

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley • "Go ye into all the world—" — Mark 16:15

VOL. LXI

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NO. 9

Are Americans Getting The Truth About the War?

BEFORE war came to us, it had become almost a pastime with Americans to pity the German people because they were permitted to know so little of world happenings because of a censored, controlled press. There is a feeling, rather prevalent now, that we in America are being fed on the same hush-hush tonic, like a crowd of children afraid of the dark. We were told, even after Pearl Harbor, that America could take care of itself in the Pacific. In spite of those camouflaged assurances, supposed to cover the present, and the bombastic boasts about supremacy in everything in 1943, we should know by now, even without the aid of the press, that something is wrong in the Pacific in 1942. After the startling tragedy of Pearl Harbor, we gave praise and honor to the defenders of Wake and Guam, but we gave nothing else and they were forced to surrender. We have given General McArthur and his men unstinted praise and honor. Some have declared that General McArthur is the proper leader for all American armies. Some have even mentioned him for the Presidency. Congress has voted high awards for distinguished service and valor. We have given these heroic defenders of the Philippines everything except what they need most—military aid. We were told that Singapore would be defended at all costs. Yet Singapore has been allowed to fall almost as easily as the proverbial "house of cards," with little or no aid from the outside. We have been led to expect the final fall of the Philippines any day. We are now being prepared for the shock of the loss of the Dutch East Indies and possibly Australia. There is a reason for our failure to defend these important outposts. Complacent, drowsy America should be told what it is. It does not make sense, on the one hand, to hear that we are producing planes by the thousands each month, and that our fleet still has superiority in the Pacific, and then hear, on every breeze, the frantic cries of the defenders of strategic outposts for help, that never comes. There is something wrong in the Pacific, and a blindfold over our eyes does not ease our minds. America has fortitude, purposefulness and courage enough to know and face the facts. We should have those facts. They might awaken us to the deadly dangers that threaten us while there is yet time for awakened America to do something about it.

America Prays

ONE of the most encouraging reactions of America to the war has been the widespread adoption of "Prayer Minute" at 6:00 p. m. each day. The Mutual Broadcasting Company has reserved a minute of its time at 6:00 o'clock each day to broadcast a one-minute prayer. The copy for these prayers is furnished by Jews, Catholics and Protestants. The real value of these prayers, as of all prayers, depends of course on their sincerity. The final test of the sincerity of these prayers, man being the judge, can come only after the war has closed. To pray only in an emergency is not to pray sincerely at all. We may begin sincere prayer in an emergency, but if sincere the prayer habit will continue after the emergency is passed. It will be a wonderful thing if America, in this emergency, learns something of the real value of prayer in human life, and continues to pray when the crisis has passed.

As Some See Methodism

UNDER the title "Midnight Musings of the Insomniac" the recent number of the Religious Telescope, the weekly publication of the United Brethren, carried an article from which we quote a paragraph:

"The multi-millionaire Methodist church gloats over its serried ranks as they march in stately array, united at long last under one compact organization—but whither-away? Its clergy all too often finds the suggestion of the baptism of the Holy Spirit as a needful preparation rather archaic, if not superstitious. The old Wesleyan fires of deep religious emotion that worked miracles in individuals, in communities, and even in nations, flare up here and there in isolated places, but the former supreme stoker of their transforming conflagration, the Methodist passion to change sinners into saints, is suffering from spiritual prostration due to an enervating ambition to be "Modern" and "Up-to-date."

It is quite probable that some envy and jealousy in the mind of the writer entered into the production of the paragraph quoted. However, it is not likely that the editor of such a publication as the Religious Telescope would have published a statement of this character unless he too felt that there was some justification for it. Hence at least these two are agreed that the paragraph represents facts. While the statement throughout is not true, there is enough truth in it to cause Methodists to bow in penitent prayer. The Methodist church is not marching aimlessly. It has a planned program that circles the globe. Not many Methodist preachers think of the doctrine of a spirit-filled, spirit-empowered ministry as a matter of superstition. It is true, that "the old Wesleyan fires of deep religious emotion that worked miracles" in other days too seldom is found burning in our pulpits today. It is true that "the Methodist passion to change sinners into saints" is suffering from some deep seated cause. We have tried through many movements in recent years to remedy this situation in our church. The Bishops' Crusade, The Commemoration Of Aldersgate, The Methodist Advance movement and the Youth's Crusade have all been aimed directly or indirectly at this problem. So long as any reputable church weekly in America is willing to publish the above paragraph it would seem that our problem has not been solved.

The Methodist Church, with its present organization and equipment, should have religious leadership in America. Our history in the past and our actual possibilities of the present justify that conclusion. However, if we maintain the place of leadership, which our powers make possible, we must be worthy of leadership, spiritually.

Is Liquor Necessary To National Defense?

IN WORLD WAR NUMBER 1, when the emergency was small as compared to the present crisis, we had war-time prohibition as an emergency measure. Our leaders of that day felt that liquor was a menace to the life of our nation in war-time. A few items were rationed but little else prohibited except liquor, which was blacked out as enemy number one. In our present emergency we have many prohibitions. Manufacture of passenger automobiles is prohibited. The sale of tires and tubes for the millions of passenger cars in America is prohibited. The government prohibits the manufacture of radios and electric ice boxes. It prohibits the building of new schools and churches. The manufacture of many other items, too numerous to mention, is prohibited. Sugar is rationed to the homes, to the bakeries and to the manufacturers of soft drinks. In the midst of these many prohibitions and limitations of matters needful and helpful to human life we give the green light to the liquor traffic and let it move full speed ahead. While it is being shouted from platform, press and radio that America is fighting for its very existence, and hence we must suffer any limitation our government imposes, we allow a business to continue unlimited which uses a quarter-million pounds of grain and a hundred and fifty million pounds of sugar annually in the manufacture of a product that unfits its users for emergencies in either peace or war. Some of our leaders declare that this war calls for straight shooting. Just now in America this war calls for some straight thinking. From the feasts of Belshazzar through the Battle of France and some say through the tragedy of Pearl Harbor the whole record of the past is against the use of liquor, especially in emergency. As a sane, sensible defense measure, the government should prohibit the manufacture and sale of liquor at least for the duration of the war.

Mrs. Roosevelt Resigns

IF ANYONE has doubts about the power of public opinion in democratic America, he should consider the resignation of Mrs. Roosevelt from the OCD. Her explanation of her resignation indicates that her action came because of the criticism so prevalent across the nation. Without raising the question about the justification of that criticism, let it be said that the privilege Americans exercise of criticising the wife of the President indicates that the right of free speech still prevails. That resignation was not voluntary. Mrs. Roosevelt does not often forego places of prominence. The remarkable things about this incident is that even in the midst of war, public sentiment, in the United States, can reach so high and so effectively into the official family and even the private family of the nation's leader. The day of condoning inefficiency and nonessentials is rapidly passing in the thought of the people of our nation. We are definitely in the midst of a life and death struggle. We are being asked to make many sacrifices and will likely be asked to make many more. In the face of such a desperate situation any suggestion of favoritism by those in authority could not but arouse the nation in its present mental state. Balance and purposefulness and absence of hysteria should characterize the actions of all Americans, high and low, in this hour of testing.

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E. T. WAYLAND.....Editor and Business Manager
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Little Rock Conference:	N. Arkansas Conference:
James Thomas	H. F. McDonal
J. D. Hammons	J. G. Moore
C. M. Reves	W. F. Cooley
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CHURCH CALENDAR

April 5, Easter Sunday.

April 19, Church School Day, Little Rock Conf. District Conferences:

North Arkansas Conference—

May 5, Conway District at Atkins.

May 7, Jonesboro District at Yarbrow.

May 12, Batesville District.

Little Rock Conference—

May 13, Arkadelphia District at Manchester.

A Great Evangelistic Meeting

ANYONE who could not attend the state-wide Evangelistic Meeting held at First Methodist Church, Little Rock, last Tuesday is poorer spiritually for that fact. This was one of the most soul-stirring meetings of its kind that the writer has ever attended. Bishop Charles C. Selecman presided and opened the program with an address on Evangelism that was delivered in a strikingly forceful manner.

Dr. George B. Creswell, a successful soul-winning pastor, who has served an unusually long pastorate in the same church in Knoxville, delivered such a message as is seldom heard on the power and effectiveness of personal evangelism.

Mrs. Arthur B. Moore, wife of Bishop Arthur Moore, delivered an address that will be remembered a life-time by those present. No more forceful, dynamic personality is to be found among the women of our church today than Mrs. Moore.

Dr. Harry Denman, Secretary of our General Commission on Evangelism was also present and with his towering personality and forceful message added strength to strength in the meeting.

Bishop Selecman met at lunch with the District Superintendents and other state leaders of the campaign for Hendrix College and Ministerial Education for reports of the Campaign just closing.

After lunch the large group in attendance was divided into three groups for an hour. Mrs. Arthur Moore met with the ladies, Dr. Harry Denman met with the laymen and Dr. George Creswell met with the ministers. At 2:30 o'clock the group assembled again in the main auditorium for the final service which ended with a consecration service. Meetings of this character cannot but stir the hearts of our laymen and ministers to larger service in the work of winning people to Christ.

Methodist Broadcast Hour

THE Woman's Society of Christian Service of the Little Rock Conference will have charge of the program of the Methodist Hour, 4:00 to 4:30, Central War Time, over KTHS, next Sunday afternoon. Speakers will be Mrs. A. R. McKinney, conference president, and Misses Mary McSwain and Norene Robken, returned missionaries.

ABOUT PEOPLE

DR. F. M. TOLLESON, who now lives in Fort Smith, has been quite ill in a hospital in that city. He writes that he is now home and convalescing slowly.

BRYAN STEPHENS, senior in Hendrix College, and pastor of the DeValls Bluff Church, underwent an emergency appendix operation in a Conway hospital on Thursday, February 19.

MRS. ARTHUR J. MOORE, wife of Bishop Moore, was the guest of Mrs. James A. Anderson of Conway, while in the state as one of the speakers at the State-wide Evangelistic Rally at First Church, Little Rock.

BISHOP ADNA W. LEONARD is asking that ministers not write to him about automobile tires. When the matter is settled, the Bishop of each Episcopal area will be notified. He will notify District Superintendents and they will instruct pastors as to the course to follow in securing tires.

BRINGING to headquarters at Nashville a church-wide leadership including the thirty-one bishops of the denomination, the Board of Education of the Methodist Church will meet at the Methodist Publishing House, May 19-22. The approaching meeting is the second since unification. Bishop Adna W. Leonard, Washington, D. C., is president of the Board; Dr. Lud H. Estes, Memphis, is recording secretary and Dr. W. E. Hogan, Nashville, is treasurer.

THE Egyptian agency of the American Bible Society reports that it had distributed large quantities of Bibles, New Testaments, and scripture portions to Italian war prisoners in Egypt, Sudan, Uganda, and in Capetown. Besides Bibles in the Italian language there were calls for large numbers in Amharic, Arabic, and Galla. "This is the only literature which most of the Italian prisoners possess, and I know that they are read a good deal," says one grateful recipient.

THE Methodist Committee for Overseas Relief has assembled a number of packets of materials from which the young people of the churches can arrange "relief posters" to hang in the vestibule or church rooms. Each packet contains pictures, clippings, cablegrams, printed sentences, etc.—each sufficient to make two attractive posters. Pastors or other leaders may have one or more packets, free of charge, by writing to the Committee at 150 Fifth Avenue, New York City.

REV. J. E. COOPER, district superintendent of the Arkadelphia District, will teach in training schools for the weeks ahead as follows: March 2-6, "Worship in the Small Church," Manchester, Dalark Circuit; March 8-13, "Music and Hymn Appreciation," Monticello; March 16-20, "What It Means to Be a Christian," Mountain Pine, Hot Springs Circuit; "March 22-27, "Worship in the Young People's Division," Benton; March 20-April 3, "Christian Religion," Keith Memorial, Malvern; April 12-17; "Worship in Young People's Division," First Church, Hot Springs; April 20-24, "The Christian Religion," Hollywood, Arkadelphia Circuit.

ATTENDING the Southcentral Jurisdictional Meeting of the Woman's Society of Christian Service at Oklahoma City, February 17-19, from our conferences were: Mrs. R. A. McKinney, Mrs. B. J. Reaves, Mrs. H. King Wade, Mrs. E. D. Galloway, Mrs. Walter Ryland, Mrs. Fred Langstreth, Mrs. Henkel Pewett, Mrs. E. T. Wayland, Mrs. A. P. Patton, Mrs. W. T. Bacon, Miss Myrtle Charles, Mrs. O. E. Goddard, Mrs. Robert Bear-den, Jr., Mrs. E. W. Potter and Mrs. Peter Kittel. Also attending from these conferences were Miss Mary McSwain, Miss Norene Robken and Miss Ruth Hillis, returned missionaries, and Miss Estelle McIntosh, Miss Viola Nethery, Mrs. Minnie Webb Forrest and Miss Ruth Heflin, home workers.

REV. CHARLES WHEELER, IGLEHART, for thirty years a missionary of the Methodist Church in Japan, has been elected as acting associate secretary of the Division of Foreign Missions of the Board of Missions and Church Extension. He will carry on the Division's correspondence for and with Japan, Korea, the Philippines, Malaya, and Borneo. Last fall Dr. Iglehart returned from Japan to America when the Board recalled its missionaries from Japan. Since that time he has been a Far Eastern Consultant of the International Missionary Council, and he will retain that capacity in addition to his new secretaryship.

BOOK REVIEW

"The Way of the Transgressor"

By Costen J. Harrell, Abingdon-Cokesbury Press, 1942, price \$1.50.

This is a book of twelve timely sermons which deal with sin, its consequences and its cure. They are timely because they meet a great need in this generation. The author labors under the constant realization of the fact that people in general have lost the sense of sin. In sermon after sermon the thought is emphasized that sin is a curse and that there is a fundamental difference between right and wrong. Dr. Harrell admits that the line between right and wrong cannot be sharply drawn. There is some evil in the best people and there is some good even in the worst, but individuals are judged according to the general trend of their lives, their ideals and those values which they put first in life.

