

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

LITTLE ROCK, ARKANSAS, FEBRUARY 19, 1942

NO. 8

Do You Really Care?

BY THE close of the day next Sunday, February 22, Methodists of Arkansas will have answered this question with reference to Hendrix College and Ministerial Education. The real answer will not come in words of professed loyalty, love and devotion. The answer will come in terms of money on the altar that this work of Christian education may continue. Reports are already coming in of quotas raised enthusiastically. The splendid work of last year, for this cause, should be repeated with compound interest. It is not so much a question as to whether Hendrix College is to live, it is a question of how it is to live. Is it to live with a sense of insecurity and loneliness, in the midst of its friends, or is it to live with an increased power for service, feeling a sense of security because the church is undergirding it and its friends are supporting it morally and financially? No institution in Arkansas has paid so great a dividend to the church, for the investment it has made in it, as has Hendrix College. During the depression because it was forced to do so, Hendrix College demonstrated that it could live with very little financial support from the church. Methodism of our day in Arkansas, has yet to demonstrate that it can live vigorously without Hendrix College. An investment in Hendrix College is an investment in Christian character. Such an investment pays dividends eternally.

Layman's Day Next Sunday

THROUGHOUT our state, we are to observe Layman's Day next Sunday. Leaders from the pew will occupy many of our pulpits and give us a view of religion as the layman sees it. Some special services will be held outside of the churches. Governor Homer Adkins, a great Methodist Layman, will speak over KTHS, on the Methodist Hour, Sunday afternoon at 4:00 o'clock. Men and women of our church have a larger place in the leadership of Methodism today than at any time in our history. In our General and Jurisdictional Conferences the membership is composed of an equal number of laymen and ministers. In Arkansas, if all lay members of our various Conferences were present, they could outvote the ministers in our Annual Conference, District Conference, Quarterly Conference or Church Conference. Since our laymen carry so much of the heavier responsibilities for the ongoing of the church it is proper and right that they should have the determining voice in shaping the policies and programs of our church. Ministers should take a back seat Sunday and give the laymen encouragement for the day and an example for the future by giving out a few hearty amens.

When Visitors Come

FOR some good church people, visitors on Sunday seem to create a real problem. We must be thoughtful and courteous to our visiting friends but we must also be faithful to Christ and the church. We can easily discredit our religion and seriously affects the faith of our friends in our sincerity by readily agreeing to stay at home as if after all, our church obligations and relationships were not so important as a visit with friends. Such an attitude is unfair to ourselves and misleading to our friends.

The Spirit Of '76

NEXT Sunday we celebrate again the birthday of George Washington, the Father of our Country. While we, on that day, give him special honor for what he was, we cannot but wonder what he thinks now of us, being what we are. Is he as proud of us as we are and should be of him. This great nation of ours was born amidst the indescribable birth-pangs of Valley Forge. As great as was this original cost of freedom, it was but the down-payment on the purchase-price of



freedom. The oft repeated phrase about eternal vigilance being the price of freedom is simply another way of saying that every generation must make a payment on this pearl of great price. There is a wide difference in the spirit that produced Valley Forge in a crisis and the spirit that now insists on "business as usual" in our present crisis. This is a wide difference in the spirit of '76 which led our fathers to give their all for the future and today's too-prevalent spirit of get all you can for the present." Unless America wakes up we may have another Valley Forge without the happy ending.

Debt Free-Bank Balance

THE Arkansas Methodist is now free of outstanding indebtedness and has a substantial bank balance for operating expenses. We are indebted, for this happy situation, to the leaders of our church in pulpit and pew, who gave such wonderful support to the Circulation Campaign in January. Not only have we paid all outstanding indebtedness against the paper, but all current bills due February 1st are paid. Our bank balance on Feb. 7th as indicated in the financial report of the First Quarter, on page four, was over five thousand dollars. The support given to the paper, under the present management, is a source of great satisfaction and encouragement to the Editor. For that undivided support, he wishes here to thank everyone who has contributed to the progress made by the paper through this first quarter. With such loyalty on the part of our people the future of the Arkansas Methodist is all but guaranteed. We hereby pledge ourselves anew to the purpose of producing a paper which will help substantially to build Methodism in Arkansas and the Kingdom everywhere.

State-Wide Evangelistic Rally

NEXT Tuesday, February 24th, we are to have a great state-wide Evangelistic Rally at Little Rock. The meeting will open at 10:00 o'clock at the First Methodist Church. Bishop Charles C. Seecman will be in charge of the meeting and will also deliver an address on Evangelism. Dr. Harry Denman, Secretary of our General Commission on Evangelism and Mrs. Arthur Moore, the wife of Bishop Arthur Moore, are to be guest speakers. Other leaders in the field of Evangelism will be present and will have part on the program. The meeting is a part of the Evangelistic Campaign throughout Bishop Seecman's Episcopal area which began January 1st and will run through Easter Sunday. Leaders of our church throughout the state should be present in this meeting and receive the inspiration for the work of evangelism, which this day will give. We ministers of Methodism need often to rekindle the fires of evangelism on the altars of our hearts. Only when our hearts are "strangely warmed" can we warm the hearts of our people. Let us hear these great leaders of our church on this vital subject and feel the strength that comes with such a meeting.

A War Of Surprises

WHEN future historians write the story of world war number two, they could very appropriately call it the "War of Surprises." The average citizen was surprised beyond words to learn that Germany, supposedly being watched continuously by England and France, had built the most powerful military machine in history. The Allied nations have been surprised and weakened by learning too late that the pledged word of German leaders meant nothing. We have been surprised that France fell so easily. The world was surprised that Germany waited so long after Dunkirk to attack England. The world in general and the German leaders in particular have been surprised at the military strength and unexcelled morale of the Russian people. We were surprised that Japan was willing to initiate war in the Pacific. We were surprised that Japan struck without warning while pretending to be anxious for peace. We were surprised that they struck where they did and surprised that they were able to strike as hard as they did. The whole Allied world has been surprised at the unexpected strength Japan has shown in the few weeks at war. We have been surprised that the Philippines have stood so long and we have been surprised that Singapore fell so soon. Most of these surprises have militated to the advantage of the Axis forces. If we continue to be surprised at every turn by the movement of the Axis powers, it will not be surprising if we lose this war.

The Going Gets Harder

WITH the tightening of the lines about General McArthur, the escape of powerful German battleships and the fall of Singapore the cause of the United Nations has received some severe blows. Reverses may be expected until we are prepared for the task ahead. Only Russia has matched forces with Germany to advantage thus far in the war. That is because only Russia had been preparing for the kind of war that is being fought today.

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CHURCH CALENDAR

February 22, Layman's Day.

GEORGE WASHINGTON'S PERSONAL PRAYER FOR SUNDAY MORNINGS

Receive, O Lord, my morning sacrifice, which I now offer to Thee. I yield Thee humble and hearty thanks, that Thou hast preserved me from the dangers of the night past, and hast brought me to the light of this day and the comforts thereof—a day which is consecrated to Thine own service, and for Thine honor. Let my heart therefore, gracious God, be so affected by the glory and majesty of it, that I may not only do mine own work, but wait on Thee, and discharge those weighty duties Thou requirest of me. May my prayer come before Thee like incense, and as I desire that Thou wouldst hear me calling upon Thee in my prayers, so give me grace to hear Thee calling upon me in Thy Word, that it may be wisdom, righteousness, reconciliation and peace to the saving of my soul. Bless my family, kindred, friends and country. Be our God and Guide this day and forever. For His sake, who lay down in the grave and rose again for us, Jesus Christ, our Lord. Amen.

WHO CAN ANSWER THESE QUESTIONS?

Is it right to build churches to save men, and at the same time license shops that destroy men?
Is it right to license a man to sell that which will make a man drink and then punish the man for being drunk?

Is it right to license a man to make paupers and then tax sober men to take care of them?

Is it right to license a saloon to teach vice and then to tax people for schools to teach virtue?

Is it right to derive a revenue out of a traffic which no decent man defends?

Is it right to teach your boy to be honest, and then vote to license a place where he may be taught to gamble?

Is it right to preach justice and charity, and then vote to license a thing which robs the widows and orphans of their bread?—Miss Ethel Hubler, on the radio at Los Angeles, Calif.

No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him He gives for mankind.—Phillips Brooks.

Methodist Broadcast Hour

GOVERNOR HOMER M. ADKINS will be the speaker on the Methodist Hour, 4:00 to 4:30 Central War Time, over KTHS, Hot Springs, next Sunday afternoon when Layman's Day will be observed. The McMath Bible Class of Hot Springs will furnish the music.

ABOUT PEOPLE

DR. MARSHALL T. STEEL, pastor of Highland Park Church, of Dallas, is the speaker for Religious Emphasis Week at the College of the Ozarks at Clarksville this week.

DR. W. P. WHALEY, who is now living at Conway, writes that he would be glad to "pinch hit" for pastors, preach some occasional sermons and help in a few revival meetings.

BISHOP DECELL in counselling Alabama preachers about governmental regulations said: "Constructively cooperate and do our work a little better, even though there must be less 'going to and fro'. We need not get a horse and buggy and paint the buggy red, white and blue to show our patriotism and Christian fortitude."

MR. H. R. KNICKERBOCKER, the brilliant foreign correspondent, is the son of Dr. H. D. Knickerbocker of Dallas. This distinguished journalist is to report the Pacific war scene from Honolulu. A brother of the correspondent is R. C. Knickerbocker who heads the department of Public Relations of Southern Methodist University.

ONE hundred twenty-three Protestant mission boards and agencies of the United States and Canada expended more than \$20,000,000 last year in services on every continent and on scores of islands around the world. In round numbers, Protestant missionary expenditures in China were \$3,656,000; in India, Burma and Ceylon \$4,526,000; in Africa, \$2,122,000; in Latin America, \$2,212,000.

REV. ELMUS C. BROWN, pastor of Elaine Charge, in a report on the work in his charge which appears on another page, writes: "Every church on this charge, Elaine, Mellwood and Wabash, has accepted the full askings on World Service and Conference Benevolences. I wonder if there's another circuit in the conference that has this record." Brother Brown is starting the year in fine shape.

REV. C. J. WADE, pastor at Scranton and Prairie View, writes that Mrs. Wade's father, Rev. T. E. Pearigen, a local preacher of the Memphis Conference, died at the home of his daughter, Mrs. R. S. Lilliker near Jonesboro, Sunday, February 8. The remains were taken to Cayce, Kentucky, his home town, and funeral services were held in Ebenezer Church near Cayce. Burial was in Ebenezer cemetery.

DR. B. L. SCHUBEL, assistant secretary of the Board of Pensions of The Methodist Church, writes: "The Board of Pensions, 508 Olive Street, St. Louis, Mo., wants copies of General Minutes, M. E. Church, South, for years 1868, 1869, 1892, 1902, 1904, 1905, 1906, 1909, 1920, 1915, 1916, 1923, 1911. Anyone having any of these copies available, please write above address. Note: Please do not send Conference Minutes."

THE annual meeting of the Commission on Public Information of The Methodist Church will be held in the Missouri Athletic Club, St. Louis, Mo., Feb. 23. Bishop G. Bromley Oxnam is chairman of the Commission and Dr. Roy L. Smith, secretary. The Commission has its headquarters at 150 Fifth Avenue, New York with Rev. Ralph Stooddy, director. It maintains two other centers of operation: Nashville, Mrs. Maud M. Turpin, manager and Chicago, George B. Ahn, Jr., manager.

MR. CUSTER STEEL, prominent layman of Lockesburg, died at his home in Lockesburg on Friday 13. He was a faithful member of the Methodist Church and during the last seven years was absent only four times from Sunday School and that was on account of serious illness of relatives. He had attended every preaching service except five in the last seven years. He was elected Sunday School superintendent in 1920 and with exception of four years while he was serving as county judge had served as general superintendent until his death.

He is survived by his wife and two daughters. Funeral services were conducted in the Methodist Church Sunday afternoon by the pastor, Rev. Alva C. Rogers, assisted by Rev. J. W. Mann of Nashville, former district superintendent of the Texarkana District.

BOOK REVIEW

Religion as Experience and Truth

By Warren Nelson Nevius, The Westminster Press, Philadelphia, 1941, 438 pp., \$3.00.

Mr. Nevius has written a delightfully readable book which he describes as "An Introduction to the Philosophy of Religion." It would be particularly useful for thoughtful laymen and for undergraduate classes in college. The book follows somewhat the outline and direction of the valuable work by W. K. Wright, "A Student's Philosophy of Religion," and prepares the beginner for the more philosophical treatment by sketching at some length the sciences which have gathered the data for a Philosophy of Religion. 146 pages are devoted to this introductory task and to make the reader quite ready for the real study to follow. The author reveals wide acquaintance with the literature of the History and the Psychology of Religion, though perhaps using it primarily to interpret the Christian Religion rather than Religion in its universal aspects.

The Second Part deals with the important question of Religious Knowledge and is a fair and clear presentation of the several theories current in our time. He seems to this reviewer however to have denied himself the right to use the term 'philosophy' however, in the sense current in non-Roman circles. Presenting his understanding of 'Divine Revelation' Mr. Nevius writes,

In this, the final form which the data of religious knowledge may assume, we are dealing not only with what is primary and immediate, as in the case of human experience, but with what, if its reality is established—and this is necessarily a question of fact—contains its own justification. P. 184.

The 'question of fact' is however scarcely more than a gesture, since he goes on immediately to say,

And what we have to discuss is the reality and self-authenticating character of such knowledge, not normally attainable but supernaturally communicated to the human mind. P. 185.

We who belong to the Christian tradition welcome such deliverances and rejoice in the support to our faith which has been given. But even Brunner would remind us that what we are really getting here is not philosophy but theology. The book is written definitely to interpret the Christian Message, whose final reference is ever to revelation. The publishers express this in their statement on the cover of the book,

In fact, according to Dr. Nevius, sound philosophy in every respect substantiates the Christian revelation, and still further illuminates those areas of religious experience in which philosophy, unaided, is unable to advance.

This is of course what is known as the Thomist principle, according to which St. Thomas Aquinas considered it the function of Reason to support the Dogmas of the Church, derived from Revelation. The author shows that "between the Christian religion and philosophy there is absolute compatibility" (Front Cover). This is really too good to be true. No forward looking Protestant scholar really asks for any such blanket indorsement of the doctrines of his Church.

The chapters on *The Nature of God*, *The Problem of Evil*, and *Immortality* will be particularly gratifying to thoughtful ministers of every denomination and doubtless will greatly aid their preaching in these important fields of thought.

The book is splendidly equipped with notes and reading references, to guide the interested readers to further study.—J. T. Carlyon.

THE CHURCH WORKSHOP

H. O. BOLIN, Editor

WHY ARE MORE PEOPLE NOT BEING SAVED?

It isn't because they are not lost, for all have sinned and come short of the glory of God. According to the Word, the person who says he has not sinned and, therefore, does not need a Savior is a liar and the truth is not in him. It isn't because there is not a salvation that is all-inclusive, for it pleased Christ by the grace of God to taste death for all men, and he willeth not the death of any but desires that all be saved. The gospel invitation is to all who labor and are heavy laden with any kind of burden. The promise is that whosoever believeth on him shall not perish but have everlasting life. Still the fact remains that but very few people, comparatively speaking, are being saved.

I am thoroughly convinced that the world's greatest need today is a revival of religion. Christ alone is the hope of the world. The careful studying of His teaching and the prayerful following of His example is the only way out of the confusion we face. It is only as people accept him as their Savior and permit him to be the Lord and Master of their lives that they really come to walk in the light. Science, invention, government, philosophy and education all have their part in the building of a better world order, but the final hope of the world rests squarely upon the shoulders of Jesus Christ. Therefore, the greatest need is a definite turning to him and his way of life. Why are not more people doing that? Why are not more people being saved? Let us deal briefly with this question.

We are lost in a maze of values, and this is true with church members, for the most part, as well as non-church members. We are not putting first things first. Many years ago the poet Wordsworth said, "The world is too much with us; getting and spending we lay waste our powers." If that were true in his day it is even more true now. We have more things to get and more money to spend in this age than of any other of previous record. Scores of things that just a few years ago were called luxuries are now termed necessities. With the coming of this multiplicity of material comforts and things we have lost our conception of spiritual values. We have been so busy laying up treasures on earth that we have largely forgotten that there is a heaven. The things which are seen are so attractive to us that we have lost the conception of unseen values all about us. The atheistic philosophy of materialism has not only gripped the totalitarian nations but like a pall of darkness it has also spread throughout the democracies. This force is eating the spiritual heart out of the world.

Still another reason why the masses of humanity are neglecting the churches and more of them are not being saved is the fact that we who are already Christians have never fully come to realize our responsibility in the great work of building the Kingdom of God. Jesus taught his disciples to pray, "Thy kingdom come," but it is hypocrisy of the highest type to utter such a prayer and then do nothing about

REDEMPTION

*O Father, help us love Thy Son
With love that all may see
This God, made flesh, who humbly won
Redemption full and free.*

*For man whose first estate was lost,
Thou hast reclaimed, set free,
His soul, tho precious was the cost
Was purged of sin through Thee.*

*O cruel crown that pierced His brow,
And nails that held Him fast
Upon Golgotha's rough hewn cross,
Your mission now is past.*

*O sacred, unforgotten gift
How shall we homage pay?
We greet Thee King—Our hearts we lift
We give Thee praise alway.*

LULU RUSSELL FORTUNE
722 Hazel St., Texarkana, Ark.

it. "Faith without works is dead being alone." "Christ alone can save the world, but he can't save the world." We can't save the world. God alone can forgive sins. But he can't save those who are unwilling to be saved. We can lead many to accept salvation. We must do this, otherwise, the world will rot in sin. The Lord is depending upon us. God help us to realize that fact as never before.

