's distinctive message is being recognized and with increasing insistence demanded by statesman-like and prophetic analysts of the

contemporary scene. But with no uncertainty in their declarations, these physicians to a sick and crumbling world order demand the positive note and forward-looking action that will get to the roots of our social, economic and spiritual needs. The task is so overwhelming that it will take ALL OF US, lay and professional, together, AND ALL OF OUR BEST. A really vital religious leadership can save the situation if it can permeate into every corner and into every relationship in our land. The dynamos needed are already here—in every church, in every community. Through the influence of a truly awakened church they can be turned on.

Happily the process has already begun. After years of cooperation, educational leaders of our Protestant churches find that they can work more effectively together than separately, that in fact their denominational efforts are strengthened by the wider associations they have, and they are ready to call the forces of the Church, not to a retreat, but to a United Christian Education Advance. They believe that in this well-planned enterprise the churches may significantly help in a time of national emergency. Christian laymen are being called together to raise their voices, to pool their experience, to exert their influence, to dedicate their resources, as never before, to a deep-rooted and all-comprehensive Layman's Crusade that will eliminate some of the undesirable features of historic movements and at the same time engender a spirit supremely needed today.

Think what the lay membership of the Christian churches of America can do. With the resources of modern radio, motion pictures, and the press; with thousands of churches and character building agencies clearly seeing the need of working together to raise the levels of individual, home, community and national life—actually and practically coordinating their efforts for human betterment; with all conditions right for welcoming a new accession of lay leadership whose financial support makes so much good work possible; what could not the strong influential laymen of our churches accomplish here in America during the next five years? They are the veritable dynamos of each community. They are indispensable if spiritual illiteracy is to be checked in our land and solid foundations of Christian citizenship securely laid.

Those early Christians, laboring under limitations far more serious than we shall ever have to face, literally turned the world upside down because they believed they were a part of a great cause. With millions of Church members, each one a potential dynamic center for all that is worthy in American life, is it too much to expect that each will do his part now to turn the world of our time "RIGHT SIDE UP"? Christian laymen in our churches today have the power and the ability to make this land what we all believe God would have it become. Are we ready to apply that ability, that power, those resources entrusted to us? Or must

we have bombers and air-raids and destruction everywhere before we "come alive" to the fact that we are all "workers together with God"?

The "expulsive power of a new affection" which each human dynamo may help to generate in others will prove far more enduring and effective for good will than all the explosive dynamite of all the centuries. Let Christian laymen try intelligently, enthusiastically, un-itedly to make their gospel work—let them each become the dynamos needed to get the start—and it will be found that at least SOME of the complicated problems of our democratic life will disappear and SOME of the international confusion will fade away. We begin where we are, as we discover needs. We begin now, before it is too late. A time of "crisis" certainly spells "opportunity" for members of the Christian Church.—C. M. W.

ARE YOU SIDETRACKED?

We have all seen one train on a side-track waiting for another train to pass it. That is a picture of life for thousands of people today. We are living in such a fast and changing day that anyone can't follow an old, unchanging, familiar pattern of life very long. The onrushing change soon overtakes us, passes us by, and we find that we have been sidetracked in the midst of life.

There is no use day-dreaming about "the good old days." If there were any good old days they are gone, never to return. Today is different. Tomorrow will be different. The free, unfettered days of the pioneer are gone forever. By living a very simple life, close to nature, and demanding no more of life than the very barest necessities the old frontier dweller could do pretty well as he pleased. By living out beyond the outposts of established communities, he had a world to himself. There he was a king unto himself. The conquering of the last frontiers changed that picture. Now we have to find our places in a complex pattern of life in a social order that changes like a kaleidoscope, yet without its uniformity or beauty of pattern.

That you have mastered the arts and crafts of some very necessary task in our present scheme of things, and are serving well in the place you now fill, is no guarantee whatever that you will be enabled to follow the occupation which you have chosen for even another month. The world may be right on the last lap of the necessity for the job you now hold. What will happen when the need vanishes? Will you be "through"? Thousands are. This is no time for people to feel that because they are in comfortable circumstances, have a steady job and things pretty well to their liking that they can rest assured things will continue like that. There is no guarantee whatever that such will be the case. What is much more likely is that they will have to find a new pattern of life in the not far distant future.