These sermons not only deal with sin as a terrible reality and a blighting curse, but they point the way to the forgiveness of sin and the restored relationship with God. These two thoughts bind them together and make the book a unit. They are written in a very lucid, forceful style. Sometimes the author uses the biographical approach in which he deals with such characters as David, Zacchaeus, Judas Iscariot, and Jacob; again he seizes some Biblical situation or text and from it speaks practically and helpfully of sin, its curse and its cure.—H. O. Bolin.

A PRAYER FOR THE PRESENT

O GOD, we pray for thy church, which is set today amid the perplexities of a changing order, face to face with a great task.

Put upon her lips the ancient gospel of her Lord. Fill her with the prophets' scorn of tyranny, with a Christ-like tenderness for the heavy-laden and down-trodden. Bid her cease from seeking her own life. Make her valiant to give up her life for humanity, that, like her crucified Lord she may mount by the path of the cross to higher glory. The appalling needs of the world torn by war intensifies the demand upon the church for the service it alone can render. We echo this world cry when we appeal to the church for faithfulness, devotion and sacrificial support for all the phases of the continuing life of the church.—Council of Methodist Bishops.

WILL YOU APPRECIATE HEAVEN?

PEOPLE affiliated with the church, but too lazy to do anything for God and his Kingdom, doubtless think they will eventually wind up in heaven. They may make it, but the question remains would such people be able to appreciate heaven if they did get there. If heaven is the place of perfect service and obedience to God commonly pictured, it is hard to see how those so completely "at ease in Zion" here below could ever appreciate what they have so long avoided. Whatever their status may be in the hereafter, there is no reason to doubt that heaven's greatest joys will be for those who have labored most diligently, borne grief and pain, and have made real sacrifices to help exalt Jesus Christ on earth.

THE CHURCH WORKSHOP

H. O. BOLIN, Editor

THE SOUL WINNER'S EQUIPMENT

More and more the church is thinking in terms of winning souls; of reaching the unreached; of helping people to find and follow the Christian way of life. Every church member should be a soul winner. All of us want to do something to help this old troubled world, and here is the greatest help. If we are to be soul winners there are some two or three items we must have in our equipment for such work.

The soul winner must have a truly converted heart. This means far more than merely joining the church being loyal to its program and living a clean life. The Pharisees were one hundred per cent in all of these points. The rich young ruler who came to Christ made good at all these points and so did Nicodemus, but both of them lacked something. There was nothing lacking in John Wesley's life from the standpoint of church loyalty and moral living even before his experience at Aldersgate when he felt his heart strangely warmed. But after this experience he was a different man. He knew Christ more intimately than ever before and he had a passion for the lost. I am not raising the question as to the type of experience we may have had. People differ widely in the matter of experiences. What I want to know is, do we really know the Lord? Is he a living reality and a divine power in our lives?

Another item in the equipment is a Spirit-filled life. I mean here a Spirit-controlled life. The Holy Spirit is constantly seeking to completely fill and perfectly control our lives. Even after a person is converted or makes his decision to follow Christ he is still a free-moral agent. He can keep his will completely surrendered to God or he can withhold at some points. At all times the Holy Spirit uses just as much of a person's life as is turned over to him. Even the half-hearted Christian has the Holy Spirit. The trouble is the Holy Spirit does not completely have him; his time, his money, his talents, his life in its entirety. The big question here is not "Do we have the Holy Spirit?" If we are Christians at all we have him. The question is "Does he have us?"

The third and last item of the equipment I would like to mention here is a Scripture-stored mind. The Bible is the sword of the Spirit. All soul winners should be familiar with the plan of salvation as taught in the Bible. When a personal worker goes out backed-up by the Bible his persuasion has power and he talks with authority, even the very authority of God. This type of endeavor will be richly blessed. Can we truthfully say today we do have a converted heart, a Spirit-controlled life and a Scripture filled mind?—H. O. B.

It is neither to the rich nor to the noble that human society has to look for its preservation and improvement, but to those who, like Watt, have to labor that they may live, and thus make a proper return for what they receive, as working bees, not drones, in the social hive.—Andrew Carnegie.

MY CREED

*I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.
I would be friend of all—the poor—the friendless;
I would be giving and forget the gift;
I would be humble, for I know my weakness;
I would look up—and laugh—and love—and lift.*

—HOWARD ARNOLD WALTER.

A British Airman's Last Letter To His Mother

Among the personal belongings of a young R. A. F. pilot in a Bomber Squadron, who was recently reported "Missing, believed killed," was a letter to his mother—to be sent to her if he were killed.

"This letter was perhaps the most amazing one I have ever read; simple and direct in its wording but splendid and uplifting in its outlook," says the pilot's commander.

"I sent the letter to the bereaved mother, and asked her whether I might publish it anonymously, as I feel its contents may bring comfort to other mothers. I hope this letter may be read by the greatest possible number of our countrymen at home and abroad."

Dearest Mother: Though I feel no premonition at all, events are moving rapidly, and I have instructed that this letter be forwarded to you should I fail to return from one of the raids which we shall shortly be called upon to undertake. You must hope on for a month, but at the end of that time you must accept the fact that I have handed my task over to the extremely capable hands of my comrades of the Royal Air Force, as so many splendid fellows have already done.

First, it will comfort you to know that my role in this war has been of the greatest importance. Our patrols far out over the North Sea have helped to keep the trade routes clear for our convoys and supply ships, and on one occasion our information was instrumental in saving the lives of the men in a crippled lighthouse relief ship. Though it will be difficult for you, you will disappoint me if you do not at least try to accept the facts dispassionately, for I shall have done my duty to the utmost of my ability. No man can do more, and no one calling himself a man could do less.

I have always admired your amazing courage in the face of continual setbacks; in the way you have given me as good an education and back-

ground as anyone in the country; and always kept up appearances without ever losing faith in the future. My death would not mean that your struggle has been in vain. Far from it. It means that your sacrifice is as great as mine. Those who serve England must expect nothing from her; we debate ourselves if we regard our country as merely a place in which to eat and sleep.

We are faced with the greatest organized challenge to Christianity and civilization that the world has ever seen, and I count myself lucky and honored to be the right age and fully trained to throw my full weight into the scale. For this I have to thank you. Yet there is more work for you to do. The home front will still have to stand united for years after the war is won. . . .

You must not grieve for me, for if you really believe in religion and all that it entails that would be hypocrisy. I have no fear of death; only a queer elation. . . . I would have it no other way. The universe is so vast and so ageless that the life of one man can only be justified by the measure of his sacrifice. We are sent to this world to acquire a personality and a character to take with us that can never be taken from us. Those who just eat and sleep, prosper and procreate, are no better than animals if all their lives they are at peace. . . .

I count myself fortunate in that I have seen the whole country and known men of every calling. But with the final test of war I consider my character fully developed. Thus at my early age my earthly mission is already fulfilled and I am prepared to die with just one regret, and one only—that I could not devote myself to making your declining years more happy by being with you, but you will live in peace and freedom and I shall have directly contributed to that, so here again my life will not have been in vain.

Your loving son, ———
—The Times, London.

Affability, mildness, tenderness, and a word which I would fain bring back to its original significance of virtue—I mean good nature—are of daily use; they are the bread of mankind and staff of life.—Dryden.

KNOW YOUR CHARGE!

By A. J. Walton

"Charge" is a good word. It indicates responsibility. Not all of us seek diligently to discover the extent of our charge in all its relations. To illustrate, how many pastors have (1) a correct membership roll? (2) a correct constituency roll showing every person which should be served by the Methodist Church? (3) accurate information on the attendance of all for whom the church is responsible? (4) facts about living and social conditions? (5) needed data on young people and their activities?

The only way to "Know your charge" adequately is to make it a matter of accurate study. No minister is wholly true to himself or his call from God when he seeks to carry this information in memory.

Every minister who has made an honest survey and an equally honest use of the data has been blessed by the effort. He has also been surprised by the things discovered which he never knew.

District superintendents and pastors have become so conscious of the value of careful surveys that they are constantly asking aid. As a result, the Board of Missions and Church Extension and the Board of Education have joined in producing some materials to help in making worthwhile surveys. A small leaflet gives simple instructions for survey workers. It is the result of many surveys and the reading of several books on the subject. The best on the subject has been gleaned and stated in the simplest working terms. There is also a simple survey card suitable for the initial survey. Too many surveys fail because the workers seek more information than they can or will use. This card avoids this by seeking only basic data. There is a report sheet for the pastor of each charge to make showing the data discovered and the use to be made of it. This report seeks to guide the surveyor in grouping data for use. All materials may be secured from either the Board of Education or the Board of Missions and Church Extension.

ALL SHOULD BE ADDED

The politician asks, "What will get me the votes?" The financier, "What will make me money?" Youth too often, "What will give me pleasure?" The timid, "How shall I escape pain?" The worldling, "How shall I be popular?" The frivolous, "How shall I display myself to the best advantage?" The sick, "How shall I be well?" The fearful, "How shall I have security?"

The Christian will have many questions, and cares too, perhaps. But one consideration eclipses all the rest, and tends to simplify all his living: "What is the will of God concerning me?" If he gets the answer to this question and if he does that will, he has certainty that is restful, a life that is useful, and a future big with the hope of immortality.

The wonder is that so few believe the words of Jesus, "Seek ye the kingdom of heaven, and all these things shall be added unto you."—Free Methodist.

During a long life I have proved that not one kind word ever spoken, not one kind deed ever done, but sooner or later returns to bless the giver and becomes a chain binding men with golden bands to the throne of God.—Lord Shaftesbury.

True Christians Will Not Hate The Japanese

By RAMOND M. HUDSON

(Mr. Hudson was formerly attorney, U. S. Railroad Administration, Washington, D. C.)

THE above is true as to all the Axis people, but we emphasize the Japanese because Japan is a heathen nation.

Christ said: "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Matt. 5:44.

1 John 4:20: "If a man say I love God and hateth his brother he is a liar."

Lincoln prayed for both the North and the South and "the pardon of our national sins, and restoration of our new divided and suffering country to its former happy condition of unity and peace." Will not we now pray for not only the Japanese Christians but also for all Japanese and other enemies of ours?

The Chinese Christians in the City of Haichow, China, voluntarily gave \$800, directing it to be divided equally between missions in Africa, missions to the Jews and missions in Japan, that their "enemies might come to know Jesus Christ and be changed by His grace."

Christ's spirit dominates China's rulers today. A Canadian guest had been invited to dinner with Generalissimo and Mme. Chiang Kai-Shek. A fierce air raid occurred just before dinner, but no mention was made of it at the meal. Later, the guest was asked to remain for family prayers. He records: "I never expect to hear such a prayer again in all my life. The General began with a simple expression of thanks for their personal safety. Then he added thanks for the courage of the nation under fire. Then he prayed for strength for the men in the field and along the firing lines; he prayed for strength for himself. But the most amazing thing in his prayer was a plea that God would help him and help China not to hate the Japanese people. He prayed for the Japanese Christians, and all the suffering multitudes of Japan whose impoverishment was making the war on China possible. He prayed

for the people who were bombed, for forgiveness for those who dropped the bombs."

Chiang Kai-Shek prayed that he might be kept from hate. Can any official of our national and state governments, any leader of our nation, or any individual sincerely offer up as humble and sincere a prayer as Chiang Kai-Shek did for the Japanese? Or for the Germans or Italians?

A missionary recently returned from Japan, Amy E. Robinson, has written recently in the church papers: "Let us first of all come hum-

bly to God acknowledging the sins of our own nation, some of which have helped to bring about the present situation in the Orient; confessing our Church's unfaithfulness in not carrying the Gospel to Japan and other lands sooner and with greater zeal and power; and asking forgiveness and cleansing for our own individual sins so that we can approach this question with a sincere heart. Let us ask God to give us greater love for the peoples of China, Korea and Japan."

Referring to the Good Samaritan, Thomas Lomax Hunter says: "That Samaritan probably never preached a sermon of hate, nor one on the duty of doing good to the right people, but he had a part in a short but trenchant story which puts all such sermons to everlasting confusion."

"It is my unshakeable belief that this one act of this Samaritan has done more to propagate real goodness in this world than all the abstinences of all the saints since the day when a certain man went down from Jerusalem to Jericho."

Paul wrote: "Therefore if thine enemy hunger, feed him: if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head." (Rom. 12:20). But Solomon had written identically the same statement and then added to it the words: "And the Lord shall reward thee." (Prov. 25:21-22).

Rev. Albert Joseph McCartney, D.D., minister of Covenant-First Presbyterian Church, Washington, D. C., protesting a War Department hate-inspiring poster, wrote President Roosevelt as follows: "If we can't win this struggle for light and

liberty without appealing to the blind, malignant fears and hatreds, which have always so strewn this world with so much sorrow and desolation, we might as well 'let them come and take it.'"

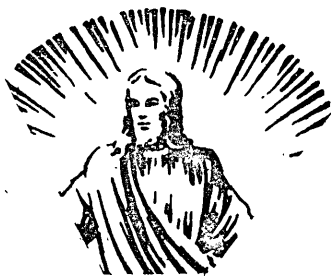
We should remember that in 1941 a large group of fine Japanese Christian leaders came to this country and gave us a real and thrilling example of Christian unity and love without any

hate, and showed us how Christ's churches can unite as one when they have the true spirit of Christ and are free from hate.

Recently a Church in one of our large cities published in its bulletin and had the congregation repeat and agree to the following:

"The War. Now as a State of War has been declared by our Government:

1. We must pray every day for the help of God.
2. We must confess our independence on God.
3. We must confess our sins and pray for forgiveness.
4. We must hold fast to our faith.
5. We must attend the worship



"But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."—Matt. 5:44.

BOOKS WANTED FOR NEGRO PASTORS

Working in conjunction with the Home Missions Council of North America, Dr. Ralph A. Felton, rural expert on the faculty of Drew Theological Seminary, is arranging for loan libraries for Negro rural pastors in four southern states. Georgia, Alabama, Mississippi and Arkansas. These books will be sent out from depositories in these states and the expense for keeping the books in circulation will be relatively small. Each depository will serve from 200 to 300 Negro pastors.