Yet another reason why more people are not turning to the church is the lack of consecration on the part of the members. Too many of us are like the church member who was planning a visit to a place which was notorious for its wickedness. His friends said, "Those people will make life miserable for you." When he returned they asked, "How did you come out?" He replied, "Fine; they did not find out that I am a Christian." The place for a ship is in the water but if you get too much water in the ship it will sink. The place for the church is in the world but if you get too much of the world into the church it will also sink. We need a lot more members in the church but that is not our biggest need; our greatest need is for a better brand of members. The Kingdom of God is built by divine and not human power. But as the electric current must have a line over which it passes the power of God must have a channel. That channel is a completely surrendered human will. When a person accepts Christ the Holy Spirit fills and uses all of his life that is surrendered. It, therefore, follows that unless our time, our talents, our possessions and in brief ourselves are turned over fully to God he cannot use us to his greatest glory. We lack a passion for the lost because that passion is not our own, it is God's. It is absent because he does not completely fill our lives. It is God's love for the lost and not our own. "The love of God hath been shed abroad in our hearts by the Holy Spirit which is given unto us.

Yes, we need a revival. We need

THE WAR-TIME CHRISTIAN

(A quotation from "The Good Citizen," publication of the First Methodist Church, Huntington, California, the Rev. Fred B. Trotter, Minister.)

The normal man respects human personality. He knows he ought to help life, not destroy it. The common man shares this conviction with the sage and prophet. This conviction is elemental in all the religions of civilized man. Moses said, "Thou shalt not murder," and Jesus said, "Love your enemies." This law and this teaching makes war horrible to the Christian; but the love which shrinks from killing seeks also to save life and to bless it.

Hence the distress of conflicting loyalties, the Christian who refuses to kill and the Christian who kills to save. The difference between the Christian pacifist and the Christian soldier is not a difference in character, but a difference in opinion. The issue is not whether one shall obey God and love men, but what love and obedience require.

National Defense

Whosoever is responsible for the present world crisis, and however large our share in this responsibility may be, we are in the war by government decree approved by the vast majority of our citizens. We are all in it, whether at the battle front on land, sea, in the air, or in any civilian vocation contributing to social welfare and national unity and safety. Whether he likes it or not, the conscientious objector is in the war while doing the civilian task to which he has been assigned.

Being in the war, as we believe, for the preservation of ideals and

a deepening of the spiritual atmosphere of our church. We need a greater passion for reaching the unreached. This all will come through a more vital contact with God. When and if such contact is established more people will be saved. The church will fulfill the purpose for its existence in the world.

institutions infinitely precious, for the welfare of ourselves and our posterity and the final betterment of the whole world, there is every reason why we should make our labor as complete and effective as possible. Nothing but prolongation of the war, increasing disaster and possible failure of our high objective can result from slackness in the business upon which we have entered.

A Peace Offensive

These observations do not include the whole duty of the war time Christian or of the church whose banner is the cross. Wartime atrocities and agonies are breeding hatreds every hour, and intensifying every brutal impulse and purpose of the human heart. We are sowing dragon's teeth of malignity and vengeance which will go far to frustrate every holy purpose we entertain. We are putting incredible labor, billions of dollars and possibly millions of lives into a war which may be followed by a treaty incompatible with lasting peace. In the name of God, we should proclaim for ourselves and bind our allies to a purpose and a program of economic justice and fair dealing among the nations of the earth. This war is a pestilence bred by economic distress.

While we labor like Hercules to overpower our enemies we should tell them now what we purpose to do at the council table when the war is over. We should make it clear that we are not fighting to save an economic empire which a few nations have been building in recent centuries. We should make it clear that when this war is over we shall not by trade barriers and immigration quotas and prohibitions keep needy peoples away from those great natural resources which the Father of all has deposited in certain portions of the earth. We should speak to our enemies with our gospel as well as with our guns. Let them hear the voice of Christ in a sublime peace offensive as well as the voice of Mars in the thunder of our cannonades. The Axis peoples will cease efforts to build a totalitarian empire if we can convince them that we do not intend to maintain an economic empire. We may shorten the war by some years, save millions of lives, and keep longer alight the torch of liberty, if amid the thunder of our guns they can hear the voice of Christ.

PRAYER WITH WORKS

A Chinese brought a number of his friends to the mission. When asked how he succeeded in getting so many to come, he said, "I got on my knees and talkee, talkee, talkee. Then I got up and walkee, walkee, walkee." Pray, and then work. Prayer without works is vain. Praying without working, like working without praying, is dead. Let us all "talkee" and "walkee."—Selected.

He that is possessed with a prejudice is possessed with a devil, and one of the worst kinds of devils, for it shuts out the truth, and often leads to ruinous error.—Tryon Edwards.

A Message From China's First Lady

By RALPH STOODY

China's First Lady Conveys to Fellow-Methodists Her Stricken People's Gratitude



ALL Methodists who made gifts on the Day of Compassion last March or who, either before or since, have given to Methodist Overseas Relief have every right to feel that they are definitely included in the citations of honor pictured in facsimile herewith. In these two certificates China conveys its gratitude to Methodism for gifts totaling \$180,000, which is the amount that has been allocated from the funds of the Committee for Overseas Relief to the aid of China.

In the "Award of Recognition" on the right, engraved over her own signature, is the personal message of Madame Chiang Kai-Shek to her fellow Methodists, "for whose humanitarian effort on behalf of the people of China" she expresses "deep appreciation." The original colorful parchment in the custody of Bishop Herbert Welch is adorned with a border of characteristic Oriental designs of the bamboo and plum, symbols of sturdy character and everlasting friendship which survive all trials and hardships. Just above her name in solid red ink is the imprint of Madame Chiang's carved ivory seal. Above is the picture of a pai-lou or memorial arch of the kind built in dedication to some beloved ancestor or a benevo-

lent magistrate. The Chinese characters on the front panel of the arch mean "He is public-spirited and loves justice."

The testimonial to the left indicates that Methodism has been accorded the highest recognition awarded, the "Fellowship of the Lotus," which may be conferred upon but twenty members of the China Relief Legion, of United China Relief. The small label reproduced across the top is in five colors in the center of which is the traditional twelve-pointed China sun, jewelled with white jade. There are three lesser ranks of this award: the Fellowship of the White Orchid, of the Wisteria and of the Plum Blossom. Seven great humanitarian organizations are banded together in United China Relief to administer aid to the four hundred and fifty million stricken sufferers in that country.

Eleven Protestant denominations have been accorded one or another of these distinctions, Methodism's contribution, however, ranks first, being more than double that of the next on the list of donors.

The Methodist Committee for Overseas Relief is continuing to send gifts to China Relief to Chungking, from which center aid can be given to refugees in fourteen provinces of Free China.

SPECIAL MEETING OF CONFERENCE BOARD CHURCH EXTENSION REPRESENTATIVES

A special meeting of importance and interest to the Section of Church Extension of the Conference Boards of Missions and Church Extension will be held in the Chapel of the Church Extension Building, 1115 Fourth Avenue, Louisville, Kentucky, Wednesday, April 29, beginning at 9:00 a. m. Representatives of the Section of Church Extension of all Conference Boards in the Southeastern and South Central Jurisdiction are expected to be in attendance.—B. P. Murphy, Assistant Secretary.

NOTICE

The Section of Church Extension of the Little Rock Conference will meet at First Methodist Church Little Rock, Feb. 24, at the close of the Evangelistic Meeting.—B. F. Roebuck, Chairman; J. S. M. Cannon, Secretary.

Life is just what we are and do.—Wesleyan Christian Advocate.

ANNUAL MEETING OF THE BOARD OF CHURCH EXTENSION

The Annual Meeting of the Board of Church Extension of the Methodist Episcopal Church, South, will be held in the Chapel of the Church Extension Building, 1115 Fourth Avenue, Louisville, Kentucky, beginning Thursday, April 30th, at 9:00 a. m. To this Board has been designated the responsibility for the administration of Church Extension in the Southeastern and South Central Jurisdictions. All applications to be considered by the Board at this meeting must be in the hands of the Secretary on or before March 31, 1942.—B. P. Murphy, Assistant Secretary.

HUMAN NATURE

"Why do you weep over the sorrows of people in whom you have no interest?" asked the male critic of a keen-minded woman. To her male companion she put this question, "Why do you cheer wildly when a man with whom you are not acquainted slides safely into second base?"—N. C. Christian Advocate.

Hendrix College—Christian Education

By BISHOP CHARLES C. SELECMAN

RECENTLY while I was in Tulsa, a District Superintendent took me down to see the exhibition of defense equipment not far from my hotel. We saw a tank, various sized guns, a field kitchen, an airplane engine, and finally a depth bomb and an anchored mine.

The superintendent remarked, "This depth bomb is marked \$7,500." And we discovered that the anchored mine represented the same amount. "Well," said he, "\$7,500 is just about the amount each conference is asked to raise on the Hendrix Special this year."

As these two pieces of defense mechanism stood opposite each other they represented the investment which the two Arkansas conferences are asked to make in this special offering for Ministerial Education and Hendrix College. Depth bombs, anchored mines, Christian Education, that is a rather unusual combination of words. But I venture to inquire if, in the long run, the best defense is not Christian Education. After we have won this war how shall we win the peace if we have not trained men and women for leadership in constructive thinking and solid Christian character?

Yes, Christian Education is the best defense. Herbert Spencer has truly said, "To educate the reason without educating the desire is like placing a repeating rifle in the hands of a savage." The peril which confronts the world today is produced in a large measure by strong men who are lacking in Christian vision, Christian sympathy, and a Christian outlook on life. Theodore Roosevelt said very much the same thing when he declared, "To educate a man in mind and not in morals is to educate a menace to society." Woodrow Wilson expressed his conviction in the positive rather than the negative when he said, "Education has always yielded its best results when associated with religion."

When we turn, as we must inevitably do, to the colossal task of reconstruction at the close of this

terrible war, we are face to face once more with the demand for Christian character, by which I mean character founded upon an intelligent conception of the great fundamental principles of the Ten Commandments and the Sermon on the Mount. We must look to the church college for a stabilizing and Christianizing force in society. By precept and example it exercises a leavening influence on all education. "A retired Methodist Bishop has recently pointed out that certain other types of schools are likely to be governed, in their policies, and even in the conduct of their courses, by close observance of conditions which are politically controlled. Not so with the church college." Christian Education has been aptly styled THE BATTLE GROUND OF FREEDOM AND THE BULWARK OF AMERICAN LIBERTY. If we are convinced of the importance of Christian Education let us highly resolve to consecrate our thought, time, and money to this present campaign in Arkansas.

A NEW EVANGELISM

By Bishop William C. Martin

There is no other area of activity within the church which has suffered quite so severely from the divorce between language and achievement as is the case with evangelism. We have talked on one level and produced on another. As one of our great evangelists once put it, "The church must either get a new vocabulary or a new experience." I think it more correct to say that we need both.

The basic essentials in present-day evangelism are: an adequate theology, a sound method and a sustaining dynamic. A cheap, superficial faith will not satisfy the deeper hunger of the human heart. Only a stalwart confidence in a God who cares and who has made known through Christ his compassionate purpose for each individual can provide the basis upon which a compelling appeal can be made to this generation.

FINANCIAL REPORT FOR FIRST QUARTER OF ARKANSAS METHODIST— OCTOBER 30, 1941 TO FEBRUARY 7, 1942

Balance, October 30		\$ 26.61
CASH RECEIPTS		
Advertising	\$1,186.34	
Subscriptions	8,931.99	
Conference Claims		
Little Rock Conf. Balance, 1941	\$ 830.27	
Little Rock Conf. 1942	152.92	
N. Arkansas Conf. Balance, 1941	597.40	
N. Arkansas Conf. 1942	375.00	
	\$1,955.59	1,955.59
Rents		576.50
Miscellaneous		92.21
TOTAL RECEIPTS	\$12,742.63	\$12,742.63
		\$12,769.24
CASH DISBURSEMENTS		
Salaries	\$1,167.50	
Advertising Expense	293.08	
Rent	105.00	
Office Expense	153.24	
Postage	275.09	
Printing	3,633.25	
Union Nat. Bank, Principal	1,355.50	
Union Nat. Bank, Interest	11.79	
Utilities	248.10	
Building Improvements	25.37	
Building Repairs	30.44	
Miscellaneous	195.39	
TOTAL DISBURSEMENTS	\$7,493.75	
Balance in Bank	5,257.96	
Cash on Hand	17.53	
	\$12,769.24	\$12,769.24

WARREN JOHNSTON, Chm. of Commission.
E. T. WAYLAND, Business Manager.

THE DEVOTIONAL PAGE

ROY BAGLEY, Editor

PUNGENT PARAGRAPHS

If I did not feel . . . and hope that some day—perhaps millions of years hence—the Kingdom of God would overspread the whole world . . . then I would give my office over this morning to anyone who would take it.—Stanley Baldwin.

When I was young I was sure of many things; now there are only two things of which I am sure; one is that I am a miserable sinner; and the other, that Christ is an all-sufficient Saviour. He is well taught who learns these two lessons.—John Newton.

Anything that makes religion a second object makes it no object. He who offers to God a second place offers Him no place.—Ruskin.

The noblest charities, the best fruits of learning, the richest discoveries, the best institutions of law and justice, every greatest thing the world has seen, represent, more or less directly, the fruitfulness and creativeness of religion.—Horace Bushnell.

The life that will bear the inspection of men and of God, is the only true certificate of true religion.—Johnson.

WHEN DEMONS FLEE

By A. W. Beasley

Read Matthew 17:14-18.

Out of the crowd that followed Jesus there steps forth a man. Look on his face, and you are drawn toward him. There is no self-consciousness there; he is not seeking publicity; he is no idle heckler. He is solemnly in earnest about something.

The man steps out and involuntarily he falls to his knees. Humbling is his privilege to speak to the Great Physician. And his speech is in keeping with his posture, for his soul is on its knees. He utters a prayer—a prayer of utter love and distress. His problem was beyond human wisdom and human strength. "Lord, have mercy on my son. No one has been able to free him from his terrible ills." And the boy was healed!

The disciples were amazed and disturbed. "Why could we not cast it out?" Why, indeed! Jesus' answer seems so naive. "You lack faith in the power of God to deal with situations such as this. You do not really trust in divine power. You will not commit your all to anything that cannot be seen or heard or known by the senses. You will not courageously venture, with confidence in the invisible forces of the universe."

What would he say to us, his modern disciples, who stand impotent amid the demons that destroy those dearest to us? Most of the evil forces that destroy human personality are nurtured in hearts and minds that are out of harmony with the truths of living as revealed in Christ. Have faith in him; accept his map, and take his journey.

The Church is the State's hope of stability.—Selected.

POEM OF THE WEEK

THY CROSS OUR CREED

*Christ's life our code, His cross our creed,
Our common, glad confession be;
Our deepest wants, our highest aims,
Find their fulfillment, Lord, in Thee,*

*Dear Son of God! Thy blessed will
Our hearts would own, with saints above;
All life is larger for thy law,
All service sweeter for Thy Love.*

*Thy life our code! In letters clear
We read our duty, day by day,
Thy footsteps tracing eagerly,
Who art the Truth, the Life, the Way.*

*Thy Cross our creed! Thy boundless love
A ransomed world at last shall laud,
And crown Thee their eternal King,
O Lord of Glory! Lamb of God!*

*Till then, to Thee our souls aspire
In ardent prayer and earnest deed,
With love like Thine confessing still,
Christ's life our code! His cross our creed!*

BORN AGAIN

By Daisy Davies

He was a repulsive-looking man, hair uncut, unshaven, clothes dirty, no collar or tie.

He sat in the rear of the church and when I saw him I wondered why he had come in, through what influence.

I felt impressed to speak to him at the close of the service, and as I stood by him the smell of whiskey was most disagreeable.

"I have come to bring you a message," I said to him, "a message that is for you." Then I repeated John 3:16—"For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

"That means you. God loves you, wants to forgive your sins and make your life true and clean and free from the habits that are ruining your life. Will you let him?"

"That can't mean me," he replied. "I am too wicked and mean. God cannot love me and forgive me." "I know he does and can," I said.

"How do you know it?" was his answer. "I know it from my own experience. What he did for me he can do for you. We both committed the same sin. We left God out of our lives, refused to let him control. It made me selfish, irritable, unlovely. It made you drunken, impure, wicked. The one great sin is refusing to give him control of our lives and it is as easy for him to forgive and help you as it was for him to forgive me. Will you let him come into your life and will you obey Him?"

I prayed for the man that he might realize the great truth that would change his whole life. He seemed deeply impressed and stood silently thinking; then suddenly extending his hand, he said: "I'll take your word for it and trust Him to do what you said in your message

THE GREATEST JOY

Religion with some is a burden to be carried; to those who share the fellowship of Christ it is an experience of joy, and they can say with the Psalmist, "His work is honorable and glorious." An interested person in the Kingdom knows how honorable and glorious it is to be a soldier of the Cross. There are many things that bring to the individual "world thrills," which are temporary and pass with the days. But the thrill of saving a soul abides in one's heart and life with a joyous song.