Change Is One Thing Upon Which We Can Depend

To taxes and death, we may as well add change as the things that are sure in this present life. Not to

be adjustable, not to move rapidly from what is passing to what is coming means to be side-tracked and lose a sense of having a place of your own in the social and economic life of the time. This is no time to say "I'll do like I've always done, or I will not do at all. We become misfits in the stream of life unless we have the ability to adapt ourselves to the vast changes that are going on about us. You say, "Yes, but I don't want to change." If you don't like changing things, and changing ways, that is the more reason why you should cling the closer to God. He is the Changeless One in the midst of the swirling changes of our fast-going stream of life.

A THOUGHT FOR RACE RELATIONS DAY, FEB. 8

At a high moment in the recent National Methodist Student Conference in Urbana, Illinois a choir of 200 student delegates rose and with great harmony and effectiveness sang "We Gather Together to Seek the Lord's Blessing." In the group were several Negroes, their dark faces illumined with the spirit of the song and their resonant voices making a large contribution to the high musical quality of its rendition.

Each of the Negro students came from a college or university of the Methodist Church, an institution deriving a part of its support from the Race Relations Sunday offering. The Negroes, therefore, both through their help in the music and through their constructive participation in other phases of the conference program provided for the more than 1200 Methodist young people in attendance a concrete example of the effective services of Methodism's educational institutions for Negroes.

The swelling tones and sentiment of the hymn were likewise a parable of the special Race Relations Day observance on February 8 in which the people called Methodists throughout America will gather together to seek in a practical way the Lord's blessing on the schools, colleges and universities of their Church which are dedicated to the training of young men and women of the Negro race.

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The Sunday School Lesson

By ROY E. FAWCETT



Jesus Calls Four Disciples

LESSON TEXT—Luke 5:1-11.

GOLDEN TEXT—Come ye after me, and I will make you to become fishers of men.

LESSON FOR FEBRUARY 1, 1942

We have here two boat loads of fishermen who have toiled all night and caught nothing. Wet and tired, it may be assumed that they were hungry and in anything but a happy frame of mind. It was one of those times well known to all of us when suggestions are not very welcome, and are therefore not likely to be received with very much enthusiasm, regardless of the source from which they may come. Especially is this true if those suggestions come at the close of a long period of fruitless effort in trying to accomplish the very thing that we are again bidden to do.

This incident suggests to us that we are poor students of life if we do not learn from our failures as well as from our successes. Let us, therefore, call attention to a few of the lessons that we may gather from this incident and from which we may receive profit in our daily living.

In the first place, let us be reminded that, at best, human knowledge and skill are undependable. These men were not novices. They had had long experience in the sea. They knew in what kind of places the fish were generally to be found. They knew the kind of weather and even the direction of the wind that was most favorable for a successful catch. And in this particular instance, not only was the experience of the night of fruitless toil against them, but they were also familiar with these particular waters and knew that the best time for plying the fisherman's trade was at night. We would be wise, therefore, to remember that something more than human skill and knowledge are needed if we would do well the work to which we are assigned. "Let him that thinketh he standeth take heed lest he fall."

Again, this incident suggests to us the necessity of trying again. It may sometimes happen that failure is but the closing of the door to a field of activity upon which it is not wise or best that we should enter. No better illustration of this truth is needed than in the experience of Abraham Lincoln. One door after another was closed to him until finally he entered upon the course that made his life a blessing and a benediction to the world.

There is an old adage that says that where a thing is lost is the place to find it again. The thing for most of us to do is to get up at the point where we have fallen down. These fishermen were not bidden to go to another lake, but to try

again in the same old lake and with the same old boats and nets with which they had so signally failed

during the long hours of the night just gone. And so, it is not primarily a new location that the most of us need, but rather a new courage and a new determination to take up again at the point where we have lost out.