Below is a list of the books desired for each of these circulating libraries. Readers are asked to look over the list and see which ones they can spare for this purpose among pastors less fortunate than are most Methodist preachers. Any one of these volumes will find a welcome among a large number of pastors.

Books may be sent direct to Dr. Ralph A. Felton, Drew Theological Seminary, Madison, New Jersey. He will be glad to correspond concerning these or other available books.

Beard, A. F., The Story of John Frederick Oberlin; Hewitt, A. W., Highland Shepherds; Rich, Mark, Youth's Work in the Rural Church; Cook, K. M., The House of the People; Raper and Reid, Share Croppers All; Crawford, J. E., The Financial Recovery of the Local Church; Rich, Mark, Rural Life Prayers; Mills, H. S., The Making of a Country Parish; Brunner, Ed., The Larger Parish; Glasgow, S. M., Chapels; Sanderson, D., Leadership for Rural Life; Landis, B., Rural Life in Process; Ross, E. J., Belgian Rural Cooperation; Munro, The Pastor and Religious Education; Cabot and Dicks, Art of Ministering to the Sick; Odgers and Schutz, Technique of Public Worship; The Abington Bible Commentary; Patton, Preparation and Delivery of Sermons; Leslie, the Prophets Tell Their Story;

Palmer, Come Let Us Worship; Dana, M., Christ of the Countryside; Fenn, D. F., Parish Administration; Gilbert, G. B., Forty Years a Country Preacher; Griffith, R. J., The Bible and Rural Life; Hewitt, A. W., Steeples Among the Hills; Hewitt, A. W., Gods Back Pasture; Spence, Hartzell, F., One Foot In Heaven; White, E. E., Highland Heritage; Williamson, Mary, the Country Woman and Her Church; Wilson, W. H., Church at The Center; Ziegler, E. K., A Book of Worship for Village Churches; Anderson, Nels, Men on the Move; Caldwell and Bourke; White, You Have Seen Their Faces; Hatch, D. S., Further Upward In Rural India; Johnson, Embree and Alexander, the Collapse of Cotton Tenancy; Lord, Russell, To Hold This Soil; Taylor, Wheeler, Kirkpatrick, Disadvantaged Classes In American Agriculture; Carruth, S., Income, Outgo and the Kingdom of God; Holmes, J. B., Financing the Kingdom; Weber, H. C., Horizons of Stewardship.

NEWS FROM WARREN

The Warren Church takes pleasure in acknowledging the recent visit of Brother Wayland, the editor of the Arkansas Methodist. We have reached our full quota of subscriptions, of which we are very proud.

We also feel fine over the fact that we accepted the full askings of World Service money which is \$1,014, and have gone plus on the Orphanage collection, and have our finances up to date.

We are having a good attendance at Sunday School and our Church. Even the evening service has large congregations, and through this attendance we have a good interest shown in all departments of our Church. We feel that we have headed for a real successful year in the Kingdom.—J. E. Stewart, Chairman of Board.

Weak men wait for opportunities; strong men make them.—Virginia Methodist Advocate.

THE DEVOTIONAL PAGE

ROY BAGLEY, Editor

PUNGENT PARAGRAPHS

A comfortable old age is the reward of a well-spent youth; instead of its introducing dismal and melancholy prospects of decay, it should give us hopes of eternal youth in a better world.—Palmer.

It is vain though to flee from the work that God appoints us, for the sake of finding a greater blessing, instead of seeking it where alone it is to be found—in loving obedience.—George Eliot.

We live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on the dial; we should count time by heart throbs. He most lives who thinks most, feels the noblest, acts the best.—Bailey.

Doubt is the disease of this inquisitive, restless age. It is the price we pay for our advanced intelligence and civilization—the dim night of our resplendent day. As most beautiful light is born of darkness, so the faith that springs from conflict is often the strongest and best.—R. Turnbull.

It is one of the severest tests of friendship to tell your friend his faults. So to love a man that you cannot bear to see a stain upon him, and to speak painful truth through loving words, that is friendship.—H. W. Beecher.

HOW SALVATION COMES

By W. G. CRAM

Read Luke 19:1-6, 8-10.

Regardless of the position or reputation which come to men they are always attracted by any proclamation of a message that relates to eternal things. Zacchaeus had heard that Jesus spoke of eternal life. His occupation, as an official, gave him the opportunity to oppress the people and to pile up ill-gotten wealth. This marked him as a sinner. In the opinion of the people he had no right to claim the attention of Jesus. He had heard of Jesus and although he was rich and busy he took time to know who he was. As Jesus passed through Jericho, Zacchaeus did the unusual and undignified thing of climbing into a tree, that he might overcome the disability of being small of stature. Christ waiving aside any attention to the unusual and saw the desires of Zacchaeus' heart written upon his face. Christ commanded, "Make haste. I must abide at thy house." No lengthy argument, no attempt at persuasive speech, and no upbraiding for sin. Christ spoke to the spirit of penitence and faith which are to be found in the heart of every man. Zacchaeus responded. Christ knew what was in man and how to deal with it. Christ always won men by an appeal to deep eternal things abiding in their spirits. When Zacchaeus joyfully received Jesus, then the Spirit of Jesus began to work the works of repentance and restitution. Salvation had come to Zacchaeus' house.

The God we worship writes His name across our face.—Selected.

POEM OF THE WEEK

ALL AS GOD WILLS

*All as God wills, who wisely heeds
To give or to withhold,
And knoweth more of all my needs
Than all my prayers have told.*

*Enough that blessings undeserved
Have marked my erring track;
That wheresoever my feet have swerved,
His chastening turned me back;*

*That more and more a providence
Of love is understood,
Making the springs of time and sense
Sweet with eternal good;*

*That death seems but a covered way
Which opens into light,
Wherein no blinded child can stray
Beyond the Father's sight;*

*And so the shadows fall apart,
And so the west winds play;
And all the windows of my heart
I open to the day.*

—JOHN W. WHITTIER.

A WORD OF APPRECIATION

I would like to take this opportunity, in the last page that I will edit for The Arkansas Methodist, to thank all who have contributed to the Devotional Page and who have spoken words of encouragement in our endeavor to bring material that would deepen our spiritual life and give us courage to face each day in the spirit of Christ. It has been a pleasure to try to serve in this way. There is no question in my mind as to the usefulness and effectiveness of The Arkansas Methodist. I feel that it will continue to serve Arkansas Methodism in an increasingly helpful way.—Roy Bagley.

MY GREATEST PRAYER MEETING

By J. H. Chitwood

The meeting had begun in a fine way. Her rising to speak was rather abrupt. But she must be heard for everyone had known her for years, known her to be an intellectual, social and religious leader in the community. She was always gracious in manner, tender in expression, and emotionally responsive. But now she is different. There are no tears but her face is pale and steeled; her eyes reveal a crucial moment in her inner life. She requested prayer for her husband. This was not surprising for he was a very wicked man. No one had been able to get him to church, and he rarely spoke a sentence without using God's name in vain. His great sin had not only broken the heart of his God, but had become an unbearable load upon the pure heart of his wife. "I can't go on like this any longer," she said. "I don't believe I can live if he isn't converted." Then she made this momentous proposition: "I want everyone who will fast and pray until my husband is converted to meet me at the altar." And then she slipped quietly to her knees. Each one seemed to recognize the seriousness of the vow—"fast and pray un-

til he is converted." A strange hush was upon us. The pastor, followed by four others, joined this earnest soul in sincere, agonizing supplication to God. The burden of a soul was upon us. Occasionally another would come to the altar and join in this solemn pledge. One by one the people went away until at the last small company of believing souls shook hands and went their way, each determined to keep the vow until victory came.

Surprised, and yet not surprised, the burdened wife met her husband before she got home. He had left his job and started to the church for her. He could give no explanation except that something strange had happened to him. They returned home but no lunch was served. Conviction grew upon him. Friends were called. The home became a holy place of prayer. About four o'clock in the afternoon he threw his sinful but penitent soul upon the mercy of a forgiving God. Heaven and earth embraced and the angels sang, for the dead was alive, and the lost was found. All things are possible to those who pray.

Knowing is only a small part of life; doing is nearly all of life.—Russell H. Conwell.

If we really want a New World, we must provide the new men to make it.—Selected.

SENTENCE SERMONS

A life of content is a life with content.

You laugh at prohibition laws; the libertine laughs at marriage laws; the anarchist laughs at property laws; watch out that your son does not laugh at all laws.

Indulging in fits of temper is cultivating insanity.

Why not go to church? Eventually, why not now?

The public business of the nation is the private business of every citizen.

Learning is wealth to the poor, an honor to the rich, and aid to the young and a support and comfort to the aged.

A man's job is his best friend. Love your work.

Anyone who has his own salary or wages to manage is in business for himself.

PRAYING FOR OTHERS

The prayer that "availeth much" always reaches beyond self and gives first place to others. And what a day for intercessory prayer is this in which we live. The Christian who looks on the world of today sees it a world in which are sin, injustice, misery, crime, war. It needs help that it be saved from itself. Do our prayers reach beyond ourselves and take in a world for which Jesus died?

There is no greater need of our land, of every land, than a revival that will purify the life of the Church and bring the unsaved to One who is able to "save to the uttermost." The inspired writer declares He maketh intercession for all these, for a world that knows not what the future holds, for all who are in the bondage of sin. Do our prayers with His take in all these? Dr. John R. Mott says: "For many years it has been my practice in traveling among the nations to make a study of the sources of the spiritual movements which are doing most to vitalize and transform individuals and communities. At times it has been difficult to discover the hidden spring, but invariably where I have had the time and patience to do so, I have found it in an intercessory prayer life of great reality."

"Neither pray I for these alone, but for all them also which shall believe on me through their word." (John 17:20).

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men." (1 Timothy 2:1).

"God forbid that I should sin against the Lord in ceasing to pray for you." (1 Samuel 12:23).

"More things are wrought by prayer Than this world dreams of. Wherefore let thy voice Rise like a fountain for me night and day."

—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

By CLEM BAKER

Apologies To Brother Sparks and Swan Lake

Two weeks ago we reported that Charley Giessen and Blevins Circuit sent in the first offering on Ministerial Education and Hendrix College Fund, but in doing so we overlooked the fact that Brother Sparks had sent in his full quota from Swan Lake about a month before the campaign started. Our congratulations go to Brother Sparks and Swan Lake for leading the Conference in this vital matter. Brother Sparks is doing some of the very best work of his long and helpful ministry and this is not the only thing he is doing even ahead of time.

We Lose a Good Superintendent

In the death of Mr. Custer Steele of Lockesburg last week the Conference loses one of its most faithful Church School superintendents. Brother Steele was one of those fine, faithful servants of the church who never sought publicity or praise but could always be counted on to be at his post of duty. The church at Lockesburg will miss him as it would few men.

Four More Districts Line Up Training Program

Within the last two weeks the Texarkana, Pine Bluff, Arkadelphia and Little Rock Districts have lined up their training program with schools scheduled for practically every charge. The Monticello and Camden Districts had already scheduled their schools. The Prescott District will organize for its work March 2. There is every prospect for the most comprehensive training program this year that the Conference has had in ten years.

The Monticello District Bulletin

Rev. Arthur Terry and his preachers are getting out a monthly bulletin for the Monticello District which carries reports of work done and suggestions for the work ahead. It is a four-page multigraphed bulletin put out on paper furnished by the Crossett paper mill. This bulletin is unique in district work and should keep his district up-to-date on the Conference program.

Training School Has Good Opening

The twenty-fourth session of the Little Rock Training School opened Sunday afternoon with a fine attendance and prospects of one of its best sessions. The Christian and Presbyterian churches are cooperating with the Methodist churches of Little Rock and North Little Rock in his school. We have a great faculty of fourteen instructors eleven of whom are from Arkansas. They are: Rev. Harry King, Beebe; Dr. Nat R. Griswold, Hendrix College, Conway; Mrs. Forest E. Dudley, Arkadelphia; Rev. C. Ray Hozen-dorf, Mena, and Rev. Fred G. Roebuck, Rev. Paul D. Kennedy, Mrs. Paul D. Kennedy, Rev. R. D. Adams, Rev. J. B. Hunter, Miss Fay McRae and Rev. Marion A. Boggs, all of Little Rock. The out-of-state instructors are: Dr. J. H. Hicks of Southern Methodist University, Dallas; Mrs. G. R. McDonald, San Antonio, Texas, and Mrs. Frank R.

THE SUPERINTENDENT'S CORNER

GETTING READY FOR FASTER

By CLEM BAKER

Easter Sunday is April 5th. The six weeks between now and then are very important weeks for the General Superintendent and his Church school. Here are some of the things that should be done in every school:

1. Check on your roll and see that all pupils who have been absent during the winter come back to their classes.
2. Go after new pupils. This is the best time of the year to increase your Church school enrollment.
3. Appoint your committee and begin to get ready to observe Church School Day April 19th. The programs are now ready. Order them free from the Little Rock conference from Clem Baker.
4. Have your teachers to make an earnest effort to win all their pupils (not already Church Members) to Christ and Church Membership. Every church in the State should have a class to be received into the Church from the Sunday school on Easter Sunday. This is the most important task of the Church school just now.
5. Enlist your workers in helping the pastor get up a class of babies to be baptized on Easter Sunday.
6. Check again and see that all your sick and otherwise shut-in people are being cared for by your Home Department.

HENDRIX HAPPENINGS

New officers of the Hendrix Student Christian Association were elected last week as follows: Francis Christie, sophomore from Junction City, president; Paul Bumpers, sophomore from Conway, vice-president; Susie Smith, sophomore from Fordyce, secretary; Mary Mitchell, sophomore from Conway, treasurer; Dick Perdue, sophomore from Louann, publicity director.