I am thinking of the moments and experiences that have brought the most happiness and joy. One afternoon last August, in a small town where I was helping in a meeting, the pastor and I visited a man of seventy-three who was not a member of the Church. He had heard many sermons, gone through many revivals, and still was without faith or hope. We told him the simple story of God's redeeming love and prayed with him. He surrendered his life and all; his face was aglow with divine light. He had found forgiveness and peace. We left with our hearts running over with victory over sin. It was a great moment and a great experience.

Men trained in intellect but not in religion and morale will become a menace to the country.—Theodore Roosevelt.

tonight—"Even though your sins be as scarlet, they shall be as white as snow."

A glad radiance came into his bloated face as he accepted by faith the promise of God's forgiveness. His conduct proved his earnestness. He joined the church and proved faithful.

SENTENCE SERMONS

Miles mean nothing in friendship.

Light means life, spiritual or physical.

What's right is always better than what's wrong.

A nick in a chisel, or in a man's mind, causes roughness along its way.

Hitting the nail on the head implies no glancing blow.

Nearsightedness has little to do with lack of vision.

Vision is of the mind, not the eye.

He only is blind whose mind does not see.

He only is deaf for whom nature has no voice.

YE ARE MY WITNESS

In the early Christian Church it was accepted that one who came into the Christian fellowship would be a witness to the power of Christ and for the new faith. Not all of that company of early Christians were called to be leaders, nor did any large number seek the privileges and responsibilities of leadership. But the new experience brought such joy and such satisfaction, they went everywhere bearing witness. And many sealed their witness in martyrdom.

With the growth of the Christian Church in numbers, in wealth, and in its power and authority, the freshness of Christian experience was well nigh lost. Witness could be given through elaborate ritual, and more and more the rank and file stood aside and left to priest and preacher the witnessing of the truth. Then were the beginnings of the movement that gave birth as Lord and Saviour. The laity again had some large share in the proclamation of the truth.

In the program of the United Church laymen are given a larger place, a greater field of service, than perhaps in any day since the time of Wesley. Will it be only a program, or will it mean the beginning of a day when the laity will in some large measure carry the responsibilities that the early Church gave them? The answer is with the men and women who until now have not carried their share.

"This is that which was spoken by the prophet Joel:

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." (Acts 2:16-18).

The waste of the resources of the Church of today in the waste of lives, of men and women who could count mightily for the Kingdom and are content to be just ordinary folks.—Selected.

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.

LITTLE ROCK CONFERENCE NOTES

Report On Campaign By Feb. 23

All pastors are reminded that they will be expected to report to their district superintendent on the Hendrix College-Ministerial Education Campaign by Monday, February 23. On Tuesday, February 24 Bishop Selecman will meet in Little Rock with the district superintendents of both Conferences and ask each for a full report. Let's make it 100% by the time the Bishop gets here.

* * *

\$1,784.50 For February Special

Our Treasurer, Mr. C. K. Wilkerson, reports that by Monday of this week the following offerings have been received from charges in the Conference on Hendrix College-Ministerial Education Special:

Hot Springs churches.....	\$ 316.50
First Church, Camden.....	750.00
Bryant	5.00
Crossett	125.00
Arkansas City	17.00
Dermott	75.00
Kelso	7.00
Rowell Ct.	10.00
Fort Hill Ct.....	10.00
Wilmot	45.00
Montrose	40.00
Swan Lake	10.00
Sheridan	55.00
Grand Avenue, Stuttgart.....	100.00
Blevins	50.00
Gurdon	80.00
Murfreesboro	45.00
Ashdown	40.00
Hatfield	3.50
Total.....	\$1,784.50

* * *

Little Rock Conference Rallies

The Hendrix College-Ministerial Education Rallies scheduled for the Little Rock Conference were all held last week. Each of the speakers, including Leland Clegg, Neill Hart, Warren Johnston, Aubrey Walton, C. M. Reves and Mouzon Mann, did a dandy job. Dorothy Ray Hutcheson inspired each audience with her beautiful singing. I think I have never heard as many good things said about our college and Christian Education. Practically all charges in the Conference were represented. The attendance was not large but the good accomplished will be lasting.

* * *

Little Rock Training School Next Week

Pre-enrollment for our Little Rock Training School, opening at First Church, Little Rock, next Sunday afternoon indicates one of the best sessions in the twenty-four years of this school. While sponsored by the Methodist, Presbyterian and Christian churches of Little Rock and North Little Rock, this school is open to all people anywhere who wish to take advantage of its unusual opportunity. Twelve good courses with outstanding instructors are being offered.—Clem Baker.

The very moment a man does wrong he begins to look around for the trees of the garden. Commit iniquity and your first impulse is that of concealment. Sin makes fools and cowards of us all. This whole story of Eden is as true as the principles of geometry, if we pierce the shell of it to get to that which lies beneath.—Robert F. Coyle.

THE SUPERINTENDENT'S CORNER

The Superintendent and His Training School

By CLEM BAKER

In spite of the fact that our Superintendents of Church Schools are as a rule the most important and the most faithful laymen in their local churches quite often they are found to be conspicuously absent from our Training Schools. Of course this is usually due to the fact that superintendents are the busiest men in their communities and have so many other things to do that they think they can not find time to attend a School. But I wonder if any superintendent can have any other job quite so important as that of leading in the sacred cause of Christian Education? I am afraid that if he neglects that too often the superintendent will be like the man who when seen running after a group of soldiers and asked where he was going shouted, "I am trying to catch up with those men. I am their leader." Too often our teachers attend Training Schools and get ahead of their superintendents. Within the next few months a Training School will be held in reach of practically every superintendent in the Little Rock Conference and similar opportunities are being provided in the North Arkansas Conference. May we count on our superintendents to be the first to enroll?

"JUST A COUPLE OF KIDS"

I knew his dad when we were boys living on farms on adjoining circuits down in Ashley county. Then we joined the conference as Methodist preachers—his dad and I—and his dad named his son after our Bishop. During many visits to this lad's parsonage home I saw him grow up a modest, studious, earnest youth. Having been licensed to preach before he finished high school his fellow students showed their confidence in him by selecting this lad to preach the sermon for their graduating class. Determined to get a college education but without funds he "preached his way" through a year in our college at Magnolia. Then came our Ministerial Education plan and our church at Camden led by Dr. Reves, sent him on to Hendrix College where he made a great record and obtained his A. B. degree.

* * *

Her dad runs a drug store and her mother the Young People's Division of our church at Magnolia. In her beautiful Christian home where I have been a guest a number of times I have seen her grow up laughing, singing, and happy—always attending Sunday school and Y. P. meetings and a leader in our Magnolia Christian Adventure Assembly from the year she was 12 years old. Her mother was in charge of the girls at this Assembly. Coming from good old Methodist stock and having attended our Young People's Assembly at Hendrix College it was not surprising that when she graduated from high school she, too, entered Hendrix, where she is still happy, singing and a leader in college life.

* * *

Last week we were holding our Hendrix College-Ministerial Education Rallies and these two fine young people left their college classes to give the entire week to this cause. All the week they traveled through rain and mud and cold happily testifying through speech and song to their love of Hendrix

and the Cause of Christian Education. They won the hearts of all who heard them and made new friends for our college. They were introduced as Rev. Mouzon Mann, a senior in the School of Religion at S. M. U., and Miss Dorothy Ray Hutcheson, a junior in Hendrix. To the public they were a splendid example of the product of Christian Education but to me they were a couple of youngsters I have known from childhood and watched grow up in home, Assembly and college so gradually that they are still a "Couple of Kids."—Clem Baker.

N. ARKANSAS CONFERENCE TRAINING WORK

January was a very good leadership training month for the North Arkansas Conference. The following schools were held: Goshen, Prairie Grove, Springdale, Brightwater, Green Forest, Thornsberry, Waldron, Union Grove, Marianna (2), Searcy, Blytheville and Greenwood. Two were district schools and two were sub-district schools.

Three schools have been planned for February: Fort Smith, Wynne and Batesville.

A number of schools are already being planned for March: Paragould, Jonesboro, Heber Springs, Judsonia, Newport and Ratcliff.—Ira A. Brumley.

FEED IN THE RACK

An old farmer who was attending a church convention chuckled to himself as he read over the subjects of the program. "See here, parson," he said to his pastor, "you've had papers and discussions all day on how to get people to attend your meetings. I've never heard a single address at a farmers' convention on how to get the cattle to come up to the rack. We put all our time on the best kinds of feed. I sort of have a notion that if you put more time on discussin what to put in the rack, you wouldn't have to spend all that time discussin how to get your folks to attend."—Selected.

FORT SMITH TRAINING SCHOOL

The annual Fort Smith Training School, which for a number of years has been one of the outstanding schools of the Church, will begin on Monday night, March 2.

Ten courses are to be offered. The following are the names of the courses and instructors:

"The Vacation Church School," Miss Estelle McIntosh.

"Missionary Activities In the Children's Division," Miss Noreen Dunn.

"Preparation for Christian Home Making," Mrs. Robt. Bearden.

"Senior and Young People's Work," Ira A. Brumley.

"Personal Religious Living," Robert Bearden, Jr.

"How the Bible Came To Be," Earl S. Walker.

"Music In Christian Education," C. N. Guice.

"Missionary Work of the Methodist Church," Mrs. J. G. Gieck.

"The Church Working With Young Adults," I. L. Claud.

"Financing the Work of the Church," Dr. W. E. Hogan.—Ira A. Brumley.

COURSE OF STUDY FOR UNDERGRADUATES AND ACCEPTED SUPPLIES

There are a number of questions being raised about the plan for undergraduates and accepted supplies in taking the course of study.

There has been prepared a student's manual, which can be secured from The Methodist Publishing House for \$1.50. This manual provides the guidance material for each year's work of study. Each undergraduate and accepted supply should secure a copy of this at once, if not already been purchased.

It is the plan in the Conference for each person to send papers to Dr. Robert W. Goodloe, Director, S. M. U. Correspondence School, Dallas. When that is done the individual has finished that course, as far as he is concerned, unless asked to do the work over. Each course thus completed will be charged against the Board of Ministerial Training of the North Arkansas Conference. Monthly this account will be reported to the Treasurer of the Board of Ministerial Training and he will pay for such courses as have been completed. This provides for all courses completed by June 1.

Certain courses will be offered in the Arkansas Pastors' School for which persons may secure credit on course of study. "On Trial" courses will be HIGHLAND SHEPHERDS and ART OF PREACHING; the first year courses will be ABINGDON COMMENTARY, THE DISCIPLINE, and PREPARATION and PREACHING OF SERMONS.

There are a number in the first year who took the course last year on the Discipline. This course, if taken last year through the Arkansas Pastors' School, will not be required again this year.—Ira A. Brumley.

The great thinker is seldom a disputant. He answers other men's arguments by stating the truth as he sees it.—Daniel March.

"The Lord's Song In A Strange Land"

By BISHOP FRANCIS J. McCONNELL

(This sermon was preached by Bishop McConnell over the Columbia Broadcasting System's "Church of the Air" Sunday, Jan. 4.)

THE thought of the morning is based on a passage in the one hundred thirty-seventh Psalm, the fourth verse: "How shall we sing the Lord's song in a strange land?"

This passage has to do with the experiences of the children of Israel in Babylon. It is known as one of the imprecatory psalms; probably the most severe of those psalms. You remember the circumstances, of course, under which the psalm was written, or, at least, the circumstances to which the psalm refers. The children of Israel had been carried away from Jerusalem and had been made captives in Babylon. There they found themselves surrounded by the worshipers of other gods than the gods with which they were familiar. There was nothing in Babylon at all to suggest the kind of god that the Israelites worshiped. We do not know that they were especially mistreated in Babylon. They were allowed to do about as they pleased. Some of them settled down there and became successful merchants and as traders and as workers in all lines of effort. But the Babylonians persisted in ridiculing the songs of Zion and they would come out to the places of worship of the Israelites and say in jest, "Sing us one of the songs of Zion." The Israelites thought this was just to bring their songs into contempt and so they said, "We will not sing the Lord's song in a strange land. The only place where we can sing the Lord's song is in Jerusalem, in our own homeland." Then they refused to sing. They hung their harps on the willows and said they would not sing.

Now, I do not wish to be at all irreverent in my treatment of a passage of Holy Scripture, but the thought that I bring to you is this: they were not wise in refusing to sing. That was, in a sense, an admission of defeat. The Babylonians had closed their utterances and prevented their singing by the attitude that they took toward them, and this was a mistake. Even in a strange land, even in circumstances that did not suggest anything resembling the religion of their fathers, the Israelites should have continued to sing the songs of Zion. And you see at once the application to the situation of our present time. Christianity is in this world in the midst of circumstances that do not fit themselves into Christian song. The world has not yet become to any large extent Christian. The Christian religion is as yet the minority religion. In the United States even, Christianity is at the present time the religion of a minority group. If we take the statistics of the population of the land we find that the Christian peoples are not at all in the majority. Counting in the Jews and the Roman Catholics and all the Protestants, we could not come to fifty million people avowedly giving themselves to religion in any sense in which we like to use the word.

But if we should cease to sing the Lord's song; if we should cease to lay stress on the truths which are

sacred to us, we should make a great mistake. Even though we are in the minority group, it is our task and our obligation to continue to sing the songs of the truth of the Christian religion. There are some at the present time who say to us that we may just as well cease teaching religious truth during the dreadful times in which we live. The so-called Christian nations are at war with one another and the so-called heathen nations, though I'm not using the term with any disparagement at all, stand aghast at the way the Christian nations are tearing one another to pieces. It was Bernard Shaw, who, during the last war, the war we called the great World War, suggested that Christian Churches ought to declare what he called a moratorium. They ought to postpone any teaching of Christian truths; they ought to close all churches and have nothing to say about Christianity. Of course Mr. Shaw has always been a genius of sardonic humor—there is much sarcasm in what he said. Yet, as we remember those

days, we can see very clearly the idea that he was trying to enforce. His thought was that there was such a contradiction between the truths which Christianity proclaims and the actual situation of the world in 1914 to 1918 that there was no use trying to proclaim the truths of Christianity.

And we hear something of the same thing today. Men say that because the world is at war it is utter folly to try to proclaim any gospel of Christianity. And yet, I am sure that on just a moment's reflection we see that that is a mistake. The great task of Christianity ought to be to hold its ideals before the world at the present time, admitting the contradiction; saying that we do not claim to have attained to anything like complete success in preaching Christianity, but that we are holding the ideals on high for the sake of the day that is to come. You will remember how Jesus, in talking to his disciples, said that they were to be perfect, even as the Father in heaven is perfect. Now, this is, literally speaking, an impossibility. Men can not be perfect as the Father in heaven is perfect. But it is one of the glories of Christianity that it holds up an impossible ideal; that is to say, an ideal impossible of fulfillment at any one time.

But suppose the founder of Christianity help up an ideal that was short of perfection and had simply said to His disciples, "You're in a hard world. All that we can expect of you is to do the best you can and let it go at that." Well, that's what we have to do practically. We have to ask men to the best they

can. But, doing the best they can when they're just moving along from day to day without any ideal is altogether different from doing the best they can when a perfect ideal is before their minds. What would we think of an artist who did not take perfection as his ideal? What would we think of a scientist who was not aiming at perfect knowledge? The artist never becomes perfect and the scientist never attains perfect knowledge. But the animating power back of the work of each of them is this:



BISHOP FRANCIS J. McCONNELL

they aim at the thing that is perfect. Now people say today, "Why should we say anything about a perfect civilization in sense of attaining peace? We can't have peace and don't have peace." As a matter of fact, we don't have peace and we do not know when peace is to come. We recognize the duty of standing stiffly for the maintenance of established order in the world; for a system of things in which the word of nations is "yea" and "nay" and means "yea," and means "nay," a situation in which

covenants can't be broken. We have to stand for that and go to whatever sources we can find for the sake of establishing that situation. That means that we drop far below the ideal—that we have to resort to force. Nevertheless, it's one thing to go out and resort to force just for the sake of attaining the victory for the moment. It's another thing to go out and resort to force from the standpoint of trying to make conditions such that nations get a chance to practice the ideal.

Of course, it was said even in the olden times—it is not wise to cry "peace, peace," when there is no peace. But that has reference to men's refusing to look facts in the face. It would be just as if one were to say today, "There's no peace anywhere. Why should we say anything about peace?" Well, if a man is blinding himself to an actual situation, that is one thing. But in time of war we're to talk of peace. We're to prepare for peace. We've said a great deal in the days past about preparing for war. One difficulty in the days past is just this: instead of saying that we should have peace and prepare for peace while we have peace and aim to continue that peace, we've taken the other doctrine—in time of peace prepare for war. But in any case, the ideal of a Christian civilization is the thought of a righteousness that spreads over the entire world. And if we cease to sing the song, after a while men will come to the conclusion that the normal state of civilization is a state of war. They will go on fighting, holding to the ideal of whatever temporary adjustment they can make at a particular time.

In the end civilization would perish of itself.

Now that works out all along the line. Men are saying to us at the present time, "How can we sing?" If I may put it in the words of the text, "How can we sing the song of democracy in a world that is not democratic at all, that is not attuned to democracy?" Well, we sing the song just for the sake of making the world more democratic and holding up the ideal. A great many people seem to think that democracy is something to which we have already attained. We have not! There is not pure democracy, a complete democracy, a perfect democracy, in any nation on earth today. We think of the United States and of Great Britain as leaders in the democratic search, but they're just leaders. They have not attained. We have not worked the ideal out. And the ideal has been with men practically from the days of the Hebrew prophets. It has a history of twenty-five hundred years, and yet we have not attained unto it. So some man, rather cynical, comes along and tells us that the best thing we can do now, after all these years of attempt to have democracy, is to forget it; to say nothing more about it, go ahead and make what adjustment we can. That is a mistake. The true approach is to take the attitude of the constant singing of the great songs of the people.