Let this incident suggest to us, also, that it pays to take Jesus along, because he knows. Those who say that "business is business" with the implication that religion is not a practical way of life would do well to remember that Jesus knows something about daily living as he did about fishing. With the background of present world conditions, it ought not to be difficult to convince us that he gave forth the only

safe principles upon which business may be founded, as when he said, "Whatsoever ye would that men should do to you, do ye even so to them."

Jesus knows the sea of our personal life. He knows its depths and its shallows; he knows all about it. We may be at any given time so enveloped in the shadows that it is difficult for us to realize it, but if only we have the fortitude and courage, some day we shall realize that "at thy word" is the key to every successful and happy life.

He knows our social life also. He knows where the dangers and the pitfalls are, and where the nets may

(Continued on Page Fifteen)



A TOOL . . . For Building a New World

by James McGiffin

Director, Conference Council of Methodist Youth, Southern California-Arizona Conference.



EVERY builder must have his tools—good tools designed for his task, up-to-date, made by the finest craftsmen and fashioned from the choicest materials—and available wherever his work may be.

Methodist youth are builders—builders of the future of this nation.

As a Conference Director of Young People's Work—or, to continue the analogy, as a foreman of a great force of Methodist workers who are engaged in erecting the structure of tomorrow's world, it is my concern that each worker shall have a tool adequate to his task.

Highroad is that tool!

We want our youth to build toward the highest and best as taught by Jesus and exemplified in his life. Secular publications do not give our youth Christ's approach to life. Every article, poem, and story in *Highroad* is written to illustrate some aspect of Christian living, and the inspiration of its pages will kindle the fires of enthusiasm for building a more Christlike world.

WHAT HIGHROAD CAN DO

But while *Highroad* should be in the hands of every Methodist young person for his own personal reading and for the nurture of his own growth in Christian living, it is an absolutely indispensable tool for every young person who occupies a position of leadership in the Methodist Youth Fellowship. A Methodist youth leader without his *Highroad* would be no better equipped to do his work than a carpenter without his hammer.

Let us be specific for a moment and see

what this magazine can do. It will give the Chairman of the Commission on Worship and Evangelism fine poetry around which to build meaningful worship services. It will also provide him with a wealth of featured articles, editorials, and pictures to

enrich the regular program material. It would seem unnecessary to mention such a large and obvious part of *Highroad's* contents as the three sets of discussion materials. But there they are—complete, timely, pertinent to the problems of youth, prepared by experts, based on careful research, and planned so fully that the most inexperienced beginner can lead a worth-while meeting.

The two million Methodist youth constitute an active "youth movement." *Highroad* contains a regular page called "Youth Action," by Harvey Seifert, Secretary of National Conference of Methodist Youth, to help local church leaders keep in touch with their national representatives. So here is another page for every young person to put on his list of "must read" items.

The fiction, while it is interesting and wholesome reading, also has a practical value to the program planner. Did you ever try using a story to start a discussion?

OTHER FEATURES

E. O. Harbin comes to the aid of the Recreation and Leisure Commission Chairman with his inexhaustible supply of new and workable party ideas.

The drama pages can be most helpful to any one of the four Commission Chairmen. Practically any idea, when put into dramatic form, seems to have a multiplied power to move a group toward conviction and action. The drama helps in *Highroad* can be tools of the strongest kind.

But there is a better way for you to learn about *Highroad* than for me to tell you about it. May I invite you to sit down with a copy of the magazine and examine each one of its splendid and usable pages.

Methodist youth are singing, "We Would Be Building." *Highroad* is a tool for these young people who hope to "build a new world." Do the young people of your church have their tools?

THE METHODIST PUBLISHING HOUSE

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A CASE FOR THE CHURCH COLLEGE

By BISHOP W. C. MARTIN

When a man builds a house he makes choices as to what he will put in and what he will leave out. Some parts are "required;" others are "electives." He may have a porch or he may leave it off. He may use white paint or green paint or he may not paint it at all. Venetian blinds may be quite attractive to him, but he is not compelled to have them. There are some things, however, which must be provided if he is to have a house at all. There must be a foundation; there must be a roof.