Hendrix has been designated as one of the state's two key centers of information and training for national defense by the United States Office of Education. The 140 centers to be established throughout the nation will serve as depositories for books and pamphlets pertaining to the current world situation, and

Brooks of Vinita, Okla. The largest enrollment on the first day was in the class taught by Dr. J. B. Hunter on "Toward a Christian World Community." Deans of the school include Rev. C. M. Reves, representing the Methodist Church, Rev. G. Gerald Sias, representing the Christian Church, Rev. Harmon B. Ramsey, representing the Presbyterian Church.

Arkadelphia and Texarkana Schools Next Week

In addition to a number of one-unit schools to be held throughout the Conference, two Standard Schools are to be held. The school at Arkadelphia is offering four courses with Professor Paul R. Roots of Southern Methodist University, Dallas; Rev. O. W. Moerner of Nashville, Tennessee; Miss Fay McRae of our Conference Board, and Rev. Forest E. Dudley, pastor of the local church, as instructors.

The school at Texarkana has as its instructors: Dr. J. T. Carlyon, Mrs. J. A. Bays of Knoxville, Tenn., and Mrs. Frank R. Brooks of Vinita, Oklahoma.

will be available to the general public for study of war conditions. Location of the other Arkansas center has not been announced. First materials are expected to arrive soon.

Hendrix has received a "resource packet" of booklets and pamphlets on Latin American relations from the American Council of Education. Much of the material is on display at a war information center recently established in the administration building of the college.

Chi Beta Phi, honorary pre-medical fraternity, has announced the following new members Wilbur Barrier and George Lindahl of Malvern; Thurston Black and Bill Cyphers of El Dorado; Alma Jean Caldwell of Jonesboro; Richard Dickenhorst of Morrilton; Preston Hill and Howard Jackson of Hot Springs; Judd Martindale of Hope; Wayne Pyeatt of Fayetteville; Elmer Purcell of Rector; and Sloan Rainwater of Imboden. All of these students are Hendrix freshmen.

Travis Wells of Monticello, a sophomore, is president of Chi Beta Phi.

In observance of the World Day of Prayer, February 20, Hendrix students held a worship service, the theme of which was the unity of students throughout the world in wartime. Students taking part in the service were Mayneal McCoy, Little Rock; Robert Jewell, Hope; Larry Honeycutt, Nashville; Ada Ryland, Pine Bluff; R. H. Sales, Forrest City, and Virginia Short, Conway.—Reporter.

Two necessities in doing a great and important work; a definite plan and a limited time.—Hubbard.

Four things come not back—the spoken word, the sped arrow, the past life and the neglected opportunity.—Arabian Proverb.

PARAGOULD DISTRICT TRAINING SCHOOL

The Paragould District, under the leadership of Rev. H. Lynn Wade, with the cooperation of First Church, Paragould, and Rev. E. H. Hook, pastor, has planned an extensive district training school, to be held at First Church, Paragould, March 2-6.

It is expected that the pastors of the district will attend, together with a large number of lay workers of the churches within reach of the school.

The following courses are to be offered: "The Vacation Church School," Mrs. W. F. Bates; "Children's Division of the Church," Miss Fay McRae; "The Life of Jesus," Rev. J. Wilson Crichlow; "Personal Religious Living," Rev. Robert Bear-den, Jr.; Christian Education in the Church," Rev. Ira A. Brumley.—Ira A. Brumley.

JONESBORO AREA SCHOOL

The school for the territory in and near Jonesboro will be held March 2-6.

These churches of the Jonesboro area have planned an excellent school. The following courses are to be offered: "Evangelism In Christian Education," Dr. O. E. Goddard; "Missionary Activities In the Children's Division," Mrs. C. W. Kent; "Intermediate Work," Mrs. C. B. Nelson; "Youth and Worship," Rev. Vernon E. Chalfant.

Dr. E. W. Potter, District superintendent, and Rev. A. W. Martin, pastor of First Church, are giving special time to promoting this school.—Ira A. Brumley.

CARAVAN TRAINING CENTERS ANNOUNCED

The Youth Caravan Movement, which has made so large a place for itself in the Methodist program in recent years, has an assured place on the denominational calendar for the coming summer. The Caravan Committee, made up of staff members of the Board of Education, announce that the training centers for the Caravans of 1942 will be located as following:

June 6-13—Morningside College, Sioux City, Iowa.

June 13-20—Lake Junaluska, No. Carolina.

June 13-20—Texas Wesleyan College, Fort Worth, Texas.

June 20-27—Epworth Forest, Leesburg, Indiana.

The genius of the plan is to send teams made up of two boys, two girls, and one counselor to work in local churches seven weeks, after spending one week in the above mentioned training centers. The prospective Caravanner may apply for only one of the six training centers, but is responsible for his transportation to the center and home from this last engagement. The seven weeks of service are spent in the general geographic area of the training center. Entering the fourth season, the movement expects to send 100 teams into the field this summer. Students desiring information or application blanks may secure them by writing Dr. Harvey C. Brown, 810 Broadway, Nashville Tennessee.

Morrilton Church Observes Book Week

By J. A. GATLIN, Pastor

AS I EXPLORE the rich mine of Christian Literature at our Annual Conference each year, I am greatly impressed with the contribution that such an experience makes upon the lives of all partaking. The "feel of a book" adds to its enchantment. To be privileged to browse in so green a pasture is indeed a great blessing.

Since this is an outstanding event at the sessions of the Conference, why could it not also be brought over into the local church in proper proportion? With that in mind, I took it up with the Publishing House representative at Conference and he in turn took it up with the house. Then, I discussed it with my own church. All were glad to make a try.

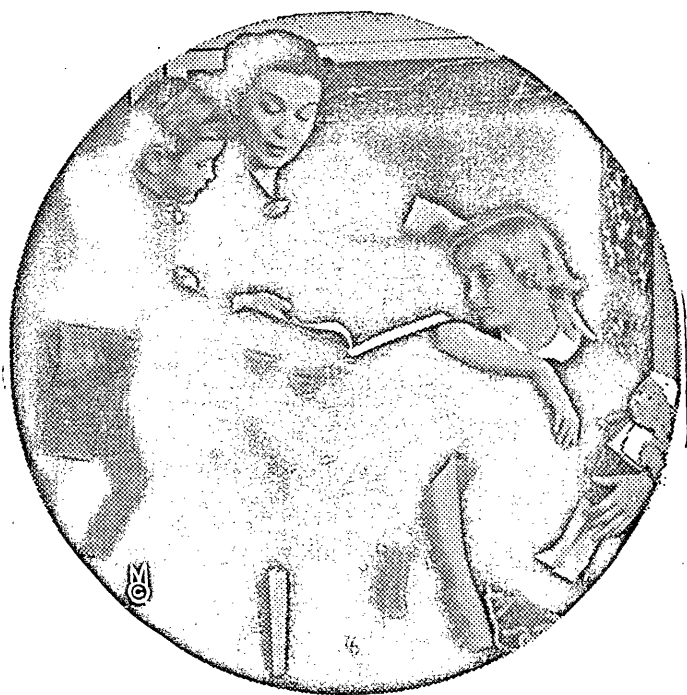
To make a long story short, we made the effort which was a blessing to all. I feel that it was one of the most profitable weeks in the life of the church. The local church is a mighty agency for evangelistic, missionary, educational and recreational efforts in this world of ours today. I feel that we have just begun to realize its power and reach. It is my hope that we can establish a reading room in our church, have book festivals regularly, thereby bringing to the very heart of the Kingdom, the church's richest blessings. The following comments show the interest shown and benefits received from the display:

At the December meeting of the Church School council the pastor presented some facts showing the lack of wholesome reading material in many of our church homes and suggested that our church try the experiment of a book display during Good Literature Week to stimulate interest in good books. The publishing house was eager to cooperate in that kind of a project and sent us some books valued at around \$200. In this collection there were books for each age group in the church school.

The church secretary, Mrs. Edward Gordon and her daughter Miss Sarah Lee, with what outside help was needed, attractively arranged the books in a room adjacent to the auditorium where they were accessible to any one after the regular church services. For ten days the display was open to the public from 2 to 5 p. m. and from 7 to 9 p. m., always under the supervision of Mrs. Gordon or some volunteer adult.

Attention was called to the display through the press, from the pulpit and through the various school departments.

Visible results of this good liter-



*Books are keys to wisdom's treasure;
Books are gates to lands of pleasure;
Books are paths that upward lead;
Books are friends. Come, let us read.*

EMILE POULSSON.

ature week were in around 200 visitors to the reading room, the sale of \$70.00 worth of books, and a deepened interest in wholesome reading. We hope to make this sort of project a permanent part of our local church program.—Mrs. J. G. Moore, Director of Training Work.

We have recently observed book week in our church in Morrilton. It was most encouraging to see the number of people who were interested in our publications. Every effort should be put forth to make our Christian literature a matter of first importance instead of a secondary consideration.—Mrs. V. V. Hel-lums, Pres. W. S. C. S.

The Methodist Book Week certainly presented an opportunity for everyone in the church to at least be exposed to good literature. As a mother, I was particularly interested in the fine collection of books for children. As good literature is most essential in the rearing of children, I feel parents should avail themselves of every opportunity to obtain better reading material for them, and encourage their making use of it.—Mrs. C. Ray Williams.

The Book Display from the Methodist Publishing Company was very helpful and interesting to our local

church as it gave us a much better acquaintance with our varied publications.

The helps for teaching and entertaining our smallest children appealed most to me. The cards with their beautiful pictures and stories on the back attract the attention of our very little children. Then the little books with good pictures and small amounts of reading on a page delight the smallest children who soon learn the stories of Jesus and His love.—Lydia Pierce.

From the viewpoint of a young person, the Book Display was definitely worthwhile. The number of young people visiting the Book Room and the interest they showed in the books that were on display indicated that they want to read the better class of literature and would read it if it were available. Besides the books sent on consignment, the publishing house sent out a large number of free pamphlets and leaflets that in themselves were worth the effort. I purchased for my own use three books which are proving a great help to me in my work with the Junior Department of the Church School. If I had not seen them on display here, I would not have known that such books were available. I sincerely hope that the

church here will find this venture of such great benefit to the church and the community that it can be an established annual project for this church.—Sara Lee Gordon.

Being a physician and health officer since 1925 has caused me to attend the annual convention and conferences, and post graduate courses of the State, Regional, and National Medical Societies and associations. At these meetings the various publishing houses of medical books always have a large display of recent books on medicine, surgery and the numerous specialties. We have seen many doctors pause at these booths and purchase from one book to whole sets of books costing from \$5.00 to \$30.00 or \$75.00.

We have also attended annual conferences of the church and seen large displays of church books by our publishing houses. We have seen preachers and laymen buy books at these times. There is one outstanding difference in church and medical books, i. e., the price is much lower for church literature than for medical literature. Yet, I feel that you get a great deal more for your dollar when you buy a Christian book than you get when you buy a medical book.

Bringing a group of new books to our local church introduced many people to Literature that we had never seen or heard of. Many of us bought more Christian books during this week than we had purchased during the past five or ten years.

We noticed that the officers and teachers of the Church School bought more books than all the other church members combined. We also saw that each officer and teacher wisely bought books that would help them do better work in their particular class or department.

The following is a list of the books that I felt would be of enough value to me and my family that I purchased them:

A Pocket Prayer Book;
When Jesus Was a Boy;
The Two Jungle Books (Rudyard Kipling);
Benjamin Franklin (Enid Meadowcroft);
God Runs My Business—The Story of R. G. Letourneau.

I felt that every adult and especially every business man should read this book. This book encourages a person to go all the way with God. We hope we can have a display of books in our church every year or six months.—William Pratt Scarlett, M. D.

CELEBRATES GOLDEN WEDDING ANNIVERSARY

Rev. and Mrs. J. H. Cummins celebrated their golden wedding anniversary at the Stephens Church, Tuesday evening, February 10. The church was beautifully decorated with baskets of gold gladioli, tall candelabra with gold tapers and an arch of southern smilax beset with gold lights. Preceding the ceremony special music was furnished by Miss Fern McClurkin and Mrs. Walter Keith. A choir sang "Love's Old Sweet Song," and Sloan Cummins,

son of the couple sang, "I Love You Truly." Mrs. Cummins entered on the arm of her oldest son, Harold B. Cummins. Rev. Geo. N. Cannon read the anniversary ceremony.

Rev. and Mrs. Cummins were married February 10, 1892, at the home of the bride's parents, Mr. and Mrs. W. T. Reid in Lyons County, Kentucky, by Rev. M. F. Hogard, who is still living and is 95 years of age.

Out of town relatives attending were: Mr. and Mrs. Harold B. Cummins and son, Drayton, of Houston, Texas; Mr. and Mrs. Lee H. Cum-

mins of El Dorado, Mr. and Mrs. Sloan Cummins of Pine Bluff, Mrs. R. W. Coker of Pine Bluff and Mrs. J. W. Willoughby and daughter, Marilyn, of McGheec; also three sisters of Mrs. Cummins, Mrs. D. F. Brightwell, of Kuttawa, Ky.; Mrs. Lillian Reid, Sikeston, Mo., and Mrs. F. O. Webber, Flint, Mich.

Bro. Cummins was licensed to preach June 17, 1893, and was admitted to the Louisville, Kentucky, Conference September 25, 1895, transferring to Little Rock Conference at once. He has served many churches in Arkansas during his al-

most fifty years in the ministry and one period as presiding elder. He is now pastor at Stephens.

Following the ceremony an old fashioned "in-fair" dinner was served in the basement of the church, during which the choir sang several old-time songs. Lovely gifts were presented from the Stephens and Mt. Prospect churches and friends. —Jennie Steed, Publicity Chairman.

The way to gain a good reputation is to endeavor to be what you desire to appear.—Socrates.