You can almost put Abraham Lincoln's words into song: "Here we give ourselves in renewed dedication and consecration, that these dead shall not have died in vain, and that government of the people and by the people and for the people shall not perish from the earth." It's almost a song. Or, take the great words of the Declaration of Independence: "We hold these truths to be self-evident; that men are created free, that they are endowed by their Creator with certain inalienable rights." As a matter of fact, nobody outside of limited circles in those days of the Declaration was attaining to any inalienable rights of life, liberty or the pursuit of happiness. They were all limited. There were slaves in the land and there were regulations concerning the attitudes of masters towards men in the land. There were classes in the land, not distinctly and sharply drawn to be sure, but classes enough to contradict the fundamental principles of the Declaration of Independence. What then is the thing to do? To say that because the ideal situation has not yet come, we shall cease to sing the song? Not at all! It is to the glory of the democracies that in spite of the contradictions and inadequacies and the imperfections of the attainment thus far, they still continue to sing of democracy. It has not yet come.

So we have the two attitudes. We have the attitude of idealism and the attitude of realism, and we need both if we are going to bring in the Kingdom. The attitude of a man who simply WILL sing the song of the highest truth, and the attitude of the man who actually recognizes the difficulties in the midst of which we live and does the very best he can to make an adjustment. Thus progress comes to the ages.

Of course, there has to be back (Continued on Page Eight)

Church Leaders Propose Junior Board Of Stewards

By Richard Perdue, '44

Most important recent undertaking in young people's work by Methodist Church leaders in Conway is the proposed creation of a junior board of stewards. This board, to be formed according to present plans by twenty-six men and women drawn from the three colleges and the town, will work in partnership with the senior board of stewards in matters that concern youth and its relation to the church. Percy Goyne, executive secretary of Hendrix College, who is also superintendent of the Methodist Church School and teacher in the young people's department, is collaborating with the Rev. Cecil Culver, pastor of the Methodist Church, in active promotion of the plan. The Methodist Youth Fellowship Council at a recent meeting approved a junior board of stewards and pledged cooperation.

The idea is not new, explained Mr. Goyne, having been tried in a number of churches with varying degrees of success. Its practicality, he pointed out, depends on the type of leadership and constituency in the church's working area. "Conway seems to be especially adapted for the effective functioning of such an organization," Mr. Goyne said, "since it has something like eight or nine hundred Methodist young people in the city between the ages of 17 and 23, who are away from home and acting on their own initiative."

Ever on the watch for new programs to carry out the educational purpose of leadership development and citizen training, promoters of the junior board plan see it as an

improved method of stimulating young people's sense of responsibility to the church and training them to be more effective church workers when they leave the campuses of their respective colleges.

The function of the junior board of stewards has three aspects, according to Mr. Goyne. The first emphasis is on a larger and more active membership in the various young people's programs. Second is the encouragement of a sense of material responsibility in work of the church through systematic giving. The amount of the contribution, Mr. Goyne explained, is not as important as the development of a conscientious habit of giving that will carry over to the students' churches after graduation. Third emphasis is leadership development. It is expected that the contact of the younger stewards with the older will give the student board member a clearer understanding of the duties of laymen in church work and at the same time would stimulate the senior members with enthusiastic young ideas.

Selections for membership on the junior board of stewards will be completed within the next two weeks by a committee of the Methodist Youth Fellowship Council working in collaboration with the pastor and church school superintendent. Formal induction of the new board members is planned for a banquet immediately following quarterly conference which will be attended by the two boards of stewards and other church workers and at which outstanding church leaders will be invited to speak.

(Continued from Page Seven)

of that the thought of the Christian God who looks down upon men as a father looks upon his children, who takes the intention for the deed, who makes allowances for the mistakes, and out of the evil brings forth good. Then we have to think also of the need of recognizing all those with whom we are fighting shoulder to shoulder. We must not allow divisions to come among us; divisions that separate those who believe in the ideal from those who believe in the actual situation. We should try to bring such a condition to pass that all work together for the coming of the Kingdom of God, which is the Kingdom of the highest civilization.

So I say it was a mistake for the Israelites in Babylon not to continue to sing. They did sing afterward when they returned to Jerusalem. They sang the psalm which I have read. This imprecatory psalm, terrible as it is, is an expression of a fearful mood toward their enemies, and yet not more fearful than the things that are actually being done at this time. Even this song became one of the songs of Zion, at least the part that I read to you. Men have been singing it for thousands of years. They're singing it today, and because they've been singing it, it has continued as a working and driving force through all these centuries. Here we are talking about it today. In thousands of churches over this land, parts of the psalms will be sung, as songs of Zion. And

if at any time we are tempted to falter in singing the songs of Zion, let us remember that by constant singing the actual conditions in this world become changed. It isn't theories, merely, that make the change. It isn't efforts of men on fields of battle that make the change. It's the morale that comes down as the life of the people, the devotion to a vast ideal that in the end comes out into expression and becomes the most real fact.

How can we sing the Lord's song in a strange land? None of us can tell. None of us know just how to sing it, but the obligation is upon us to keep singing the songs of the ideals and of the profound truths which make Christianity what it is.

Prayer: Oh God, our Father in heaven, we thank Thee for the long line of those who in past times have proclaimed thy truth in the face of adverse and contradictory forces; for those who would not cease to sing because all the facts seemed to declare that the song was not true. Give us confidence in the truth we proclaim. May we feel that out of the singing of the song, the deeds and tempers of the nations will be transformed, and peace—Thy peace—will come again to our world. And may grace, mercy and peace be and abide with us forever in the name of the Father and of the Son and of the Holy Spirit. Amen.

Gratitude is one of the trifles that help make a little man a big man.—Knox.

CHAPLAIN OVERHULSER WRITES FROM CALIFORNIA

It might be of interest to some of your readers to know that most of the Chaplains who were stationed at Camp Robinson until just before Christmas are now on duty with their troops on the west coast. Most of our troops are guarding airports or other army installations out here and as far as I have been able to learn most of the Chaplains who were known around Little Rock are somewhere in California.

At present I am at McClellan Field near Sacramento. Most of the men are pretty well disgusted with the rain out here. There have been about two sunny days since we arrived and it seems that there is little promise of clear weather soon. As far as I am able to ascertain most of the men look back on their stay in Little Rock as "the good old days."

I assume that there are other Chaplains at Camp Robinson now and we all hope that you are as hospitable to them and to their families as you were to us.

Please convey to all of our Methodist friends that we do remember them very often and that we hope that the day might come when we can all come back "home" to Camp Robinson before finally going on back to our own churches in various parts of the country.

I think that in general the morale of our men is high and we are being well taken care of out here. We do miss some of the southern hospitality which the people of Little Rock demonstrated. As adopted sons of good old Arkansas we are carrying on.—W. F. Overhulser, Chaplain 140th Infantry.

MUST OVERSEAS RELIEF STOP?

By Bishop Herbert Welch

No. Civilian victims of war can still be helped. American entry into the war still leaves open a great many avenues of service for the established church relief agencies. In a number of cases the emergency has intensified the need. The eight church relief agencies affiliated with the Methodist Committee for Overseas Relief are all able to carry on their programs. The program of most of these agencies is now hindered chiefly by lack of funds. Urgent appeals are continually coming from centers of suffering abroad.

As to China, we transfer our base of operations from Shanghai to Chungking. From that city relief work can be carried on in at least eleven provinces of free China, including the border regions where fighting is taking place, and where the need is very great. Continuance of help for sufferers in parts of China occupied by Japanese troops is not certain, but may still be possible.

Aid for Christian families and workers, for prisoners and refugees in various parts of Europe still goes on, and the International Missionary Council is doing its utmost to see that needed help for the "orphaned missionaries" shall still reach them.

Many Christian refugees already settled in this country are somewhat unsettled in their occupations because of the declaration of war. All are in a state of excitement and extra care is required to help them.

The Methodist Committee for Overseas Relief extends assurance to all who are anxious to help those

who are suffering acutely because of the war. The church representatives abroad need our immediate and hearty support. With this they can extend the atmosphere of confidence and maintain the faith and the livelihood of many thousands who are in the most abject misery. The declaration of war has not stopped the relief program. Church people can continue to give their money in good confidence that it will bring a ministry of mercy and help to untold numbers of men and women who have nowhere else to look for the bare necessities of life.

LITTLE SINS

The following was told in the address of a converted Burman to a group of natives:

A little banyan seed said to a palm tree, "I am weary of being tossed about by the wind; let me stay a while among your leaves."

"Oh, yes," said the palm tree, "stay as long as you like," and by and by forgot the little seed was there. But the seed was not idle. It sent out little fibers and tiny roots, and they crept around the trunk and under the bark and into the heart of the tree itself. Then the tree cried out, "What is this?"

The banyan said, "It is only the little seed you allowed to rest among your leaves."

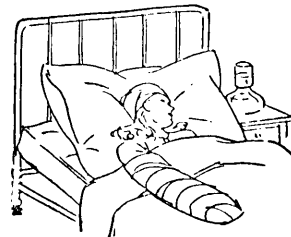
"Leave me now," said the palm tree. "You have grown too large and strong."

"I cannot leave you now; we have grown together. I will kill you if I tear myself away."

The palm tree bowed its head and tried to shake the banyan off, but could not, and little by little the palm tree withered, the trunk shriveled, and only the banyan could be found.

Beware of little sins!—The Pilot.

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



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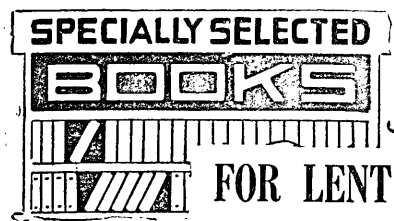
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Lenten Reading List For Year 1942



By Halford E. Luccock
Lent 1942 brings an unusually strong obligation to do serious reading. Surely never has there been a greater demand for the use of brains in religion. Good wishes are not enough. Bernard Shaw once said of a friend, "His heart is with us, I wish we had his head." The offering of our heads is our reasonable service this year.

It is hard to remember a year in which there were more new religious books of high quality and power to set minds and hearts and lives in motion for the world's welfare than in this spring of 1942. The list here offered contains many books of great potential for inducing spiritual momentum. I deeply regret that many volumes of great value published this past year are not named here. The list had to be kept short, and a balance between different varieties of books had to be observed if possible. It is earnestly hoped that the list suggested may be of service in bringing books and readers together, helping to form the Christian mind and mood so greatly needed today.

(1) *A Christian Imperative.*

By Roswell P. Barnes

Timely, brief, thoughtful discussion of the contribution of the church to world order. First-hand knowledge of the world situation and insight into the resources of the world-wide church combine to make it a challenging book at the present time.

Friendship Press—\$1.00.

(2) *Christian Realism.*

By John C. Bennett

A rare combination of solid "tough minded" thinking and a readable style as clear as sunlight. Theology is made to walk our common ways; the hardest questions of our time are faced frankly, and the light of Christian revelation thrown on them.

Scribner's—\$2.00.

(3) *Prayer.*

By George A. Buttrick

A book certainly destined to long life and wide influence. A major contribution to the theory and practice of prayer from years of study and experience by one of the noblest spirits in the American pulpit. Written in a style of music and moving force.

Abingdon-Cokesbury—\$2.75.

(4) *How Jesus Dealt With Men.*

By Raymond Calkins

Jesus' contacts with ten people are portrayed with insight and imagination, bringing to light His resources for the tensions and burdens resting on people today. Fresh and original, embodying the wisdom of a long and rich pastoral ministry.

Abingdon-Cokesbury—\$1.75.

(5) *The Keys Of The Kingdom.*

By A. J. Cronin

A best-selling novel that well deserves its fate. The inspiring story of a priest in Scotland and China, who made a "howling success" of the ministry by coming not to be ministered unto, but to minister. The story has dramatic interest and the central character a genuine nobility.

Little, Brown—\$2.50.

(6) *Living Under Tension*

By Harry Emerson Fosdick

Here are twenty-five sermons, yet the word "sermons" cannot adequately describe them. Like their author, they are unique. They are intellectual and spiritual adventures which sweep widely through human problems in a time of tension and bring sympathy, understanding, and inner fortification. Rich in thought and vivid in expression, with an amazing closeness to human experience.

Harper—\$1.50.

(7) *A Chain of Prayer Across the Ages.*

Compiled by Selina F. Fox

An enlarged and revised edition, printed in convenient form of one of the most comprehensive and useful collections of prayers ever made. A fruitful aid to the devotional life.

Dutton—\$1.50.

(8) *The Unquenchable Light.*

By Kenneth Scott Latourette

A great historian of Christianity gives in brief, compact form an inspiring panorama of the spread of the influence of Jesus through nineteen centuries and into all the nooks and corners of the earth.

Harper—\$2.00.

(3) *Discovery: A Guidebook to Living.*

By Robert M. Bartlett

This is, frankly, a book of quotations. The arrangement is ideal for daily reading and meditation. The ideas are robust in thought; timely in significance; real ignition points for the mind and spirit.

Association Press—\$1.50.

(10) *What Can We Believe?*

By Randolph C. Miller

Simple, clear, exceedingly frank discussion of what Christianity has to offer to that large company of modern men who wonder whether it has anything to offer.

Scribner's—\$2.00.

(11) *Women Of The Bible.*

By H. V. Morton

Delightful, brief character sketches of women of the Bible, written by one whose knowledge of Palestine is extensive and detailed. Written in the fascinating style which has won such a large reading public for the author's travel books.

Dodd, Mead—\$2.00.

(12) *Living Prayerfully.*

By Kirby Page

An ideal book of Lenten devotional use. A "God's plenty" of poetry, arresting prose, and prayers selected with skill from wide ranging sources, conveniently arranged for daily use.

Farrar & Rinehart—\$2.00.

(13) *These Shared His Power.*

By Edwin McNeill Potat

The experience of six disciples of Jesus during the post-resurrection days are treated in a series of twin chapters. In each case, the first chapter is an imaginative re-telling of the Bible story, done with beauty and narrative power. The second in the modern setting. Original and deals with the theme of the story provocatively.

Harper—\$2.00.

(14) *On Guard.*

By Joseph R. Sizoo

Small in size, large in inspirational value. Though designed partially for use in the Army and Navy it is not a war book at all in content. Its brief, succinct paragraphs deal with central themes of life and religion. Arresting and suggestive.

Macmillan—\$1.00.

(15) *The Highway Of God.*

By Ralph W. Sockman

The Lyman Beecher Lectures on Preaching at Yale in 1941 worthy to stand high in a great succession. The problems of the church and its ministry in the midst of the present wilderness of confusion set forth with keen analysis, sure ethical and religious insight, and authentic eloquence.

Macmillan—\$2.00.

(16) *In The Shadow Of The Cross.*

By Frederick K. Stamm

Lenten meditations relating the experience and mind of Jesus to characteristic needs, choices, and strains of our time. It brings to social questions, as well as to those of personal life, a deeply religious spirit and warmth of conviction.

Macmillan—\$1.50.

(17) *The Bible For To-day.*

By John Stirling

A strikingly new idea in an edition of the Bible. The whole Bible in the Authorized Version is related to the life and problems of today in almost 200 beautiful and striking drawings, with paragraphs of interpretation for each book, setting the truth into our contemporary world. Impressive and stimulating.

Oxford—\$5.00.

(18) *I, Nathaniel Knew Jesus.*

By Van Tassell Sutphen

An imaginative story of the life of Jesus as told by Nathaniel. Marked by full and sound knowledge of the Biblical background and country. Reverent in tone, fascinating in narrative.

Revell—\$2.50.

(19) *The Lord's Prayer.*

By Ernest Fremont Tittle

No part of the Bible has been more often written about than the Lord's Prayer; never has it been done with more gripping effectiveness than in this brief glowing book. The petitions of the prayer are used as windows through which to look out on the present scene. Time-ly and searching.

Abingdon-Cokesbury—\$1.00.

(20) *Religion And The World Of Tomorrow.*

By Walter W. Van Kirk

The centuries speak to the hours in this little book. It points pathways to lasting peace, and the place the Christian religion can and must play in remolding the world nearer to God's desire. Authoritative, timely, persuasive.

Willet-Clark—\$1.50.

(21) *This Is The Victory.*

By Leslie D. Weatherhead

A book that comes literally out of the furnace of London under bombs. Yet the author is above the battle. He writes, not a war book, but a book of faith and courage. The work of a great pastor with a sure and deep knowledge of God and man. Emphatically a book for days of strain.

Abingdon-Cokesbury—\$2.00.

(22) *Christian Doctrine*

By J. S. Whale

This book is not a substitute for a box of candy. It is not an easy means of "killing time." But it will make the time spent in its reading live long for the reader who brings to it serious attention. A remarkably clear presentation of the Christian faith, by a man gifted in lucid and memorable expression.

Macmillan—\$2.00.

(23) *The Family Lives Its Religion.*

By Regina Westcott Wieman

The author does not move in the stratosphere of generalities; this book has its being in the concrete details of family life. Psychological scholarship, sympathetic understanding and deep religious spirit conspire to make this a very valuable book to all interested in building Christian homes.

Harper—\$2.00.

Anger wishes that all mankind had only one neck; love, that it had only one heart; grief, two tear-glands; and pride, two bent knees.—Richter.

Every man has in himself a continent of undiscovered character—happy is he who acts as the Columbus of his own soul.—Selected.