We have come to a day in our national life when the Church, if it is to fulfill its mission, is under obligation to recognize two facts.

First, it must understand that it is no longer possible to provide for the support of its institutions with "hand-outs" and left-overs." These institutions have never been adequately maintained on such a basis; but under current demands, arising from certain governmental policies, even the meager support which some of our Christian enterprises have been receiving is no longer dependable.

This compulsion will result in either an ignominious retreat or an intelligent, courageous demonstration of the fact that the Christian institutions of this nation are worthy of adequate support from what the Old Testament calls "the first fruits of the land. A deep and far-reaching revival of the Christian attitude toward material possession is a primary necessity.

Second, the Church must make choice between the essentials and the non-essentials in its institutional life. When the question is ask-



BISHOP W. C. MARTIN

ed, "Do we really need the Church College?" the first answer will be, "If the Church is to have a trained ministry it must keep its colleges going. No other agency can serve as a substitute here. Indeed, if the experiences of the past mean anything for our guidance, it must be added that the Church College is essential if we are to have a ministry at all. The second answer is that the Church College has been and will continue to be indispensable in meeting the ethical and moral and religious needs of the nation.

Not in the memory of any of us now living has it been so easy to make a convincing case for the Church College as it is today.

catholic—of all believers and in all ages;

To pray without ceasing that God's name may be hallowed and His will be done in earth as it is in Heaven;

To maintain confident faith in God as the refuge and strength of His people even in the darkest night, and to trust in the triumph of His will.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end."

SUNDAY SCHOOL LESSON

(Continued from Page Fourteen)
be let down for the most effective service in the building of a Christian social order.

And lastly, the incident suggests to us that obedience to the Truth is the condition of further revelation and of an open door to a larger and more useful life. Through obedience to the Master's command, these who were to become his disciples came to know who he was, to enter into fellowship with him, and made henceforth to be "fishers of men."

No man or woman of the humblest sort can really be strong, gentle, pure and good, without somebody being helped and comforted by the very existence of that goodness.—Phillips Brooks.

OVERSEAS RELIEF AND CAMP ACTIVITIES

By Floyd Shacklock

THE Council of Bishops, in their meeting at Sea Island, Georgia, December 9th-12th, made plans for increased emphasis on Overseas Relief and Camp Activities throughout the church in the coming months. The details of the new plans include:

The Council of Bishops, after careful consideration of the world situation and of the responsibility of the Methodist Church, declares with deep conviction that the efforts of the churches to meet the special war needs, both physical and spiritual, of our brethren and sisters, at home and abroad, should be continued and increased.

Our Church, through its Committee for Overseas Relief, has taken the lead in contributions to the great interdenominational relief organizations, such as the Church Committee for China Relief, the International Missionary Council, the American Committee for Christian Refugees, and the other approved agencies; and at the same time has been able to minister to our own Methodist people in Europe and China in the hour of their distress. In addition, through the Joint Methodist Commission on Camp Activities and Chaplains, it has rendered a significant service to our boys in the camps of this nation. As the area of war is widened and suffering is intensified, a sum amounting into the hundreds of thousands is urgently needed for these purposes for the coming year.

We therefore urge upon our pastors and people continuous and liberal giving for the men in the camps and for the overseas victims of war who bear the burden of hunger and homelessness and separation and despair.

In the confusion of many conflicting appeals, we counsel our people to send their contributions for these purposes through our own Committees, so that these monies may be safely and wisely administered in accordance with their expressed wishes.

We recommend:

(1) that the Disciplinary plan of taking a collection for the poor at each observance of the Lord's Supper be now followed by all our churches;

(2) that during this period of emergency this offering be divided—one-third for the poor of the local parish, one-third for the needy of the world parish, and one-third for the service of our boys in the camps of this country;

(3) that where local needs do not call for the share allotted to them, the church be permitted to relinquish that share to either or both of the other participants;

(4) that these offerings be remitted at once through the usual channels, clearly designated, respectively, for the Joint Commission on Camp Activities and Chaplains, or the Committee for Overseas Relief, and that they be acknowledged with World Service honor vouchers.