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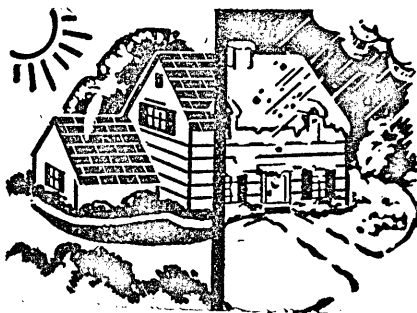
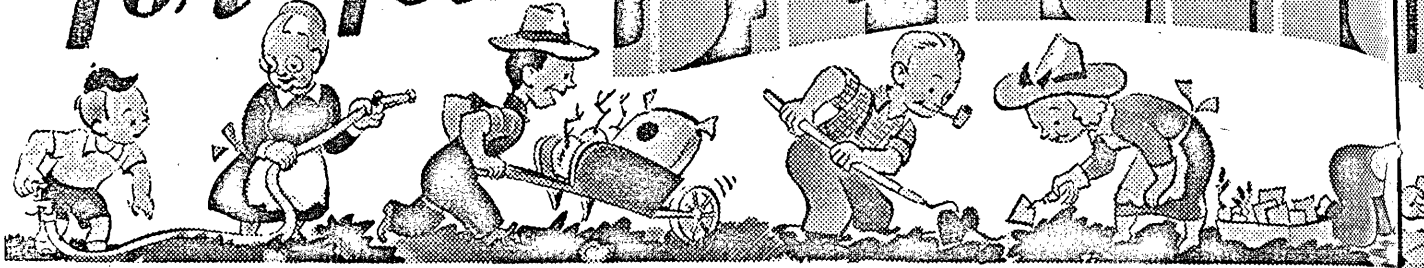
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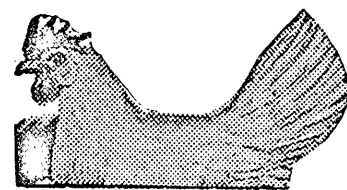
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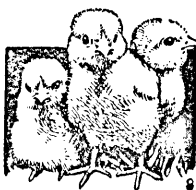
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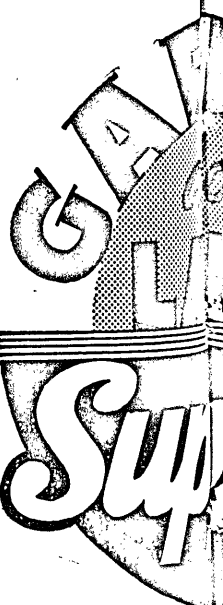
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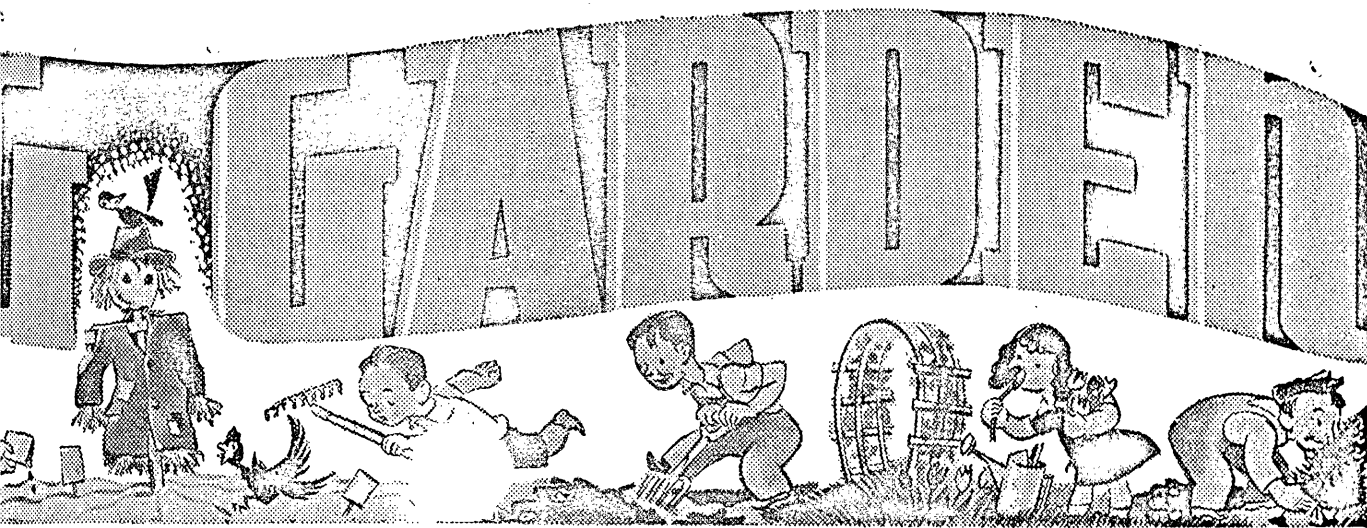
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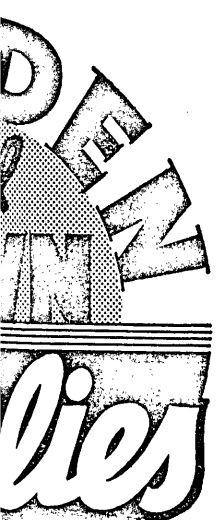
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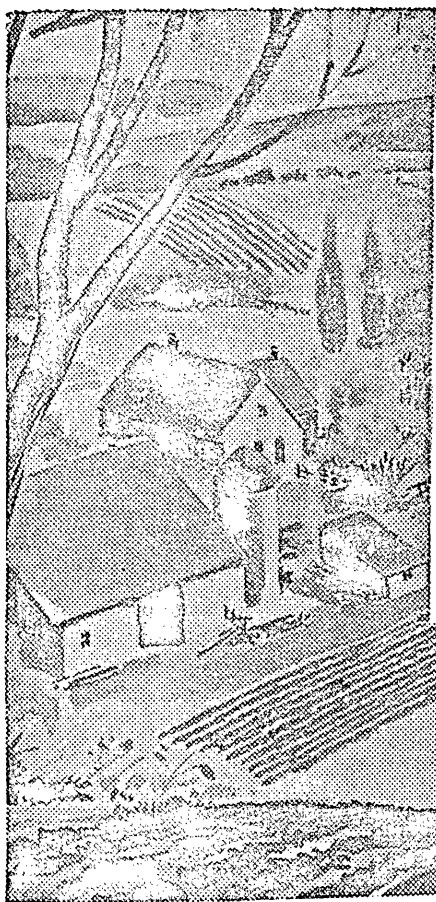
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THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

THE HAND IN THE DARK CLOSET

By Frederick Hall

Once upon a time there was a little girl who had two hands. One was a good hand, it never misbehaved, and the other was sometimes a bad hand. It looked exactly like the good one. It had four fingers and a thumb. (Both belonged to a little girl named Junie Weston). It was nearly always clean. It was strong and brown. It had four dimples on the back and, if you had seen it, you would have thought, "What a nice little hand that is!" But one day, if you will believe it, that hand slapped Sadie Meadows and she cried and went home.

That week Junie was visiting Aunt Edith and, when she went into the house, her Aunt Edith said:

"What made Sadie go home?"

"I guess she didn't want to play any more," Junie said.

"Was that all?" Aunt Edith asked.

Then Junie told the truth, as she had been taught to, and Aunt Edith took the hot little hand between her two cool hands.

"This little hand struck her!" she said sadly.

Junie nodded her head gravely.

"And yesterday it threw stones?"

Once more Junie nodded.

"And the day before it pinched?"

"Yes, and one day it pulled hair."

"I can hardly believe it. What does your mother do for it?"

"Sometimes she shuts me up in a dark closet."

"Shut up a whole girl for what just one hand does! That doesn't seem quite right. The feet haven't done anything bad, the other hand is a good hand, the mouth—"

"No," said Junie, "I didn't call Sadie bad names. I just hit her."

"I see. Just that one hand! It does not seem to know how to behave itself. We must certainly do something for it."

"I think that until it learns better, it ought not to play with good hands and feet."

"But Aunt Edith—" Funny lights were beginning to dance in Junie's eyes. "We couldn't take it off!"

"No, but I think we should put it in some kind of dark closet, a traveling closet. Do you remember when Uncle Will broke his arm? The black scarf around his neck? Just this way; I'll show you."

Out of a black silk handkerchief Aunt Edith made a sling and put Junie's hand into it.

"Now," she said, "you can go out and play, but the hand must stay right there where I've put it. And the eyes, and the arm, and the head must all help the hand—"

She explained how and Junie went out again. At first it was fun, just because it was different, but afterward it was not so much fun and finally it was no fun at all. Sadie came back through the opening in the hedge and they started to laying big green walnuts in rows along the grass, to show where the walls of a house should be and Junie could use only one hand and that



WHEN MOTHER WENT TO TOWN

When mother went to town today
I planned a big surprise,
And when she saw what I had done
She opened wide her eyes.

I put my playthings all away
In places they belong;
Instead of grumbling all the while
I really sang a song.

I hung my coat upon the rack
Instead of on the chair;
I cleaned the tracks out on the porch
My shoes had carried there.

I washed my face and combed my hair
And looked quite happy when
My mother smiled and said, "I think
I'll go to town again."

—Story World.

made the work slow and tedious. But she remembered and she had told Sadie of course and Sadie helped her remember.

"She made me mad, telling me every time," June explained to Aunt Edith. "My arm was helping; and my eyes—they would not look at things to make the bad hand bad; and my head wouldn't think about such things. But finally my feet had to help, tooo."

"I see," said Aunt Edith. "They had to bring the hands and the dark closet inside. Well, perhaps the hand has learned by this time and won't need to be shut up any longer."

Junie said she felt sure of it. Aunt Edith untied the sling, which she called opening the door of the dark closet. The hand seemed glad to be free. Junie ran back to Sadie and, the next time Aunt Edith looked out, four hands all perfectly well behaved were at work on the house of green walnuts.—The Story Hour.

HOW FUNNY

A match has a head, but no face.
A watch has a face, but no head.
A rooster has a comb, but no hair.
A river has a mouth, but no tongue.
A wagon has a tongue, but no mouth.
An umbrella has ribs, but no trunk.
A tree has a trunk but no ribs.
A clock has hands, but no arms.
The sea has arms, but no hands.—Ex.

JUST FOR FUN

Teacher—"Every day we breathe oxygen. What do we breathe at night, Junior?"

Junior—"Nitrogen."

* * *

Young Douglas had reached the age of seven when he was promoted to the dignity of having a room to himself. His fond parents had furnished it with great care and showed it to him with no little pride and satisfaction.

Douglas viewed in silence.

"Now, son," said his father, "this furniture is of the best. It will last you a lifetime."

Still Douglas kept silent.

"Don't you like it, Douglas?"

"Oh, yes, I like it. But how do I know my wife will like it?"—Christian Science Monitor.

* * *

Mary was spending the afternoon looking at some Bible pictures in her Christmas gift-book. Presently she remarked, "It says, 'Lot was told to take his wife and children and flee,' but I can't find the flea anywhere."—Methodist Times.

* * *

It was just after nightfall. Helen and her elder sister were gazing at the stars.

"You know, Helen," said her sis-

A BOOK TO READ

By Blanche Chenault Junkin

BOOK REVIEW

Little Pear: Eleanor Frances Lattimore. Harcourt Brace & Co., New York. Price \$2.00.

This is a story of a little Chinese village boy five years of age. He is like the average Chinese boy, with his black apple-seed eyes, a little shaved head with a little pigtail standing straight up on top tied with a bright colored ribbon. The author lived in China during her childhood and writes from her memories of those years. *Little Pear* tells about one little boy, but the pictures of what he eats and wears, and how he lives is typical of all Chinese children. There is charm and natural childlike qualities to this story which will endear it to little boys and girls in the fourth and fifth grades.

The illustrations, one hundred in all, are done by the author. They show *Little Pear* his family and his friends.

Other books along this same grade level written by Eleanor Lattimore are *Little Pear and His Friends*, and *Lee Ling*.

TRY WHISTLING

I find that by whistling softly in a monotone, I can approach much closer to the small animals in the woods. I got close enough to get a wild rabbit in this way, and a small gopher practically sat beside me as I whistled. I tried it on a squirrel and it wasn't long before it ceased its chattering and eyed me closely as I stood close to its perch. I got within a few feet of a woodchuck in the same way.

Try it some time. On hearing the soft tones the animals seem to lose much of their fear. But don't frighten them in any way, because they will remember it the next time you pass. And they don't forget!—Conrad O. Peterson, in *Our Dumb Animals*.

ter, "they're not just lights. They're worlds like ours."

"Well," said Helen, after digesting the information for some seconds, "I shouldn't like to have to live on one. It would be so horrid when it twinkled. I don't like being bounced."—Ex.

* * *

Grandma—"No, Eleanor, not another story tonight."

Eleanor—"Well, just tell me about your operation."

* * *

"Dear Sir," writes a customer, "For nine years I was totally deaf and after using your ear salve for only ten days I heard from my brother in Nebraska."

* * *

The teacher wrote, "The toast was drank in silence" on the blackboard.

"William," she questioned, "tell us what is wrong with that sentence."

"It should be 'the toast was et in silence,'" was William's answer.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

A LETTER FROM LUCY WADE ANDRESS

Dear Friends: Some of you had our Christmas card saying we expected to arrive in New York December 29. Many of you had Christmas cards and letters waiting for me in New York and Ashdown. I greatly appreciated them and wish I had time to write each of you. Our full schedule has made that impossible, so I take this opportunity to send a message to you.

We've had a very short visit with our families in Ohio and Arkansas; the rest of the time being spent in field work. We've both had the pleasure of being in World Fellowship Youth Meets, Schools of Missions, and at present are on the Missouri team of the Emergency Million Campaign in our church (the Disciples of Christ). This is hard work but we're enjoying it and it's being a spiritual blessing to us and we hope to those whom we contact.

We hope to have some time in Arkansas this summer, about the only time we'll have with my family as we expect to study during the fall quarter and then return early in 1943 to Paraguay to continue our work in Colegio International in Asuncion.

We shall be seeing some of you before we return. My friends of the Little Rock Conference are very dear to me. Those eight years I was your representative in Brazil shall always be remembered with much joy—and as I continue to witness for Him in Paraguay, I ask your prayers. Lovingly.—Lucy Wade Andress (Mrs. Paul Andress), Ashdown, Ark.