If you have love in your heart, you'll meet it down every highway and byway, smiling for you.—Wesleyan Christian Advocate.

In The Pulaski County Probate Court ADOPTION NOTICE

Take notice that on the 12th day of February, 1941, a petition was filed by Arthur F. Gildehaus in the Probate Court of Pulaski County for the adoption of Charles Holmes Bunnell III, and unless you appear within twenty (20) days after the date of this notice and show cause against said application, the petition shall be taken as confessed and a decree of adoption entered.—L. A. Mashburn, County Clerk, W. Krallman, D. C. (SEAL)
Dated Feb. 12, 1942.

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THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

LUCKY AND PLUCKY

Freddie started home from grandma's with his birthday gifts in a basket, and the basket was on a sled which Freddie pulled along with him. Sometimes the presents moved and squirmed, and once they nearly tipped the basket off into the snow. Can you guess what the presents were? They were a beady-eyed, fat puppy and a tiny, fluffy, ball-like kitten.

"Won't I have fun!" cried Freddie aloud. "A puppy and a kitty! I wonder what I shall name them."

Freddie trudged along through the snow. He was thinking over all the names he knew for cats and dogs, but no names seemed good enough for his own puppy and kitty.

"Meow," cried the kitten just then and Freddie stopped and raised the lid of the basket. Poor little kitty! It was shivering with the cold and looked up at Freddie with such sad eyes that Freddie took it in his arms.

"You poor little thing," sympathized Freddie. "I guess the weather is pretty cold for you. Here, rest in my overcoat pocket, and we'll hurry home." Saying this, Freddie tucked the kitten into his overcoat pocket and ran on as fast as he could. They crossed the frozen creek, climbed the bank and went on up the road by Farmer Sawyer's.

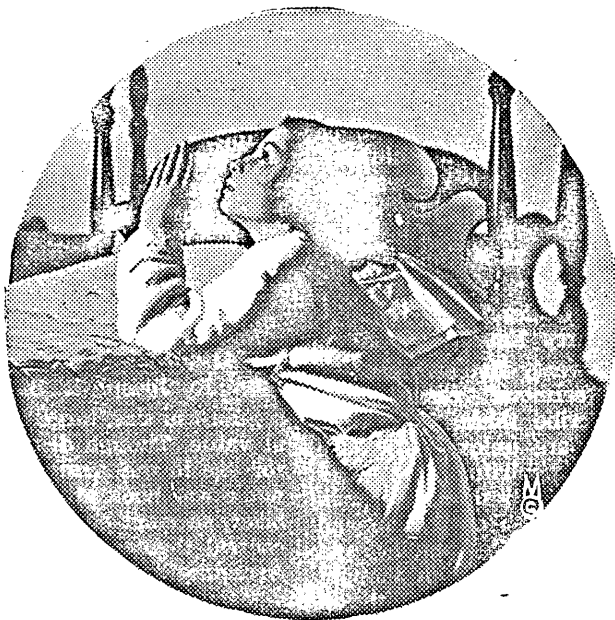
"I wonder what I'll name them," Freddie kept saying to himself. Then all of a sudden came an angry "Wurf! wurf!" Freddie looked around. The basket and its precious puppy were both gone. Then from back up the road came the angry "Wurf! wurf!" again. Freddie looked. There on the ground lay the basket, and nearby stood Farmer Sawyer's big brown dog. His mouth was snarling, his ears laid back in anger. And there was the dear birthday gift of a puppy, his head high with courage, defending himself as best he could. With a "Wurf! wurf!" the big dog plunged at the little fellow. The puppy snapped out a "Wurf! wurf!!!" and dodged too quickly for the big dog.

"You brave little fellow!" shouted Freddie. "You know how to stand for your rights."

The big dog saw Freddie coming and ran off like a coward, but the puppy stood still and waited until Freddie came up. What petting and hugging there was as Freddie gathered the puppy into his arms! Then he took the kitten from his pocket and told the story over, so the kitten might know how it happened.

"You were lucky to be in my pocket, little kitty," said Freddie as he turned homeward. "That big dog would have harmed you if you had fallen off with the basket. And you, puppy dog, you're the pluckiest fellow." But Freddie didn't finish. He was laughing now and running so fast that the snow flew in every direction. "These will be your names," he whispered, "because you have earned them. Dear little Lucky and Plucky."—Selected.

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



PRAYER FOR A CHILD

"Dear Father, hear and bless
Thy beasts and singing birds;
And guard with tenderness
Small things that have no words."
—Our Dumb Animals.

JUST FOR FUN

Mother: "No, Jimmie, for the third time I tell you that you cannot have any more dessert."

Jimmie: "All right; but I don't see where dad gets the idea that you're always changing your mind."

When Lloyd was a very little chap, one of his sisters was given a new wrist watch—one with a very narrow, oblong face. After it had been duly admired by various members of the family, someone asked Lloyd for his opinion.

He caused much merriment by replying: "I don't like it. It's too long between lunch and dinner time!"—Christian Science Monitor.

Teacher: "Now, children, what do we mean by plural?"

Boy: "We mean it's the same, only more of it."

The dinner guest's nose was exceptionally large, and father had noticed Willie staring at it. Expecting the boy to make some frank and outspoken comment, he gave him a disapproving glance.

"That's all right, Dad," came the reassuring response, "I'm not going to say anything. I'm just looking at it."—The Penn-Weekly.

Little Tommy was in a rebellious mood. "I don't want my face washed, Granny," he pouted, impatiently. "Nonsense," said Granny, rather severely. "Why, I've washed my face three times a day ever since I was a little girl."

"Yes," said Tommy, "an' it shrank so bad that now it wants to be ironed out."—Presbyterian Advance.

A friend of mine took his little girl for a walk. It had been raining, and Betty insisted on walking through all the puddles.

"You'll get into trouble when

mummy sees what you've done to your shoes," said my friend reprovingly.

"No, daddy, I won't. You will—for letting me!"

Sympathetic Lady: "What is the matter, young man? Are you lost?"

Small Boy (tearfully): "No, but I've found a street that I never saw before."—Ex.

Teacher: "William, construct a sentence using the word 'archaic'."

William: "We can't have archaic and eat it too."—Avery Powell, in Florida Times-Union.

"George Washington, that's a fine name for you to have. Do you try very hard to be like him?" the lady of the house asked the little colored boy.

"Try to be lak who?" the child asked.

"Why, like George Washington," replied the lady.

"Of course I can't help bein' lak Jawge Washington, 'cause dat's who I is."

Son: "Daddy, could George Washington tell a lie?"

Father: "Of course he could, son, but he wouldn't."

Son: "Why did he tell a lie then and say he couldn't?"

The doctor's small son was entertaining a prospective patient in the office. The caller gazed with awed admiration at a skeleton in the cupboard.

"Where did he get it?" the child was asked.

"Oh, he's had it a long time. I think it was his first patient!" said the medico's young hopeful.

Teacher: "Can any boy tell me three food-essentials required to keep the body in health?"

There was a silence in the class till a tenderfoot scout held up his hand and replied. "Your breakfast, your dinner and your supper!"

A BOOK TO READ

By Blanche Chenault Junkin

TO OUR BOYS AND GIRLS

Mrs. Junkin, who writes the reviews each week of the children's books which she has read and recommends to our boys and girls, is a busy teacher and on account of the press of work was not able to write a review for this week. Mrs. Junkin will be back next week with one of her fine reviews. We hope our boys and girls are reading these reviews and that they have been able to read some of the books which she recommends. The following little poem was used at one time on this page but we are using it again with the hope that you will explore from time to time "This Land of Magic."—A. E. W.

THE LIBRARY

By BLANCHE McCAULEY

Then to the land of books, my dear,
It's our place to be going,
For there we'll find so many things
We never can be knowing.
We'll hear the little winds go by
In a half a hundred places,
And if we read, then look away,
We'll see such friendly faces.
So lend your steps to mine, my dear,
And hush that eager laughter;
Its echo might disturb you in
The magic you are after.
—The Evangelical Messenger.

WHAT MARY GAVE

She gave an hour of patient care to her little baby sister, who was cutting teeth. She gave a string and a crooked pin and a great deal of advice to the three-year-old brother, who wanted to play fishing. She gave Ellen, the maid, a precious hour to go and visit her sick baby at home, for Ellen was a widow, and left her child at its grandmother's while she worked to get bread for both. She could not have seen them very often, if Mary had not offered to tend the door while she went away.

But this was not all that Mary gave. She dressed herself so neatly, and looked so bright and kind and obliging, that she gave her mother a thrill of pleasure whenever she caught sight of the young pleasant face. She wrote a letter to her father, who was absent on business. She gave patient attention to a long story by her grandmother, and when it was ended, made the old lady happy by a good-night kiss.

Thus she had given valuable presents to six people in one day; and yet she had not a cent in the world. She was as good as gold, and she gave something of herself to all those who came into touch with her all the livelong day.—Apples of Gold.

A RIDDLE

By MARGARET JOHNSON

One, two three!
A bonny boat I see,
A silver boat, and all afloat
Upon a rosy sea.

One, two, three!
This riddle tell to me;
The moon afloat is the bonny boat,
The sunset is the sea.

—The Smith-McMurry Language Series.

If it were not for tears in the eyes there could be no rainbow in the soul.—Selected.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

LITTLE ROCK CONFERENCE TREASURER'S REPORT FOR YEAR 1941

Receipts:

Arkadelphia Dist., Adult Credit	\$2,947.45
Arkadelphia Dist., W.S.G. Credit	158.03
Camden District, Adult Credit	4,516.26
Camden District, W.S.G. Credit	122.95
Little Rock Dist., Adult Credit	5,644.60
Little Rock Dist., W.S.G. Credit	427.69
Monticello Dist., Adult Credit	2,261.68
Monticello Dist., W.S.G. Credit	155.03
Pine Bluff Dist., Adult Credit	2,872.12
Pine Bluff Dist., W. S. G. Credit	226.80
Prescott Dist., Adult Credit	1,898.65
Prescott Dist., W.S.G. Credit	148.80
Texarkana Dist., Adult Credit	2,213.58
Texarkana Dist., W.S.G. Credit	97.00
Total Conference Credit	\$23,690.64

Cash for Foreign Supplies	\$ 258.12
W. D. C. S. for Mt. Sequoyah	

Delegates	30.00
Total Receipts, all sources	\$23,978.76
Balance from 1939	\$ 2,802.54
Total	\$26,781.30
Total Disbursements, all purposes	\$23,044.48
Balance at close of year 1941	\$ 3,736.82
Local Activities	\$21,757.62

Disbursements:

Total to Woman's Division, Credit Pledge	\$19,725.00
Total to Woman's Division, W. S. Guild	1,275.00
Total Credit	\$21,000.00
Cash for Foreign Supplies	258.12
To W. Div. Exp. Bd. Members	22.48
Treasurer So. Central Jurisdiction	269.68
M. Mis. Board, Little Rock	275.00
Camden Dist. Mis. Board	300.00
Officers Expense	368.31
District Cor. Secretaries	294.53
Treasurer's Stipend	140.00
Exchange	26.69
Incidental Items	89.67
Total	\$23,044.48

A fuller report will be given at the Annual meeting in March. This has indeed been a splendid year, and we can all lift our hearts in a joyous song of praise. —Jessie Hotchkiss Smith, Treasurer.

MT. IDA ENTERTAINS ZONE NO. 1

Zone No. 1 met at Mt. Ida Thursday Jan. 29 with some thirty members from Glenwood, Forester and Mt. Ida present. Mrs. Beavers of Mt. Ida had charge of the morning program. Some very inspiring messages were given by the pastors. The Revs. Geo. Warren of Forester, E. H. Martin of Glenwood, and W. S. Cozart of Mt. Ida. A delicious pot luck luncheon was served at the home of Mrs. Beavers at the noon hour. Mrs. Charlie Cox of Glenwood Zone, chairman, had charge of the afternoon program. The Rev. E. H. Martin of Glenwood gave the devotion for the afternoon after which Mrs. Gibbs, Mrs. Huff and Mrs. Martin had part. Officers were elected for the ensuing year after which we adjourned to meet at Forester in October.—Mrs. E. H. Martin, Zone Sec.

TITHING TRUTHS IN BULLETIN FORM

The Layman Tithing Foundation, which serves all the churches is now putting out tithing pamphlets in four-page bulletin form, printed either with pages 2 and 3 blank or with 1 and 4 blank. The printed pages carry any one of thirty-two of the famous Layman tithing messages. This is a good opportunity for five or ten weeks of tithe education without extra expense or special distribution. Send for free samples.

When you write please give your denomination, also mention the Ar-Foundation, 740 North Rush Street, Chicago, Illinois.

SCRIPTURE VERSE

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even to the end of the world."—Matthew 29:19-20.

PRAYER FOR VISION

*"God grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new worlds that He would have us build,
To life's ennoblement and His high ministry.*

*To pledge our souls with nobler, loftier life,
To win the world to His fair sanctities,
To bind the nations in a Pact of Peace,
And free the Soul of life for finer royalties.*

*Not of our own might can we hope to rise
Above the ruts and failures of the past,
But, with His help who did the first earth build,
With hearts courageous we may fairer build this last."*

—JOHN OXENHAM.

IMPORTANT

First Annual Meeting of Little Rock Conference, W. S. C. S. Winfield Church, Little Rock, Ark., March 10-12, 1942

1. Delegates: President or her alternate and a member of the Wesleyan Service Guild.
2. Send names to Mrs. Roy Paschal, 108 Crystal Street, Little Rock Ark.
3. Entertainment provided is bed and breakfast.
4. Meeting opens Tuesday at 2:00 p. m. and closes Thursday at 3:00 p. m. Delegates must stay for Roll Call Thursday.
5. Wesleyan Service Guild Dinner at First Church, Wednesday at 6:00 p. m. Tickets, fifty cents.
6. Send names of deceased members during 1940 and 1941 to Mrs. Walter Ryland, 1700 Pine Street, Pine Bluff, Arkansas.
7. Send amount of Connectional pledge to your District Secretary at once. —Mrs H. King Wade, Cor. Sec'y.

PORTLAND SOCIETY HOST-ESS TO ZONE NO. 2

Zone No. 2 of the Monticello District met Jan. 15, with 69 present. The meeting opened with the playing of several organ selections. Mrs. Moffatt read the hymn, "Be Strong." Mrs. Whitten from Hamburg gave the devotion, using 121 Psalm. Prayer by Mrs. Moffatt. The song "O Jesus I have promised" was sung. Mrs. Galloway gave us a list of religious books to read. A poem, "A Better Way," was read by Mrs. Moffatt. Mrs. Wells from Wilmot, gave a review on "Is the Kingdom of God Realism?" by E. Stanley Jones. "In the Cross of Christ I Glory," was sung as a solo by Aubrey Fay Monk, accompanied by Ann Machen.

Afternoon session opened with singing of Hymn 233. Piano solo, "The Rosary," by Ann Machen. Report from each society. Portland 14, Parkdale 2, Wilmot 7, Montrose 3, Snyder 2, Hamburg 8, Crossett 12. Mrs. Buck, District President, congratulated district on work. Mrs. Parnell, District Secretary, discussed work of zone. She stated that

THE LOOK IN HIS EYES

Recently we saw the look in the eyes of two boys as they spoke about their fathers. The father of one was a condemned criminal in the death cell, and as the little boy spoke of him, one could sense the pain and shame which agonized his soul. The other boy spoke of an honored "Dad" who had just been elected to a position of great importance and trust, and the pride and joy in his eyes as he spoke warmed the hearts of all who saw and heard him. To shame those who have loved and trusted us is indeed a terrible thing; but what a joy it is when those we love most are proud of us and do not hesitate to say so!—The Messenger.

Mrs. Sparks of Crossett was the recipient of one of the life memberships given by the Monticello District. Mrs. Galloway gave an inspiring talk on "The Work of Missionary Education." Montrose invited zone to meet with them in April. Meeting was dismissed with prayer by Bro. Thomas.—Mrs. N. J. Garrett.

N. ARKANSAS CONFERENCE FINANCIAL REPORT, 1941

Receipts:

Pledge	\$16,558.72
Scarritt	639.65
Edith Martin	974.17
Wesleyan Guild	887.38
Bible Women	360.00
Scholarships	520.00
Baby Special	105.98
Baby Life	325.14
Adult Life	225.00
Bennett College	5.00
Young Women	79.55
K. C. Training School	4.00
Girls' Home, Africa	70.00
Special Offerings	93.00
Charter Offerings	417.47
Week of Prayer	1,657.51
Total	\$22,922.57

Expenditures:

Woman's Division	
Pledge	\$10,052.28
Scarritt	643.55
Wesleyan Guild	887.38
Bible Women, 3	360.00
Scholarships, 13	680.00
Baby Special	105.98
Baby Life, 66	330.00
Adult Life, 12	300.00
Bennett College	5.00
K. C. Training School	4.00
Special Offerings	86.75
Charter Offerings	417.47
Week of Prayer	1,655.51
Missionaries, 3	2,900.00
Deaconesses, 2	2,400.00
Young Women	79.55
Total	\$20,917.47

Conference Expense:

Officers	\$ 380.25
Secretaries	322.48
Conference Minutes	300.45
Conference Stationery	23.75
Conference Guests	29.35
Conference Cars	566.47
Scarritt Room	150.00
Mt. Sequoyah	123.29
Study Leaders	89.51
Executive Meeting	68.22
Rural Worker	375.00
Pastors' School	25.00
Scholarship	40.00
Audit	10.00
Exchange	8.75
Refunds	24.73
Bond	5.00
Mission Board	25.00
Jurisdiction	300.00
Total	\$2,867.25

Receipts:

Reports	\$22,922.57
Mt. Sequoyah	30.00
Conference Offering	14.07
Supplies	760.90
Balance 1940	2,552.12
Total	\$26,279.66

Expenditures:

Division	\$20,917.47
Conference	2,867.25
Supplies	691.33
Total	\$24,476.05
Balance Fourth Quarter	\$1,803.61

—Mrs. W. T. Bacon, Treasurer.
Booneville, Arkansas.