This plan, if presented with suitable emphasis and preparation, will nobly meet our obligations without an extra collection and with due protection of all other interest involved. If there are any charges where this plan is impossible, some other method should be found for a regular and generous participation in this crusade of compassion, this Good Samaritan ministry to a wounded and struggling world.

ARKANSAS METHODIST ORPHANAGE

The Christmas Offering for the Orphanage which was a wonderful success has caused those of us who are trying to manage it to think much of our constituency and unite in our prayers, not only for our preachers in the two Conferences but for our people and friends.

We are now turning our thoughts to the campaign for the Arkansas Methodist which to our Home for unfortunate children is very dear. We have an editor whom we all love and I believe our people will do the greatest job in this campaign for the Methodist that has ever been done. I wish I had the time and ability to get out and speak to the people on the subject. We cannot afford to neglect the Arkansas Methodist.

We might write articles concerning it that would sound good to us but it would not reach our people—it is not a matter now of convincing them of the value of a state paper for Methodists, but it is the question of getting them to work, so let's all go at it.

We are in good shape at the Home, everything is doing well. We think of our constituency and undertake to hold them up in our prayers.

With love for all, I am, your brother.—James Thomas, Executive Secretary.

RACE RELATIONS SUNDAY, FEBRUARY 8; MATERIALS OFFERED FREE

February 8 will be observed this year as National Race Relations Sunday, the twentieth annual observance of the occasion. In thousands of churches appropriate sermons and addresses will be delivered, and special programs will be presented in Sunday schools, young people's meetings, and other assemblies.

As in previous years, materials useful in preparing such addresses and programs are offered free of charge by the Commission on Interracial Cooperation, with headquarters in the Standard Building, Atlanta.

Among these are "Brothers In Black," a notable sermon by Dr. J. McDowell Richards, President of Columbia Theological Seminary; "Negro Progress and Handicaps," by Dr. Guy B. Johnson, University of North Carolina; "America's Obligation to Its Negro Citizens," by Mark Ethridge, manager of the Louisville Courier-Journal; and "America's Tenth Man," sixteen-page survey of the Negro's part in American history. Write for Race Relations Sunday packet. There is no charge for these materials, but postage may be enclosed if convenient.

AN UNFORGIVING SPIRIT

The feeling incident to an unforgiving spirit is liable to increase. There is no telling where it will stop, or to what it will lead. An unforgiving spirit is a prejudiced spirit. It seeks the condemnation of the offender, and the justification of self. The longer such a spirit is allowed to continue, the more difficult forgiveness becomes, and the less likely it is to be granted.—Selected.

A man can find safety with his head stuck in a gas mask but he will never find salvation there.—Morgan Williams.

MESSAGE TO OUR FELLOW CHRISTIANS

(Continued from Page Four)

of nations and the Father of mankind;

To devote themselves to preserving and strengthening the ideals of freedom and democracy;

To withstand any propaganda of hatred or revenge and to refuse it the sanction of religion;

To manifest Christian goodwill toward those among us whose origin was in nations with which our country is now at war;

To succor with generosity all who suffer from the ravages of war;

To minister to the deeper needs of men in the nation's service;

To pray constantly that our national leaders may be guided and strengthened by the Spirit of God, and that after this tragic conflict there shall come a new world of righteousness, justice and peace for all nations;

To strive for national policies in conformity with the will of God, rather than to seek the divine sanction for a human purpose;

To work actively and persistently for justice and goodwill among all racial groups both in our own country and throughout the world;

To maintain unbroken the fellowship of prayer with Christians everywhere;

To be steadfastly loyal to the Holy Catholic Church, holy—sanctified to the redemptive purpose of God;

WINFIELD MEMORIAL

BAPTISED

Miss Betty Jo Kinsolving, 2121 Rock St.