CONWAY DISTRICT IN A SERIES OF PRAYER RETREATS

Minnie Webb Forrest Zone—Vilonia, March 3.

Belle Bennett Zone—Briggsville, March 5.

Lucy Clark Zone—Lamar, Mar. 10.

Central Zone—Plummerville, March 12.

All meetings begin at 10 a. m.—Nora Hillis.

ROSEBUD SOCIETY

At the January meeting of the Woman's Society of Christian Service there was a business and devotional service in which officers were elected as follows: Mrs. M. L. Edgington, president; Mrs. W. F. Foreman, vice-president; Mrs. Ed Maddox, treasurer; Mrs. M. M. Reid, recording secretary; Mrs. E. L. Darden, corresponding secretary; Mrs. Chas. May, study leader; Mrs. Dewey McAfee, social relationship and local affairs.—Mrs. E. L. Darden.

YOU NEVER CAN TELL

Dr. George A. Gordon, of Boston, has been recalling one of his sermons, in which he said that he "was inclined to think that Christians were sometimes among the most foolish people the Almighty ever made." One mother of a family who heard this repeated at the dinner-table the "wild utterance of the minister," and was greeted by this outcry from her son, a boy of very tender years: "Mother, dear, that

SCRIPTURE VERSE

I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.—Psalm 85:8.

JURISDICTIONAL MEETING

The W. S. C. S. of the Southcentral Jurisdiction met last week in Oklahoma City. The spirit of the meeting was fine. The attendance was unusually good. The speakers both by attitudes and subject matter inspired confidence and courage. All present went away feeling that in spite of the troublesome times, the Church is moving steadily onward. A more complete report of the conference will be published next week.—S. M. W.

NEWARK PLANS YEAR'S WORK

The January meeting of the Woman's Society of Christian Service was held at the Hazel Edwards Memorial Church, January 16, Newark. Plans were made for starting the year's work, and pledge cards were given out. The following officers will serve for the coming year:

President, Mrs. Ruby L. Magness; vice-president, Mrs. B. F. Adams; recording secretary, Mrs. F. M. Gilbreath; treasurer, Mrs. Herbert Benson; secretary of supplies, Mrs. J. K. Rawlings; secretary of social relations, Mrs. J. M. Hughes; secretary of publicity, Mrs. W. C. Edwards; secretary of missionary education, Mrs. P. G. Magness.

Mrs. J. M. Hughes and Mrs. O. W. Lynch were elected as sponsors of young people.

Mrs. P. G. Magness, secretary of missionary education, will teach "The Methodist Meeting House," by Paul Neff. This group will meet each Wednesday afternoon for six weeks.

Mrs. B. T. Adams was hostess for the February meeting on February 11, at her home.—Reporter.

RISON W. S. C. S.

The Rison Woman's Society of Christian Service organized a Young Woman's Circle in the home of Mrs. Joe Bylander January 28, with thirteen present.

The officers elected were Mrs. Joe Bylander, Chairman; Mrs. Leali Attwood, Vice-Chairman; Mrs. J. D. Mitchell, Secretary; Mrs. Homer McGowan, Treasurer; Mrs. Van Sadler, Reporter.

The circle was named the Janie Montgomery Circle, in honor of the pastor's wife, Mrs. J. D. Montgomery.

After a short business session, lovely refreshments were served by the hostess.—Mrs. L. W. Knowles, Reporter.

One of the highest of spiritual luxuries is the enjoyment of pure and exhilarating and sublime thoughts.—T. L. Cuyler.

was most untactful of Dr. Gordon. There might have been a Christian in the congregation."—Melbourne Herald.

NEW TREASURER'S BOOK OUT

Mrs. Ina Davis Fulton, Division Treasurer, announces "A Report and Record Book for treasurers of local societies is being printed now and may be ordered from Mrs. George W. Keen, 420 Plum St., Cincinnati, Ohio. Price 35c."

SILAM SPRINGS

The Woman's Society of Christian Service met in an Installation and Pledge Service on January 25, at the church. The theme was "For the Facing of This Hour." Mrs. Tom Whiteside opened the program with quiet music. The leader, Mrs. A. L. Smith, gave the Call to Worship and Meditation, followed with a "Prayer For the New Year" in verse by Mrs. W. F. Cooley. Three Baby Life Members, Shirley Ann Whitehead, Linda Elizabeth Cook and Joel Robinson, were presented with certificates by Mrs. F. R. Hamilton. Mrs. Whitehead was presented a Life Membership pin for her long years of service by Mrs. A. L. Smith.

Misses Geneva Thompson and Mary Walker provided vocal responses throughout the service. Preceding the installation conducted by Rev. W. F. Cooley, two robed ushers, Mrs. Bess Ross and Miss Mary Walker, accompanied by soft music, came from the rear of the church bearing tapers, and lighted the altar candles. Against a background of green foliage, illuminated by candelabra of seven white tapers, a pageant was presented with Mrs. Cooley, representing the "Minister's Wife"; Mrs. T. H. David, "Our Community"; Mrs. Magouirk, "Our Nation"; Mrs. Holbrook, "Service Centers"; Mrs. Frank McKinney, "China"; Mrs. Byrd Miller, "Africa"; Mrs. C. G. Chandler, "South America." The characters were dressed in costumes typical of the work represented. The newly elected president, Miss Harriet Waters, led in the Pledge Service. While soft music was played the cards were signed, and the 65 members gathered around the altar, singing "For the Facing of This Hour." Lights were turned off and the candles left burning for the closing songs and benediction.—Mrs. Clifford Black, Supt. of Publicity.

Choice and service—in these are the whole of life.—Mark Hopkins.

WILMOT SOCIETY

The Woman's Society of Christian Service met at the home of Mrs. R. C. Wells January 13, at which time the new officers were installed by the pastor, Rev. J. W. Thomas.

After singing "Saviour, Thy Dying Love," Mrs. J. W. Thomas gave the devotional on "Service," followed by a fitting poem. Mrs. Hayden gave an inspirational talk, "How Deep Shall I Drink?" Mrs. Barwick, newly elected president, gave an outline for the year's work and requested that each member present at the next meeting an objective to be accomplished during the new year.

While Mrs. Thomas played softly, "O Jesus I Have Promised," the candle lighting pledge service was beautifully rendered.

At the close of this program the guests were invited into the dining room where tea was served. The table was lovely with its red and white Valentine centerpiece flanked by red and white candles in crystal candelabra. The refreshments carried out the Valentine motif. Tea was poured by Mesdames Barwick and Hayden.

The following officers were elected: President, Mrs. R. E. Barwick; Vice-President, Mrs. J. W. Thomas; Recording Secretary, Mrs. Lonnie Engleth; Corresponding Secretary and Treasurer, Mrs. Marion Hughes; Supt. Christian Social Relations, Mrs. A. Phillips; Supt. Missionary Education, Mrs. R. C. Wells; Secretary Supplies, Mrs. F. Schwendemann; Secretary Publication and Literature, Mrs. Walter Davis; Chairman Spiritual Life, Mrs. Hayden; Communion and Flowers, Mrs. DeYampert.—Reporter.

HARRISON INSTALLS OFFICERS

The Woman's Society of Christian Service met January 9, for installation and pledge service which was conducted by the pastor, Rev. W. J. Spicer. The following officers were installed: President, Mrs. B. N. Holt; Vice-President, Mrs. W. J. Spicer; Recording Secretary, Mrs. Ralph Pea; Corresponding Secretary, Mrs. W. H. Poyner; Treasurer, Mrs. B. A. Hurt; Mrs. A. C. Christeson, Mrs. John Lynn; Secretary of Missionary Education and Service, Mrs. Floyd Rogers; Secretaries of Christian Social Relations and Local Church Activity, Mrs. T. H. Jordan, Mrs. F. E. Fitton; Secretary of Literature and Publication, Mrs. Coy Jones; Secretary of Supplies, Mrs. J. Sam Rowland; Secretary of Student Work, Mrs. John Brewer; Secretary of Children, Mrs. Lawrence Ivie; Chairman of Spiritual Life, Mrs. C. R. Merryfield; Circle Chairmen, Mrs. Dudley Glass, Mrs. Clyde McGinnis, Mrs. Paul Leath, Mrs. H. K. Sager.

Following this service Mrs. W. J. Spicer led a candle lighting pledge service, assisted by Mrs. C. R. Merryfield, who gave the devotional and Mrs. B. N. Holt and Mrs. Drina O'Brien, pianist. Floral decorations were bowls of white chrysanthemums and red carnations. "God of Grace and God of Glory" was the theme hymn used throughout the service. Circle two served refreshments to forty-five members.—Reporter.

HENDRIX COLLEGE-MINISTERIAL EDUCATION SPECIAL

Note: This report includes offerings received up through Monday morning, February 23. It is being given before the District Superintendents make their report to the Bishop on Tuesday.

Arkadelphia District—Quota \$750
Hot Springs churches \$ 316.50
Keith Memorial 9.00
Total \$325.50

Camden District—Quota \$2,500
First Church, Camden \$ 750.00
Taylor Ct. 30.00
Bearden 25.00
Total \$805.00

Little Rock District—Quota \$2,500
Highland \$ 75.00
Bauxite-Sardis 50.00
DeValls Bluff 10.00
Hazen 25.00
Henderson 40.00
28th Street 40.00
Bryant 5.00
Capitol View 50.00
Mabelvale 25.00
Hunter 42.20
Total \$362.20

Monticello District—Quota \$1,000
Dumas \$ 75.00
Arkansas City 17.00
Crossett 125.00
Dermott 75.00
Drew Ct. 10.00
Fountain Hill Ct. 10.00
Hermitage Ct. 16.00
Montrose-Snyder 40.00
Portland-Parkdale 60.00
Warren 125.00
Watson 15.00
Wilmet 45.00
Wilmar 6.85
Total \$619.85

Pine Bluff District—Quota \$1,500
Almyra \$ 10.00
Alzheimer 17.50
Bayou Meto Ct. 10.00
Gillett 35.00
Little Prairie Ct. 10.00
Hawley 30.00
Prairie Union-DeLuce 12.00
Rowell Ct. 10.00
Roe Ct. 7.00
Sheridan-New Hope 55.00
Grand Avenue (Stuttgart) 100.00
Swan Lake 10.00
Sheridan Ct. 10.00
Total \$316.50

Prescott District—Quota \$750.00
Blevins \$ 50.00
Forester 35.00
Gurdon 80.00
Hope 150.00
Murfreesboro-Delight 45.00
Nashville 100.00
Waterloo Ct. 10.00
Total \$470.00

Texarkana District—Quota \$1,000
Winthrop \$ 5.00
Ashdown 40.00
Hatfield Ct. 3.50
Stamps 25.00
Total \$73.50

Summary
Texarkana District \$ 73.50
Pine Bluff District 316.50
Arkadelphia District 325.50
Little Rock District 362.20
Prescott District 470.00
Monticello District 619.85
Camden District 805.00
Total \$2,972.55
—C. K. Wilkerson, Treas.

REPORT OF SUBSCRIPTIONS RECEIVED SINCE FINAL REPORT OF CAMPAIGN

- 11—Plumerville, W. A. Stewart.
- 9—Alpena Ct., C. U. Hughes.
Carr Mem., Pine Bluff, D. T. Rowe.
- 6—Huttig, L. C. Gatlin.
First Church, Blytheville, S. B. Wilford.
- 5—Pine Bluff Ct., Welton Meeks.
Hartford, Don C. Holman.
- 4—Lewisville-Bradley, M. E. Scott.
Bauxite-Sardis, Frank Walker.
Harrison, W. J. Spicer.
- 3—Wilson, Rex B. Wilkes.
Texarkana, College Hill, J. Ralph Clayton.
- 2—DeWitt, H. B. Vaught.
Greenbrier, M. L. Kaylor.
Princeton Ct., C. R. Andrews.
Beebe Ct., R. B. Howerton.
Goddard Mem., Fort Smith, C. N. Guice.
Austin Ct., C. A. Simpson.
Lake Village, R. H. Cannon.
- 1—Prescott, S. T. Baugh; Washington Ct., C. C. Vanzant; Pocahontas, J. A. Reynolds; Aubrey, L. F. Lafavers; Hot Springs Ct., Clyde Parsons; Rowell, J. R. Diffe; Gillett, V. D.

Keeley; Benton, J. M. Hamilton; Bono Ct., C. L. Franks; Ash Flat Ct., L. R. Ruble; Booneville, I. L. Claud; Primrose, M. W. Miller; Searcy, R. E. Connell; Gravelly, C. L. Fry; Belleville-Havana, W. W. Warrington; Mountain View, R. A. Robertson; Glenwood Ct., E. H. Martin; Eudora, J. T. Thompson; Antoine Ct., J. W. Hunter; Cato-Bethel, Clyde E. Crozier; Scott St., L. E. N. Hundley; Doddridge, F. C. Cannon; Joiner, C. C. Burton; Pocahontas, J. A. Reynolds; Keith Memorial, Malvern, J. H. Robinson; Imboden-Black Rock, Earl DuBois; Asbury, F. G. Roebuck; Hunter Mem., A. J. Shirey; Amity Ct., Noel Cross; Winthrop, O. C. Robison; Highland, J. B. Hefley; Conway, C. R. Culver; Maynard Ct., Elvis Wright; Heber Springs, W. W. Allbright; Gravelly Ct., Chas. L. Fry; Mt. Ida, W. S. Cazort.

PAGEANT DEPICTS THE HISTORY OF CHURCH

A pageant, "Through Thirty Years," was presented in Pulaski Heights Methodist Church, Woodlawn and Beech, Sunday, February 15, at 7:30 o'clock as the first program of the celebration of the thirtieth anniversary by the church organized in 1912 when the present building was erected.

The pageant, which showed the development of the church, was written by and directed by Mrs. Roy V. Leonard, a member of the church. The music was directed by Mrs. Clinton Owen, organist and choir director. The choir provided music.