PARAGOULD INSTALLS OFFICERS

The Woman's Society of Christian Service met at the church on January 20th, for the candle light pledge service.

Mrs. F. A. Poe had charge of the service having for her theme, "For the Facing of this Hour." Mrs. E. H. Hook lit the first candle on a large candlebrum in front of the ladies' parlor. The other six candles were lighted by Mrs. John Mieser, Mrs. John Thiel, Mrs. Guy Cobb, Mrs. Glen Curtis, Mrs. M. H. Landrum, and Mrs. Sam Shane. Each of the candles represented a phase of the Woman's Missionary work.

The presidents of the four circles presented the pledge cards, followed by Mrs. Mollie Davies reading the hymn, "God of Grace" as Mrs. Sam Witt played softly. The service was closed with a prayer by Rev. E. H. Hook.—Clara Thomas.

THE ARKANSAS METHODIST CIRCULATION CAMPAIGN

FINAL AND COMPLETE REPORT

BATESVILLE DISTRICT—Quota, 672

	New	Ren.	Not Due	Total
Batesville, Central Ave.	25	36		61**
Batesville, First Church	10	153		163**
Bethesda-Cushman	16			16
Calico Rock-Norfolk	22	10	8	40**
Cave City	13	2	4	19**
Cave City Circuit	10	1		11**
Charlotte Circuit	7	2	1	10
Cotter-Gassville	10	8		18**
Elmo-Oil Trough	7	6		13**
Evening Shade Circuit	8	8		16**
Melbourne Circuit	25	7		32**
Moorefield-Sulphur Rock	17	5	1	23
Mountain Home	18	4		22**
Mountain View	11			11
Newark	10	6		16
Newport First Church	22	5	4	31
Newport Umstead Memorial	34	2		36**
Pleasant Plains Circuit	14	5	7	26**
Salem	12	9		21**
Strangers Home Circuit	8		8	16**
Swift-Alicia	24	4	1	29**
Tuckerman	10	13	2	25
Viola Circuit	6	6	1	13
Weldon-Tupelo	15	12		27**
Yellville Circuit	8	2	2	12
Totals	362	306	39	707

CONWAY DISTRICT—Quota 1,079

	New	Ren.	Not Due	Total
Atkins	13	19		32**
Belleville-Havana	6	5		11
Bigelow Circuit		2		2
Cato-Bethel	6			6
Conway First Church	13	24	12	49
Dardanelle	23	8		31**
Dardanelle	23	8		31**
Dover Circuit	13	4		17
Gravelly Circuit	23	10		33
Greenbrier Circuit	6	2		8
Lamar-Knoxville	13	7	5	25**
Levy	10	8		18
Morrilton	57	43	6	106**
Morrilton Parish	6	3	1	10
North Little Rock First Ch.	10	138		148**
North Little Rock Gardner M.	72	28		100**
North Little Rock Wash. Ave.	24	4	2	30**
Ola Circuit	5	4		9
Oppelo	11	3		14**
Perry-Perryville	22	5		27**
Plainview	6	7		13
Russellville	25	7	3	35
Waltbreak Circuit	2			2
Totals	372	331	29	732

FAYETTEVILLE DISTRICT—Quota 690

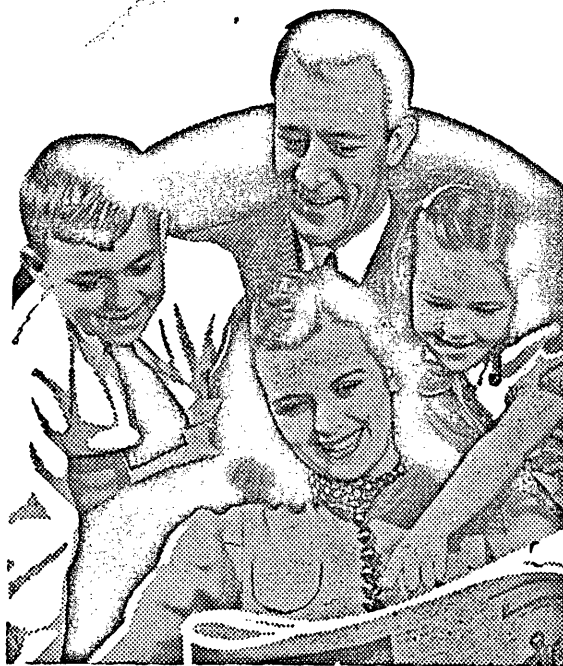
	New	Ren.	Not Due	Total
Berryville	1	12	2	15
Centerton Circuit	9	16	6	31
Elm Springs-Harmon	24	6		30**
Eureka Springs	19	1	3	23**
Farmington-Goshen	4	2		6
Fayetteville	19	10	9	38
Gentry	9	3		12
Gravette-Debatour	18	20		38**
Green Forest	3	2	4	9
Huntsville	7	4	2	13
Lincoln	5	4	1	10
Monte Ne Circuit	5	4		9**
Pea Ridge Circuit	8	3		11
Prairie Grove	84		17	101
Rogers	14	4		18
Siloam Springs	8	5	6	19
Springdale	22	14	2	38
Springtown-Highfill	2			2
Totals	254	108	52	425

FORT SMITH DISTRICT—Quota 1,347

	New	Ren.	Not Due	Total
Alix Circuit	9	3	2	14
Alma-Mulberry	6	9		15
Booneville	16	30		46*
Charleston Circuit	9	6		15
Clarksville	9	76		85**
Fort Smith First Church	27	4		31
Ft. Smith Goddard Mem.	30	27		57
Ft. Smith Grand Ave.	18	3	1	22**
Ft. Smith Midland Heights	31	6	1	38
Ft. Smith, Second Church	11	9	1	20
Greenwood	10	14		24
Hackett-Midland	13	7		20**
Hartman-Spadra	2	2		4
Huntington-Pine Street	20	10		30**
Kibler-City Heights	18	2	3	23
Lavaca Circuit	9	4		13
Mansfield	7	20		27**
Ozark	9	2	9	20
Paris	4	12	13	29**
Prairie View-Scranton	12	13	1	26**
South Fort Smith	6	20	4	30**
Van Buren First Church	24	2	1	27
Van B., East-New Hope	9	4		13
Waldron	2	28		30**
Waldron Circuit	3	2		5
Totals	314	315	35	664

HELENA DISTRICT—Quota 780

	New	Ren.	Not Due	Total
Aubrey	17	12	2	31
Brinkley	11	21	2	34**
Clarendon	19	3	3	25**
Colt	10		1	11
Crawfordsville	17	7		24**
Earle	16	3		19
Elaine	4	11		15
Forrest City	52	7		59

**SEARCY DISTRICT—Quota 809**

	New	Ren.	Not Due	Total
Antioch Circuit	6		9	15
Augusta	11	19	2	32**
Bald Knob-Bradford	20	6	15	41**
Beebe	22	10		32**
Cabot	20	20	2	42**
Clinton	12	10	3	25
Cotton Plant	10	9	1	20
Gregory-McClelland	2	2		4
Griffithville Circuit	11	5		16
Harrison	39	14	4	57**
Heber Springs First Church	10	15	1	26**
Heber Springs Central	10	8		18**
Hunter Circuit	4	6		10
Jacksonville	4			4
Judsonia	6	4		10
Kensett	10	7		17**
Leslie	6	7		13**
Marshall	8	2	1	11
McCrory	29	14	3	46**
McCrory Circuit	19	4		23**
McRae Circuit	18	4		22
Pangburn Circuit	14	7		21
Quitman Circuit	7	17	10	34
Rosebud Circuit	3	1		4
Scotland Circuit	6		1	7
Searcy	46	22		68**
Valley Sprigs-Jasper Ct.	16	5	5	26
Totals	369	218	57	644

ARKADELPHIA DISTRICT—Quota 1,260

	New	Ren.	Not Due	Total
Arkadelphia	89	8	21	118**
Arkadelphia Circuit	1			1
Benton	36	17		53
Benton Circuit	1	3		4
Carthage-Tulip	11	6	2	19
Dalark Circuit	5	4		9
Holly Springs Circuit	4	3		7
Hot Springs First Church	224	29		253**
Hot Springs Grand Avenue	58	27		85**
Hot Springs Oaklawn	7	10		17
Hot Springs Pullman Heights	5	10		15
Hot Springs Tigert Memorial	4		1	5
Hot Springs Circuit	1	3	7	11
Keith Memorial	3	4		7
Leola Circuit	8	10	9	27
Malvern	31	42		73
Traskwood Circuit	6	2		8
Princeton Circuit	18	5	2	25
Sparkman-Sardis	28	20		48**
Totals	540	203	42	785

CAMDEN DISTRICT—Quota 1757

	New	Ren.	Not Due	Total
Bearden	19	9	2	30
Buckner	5	4		9
Camden	42		72	114
Fairview	28	4		32
Camden Circuit	4	2		6
Chidester	51	14		65**
Ebenezer Circuit	19	1		20
El Dorado First Church	17	93		110
El Dorado Vantrease Memorial	18	8	16	42
Centennial	8	4	3	15
Fordyce	77	29		106**
Hampton Circuit	6	26		32
Huttig	20	13		33
Junction City Circuit	24	5	15	44
Kingsland Circuit	33	11		44**
Louann Circuit	26	20		46**
Magnolia First Church	24	21	2	47
Magnolia Jackson St.	20	18		38
McNeill Circuit	3			3
Norphlet	9	4		13
Parkers' Chapel	8	12	10	30
Smackover	15	8		23
Stephens	31	24	9	64**
Strong Circuit	12	5		17
Taylor Circuit	43	3		46**
Thornton Circuit	16	16		32
Union Circuit	10	2		12
Waldo	8	10		18
Totals	596	366	129	1091

LITTLE ROCK DISTRICT—Quota 3500

	New	Ren.	Not Due	Total
Austin Circuit	3	11		14
Bauxite-Sardis	19	12	10	41
Bryant Circuit	11	11	12	34
Carlisle Station	33	12	5	50**
Carlisle Circuit	7			7
Des Arc-New Bethel	25	7		32
DeValls Bluff	3	2		5
Douglasville-Geyer Springs	15	16		31**
England	16	3		19
Hazen	6	8	8	22
Hickory Plains Circuit	18	3		21
Keo-Humnoke-Tomberlin	10	9		19
Little Rock Asbury	13	39		52
Little Rock Capitol View	34	18		52
Little Rock First Ch.		1200		1200**
Little Rock Forest Park	10	18	1	29**
Little Rock Henderson	16	5	10	31
Little Rock Highland	24	52	3	79
Little Rock Hunter Memorial	4	2	13	19
Little Rock Pulaski Heights	28	47		75
Little Rock Scott Street	13	19		32
Little Rock Twenty-Elghth St.	11	19		30
Little Rock, Winfield Memorial		1000		1000**
Lonoke	36		5	41
Mabelvale	22	3		25**
Primrose	14	19	2	35
Totals	391	2535	69	2995

(Continued Bottom Next Page)

WITH THE CHURCHES

EVANGELISTIC CONFERENCE

When? Where? What? Whom? In First Church, Little Rock, at ten a. m., Tuesday, February 24, an Evangelistic Conference of great importance will be held. Bishop Chas. C. Seelman, Dr. Harry Denman, Mrs. Arthur Moore are among the celebrities on the program. At least five persons in each charge should be present, the pastor, lay leader, president of the W. S. C. S., superintendent of the Church School, president of the Committee on Evangelism and any others especially interested in evangelism.

This will be an epochal day in the history of Arkansas Methodism. This is the time of times to emphasize evangelism. This is a rare opportunity come under the influence of these great evangelistic leaders. Don't fail to be there.—O. E. Goddard.

FIELD

We have things pretty well in their place and are gradually becoming adjusted to the situation in our new charge. We have been graciously received and heavily "pounded." Isn't it strange how a good pounding brightens up things at a Methodist parsonage, and peps up the preacher and starts him out with his people with heart and hope and courage? It works like magic.

Recently one of my stewards called and told us that a meeting had been planned at the church, to which we were invited. We bumped into the auditorium, warmed and lighted up with a large crowd gathered. After a short devotional, conducted by the members, featuring the "Old Hymns of the Church," the pastor and wife were asked to come to the front. A young lady took charge and conducted us to where she pushed back a curtain opening into a class room, and lo, and behold! The "conucopia" had turned over, spilling out loads of all sort of good things—flour, sugar, coffee, fresh sausage, ribs and back-bone,

bags of fruit, potatoes and other things to eat. A new rug for the pastor's study has been bought by the W. S. C. S. at Sulphur Rock. A handsome raise has been made on salary and also on acceptance on General and Conference Benevolences.

Our new District Superintendent, Grover C. Johnson, preached a fine sermon and held our first quarterly conference. Brother Johnson is doing things in a fine way. He is loved by all his preachers, and popular with the people.—J. B. Stewart, Pastor.

DODDRIDGE CIRCUIT

On Sunday evening, December 21, Doddridge Church presented the "Pageant of Light." Perhaps the most impressive scene was the human circle extending around the church, each holding a lighted candle and singing "Joy to the World" and in unison praying "Our Father Who Art in Heaven."

Some Junior and Primary children with some of the mothers meet twice a month at the parsonage for stories, songs, prayers and games. The pastor gives some religious instruction.

Doddridge and Olive Branch churches are within a large consolidated school district. The central school is called Bright Star and is located about one mile from Olive Branch church. Eight buses carry some 400 pupils to and from school. Besides this main school there are three grade schools within the district. Some of the buses bring people to church.

In addition to a substantial pounding by both churches mentioned above, the women have almost filled the parsonage hen house with chickens. Considering the price of eggs and chickens, this is a valuable contribution. Mann's Chapel across Red river has shown us no little kindness.

We had our first quarterly meeting February 1. Our new District Superintendent preached a very

helpful sermon, then held the conference. It was well attended by the officials. Doddridge and Olive Branch had paid all claims to date, and Doddridge had paid the Benevolences for the year.

In the Arkansas Methodist campaign, we secured 20 new subscriptions and three renewals. We now have 25 subscribers.

Perhaps I should mention one unique feature of the Olive Branch church, though it should not be unique of any country church; the laymen conduct regular services the Sundays the pastor is absent.

We have married five couples at the parsonage since the new year began.—F. C. Cannon, Pastor.

FINE WORK ON ELAINE CHARGE

A few things have been done on this charge that may be of interest to the readers of the Methodist.

Every church on this charge (Elaine, Millwood, Wabash) has accepted the full askings on World Service and Conference Benevolences. I wonder if there's another circuit in the Conference that has this record?

Hendrix College and Ministerial Education fund is paid in full by all churches.

On February 10, a campaign was started to clear the new church annex at Elaine (which was occupied last Easter) of debt by Easter of this year. Teams, headed by captains, have been formed and the campaign has made such a good start more than half of the total has been pledged. Needed repairs on the old part are included in this project.

On February 15, the Elaine church will use for the first time the new Methodist Hymnals. This church has a splendid choir.

We now have a fairly good subscription list for the Methodist, whereas a year ago we had practically none.—Elmus C. Brown, Pastor.

HENDRIX HAPPENINGS

Claud D. Nelson, director of the world student service fund, was a campus visitor last week. Mr. Nelson spoke at a meeting of the Christian Association and to students about the fund. A graduate of Hendrix and the school's first Rhodes scholar, Mr. Nelson is giving February 9-19 to Arkansas colleges in the interest of the WSSF. He is the son of Mrs. Nelson and the late Rev. C. H. Nelson of Conway.

The World Student Service Fund is maintained by American college students for assistance to Chinese and European students and refugee work in this country.

Mr. Nelson has been outstanding in YMCA work, being secretary of that organization in Italy for seven years, and has served as southern secretary of the fellowship of reconciliation. He became director of the WSSF in 1940.

* * *

Hendrix will be host to Arkansas participants in a national extemporaneous speaking contest on Pan-American relations to be held during March. Dr. Robert B. Capel, assistant professor of speech at the college, has been appointed district governor of the state for the contest.

Sponsored by the United States government, the contest offers to the national winner a free trip through South America next summer if travel conditions permit, or an award of equal cash value. Winners in the state contests will receive inscribed fountain pens and expenses to the regional contest, which will be held in Atlanta, Ga.

The finals of the state contest at Hendrix will be transcribed into Spanish and Portuguese for circulation in the nations of South and Central America.—Reporter.

Rev. Alfred R. Wells, Effective Combination Evangelist; Sane, Constructive, Scriptural, 5208 Parry Ave., Dallas, Tex. Reference—Rev. C. W. Lester, Hugo, Oklahoma.

Arkansas Methodist Circulation Campaign--Continued

*Quota reached; **Over quota.