NEW IN WINFIELD FELLOWSHIP

Mrs. J. R. Reeves, 1319 Broadway.
Miss Evelyn Grogan, 2104 Rock St.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE TO MEET

The regular monthly meeting of the Woman's Society of Christian Service will be held at the church at 10:30 Monday morning, Feb. 2. "We Are Not Divided" will be the subject of the special inter-racial program which will be in charge of Circle No. 1, Mrs. C. C. Arnold, Chairman. Mrs. A. A. Womack, a member of Miles Chapel, will be the guest speaker and special musical numbers are being planned.

Lunch will be served by members of Circle No. 9, Mrs. E. G. Kimm, Chairman.

BRO. BRITAIN GOES

All of us were surprised at the sudden announcement by Rev. R. Eugene Britain, namely, that he was resigning from his post at Winfield and had already accepted a similar work with Dr. Gaston Foote at First Methodist Church, Montgomery, Alabama.

Bro. Britain desires to complete his college work just as soon as possible and ask for admission into the membership of the Annual Conference. Montgomery offers a full Bachelor of Arts course in the college there, and First Church had offered him a substantial increase in salary. For the defense of Winfield Stewards it must be said that it was understood that the very late coming of Bro. Britain to Winfield had made his original agreement entirely satisfactory to all.

Bro. Britain had endeared himself to all with whom he had worked, in the very short time he was here. All of us wish him well and pray God's blessings upon him in his personal life and upon his work at Montgomery.

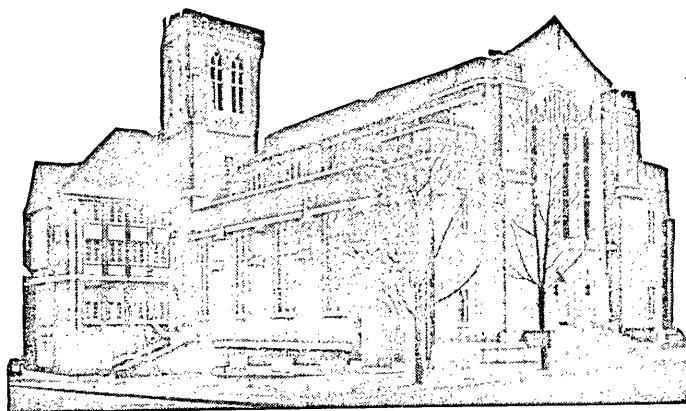
MISS OLIVE SMITH COMES

The response has been enthusiastic and unanimous in the recent election of Miss Olive Smith to be the Director of Religious Education at Winfield.

Miss Smith has been a faithful and efficient worker in Winfield Church School for some time. She has enjoyed the absolute confidence of everyone and will command the fullest cooperation of everyone.

Miss Smith has been a teacher in the public schools of Little Rock. She is thoroughly qualified to direct teaching. She knows the personnel of Winfield Church. She is spending this week at Nashville with heads of church school work in the Board of Education. She has spent, and will spend time with the leaders and workers of our Conference. Miss Smith will give Winfield an enlarged program of Religious Education, and will fit the Church School into the full program of the Church.

The Local Board of Education is fully organized and enthused over the outlook. We will be pushing up toward some high goals rapidly.



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WILLIAM B. SLACK, D.D., Minister
REV. W. W. NELSON, Church Visitor