Others taking part in the program were: Mrs. C. A. Rosenbaum, Mrs. Kyle Cook, Mrs. George Eshe, Betty Rae Rowland, Rosemary Brashier, Mrs. Kate Selph, Ezekiah Highfill, H. B. Stinson, Mrs. R. B. Briggs, Eddie Kendall, G. A. Wilkins, R. M. Knox, Mrs. Bert Webb, J. P. Streepey, LaVeda Dulin and Barbara Hudson. Guilford Smith and Porter Brashier had charge of the lights and Ross L. Jamison the stage setting.

A campaign for a building fund was launched last June with \$27,000 being subscribed. Of this amount nearly \$11,000 has been paid in. Subscriptions will extend through November of this year.

The Rev. Fred R. Harrison is the pastor.

N. ARKANSAS CONFERENCE CHURCH SCHOOLS WORLD SERVICE OFFERINGS NOV. 10-FEB. 10

Batesville District
Batesville, First Church \$ 72.83
Batesville, Central Avenue 21.11
Calico Rock-Norfolk 7.72
Cotter 13.58
Desha 3.80
Salado 3.00
Mountain Home 11.10
Mountain View 1.28
Newark 4.20
Tuckerman 6.26
Salem 12.48
Total \$157.36

Conway District
Greenbrier \$ 2.64
Republican 1.50
Knoxville 5.00
Madden Chapel 2.00
Washington Avenue 31.06
Total \$42.20

Fayetteville District
Alpena Pass \$ 1.50
Bentonville 3.34
Berryville 10.00
Oakley Chapel 2.83
Centerton 7.45
New Home 1.45
Elm Springs 4.68
Harmon 6.12
Farmington-Goshen 3.00
Fayetteville 25.00
Gravette-Decatur 21.48
Green Forest 1.75
Huntsville 6.30
Monte No 3.92
Rogers 10.00
Springdale 21.00

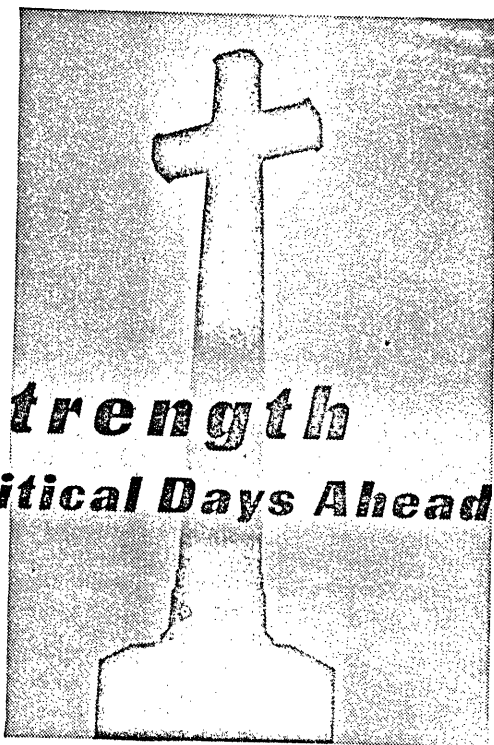
Springtown 5.20
Total \$134.96

Fort Smith District
Grenade's Chapel \$ 2.00
Gar Creek 3.00
Bethel (Kibler Ct.) .85
Clarksville 8.00
Huntington 4.00
Pine Street 1.00
Kibler 2.87
City Heights 4.18
Ozark 12.20
Waldron 6.00
Total \$44.10

Helena District
Crawfordsville \$ 5.51
Melwood 3.00
Vandale 3.00
West Helena 10.50
West Memphis 26.50
Widener-Madison 12.96
Total \$61.47

Jonesboro District
Black Oak \$ 6.00
Caraway 2.00
Macey 1.86
Brookland 2.00
New Haven 1.00
Pleasant Grove 1.00
Half Moon 3.00
Lone Oak 2.10
Dyess 10.55
Jonesboro, First Church 30.00
Keiser 1.60
Lake Street 1.00
Luxora 5.76
Manila 14.85
Monette 4.00
Nettleton 12.00
Bay 3.00
Wilson 9.56
Yarbro 7.50
Promised Land 3.45
Total \$122.23

(Continued Next Week)



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As we lift up our eyes for help, we realize that only with Divine Guidance can we hope to survive, either as a nation or as individuals.

In such times as these our worship and our prayers are enriched through daily devotions as provided in The Upper Room. Perhaps that is one reason why the regular quarterly circulation of this publication reached a record high with the January - February - March issue — 1,315,550 copies.

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307 American Trust Bldg., Nashville, Tenn.

THE LAYMAN'S PAGE

A. J. SHIREY, Editor

GOD'S LAW OF THE HARVEST

So many things in the world about us are changing that we are prone to forget that there are some things of utmost importance that have not changed, are not changing, and will never change. One such thing is God's Law of the harvest: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." (Gal. 6:7).

We could repeal national prohibition because it was a man-made law. We can become so morally blind that we toss aside moral restraints and declare ourselves unfettered by the traditions of the past. But there is something we can not set aside. It is God's Law. It will stand forever. It gives dependability to God's universe. It is a two-edge sword. We can conform to it and receive a blessing, or we can run contrary to it and reap an awful harvest in consequence of our heedlessness. We cannot break God's Law. We can break ourselves upon it, like waves are broken as they surge against some mighty rock-bound shore.

The Law Is Not Limited To Individuals

God's Law of the Harvest is not limited to individuals. It applies with unerring precision to nations. The United States of America is now reaping the terrible harvest of the seeds of calloused indifference to human suffering which she, for four long years, helped Japan to sow in the Orient.

Our missionaries in China cried out to our Department of State for the closing of American export of war materials to Japan, but these cries fell upon deaf ears. They went over the heads of the State Department, directly to the President. He denied there was a war in existence in China. The mass murder, rape, and pillage of China at the hands of Japan meant nothing then, that is, nothing but profits to certain very influential American business interests. There was money to be made through the sale of scrap-iron, oil and other materials to the Japanese. That these things were being used to butcher the most peaceful people on earth was no consideration of official Washington. Now Japan has turned the instruments of war which we furnished them upon us. It has now come our turn to reap the results of our utterly un-Christian sowing.

With the Fall of Singapore the way was opened to war in India and Australia. Years were in all probability added to the length of the struggle. Billions in additional cost were added to the mounting cost of a military victory. It will cost thousands upon top of thousands of lives to regain the territory already lost. All of this cost is prolongation of war's horrors, wealth consumed and lives lost comes back to just one thing—WE, THE UNITED STATE OF AMERICA, SOWED THE SEED OF THE HARVEST THAT IS NOW OURS TO REAP. We gave Japan the sinews of war and thereby encouraged them to loot and pillage China. Now they have turned on us. God's Law of the Harvest really works. Even nations cannot sin with impunity.

SUGGESTED BIBLE STUDY

Many people are saying, "Why does God allow the forces of Germany and her allies to win the victories they have won and are winning and be the scourge to the world that they are?" Japan is a heathen nation; Germany has turned her back upon Christ and His Church. By any standard of measurement, we are more righteous than they. Then, why does God not show Himself more favorable to our side?" These are questions in the hearts of many of our people in these tragic days. There is an answer to such questions. You will find it in the Book of Prophet Habakkuk.

The situation of Habakkuk's day was similar to our situation in that a nation (Israel) which to some extent knew and served the Lord, was threatened with destruction by another nation (Chaldea), which was utterly at variance with the will of God. It neither knew Him, nor cared for His ways. So far the parallel is perfect. The United States and her allies correspond to Israel, while the forces against us correspond to Chaldea. The outstanding difference is, we are able to oppose might with might. Israel could not. She was no possible match for the great armies of the Chaldeans. Defeat in battle was a certainty. The Prophet could not see the results of the war before the fighting began. There was no chance of winning, unless God intervened in Israel's behalf. This was all clear to Habakkuk; so he put the question to God—"Lord, will You stand by and see us destroyed by those terrible Chaldeans, and do nothing about it?" After the Prophet had addressed himself in such a manner to God, God began to talk back to him. He reminded the Prophet that just being better than the Chaldeans wasn't enough. Israel, while better than Chaldea, was not without sin. That is exactly our situation today. Our hands are not clean before God. We have no reason to expect to pass this terrible day of judgment with no notice being taken of our sins. Read Habakkuk and ponder over its message. It has a message for us at this time. Though written over 2,500 years ago, its message is as fresh as the latest radio broadcast of the news.

HOW TO STAY MARRIED

That is the title of a very interesting article in the February 11th issue of THE PENTECOSTAL HERALD. Mrs. H. C. Morrison, wife of the editor of THE HERALD, gives Dr. Henry Alford Porter credit for authorship of the article.

Here is something of deep practical significance. Marriages are going on the rocks at a rapid rate all across this country of ours. Our divorce rate is the highest of any nation on earth. While the Church of our day has come to give some attention to the problem of giving young people guidance in entry into marriage. It has given very little concern to the problem of STAYING married—to the original partner.

There are three great elemental institutions upon which American democracy rest—the home, the

church and the state. Of these the home comes first. Without it the other two are doomed. No nation ever rose above the quality of its homelife.

The heart of the article referred to at the beginning is this: "Then if we are to stay married we must beware of selfishness. That is the bane of the home. There is a story of a poet who dreamed that he was being ruined by a veiled figure. He dreamed that he made money and the veiled figure took it away from him; that he achieved fame and the veiled figure turned it into disgrace; that on his wedding day before all the assembled guests the veiled figure cried out: 'I forbid the bans.' 'Who are you?' asked the wretched poet in despair, tearing the veil aside, and lo, the face of the stranger was his own. The ruination of most people is themselves. Selfishness seldom forbids the bans but it often makes havoc of the home. SELFISHNESS IS WHAT DIVORCES HEARTS. Divorced in heart! You can sit with four feet on the fender and be as divorced as though a thousand miles of ocean rolled between. Divorced in heart! Then the worst in life has come to these people. And the best in life they have irrevocably missed—no, not irrevocably, please God.

"But to save that home I put my finger down on one word—UNSELFISHNESS. Unselfishness may seem costly, but it pays the best dividends known. You remember the philosophy of Jesus—"It is more blessed to give than to receive." And you remember what the poet said—

*"The best must go to thee,
It is best for me that it should."*

"Thoughtful consideration must take the place of selfishness if the home fires are to be kept burning. In such mutual consideration lies the safety and the enrichment of the home. Unselfishness asks: "How can I better the other? What stones can I remove from the pathway of the other? What thorns can I face and so spare the other? What joy can I put into the life of the other? What sorrow can I draw out of the life of the other?" Where a spirit like that exists, observing the simple rule of unselfishness, how stupid a word is divorce.

Stop Trouble At Its Beginning

"If we are to stay married we must beware of letting little difficulties develop into serious quarrels. Shall there be divorces at all? Looking at the realities of life one cannot answer in the negative. But a divorce in relation to marriage is like a hospital for sick folk. We do not build a hospital for every little ailment. It is a shame to magnify trivial differences until they seem ground for a permanent breach. It is a shame to magnify the streamlet over which one could easily step into an Amazon river across which there is no passage for our feet. It is a shame to let some insignificant thing cause the home fires to burn out."

Give God and Love a Chance

"Most homes are launched on the tide of real and deep affection. And if the love-light fails it can only be because the lamp has not been fed or trimmed. Love, like every other

emotion, needs to be nurtured. . . It needs painstaking culture."

"Love lives and grows only in the atmosphere of honor and reverence and self-denial, and of mutual attention and consideration. . . Why do you bank on love and loyalty and yet so seldom exert yourself to nourish them? Selfishness kills it. Perpetual quarrels kill it. Neglect kills it. You can wear a great love out at last. It is worth all pains to keep it alive and growing, for once dead, nothing can bring it to life again."

"I can only add this, and it is the supreme thing: IF WE ARE TO STAY MARRIED WE MUST LINK THE HOME TO CHRIST AND HIS CHURCH. The real problem of marriage and the home is the problem of the unregenerate heart. All the troubles that affect the peace and security of our homes could be avoided if husband and wife had a vital relationship to Christ, and were seeking to exemplify His spirit in the home. A home governed by His spirit cannot be broken. Sorrow may enter there and all manner of distress, but not all the storms of trouble can tear it from its foundation for it is founded upon The Rock of Ages. Invite Christ to make His abode with you and He will make your home the anteroom of the home eternal in the heavens."

OUR OPPORTUNITY IS HOME MISSIONS

With the narrowing of the field of foreign mission work due to the war, we have opportunity and reason as never before to do something really worth while on our home mission field. Neglected rural areas, our city slums, the isolated mountain communities, foreign groups within our borders, the Indians and others who make up our missionary responsibility at home are a challenge to our concern for all who should be reached with the Gospel. If we have had certain doors closed in our faces, at the same time we have these doors open as never before.

Many a Layman has complained in days past of our neglect of the home field in our zeal to do something abroad. This is a splendid opportunity to see just what depth of interest we all have for reaching the unreached at our own doors.