MONTICELLO DISTRICT—Quota 1060

	New	Ren.	Not Due	Total
Arkansas City	11	9		20
Crossett	69	11	1	81**
Dermott	30	6	4	40
Drew Circuit	26	1		27
Dumas	33	12		45**
Eudora	16	6		22**
Fountain Hill Circuit	15	1	1	17
Hamburg	14	5		19
Hermitage Circuit	22	12	9	43
Lake Village	31	2	1	34**
McGehee	28	15	2	45
Monticello	35	27	3	65
Montrose-Snyder	6	6		12
New Edinburg Circuit	12	1	3	16
Portland-Parkdale	33	8		41**
Tillar-Winchester	32	6	9	47**
Warren	143	39	1	183**
Watson	11	1	1	13
Wilmar Circuit	3	1	1	5
Wilnot	12	7	1	20
Totals	582	176	37	795

PINE BLUFF DISTRICT—Quota 1,389

	New	Ren.	Not Due	Total
Althelmer-Wabbaseka	13	22		35 *
Bayou Meto Circuit	16	4		20
DeWitt	19	3	30	52
Gillett	31	2	3	36**
Glendale-White Hall	6	2		8
Grady-Gould	6	4		10
Humphrey	17	9		26 *
Pine Bluff Carr Memorial	18	26		44
Pine Bluff First Church	26	26		52

Pine Bluff Hawley Mem.	23	8	3	34
Pine Bluff Lakeside	14	10	20	44
Pine Bluff Circuit	5	1	3	9
Prairie Union-De Luce	9	2	1	12
Rison	7	8		15
Roe Circuit	3	4		7
Rowell Circuit	37	15	5	57
Sheridan	21	5	4	30
Sheridan Circuit		1		1
Sherrill-Tucker	10	7		17
St. Charles Circuit	3	4	5	12
Star City	31	16		47
Stuttgart First Church	4	10		14
Stuttgart Grand Avenue	7	3		10
Swan Lake	3	11		14**
Totals	329	207	74	610

PRESCOTT DISTRICT—Quota 1054

Amlty Circuit	12	15	4	31**
Bingen Circuit	10	7	4	21
Blevins Circuit	10	34	2	46**
Emmet-Bierne	19	4	26	49**
Forester	7	10		17**
Glenwood	16	9		25
Gurdon	68	22		90**
Hope	120	16	9	145**
Mineral Springs	35	26		61**
Mt. Ida Circuit	10	5		15
Murfreesboro-Delight	18	36	7	61**
Nashville	32	20	2	54
Okolona	27	1	4	32
Prescott	29	46	1	76**
Prescott Circuit	9	5	4	18
Spring Hill Circuit		2		2
Washington Circuit	34	8	1	43**
Waterloo Circuit	20	6		26**
Totals	476	272	68	816

TEXARKANA DISTRICT—Quota 1,169

Ashdown	37	21		58**
DeQueen	12	14		26
Dierks-Green's Chapel	7	6	1	14
Doddridge Circuit	19	4		23
Foreman Station	24	13		37
Hatfield Circuit	3	2		5
Horatio Circuit	6	9	2	17
Lewisville-Bradley	17	28		45
Lockesburg Circuit	6	9		15
Mena	59	18	4	81**
Rielmond Circuit	16	2	3	21 *
Stamps	18	18	7	43**
Texarkana-College Hill	18			18
Texarkana Fairview	12	12	6	30
Texarkana First Church	29	29	43	101
Texarkana Circuit	6	7		13
Winthrop Circuit	3	3	6	12
Totals	292	195	72	559

DISTRICT	New	Ren.	Not Due	Total
Little Rock	391	2535	69	2995
Camden	596	366	129	1091
Paragould	554	269	128	951
Prescott	476	272	68	816
Monticello	582	176	37	795
Arkadelphia	540	203	42	785
Conway	372	331	29	732
Batesville	362	306	39	707
Ft. Smith	314	315	35	664
Searcy	369	218	57	644
Pine Bluff	329	207	74	610
Helena	340	198	43	581
Texarkana	292	195	72	559
Jonesboro	369	134	51	554
Payetteville	254	108	52	425
Grand Total	6140	5833	925	12909

Benevolence Reports

NORTH ARKANSAS CONFERENCE

As Treasurer of the North Arkansas Conference, I have received since Conference the following amounts on World Service, or General, and Conference Benevolences.—Guy Murphy.

Batesville District G. C. Johnson, D. S.	
Batesville: First Church	\$ 500.06
Central Avenue	313.80
Bethesda-Cushman	77.00
Calico Rock-Norfolk	68.00
Cave City	31.82
Charlotte Ct.	7.70
Cotter-Gassville	56.50
Desha Ct.	6.80
Elmo-Oil Trough	5.00
Melbourne Ct.	12.00
Moorefield-Sulphur Rock	24.07
Mountain Home	71.00
Mountain View	76.28
Newark	75.00
Newport: First Church	150.00
Umsted Memorial	52.00
Pleasant Plains	10.00
Salem	81.16
Strangers Home Ct.	12.50
Tuckerman	185.00
Weldon-Tupelo	64.25
Yellville Ct.	4.00
Total	\$1,883.94

Conway District R. S. Hayden, D. S.	
Atkins	\$ 113.00
Bigelow Ct.	7.00
Cato-Bethel	6.20
Conway: First Church	450.75
Conway Ct.	10.50
Greenbrier Ct.	20.68
Lamar-Knoxville	19.00
Levy	140.50
Morrilton	100.00
Springfield Ct.	11.00
Naylor Ct.	6.07
N. Little Rock: First	595.00
Gardner Memorial	159.25
Washington Avenue	53.91
Ola Ct.	8.27
Oppelo	25.00
Perry-Perryville	27.64
Plainview	32.00
Plummerville	70.00
Pottsville	13.75
Vilonia Ct.	18.75
Total	\$1,888.27

Fayetteville District S. B. Wiggins, D. S.	
Alpena Ct.	\$ 3.50
Bentonville	38.39
Berryville	21.00
Centerton Ct.	23.02
Cincinnati Ct.	1.00
Elm Springs-Harmon	10.80
Eureka Springs	10.00
Farmington-Goshen	15.00
Fayetteville: Central	450.00
Gravette-Decatur	57.71
Green Forest	7.75
Huntsville	6.30
Lincoln	10.00
Monte Ne Ct.	10.35
Pea Ridge Ct.	29.44
Prairie Grove	54.00
Rogers	170.00
Springdale	21.00
Springtown-Highfill	21.20
Viney Grove Ct.	20.00
Total	\$980.46

Fort Smith District W. V. Womack, D. S.	
Alix Ct.	\$ 8.00
Alma-Mulberry	102.75
Altus Ct.	9.00
Clarksville	249.00
Fort Smith: First Church	215.00
Goddard Memorial	120.00
Grand Avenue	52.55
Second Church	30.00
Greenwood	35.50
Hackett-Midland	4.00
Hartford	17.50
Huntington-Pine Street	44.00
Kibler-City Heights	18.84
Mansfield	28.16
Ozark	62.75
Paris	113.01
South Fort Smith	20.00
Waldron	31.00
Total	\$1,155.06

Helena District J. L. Dedman, D. S.	
Aubrey	\$ 45.00
Clarendon	125.00
Colt Ct.	8.00
Crawfordsville	5.51
Elaine	199.25
Forrest City	612.00
Harrisburg	9.42
Helena: First Church	500.00
Holly Grove-Marvell	243.00
Hughes	218.00
Hulbert-Black Fish Lake	10.00
Vanndale-Cherry Valley	50.00
West Memphis	26.50
Widener-Madison	39.53
Total	\$2,091.21

Jonesboro District E. W. Potter, D. S.	
Black Oak	\$ 63.56
Byltheville: First Church	375.00
Lake Street	63.00
Bono-Trinity	9.50
Brookland Ct.	19.16
Dell Ct.	32.74
Dyess-Whitton	24.39
Jonesboro: First Church	500.00
Huntington Avenue	49.58
Jonesboro Ct.	65.00
Kelser Ct.	4.62
Lake City Ct.	9.69
Leachville	70.00
Lepanto	175.00
Luxora	13.51
Manila-St. John	42.36
Marion	234.00
Marked Tree	13.25
Monette	12.00
Nettleton-Bay	122.00
Osceola	300.00
Trumann	40.00
Turrell-Gilmore	30.00
Tyroneza	35.00
Wilson	10.56
Yarbro-Promised Land	39.12
Total	\$2,353.04

Paragould District H. L. Wade, D. S.	
Beech-Grove-Camp Ground	\$ 8.92
Biggers Ct.	20.00
Gainesville Ct.	3.37
Greenway Ct.	23.61
Hoxie	7.75
Imboden-Black Rock	9.09
Leonard Ct.	35.00
Lorado Ct.	50.00
Mammoth Spring-Hardy	2.92
Marmaduke	13.37
Maynard Ct.	12.00
Morning Star Ct.	50.00
Paragould: First Church	375.00
East Side Church	6.90
Paragould Ct.	90.00
Piggott	50.00
Rector: First Church	175.00
Fourth Street	30.09
Smithville Ct.	33.00
St. Francis Ct.	10.32
Walnut Ridge	9.20
Total	\$1,015.54

Searcy District H. H. Griffin, D. S.	
Antioch Ct.	\$ 67.00
Augusta	202.72
Bald-Knob-Bradford, plus	237.00
Beebe	135.62
Cabot	66.00
Clinton	58.00
Cotton Plant	114.00
Gregory-McClelland	10.00
Griffithville Ct.	77.00
Harrison	125.00
Heber Springs: First Church	250.00
Central	15.00
Hunter Ct.	22.00
Judsonia	62.05
Leslie	25.00
McCrory	106.00
McRae Ct.	29.87
Pangburn Ct.	65.00
Quitman Ct.	105.00
Rose Bud Ct.	4.20
Searcy: First Church	500.00
Valley Springs-Bellefonte	28.07
Total	\$2,304.53

District Standings	
Jonesboro	\$2,353.04
Searcy	2,004.53
Helena	2,091.21
Conway	1,888.27
Batesville	1,883.94
Fort Smith	1,155.06
Paragould	1,015.54
Fayetteville	980.46
Total	\$13,672.05
Last year, \$12,170.71; increase, \$1,501.34.	

(Continued from Last Week)
LITTLE ROCK CONFERENCE

MINISTERIAL SUSTENTATION FUND

Arkadelphia District, no remittance.	
Camden District	
Chidester Ct.	\$ 3.25
First Church, El Dorado	50.00
Total	\$ 53.25
Previously reported	20.00
Grand Total	\$ 73.25

Little Rock District	
Asbury, L. R.	\$ 42.00
Pulaski Heights	6.00
Total	\$ 48.00
Previously reported	3.00
Total	\$ 51.00

Monticello District	
Dumas	\$ 1.75
Tillar, Winchester	1.85
Total	\$ 3.60
Previously reported	1.75
Grand Total	\$ 5.35

Pine Bluff District, no remittance.	
Prescott District	
Blevins Ct.	\$ 16.00
R. L. Long, Gurdon	2.10
Gurdon	2.10
I. A. Love, Murfreesboro	2.45
Nashville	6.00
Total	\$ 28.65
Previously reported	4.80
Grand Total	\$ 33.45

Texarkana District	
College Hill, Texarkana	\$ 2.34
Grand Total Received	\$165.29

WORLD SERVICE (FOURTH SUNDAY OFFERING)

Arkadelphia District	
Arkadelphia Ct.	\$ 2.05
Benton Ct.	2.00
Dalark Ct.	6.50
Friendship Ct.	2.93
Hot Springs Ct.	3.15
Malvern Station	36.87
Keith Memorial Charge	2.00
Princeton Ct.	.38
Sparkman, Sardis	6.00
Traskwood Ct.	10.58
Total	\$ 72.46
Previously reported	29.92
Grand total	102.38

Camden District	
Camden Station	25.00
Cridester Ct.	5.50
Vantrease Memorial	5.00
Fairview Ct.	2.00
Fordyce	9.16
Hampton, Harrell	4.05
Huttig	9.00
Junction City Ct.	2.06
McNeill Ct.	3.66
Strong Ct.	7.25
Taylor Ct.	5.15
Thornton Ct.	1.00
Total	\$ 78.83
Previously reported	55.77
Grand Total	\$134.60

Little Rock District	
Austin Ct.	\$ 1.00
Bauxite, Sardis	1.00
Bryant Ct.	5.00
Douglassville, G. Springs	8.00
Hickory Plains Ct.	2.45
Keo, Tomberlin	4.00
First Church, L. R.	75.00
Henderson Church L. R.	7.00
Lonohe (Eagle Church)	2.00
Primrose Chapel	12.00
Total	\$117.45
Previously reported	65.78
Grand Total	\$183.23

WORLD SERVICE (FOURTH SUNDAY OFFERING)

Monticello District	
Dumas	\$ 3.00
Ft. Hill Ct.	5.00
Hermitage Ct.	5.26
Lake Village	4.07
New Edinburgh Ct.	3.63
Total	\$ 20.96
Previously reported	23.87
Grand Total	\$ 44.83

Pine Bluff District	
Grady, Gould	\$ 2.72
Carr Memorial, P. B.	5.39
Hawley Memorial, P. B.	1.00
Lakeside Church, P. B.	41.92
Little Prairie Ct.	3.00
Pine Bluff Ct.	6.00
Sheridan Ct.	6.25
Grand Avenue, Stuttgart	19.00
Rowell Ct.	2.00
Roe Ct.	2.38
Total	\$ 89.66
Previously reported	\$104.04
Grand Total	\$193.70

Prescott District	
Bingen Ct.	\$ 8.87
Emmett, Bierne	3.00
Gurdon	2.50
Mineral Springs Ct.	2.94
Murfreesboro, Delight	6.00
Nashville	11.00
Total	\$ 34.31
Previously reported	18.60
Grand Total	\$ 52.91

Texarkana District	
Ashdown	2.00
Doddridge Ct.	4.40
Lewisville, Bradley	.30
Lockesburg Ct.	1.00
Richmond Ct.	1.63
First Church, Texarkana	62.92
Total	\$ 72.25
Previously reported	7.50
Grand Total	\$ 79.75
Grand Total received for World Service (4th Sun. Offering)	\$791.40

RECAPITULATION	
Bishop's Fund	\$ 535.35
Conference Claimants	978.24
Benevolences	3054.90
Gen'l Ad. & J. Conf. Exp.	149.94
Ministerial Sustentation	165.39
World Service Sunday Off.	791.40
Golden Cross	2.00
Methodist Student Day for 1941	5.00
Total	\$5682.22

Asthma Agony

Don't rely on smokes, sprays and injections if you suffer from terrible recurring, choking, gasping, wheezing spells of Asthma. Thousands of sufferers have found that the first dose of Mendaco usually palliates Asthma spasms and loosens thick strangling mucus, thus promoting freer breathing and more restful sleep. Get Mendaco in tasteless tablets from druggists, only 60c. Money back guarantee unless fully satisfied.

Quarterly Conferences

HELENA DISTRICT: Second Round
Parkin, Feb. 22, 11 a. m.
Hulbert-Black Fish, Feb. 22, p. m.
Haynes, at Lexa, March 1, 11 a. m.
Widener, March 1, 7:30 p. m.
Harrisburg, March 8, 11 a. m.
Weiner, at Tilton, March 8, 3:00 p. m.
Vanndale-Cherry V., March 15, 11 a. m.
Forrest City, March 15, 7:30 p. m.
Colt Ct., at McElroy, March 22, 11 a. m.
Wynne, March 22, 7:30 p. m.
Wheatley, at Biscoe, March 29, 11 a. m.
Brinkley, March 29, 7:30 p. m.
Elaine, at Wabash, April 12, 11 a. m.
Marianna, April 12, 7:30 p. m.
Holly Grove, at M., April 19, 11 a. m.
West Helena, April 19, 7:30 p. m.
Aubrey, at Moro, April 19, 11 a. m.
Clarendon, May 3, 11 a. m.
Earle, May 17, 11 a. m.
Helena, May 24, 11 a. m.
West Memphis, May 31, 11 a. m.
Crawfordsville, May 31, 7:30 p. m.
Hughes, June 7, 11 a. m.

—J. L. Dedman, D. S.

JONESBORO DISTRICT: Second Round
Feb. 15, a. m., Tyroneza Conf., 2 p. m.
Feb. 15, p. m., Marion.
Feb. 22, a. m., Turrell-Gilmore, at G., Conf. 2 p. m.
Feb. 22, p. m., Lepanto.
March 1, a. m., Harrisburg Corner, at H. C., Conf. 2 p. m.
March 1, p. m., Nettleton-Bay, at Bay.
March 8, a. m., Dell Circuit, at Gosnell, Conf. 2 p. m.
March 8, p. m., Lake Street.
March 15, a. m., Black Oak, at Carraway, Conf. 2 p. m.
March 15, p. m., Monette.
March 16, p. m., Marked Tree.
March 22, a. m., Joiner, Conf. 2 p. m.
March 22, p. m., Luxora.
March 29, a. m., Bono, at 56., Conf. 2 p. m.
March 29, p. m., Fisher Street.
April 5, a. m., Jonesboro Circuit, at Shiloh, Conf. 2 p. m.
April 5, p. m., Manila, at Manila.
April 6, p. m., Jonesboro, First.
April 12, a. m., Brookland, at Pine Log, Conf. 2 p. m.
April 12, p. m., Lake City, at Lake View.
April 15, p. m., Huntington Avenue.
April 19, a. m., Kelser, at Garden Point, Conf. 2 p. m.
April 19, p. m., Osceola.
April 20, p. m., Dele.
April 21, p. m., Leachville.
April 26, a. m., Blytheville, First Conf., 2 p. m.
April 26, p. m., Yarbro-Promised Land, at Yarbro.
March 29, p. m., Trumann.
May 3, a. m., Wilson, Conf. 2 p. m.
May 3, p. m., Dyess, at Dyess.