J. R. HENDERSON
Church School Supt.

MARGUERITE GOLDEN
Church Secretary



MRS. I. J. STEED
Minister of Music

MISS KATE BOSSINGER
Organist

MISS OLIVE SMITH, Director of Religious Education

Next Sunday At Winfield

- 10:00 a. m. Church School. Winfield has a Church School that provides for all ages and all needs. There are 10 adult classes, no matter your age or your home ties, if you are an adult there is a class that will give you what you want and need.
- 10:55 a. m. Sermon, "AUTO TIRES IN TERMS OF PERSONS" by Dr. W. B. Slack.
Text, "I am the Lord thy God which teacheth thee to PROFIT." Isaiah 48:16-22.
- 6:00 p. m. There are four groups that meet in the evening—Junior High, Seniors, Young People and Young Adult, each in a self-expression devotional and study program. There is fellowship, recreation, and refreshments. This is a splendid place to get acquainted and find your place in the Church, if you are of one of these age groups.
- 7:30 p. m. Sermon, "PARTIAL TO THE FAVORITE SELF" by Dr. Slack.
Text, "To be carnally minded is death; but to be spiritually minded is life and peace."—Rom. 8:1-11. This is one of the February evening series on the general theme, "Getting the most out of the best self."

THE MINISTER'S MESSAGE

By W. B. SLACK

Who Is The Practical Christian?

Interest in writing definitions of the Christian is growing, letters and cards being received every day already. Letters are coming from over the State, and they are very welcome; I want to encourage such. I want to magnify the invitation to all readers of the Arkansas Methodist to write me a definition of a Christian. Please sign your name and address.

The five best definitions will be printed in this column during the month of March, after the Minister has preached on that definition the Sunday night before in Winfield pulpit.

This will help: Select the person in your Church whom you believe to be the nearest like Christ, and then write, not to exceed 25 words, what are the qualities you most admire and most inspire you. Then put these together in a sentence which perfectly defines the Christian.

Let us make our definitions practical so that even the cynic and the unbeliever and the agnostic must say, "I can easily believe in that kind of living, and do now accept that kind of Faith."

Ask someone else to write a definition. Get together with a friend, or with several, and discuss the subject, discuss the phrasing, discuss the meaning of words. Think in terms of persons; think in term of Jesus; think in terms of the Kingdom of God.

THIS WEEK'S PRAYER

Dear God, illwill has declared the strife,
Goodwill must declare the fellowship;
Evil has declared the war,
Good must declare the Peace;
Wrong has declared the enmities,
Right must declare the Saviour,
we pray, with unshakable faith in Thee. Amen.

METHODIST CHURCH

Christian Education

By R. Eugene Britain

Church School Attendance

Last Sunday625
A Year Ago775

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Friendship Class	18
Carrie Hinton Class	47
Mae Jenkins Class	44
Men's Class	45
Wedding Ring Class	28
Young Men's Class	8
Adult Officers	8

Total.....294

Fellowship Reports—6:00 P. M.

Junior High Dept.	18
Senior High Dept.	36
Young People's Dept.	34
Young Adult Dept.	15

FEELLOWSHIP PROGRAMS

Feb. 1—6:00 P. M.

Junior High Department: Carroll Shukers will be in charge of the program.

Senior High Dept.: Alice Holliman, Program Chairman, will be in charge.

Young People's Dept.: Subject, "What I Can Do For Civilian Defense," led by John Crouse.

YOUNG ADULT FELLOWSHIP

Feb. 1—6:00 P. M.

Mr. Joe Allbright, President of the Young Adult Fellowship, will speak on "Evangelism In Modern Times," Sunday evening.

Preceding the program a period of fellowship will be held. All young adults of the church are invited to attend.

WEDNESDAY EVENING DEVOTIONS

You are invited to attend the regular Wednesday evening Devotional Meeting in the Couples Class room next Wednesday at 7:30. Bro. Slack will be in charge of the program.

SPIRITUAL LIFE GROUP

The Spiritual Life Group will meet at 10 o'clock Monday morning in the Young People's Parlor with Mrs. A. A. Ross as the leader.

CIRCLE NO. 7 TO MEET MONDAY

Members of Circle No. 7, Mrs. F. B. Thacker, Chairman, will hold their February meeting at the church Monday at 1 o'clock, immediately following lunch.

STEWARDS TO MEET

The regular monthly meeting of the Board of Stewards will be held at the Church next Monday night, February 2, at 7:30. All Stewards are urged to be present.

OUR KNOWN SICK

Mrs. Louis Stewart, 3524 West Capitol.