District Conference at Yarbro Thurs-
day, May 7, beginning at 8:30 a. m. and
closing that afternoon. The first thing
on the program will be a sermon. It is the
custom of this district to begin at that
early hour and most of the people have
been on time. They are urged to do that
this year.

The District Conference comes exactly
at the middle of the conference year. Our
motto has been, and is, one-half of every-
thing paid at this time. The showing
this year is the best made at this time
of the year. If every pastor and charge
will do what can be done we can make
our best record this year.

I hope every pastor is planning a series
of revival meetings. Please advise me
when plans are made.

Call on me for anything that I can do,
—Eugene W. Potter, D. S.

MONTICELLO DISTRICT: Second Round

Wilmot, March 1, a. m.
Hamburg, March 1, p. m.
Arkansas City, March 8, a. m.
McGehee, March 8, p. m.
Fountain Hill, March 15, a. m., at Wall-
er's Chapel.
Monticello, March 15, p. m.
New Edinburg, Mar. 22, a. m., at Hebron.
Warren, March 22, p. m.
Drew, March 29, a. m., at Lacey.
Crossett, March 29, p. m.
Montrose-Snyder, April 5, a. m., at S.
Eudora, April 5, p. m.
Tillar-Winchester, April 12, a. m., at W.
Portland-Parkdale, April 19, a. m., at
Portland.
Lake Village, April 19, p. m.
Watson, April 26, a. m., at Kelso.
Dumas, April 26, p. m.
Wilmar, May 3, a. m., at Rock Springs.
Dermott, May 3, p. m.
Hermitage, May 8, a. m., at Jersey.
—Arthur Terry, D. S.

If you cease to smile, you have
lost out in the game of life.

The Sunday School Lesson

By ROY E. FAWCETT



Training In The Christian Life

LESSON TEXT—Luke 6:12-26.

GOLDEN TEXT—"Even so let your light shine before men; that they may see your good works and glorify your Father who is in heaven." Matt. 5:16.

LESSON FOR FEBRUARY 22, 1942

The selection and setting apart of the Twelve to be apostles marks a turning point in the public ministry of Jesus. For a year or more he had been working alone, and by a ministry of teaching, preaching, and healing had drawn after him a great multitude of people. These early activities were but preparatory to a more intensive and ever-widening range of service when he would need assistants to share with him the task of setting up the Kingdom movement.

The names of those chosen for this exalted privilege are recorded in the gospels. They were all Galileans save Judas, and since Peter was the only married member of the group, it may be assumed that they were young men whose thinking had not yet become fixed by custom and prejudice, and whose minds were more readily receptive of new truth. We may further assume that their selection from among the "common people" was not because Jesus was opposed to culture and social standing but rather because those who belonged to the civil and religious aristocracy of his day were not available. The gospels tell us of a few of good position who were attracted to him, but not sufficiently for them to openly identify themselves with his cause. Among such persons was Nicodemus who came "by night," and Joseph of Arimathea who was a disciple "secretly" because of his fear of the Jews. Whatever may have been their good qualities men of the type of Nicodemus and Joseph were not the kind to send forth as missionaries of the cross.

Without meaning to reflect on the character or ability of the Twelve, it seems that Jesus was forced to content himself with tax-gatherers and fishermen as his chosen band. We believe that he could have wished for more, but these were the best he could get. But in so saying, we are to remember that they were the Master's deliberate choice. When necessary to make the choice, he preferred certain qualities that these men possessed to those who had only position and rank and wealth to commend them.

A study of the group will reveal that they were men of varying dispositions and abilities. A few of them were leaders whose names appear frequently in the gospel narratives, while the majority are rarely mentioned except in the listing of the Twelve. For the most part they were rugged men of the out-of-doors, accustomed to deal with life situations, and who, therefore, had a vivid sense of reality. It is interesting to observe their wide range of temperament, indicative of the fact that in Christian fellowship there is room for all kinds of gifts and talents and for every type of human nature.

The reason for the number twelve is suggested by the first gospel when the writer quotes Jesus as saying, "When the Son of Man shall sit in

the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." While the Twelve must have known the symbolic and mystical significance of their number, yet it was sometimes difficult for them to divest their minds of the fond but delusive hope for a literal restoration of Israel to a position of influence and power among the nations. Two of them were especially desirous of places of prominence in this new Kingdom that they were helping to set up.

There are a number of reasons why Jesus called these men to be associated with him in his work. As already suggested, great crowds were following after him and pressing upon him. The movement had grown to such proportions during these early days of popularity, and his followers had become so numerous that he was no longer able to minister to them alone. He needed help. A second reason may be found in the growing ecclesiastical and civil opposition that rendered it increasingly necessary for much of his work to be done by his followers. But the gospel of Mark gives us what is perhaps the most fundamental reason when the writer says that the Twelve were chosen that "they might be with him and that he might send them forth." Evidently Jesus was much concerned that at least a few might be given a more thorough and intensive training than would be possible with the multitude. He knew that through such fellowship they might come to share his spirit and purpose to a degree that would not be possible in the press and hurry of the throng. His presence with them was more than an example; it was a sharing of faith and hope and courage such as could have come in no other way than through intimate fellowship and association.

The Master's method of training these Twelve is both interesting and instructive. He taught first of all by example. His command, "Follow me" was not merely for a journey over a given geographical area, but also into a manner and spirit and way of life. His instructions were informal, given as the occasion might arise and as the situation might demand. He gathered his materials and illustrations from the common everyday experiences of life, from the vocations of fishermen and farmers and housewives. He made large use of the story method, and his parables are not only incomparable in their content but they represent the art of storytelling at its best. Not only are many of these parables gems of literature, but they indicate such depth of insight into human nature and were so directly applied to life situations that those who heard them said, "Never man spake like this man."

Both as to content and method Jesus is truly entitled to the place given him as the world's Master Teacher. We are not surprised that these "students," with their limitations

and short comings, were sometimes slow to learn even under the tutelage of such a teacher. It was impossible for them to know the full mind of Jesus or to comprehend the ultimate goal toward which he was moving. That was too much for them. Then, too, they were so very human that the overcoming of jealousies and selfish ambitions and the changing of attitudes that would bring them into line with the spirit and purpose of their Master was not easy for them, just as it is not easy for us today. But in the end all, save one, gave a good account of himself, as together they laid the foundation in Jerusalem from which Paul and his associates were to carry the gospel out into the thought-currents and life of a larger world.

The significance for such a program of training for our day is not far to seek. And fortunately the implications of it are being seen and understood with increasing clarity and force. The effectiveness of the church's ministry and service and the hope of the future is not with the masses but with the chosen few, trained and equipped, who themselves know the way and are concerned to lead others in that way. To them the future belongs. The way is the Master's way.

A WALK IN THE DARK

Out of the blackness of the night came a little wistful voice. "Is anybody going my way?" it asked.

I did not know which way the voice wanted to go, but I crossed the road, groped my way to the speaker, and said: "I'll help you if I can."

"Eh, bless you," a diminutive lady replied, her hands resting eagerly on my arm. "Bless you, I'm sure." "And where do you want to be?" "Home," said she. "I live in Carlton Street, number seventeen. It's on the left as you go down. I don't want to be any trouble, and please don't go out of your way. . ."

"Oh, that's all right," I assured her.

"You see," she whispered confidentially, "I've been to a meeting of the chapel, and it's darker than I thought it would be, and I'm over eighty. I live alone—and maybe I've been a bit venturesome."

I laughed softly. "I like ladies of over eighty who are venturesome," I said.

She hugged my arm. "You are very gallant," said she.

There was a pause. Then—

"And yet," she went on as we walked through the black-out, "perhaps I wasn't venturesome. The Lord raised you up, you see. I've trusted Him all my life, and He's never let me down. He never will!"

She said it with quiet assurance. It thrilled me to hear it.

At her door she turned. "Thanks for bringing me through the black-out," she murmured.

"Thanks for bringing me to the Light," I answered sincerely.—Methodist Recorder.

The man who thinks he is too big for his job need not worry, for his attitude will soon make him too small for it.—The Virginia Methodist Advocate.

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.

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NEURALGIA
Capudine acts fast because it's liquid, relieving pains of neuralgia quickly, pleasantly. Soothes upset nerves. Follow directions on label. All druggists. 10c, 30c, 60c bottles.

Liquid CAPUDINE

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

Worry of FALSE TEETH Slipping or Irritating

Don't be embarrassed by loose false teeth slipping, dropping or wobbling when you eat, talk or laugh. Just sprinkle a little FASTEETH on your plates. This pleasant powder gives a remarkable sense of added comfort, and security by holding plates more firmly. No gummy, gooey, pasty taste or feeling. It's alkaline (non-acid). Get FASTEETH at any drug store.

Beware Coughs from common colds That Hang On

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

CREOMULSION
For Coughs, Chest Colds, Bronchitis

This Home-Mixed Cough Relief Is Hard To Beat

So Easy. No Cooking. Saves Dollars.

No matter what you've been using for coughs due to colds, you'll be the first to admit that this surprising relief, mixed in your own kitchen, can't be surpassed, for real results.

Make a syrup by stirring 2 cups of granulated sugar and one cup of water a few moments, until dissolved. No cooking is needed—a child could do it.

Then put 2½ ounces of Pinex (obtained from any druggist) into a pint bottle, and add your syrup. This gives you a full pint of really amazing cough relief—about four times as much for your money. Tastes fine—children love it—and it never spoils.

You can feel this home mixture taking right hold of a cough. It loosens the phlegm, soothes the irritated membranes, and helps clear the air passages. Eases soreness and difficult breathing, and lets you sleep. Once tried, you'll swear by it.

Pinex is a special compound of proven ingredients, in concentrated form, a most reliable soothing agent for throat and bronchial membranes. Just try it, and if not satisfied, your money will be refunded.

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WINFIELD MEMORIAL

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Mr. J. R. Ricks, St. Vincent's Hospital.
Billy McCasland, 804 N. Monroe.
Mrs. O. B. McCoy, 2311 State.

OTHER WINFIELD MEN IN UNIFORM

Gordon Davis.
Charles Cope.
Gordon Sibeck.
H. B. Silliman.
Edgar Hale.

WEDDINGS

J. D. Banner and Miss Kathleen E. Darnell, January 31.
Victor J. Molzer and Miss Virginia R. Hannum, February 8.
David E. Anderson and Miss Eleanor Penton, February 13.
Frank Horace Symons and Miss Marcille McCoy, February 6.
J. T. Hobson and Miss Prudence Smith, February 11.
Our congratulations and best wishes to these couples.

BOY SCOUT MEETING NIGHT CHANGED

Mr. W. A. Weidemeyer, Scoutmaster, has announced that the Winfield Scout Troop will meet at the Church on Tuesday nights in the future, instead of Friday nights as they have formerly met.

WHAT TO DO WEDNESDAY!

What should the Church do with Wednesday night? Now that there is only one Church supper a month on that evening and on other Wednesdays, just the devotional, what should we do about it? Excuses will not help. War shortages should not scare.

Let us make it EVANGELISM NIGHT. Are you interested in bringing some new person into the membership of Winfield and into a knowledge of Christ?

You are invited to the Chapel Wednesday evenings (8:00) from now until Easter (April 5) for this study and work.

FELLOWSHIP PROGRAMS

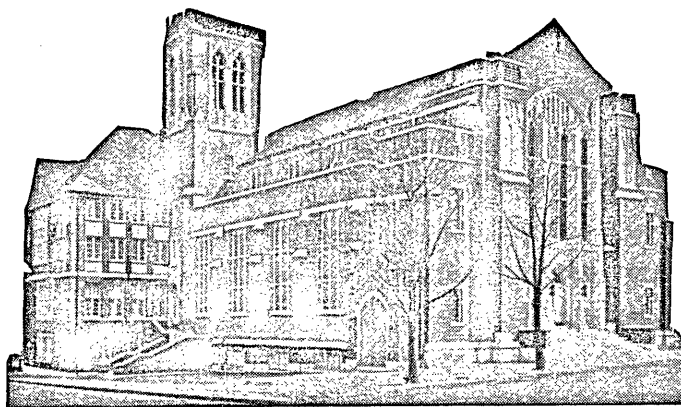
Feb. 22—6:00 P. M.

Junior High: This group will discuss "Fun Without Money," with Juanita Ingram as leader. This is a timely topic and will be an interesting and helpful discussion. Place of meeting—Junior High Dept.

Senior High: Theme will be "Does God Work Alone?" Delores Fuller will be the leader. Meeting place—Fellowship Hall.

Young People: Forum discussion on "What It Means To Be a Christian." From the discussion one definition will be formulated and sent to Dr. Slack to be used in his sermons in March. This group meets for fellowship in the Young People's Parlor.

Young Adult: This group will also have an open discussion on "What It Means To Be a Christian." There will be special music and all young adults are invited to participate in this meeting in the Couples Class Rooms.



Sixteenth and Louisiana, Little Rock

"Where Old-Fashioned Friendliness Survives"

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

Next Sunday At Winfield

(All services will follow the clock on old time schedules)

- 10:00 Church School for all age groups.
10:55 Sermon, "THIS PERSONAL LIBERTY STUFF! BAH!" by Dr. W. B. Slack, Minister.
Text, "Go, and do thou likewise." Luke 10:37.
This is a sermon which appreciates the Christian Democracy and calls for it to be earnestly maintained.
6:00 Junior High, Senior High, Young People's and Young Adult Fellowship meetings.
7:30 Sermon, "Simon Is Made Another Person," by Dr. Slack.
Text, "Follow me and I will make you to become" Mark 1:14-22.
This is the last of the series on the general theme of "Getting the Most Out of the Best Self."

Next Sunday night Dr. Slack begins the new series on the general theme, "Who is the real Christian?" Make your plans now to begin with the first one.

THE MINISTER'S MESSAGE

By W. B. SLACK

MEN OF WINFIELD

The Men of Winfield luncheon table will be reserved at Mrs. Atkins' Cafeteria (balcony) next Monday noon and each Monday noon thereafter. This is a different kind of procedure for luncheon for men. There will be no luncheon organization formed. Everything will be informal; no further reservations will have to be made. It simply means that a large table will be provided on Monday noon for men of Winfield. Mr. R. M. McKinney will be the head-advertiser and he will have a number of assistants. Several will be notified each week of the meeting, though you do not need to wait to be notified. It will not be an invitation affair, a different group will be notified each Monday. What do you do? Get in line for your food, bring your tray upstairs and sit together.

Two things are desired to be accomplished:

1. The men of Winfield will become better acquainted with each other, in an informal way.
2. The men of Winfield will bring some prospective member of the Church, an adult class, etc., where he may become acquainted with the men of Winfield.

Conversation! Only one topic of conversation will be allowed; all others (War, weather, etc.) will be barred, tabooed, etc. The topic of conversation is to be strictly Winfield Church—its Sunday services, its Church School, its adult classes, its Youth, its week-day activities—what Winfield is doing and what Winfield might do as a challenge to lives that desire to be useful and constructive.

Have You Defined Your Christian?

Your definition of the Christian should be in the hands of the Committee not later than the close of services Sunday night next.

This final instruction: Write, not to exceed about 25 words your definition of a Christian; Address your card or letter to Winfield Church.

Each Sunday night in March the Minister will preach on one of the definitions or one phase of the full definition. Then, after each Sunday night, that definition will be published in the Methodist.

Now is the time or all good Winfielders to come to the aid of definitions.

METHODIST CHURCH

Christian Education

By Miss Olive Smith

LAST CALL FOR TRAINING SCHOOL

This year we begin our Training School on the birthday of one of our great American Patriots. In times like these we are cognizant of the heritage which is ours as citizens of the United States. We must also be aware of the heritage which is ours as Christians. We have an opportunity in this training school to become better equipped, spiritually stronger to meet the challenge of our heritage. We realize that today many calls are being made upon our time and our talents. May we make any sacrifice necessary this week to take advantage of this school of instruction.

Arrangements will be made for those who have to miss one evening. Don't let that keep you away. Let's pull together next week, despite handicaps.

Our Board of Christian Education accepted the goals for the year set up by the Conference. Winfield's goal in the area of training credits is two-thirds as many credits as we have officers and teachers in the Church School. That means that our goal is 53 credits, for the year. We have a fine enrollment so far but we need to have others join us.

We will meet you at First Church Sunday afternoon, February 22, at 2:30.

SUNDAY SCHOOL ATTENDANCE

Last Sunday 528
A Year Ago 720

Departmental Reports

	Pres.	On Time	Cont.	Stay Ch.
Jr. Hi	59	50	35	45
Sr. Hi	57	38	40	36
Y. P.	29	29	17

Adult Report

Ashby Class	24
Couples Class	29
Hinton Class	27
Mae Jenkins Class	28
Men's Bible Class	37
Visitors	7

Young Adult Fellowship

Study Groups:	Eve.	Morn.
Bullington Memorial	10	10
Fidelity Class	2	23
Friendship	20	20
Wedding Ring	10	22
Visitors	5	6

Totals..... 17 233

Youth Division Fellowship

6:00 P. M.

	Pres.	Stay Ch.
Jr. Hi	18	8
Sr. Hi	38	28
Y. P.	27	25

Totals..... 83 61

FLOWERS IN SANCTUARY

We are grateful to the members of Circle No. 2, Mrs. W. N. Rankin, Chairman, for the beautiful flowers we have been enjoying in the Sanctuary during this month.

OUR SYMPATHY

The heartfelt sympathy of the members of Winfield is extended to the family of Mrs. J. D. Covey who passed away on February 13.