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

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Benevolence Reports

North Arkansas Conference

Received on the General Administration and Jurisdictional Conference Expense Funds, as follows:

	Gen'l	Jurisd.
	Adm. F	Exp.
Batesville District		
Batesville: First Church	\$23.90	\$4.21
Calico Rock-Norfolk	4.00	—
Newport: Umsted Memorial	6.00	1.00
Salem	1.70	.30
Strangers Home Ct.	1.70	.30
Yellville Ct.	3.00	1.00
Totals	\$40.30	\$6.81
Conway District		
Atkins	\$6.93	\$1.22
Belleville-Havana	3.40	1.00
Cato-Bethel	.50	—
Conway: First Church	3.15	4.10
Levy	6.10	1.00
North Little Rock:		
Washington Avenue	2.16	—
Perry-Perryville	7.52	1.38
Plainview	5.00	—
Totals	\$34.76	\$8.70
Fayetteville District		
Alpena Ct.	\$.90	—
Centerton Ct.	1.00	—
Farmington-Goshen	1.00	—
Gravette-Decatur	8.00	—
Huntsville	2.00	—
Springtown-Highfill	2.00	—
Totals	\$14.90	—
Fort Smith District		
Fort Smith: Goddard Mem.	\$20.50	—
Hackett-Midland	1.00	—
Mansfield	8.00	1.00
Ozark	9.00	2.00
Paris	11.00	3.00
East Van Buren	5.00	.50
Totals	\$54.50	\$6.50
Jonesboro District		
Jonesboro Ct.	\$ 1.00	\$1.00
Lepanto	6.00	1.00
Osceola	15.00	2.00
Yarbro-Promised Land	.50	.25
Totals	\$22.50	\$4.25
Paragould District		
Leonard Ct.	\$ 2.00	—
Morning Star	4.00	—
Piggott	12.00	3.00
Lorado Ct.	—	4.00
Totals	\$18.00	\$7.00
Searcy District		
Bald Knob-Bradford	\$ 6.00	\$2.00
Quitman Ct.	2.50	1.00
Judsonia	—	2.00
Totals	\$8.50	\$5.00
Grand Total	\$193.46	\$38.26
Batesville District		
	Episcopal	Conf.
	Fund	Fund
Batesville: First Church	\$18.57	\$57.75
Central Avenue	10.12	31.50
Calico Rock-Norfolk	4.00	9.00
Cotter Gassville	6.06	18.90
Mountain Home	2.00	6.00
Mountain View	2.26	7.00
Newark	1.60	4.90
Newport: First	12.00	40.00
Salem	5.06	15.75
Tuckerman	40.50	11.75
Weldon-Tupelo	9.00	—
Moorefield-Sulphur Rock	1.21	2.51
Totals	\$112.38	\$205.06
Conway District		
Atkins	\$ 8.45	\$26.25
Belleville-Havana	2.22	8.38
Cato-Bethel	1.06	1.75
Conway: First Church	20.25	63.00
Danville	5.00	15.16
Greenbrier Ct.	1.25	3.50
Levy	7.15	22.00
Morrilton	20.00	60.00
Morrilton Ct.	1.45	4.40
North Little Rock: First	30.95	96.25
Gardner Memorial	13.50	42.00
Washington Avenue	9.00	27.00
Ola Ct.	—	4.38
Perry-Perryville	5.62	17.50
Plainview	3.50	9.00
Pottsville	5.00	10.00
Vilonia Ct.	2.00	6.30
Totals	\$136.40	\$416.87
Fayetteville District		
Alpena Ct.	\$.50	\$1.25
Berryville	7.00	21.00
Centerton Ct.	1.19	3.75
Elm Springs-Harmon	22.00	39.00
Eureka Springs	—	84.00
Farmington-Goshen	4.00	7.00
Fayetteville: Central	20.25	63.00
Gravette-Decatur	6.13	19.05
Green Forest	1.30	3.70
Huntsville	5.00	6.00
Lincoln	9.00	56.00
Siloam Springs	—	154.00
Springdale	12.00	30.00
Springtown-Highfill	6.00	—
Totals	\$94.37	\$487.75
Fort Smith District		
Alma-Mulberry	\$10.25	\$25.00

Clarksville	18.00	52.50
Fort Smith: First Church	20.00	60.00
Goddard Memorial	15.21	47.25
Grand Avenue	7.76	22.05
Hackett-Midland	1.13	3.50
Hartford	3.50	9.50
Huntington-Pine Street	10.80	33.60
Mansfield	20.00	—
Ozark	8.50	22.50
Paris	10.14	31.50
South Fort Smith	5.00	10.00
East Van Buren	13.50	—
Greenwood	—	22.75
Totals	\$143.79	\$340.15
Helena District		
Clarendon	\$ 6.00	\$15.00
Colt Ct.	14.00	34.50
Elaine	12.25	35.25
Forrest City	74.25	250.03
Helena: First Church	18.75	59.00
Hugbes	44.00	138.00
Hulbert-Black Fish Lake	3.12	9.19

Vanndale-Cherry Valley	3.00	7.00
West Helena	3.38	21.00
Total	\$178.75	\$558.97
Jonesboro District		
Black Oak Ct.	\$ 7.78	\$25.12
Blytheville: First Church	18.75	57.75
Lake Street	17.25	46.50
Bono-Trinity	7.85	—
Brookland Ct.	14.92	27.22
Dell Ct.	15.76	17.75
Dyess-Whitton	4.66	8.94
Jonesboro: First Church	25.32	78.75
Huntington Avenue	9.28	28.87
Kelser Ct.	8.85	27.30
Lake City Ct.	2.92	8.86
Leachville	5.00	15.00
Lepanto	34.00	—
Manilla-St. John	5.51	18.06
Marion	11.00	35.00
Monette	2.00	6.00
Nettleton-Bay	27.00	84.00
Osceola	33.75	100.00

Turrell-Gilmore	5.95	18.55
Yarbro-Promised Land	6.76	21.00
Total	\$264.31	\$624.67
Paragould District		
Beech Grove-Camp Ground	\$10.10	\$4.27
Biggers Ct.	.75	2.31
Greenway Ct.	6.00	12.00
Leonard Ct.	8.40	26.25
Morning Star Ct.	5.91	10.51
Paragould: First Church	18.75	49.50
Paragould Ct.	2.30	7.17
Piggott	6.74	21.00
Total	\$58.95	\$133.01
Searcy District		
Antioch Ct.	\$ 2.25	\$9.00
Augusta	20.50	63.00
Bald Knob-Bradford	16.50	45.50
Beebe	16.88	52.50
Cabot	8.46	26.25
Clinton	14.00	42.00

(Continued on Page Fifteen)

HOW TO USE THE CHURCH SCHOOL

A Master Tool for Church School Achievement

by John C. Millian
Executive Secretary of the
Baltimore Conference



The Church School is a master tool for Christian Education leaders in the new church. In brief but effective form it deals with almost all phases of local church school work. General church school superintendents, divisional superintendents, and all leaders of youth and adults will find information, inspiration, plans and suggestions which they need for carrying on their work effectively.

As a teacher of youth or adults I need more than ordinary lesson quarterlies to aid me in preparing to teach. The informal and creative method of teaching which we now use enables the pupil to raise major personal problems not always considered in the regular lesson helps. Therefore, I must be prepared at all times to deal with a wide range of pupil problems wherever and whenever they emerge in class discussion. I must be able through wide knowledge and understanding to sit where my pupils sit and approach their problems from their side. Many times in the past I have been inclined to complain that I was too busy to make such thorough preparation and develop such a cultural background.

THE ANSWER

The Church School is the answer to my complaint. It provides me, a busy leader, with both practical lesson guides and this more comprehensive and cul-

tural help. Therefore as a teacher I will study not only the helps in *The Church School* dealing directly with the lesson I am to teach but all the supplementary material so wisely selected for my

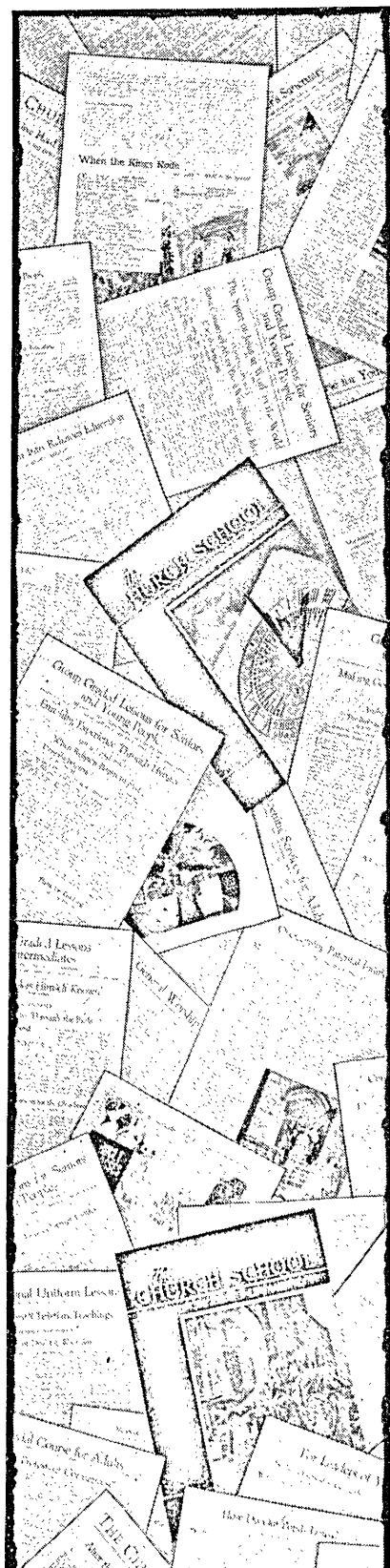
use with my class.

As a department counselor I must use *The Church School* in getting a complete picture of my work both within and without my department. I must become familiar with the lesson materials which my teachers are using, including related magazine articles and other collateral helps. I must use the worship material and suggestions in so far as they are suited to my department. I must study such other articles designed to help me to see the relation of my department program to the total church program.

FOR SUPERINTENDENTS

As a general or divisional superintendent I must look upon *The Church School* as a valuable general work manual helping me to prepare for the major activities for which I am directly responsible with the Board of Education, the workers conferences, and divisional councils. I must as I work through the entire publication see between its covers a body of material closely correlated with all periodicals and other literature serving youth and adults. I must come to appreciate and use *The Church School* as the centralizing agency for a unified youth and adult program.

As a pastor I must read *The Church School* as devotedly as I read *The Christian Advocate*. For me *The Church School* is a valuable digest of programs and plans for Christian Education in the local church. Being familiar with what is contained therein, I will then be able to counsel intelligently with my own Christian Education leaders as they work in our church.



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CHRISTIAN ADVOCATE 2-26-42



The Sunday School Lesson

By ROY E. FAWCETT



Teaching Truth By Parables

LESSON TEXT: Mark 4:26-32; Matt. 13:44-50.

GOLDEN TEXT: "Never man so spake."—John 7:46.

LESSON FOR MARCH 1

The chief value of this lesson is that it gives us something of the Master's approach to truth, and, an insight into what was probably his most effective method of teaching. Jesus was not the first to use the parable. It was employed by Old Testament and other Jewish writers as a means of illustrating and enforcing truth. But though Jesus did not originate this method of teaching, yet he did give to it a vitality and clarity and freshness that it had not had before. Truly, it was well said of him, "Never man so spake."

We are told that the term "parable" means "to throw alongside," hence to make a comparison, to present a likeness. Sometimes the parable is preceded by the introductory question, "Whereunto shall I liken?" the particular truth that was to be presented. Sometimes the parable takes the form of a story of some length, while again it may be a word-picture of only a brief statement or two—hardly more than a figure of speech.

Perhaps some of these stories were narratives of actual events, while others were probably not intended to describe real happenings. To say, however, that some of them may not narrate factual experiences does not invalidate their truth. A statement may be a truth without being a fact. For example, the story of the Prodigal Son may not be descriptive of the misdoings of any particular and specific young man, yet of its eternal truth there cannot be the slightest doubt.

These stories and figures of speech come out of life situations in the ordinary experiences of the day. They have to do with the out-of-doors, with seed-time and harvest, with household duties in terms of baking bread and patching garments and borrowing from a neighbor when a guest arrives at a belated hour. These parabolic teachings were drawn from the life and experience of both the poor and the more prosperous and well-to-do. References are made to "bursting barns" and "sumptuous Dives" and to the unseemly rush for "chief seats" at feasts given by the influential and socially prominent. They sound the whole range of the life of that day in Palestine, from the fisherman tending his nets to the king going forth to war.

Although there were occasional "hard sayings," yet in the main there seems to have been little difficulty of understanding on the part of those to whom these teachings were first addressed. Because they came out of life they carried a message that was easy to be grasped. In our interpretations it would be well to remember that while any one of the parables may embody a number of important teachings, yet it was given to stress one central truth about which all else is gathered for additional emphasis. We would do well, therefore, to guard against investing every detail with special significance, thereby making

these stories to mean what they do not say.

The lesson text for our present study is made up of a series of five of the shortest of these parables, having to do with the kingdom of heaven, or of God. Two are given by Mark and three by Matthew. The first of these tells of a man casting seed upon the ground, the seed springing up and growing, he knows not how. It suggests the vitality of the gospel truth, its power of development from resources that are beyond man's power to supply. The central truth is the fact of the possibility of growth. "The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear."

The story of the mustard seed is also one of growth, but with the emphasis on the expansive power of the new way of life. There are four aspects of the kingdom set forth in this brief but suggestive passage: (1) the small beginnings; (2) the vitality of the seed; (3) the growth; (4) its useful greatness. The smallness of the mustard seed compared with its relatively large growth made it an effective and forceful figure by which to describe the extension of the kingdom. Jesus was asking his hearers not to underestimate his cause on account of its small, and apparently insignificant, beginnings. He was bidding them to wait with patience the coming of a day when it would be a great power in the life and thought of the world.

The parables of the hidden treasure and the pearl of great price have to do with the worth of the kingdom. While they represent the same general truth, there are some important minor differences. In the first, the hidden treasure is represented as a fortunate "find" on the part of a man in the pursuit of his regular employment, while in the second the pearl of great price is made the object of persistent and persevering search. Both are true to life. "I was found of them that sought me not." To this group belonged Nathanael to whom it was a surprise that any good thing could come out of Nazareth. But for others the pearl of great price may be had only after long and diligent search, and at a costly price, even all the "goodly pearls" that might have been hitherto possessed. Some students of the parables see a significance in the fact that, in one, the kingdom of heaven is likened unto a treasure and in the other it is made like unto a merchantman. If this be true, the emphasis in the former would seem to be upon the supreme value of the kingdom while in the latter it is on the cost of the kingdom.

In the last of this group of parabolic teachings, we have the kingdom presented both as a testing and divisive force in the life of the world. It is likened unto a net cast into the sea, gathering within it a collection "of every kind." As it is drawn to the shore it contains a great mass of materials both dead

and alive, some worthless and some valuable spoil. Mingled with the good and wholesome fish are shells and weeds and refuse of every kind, and these must be separated the one from the other. "And they gathered the good into vessels and the bad they cast away." It is the fact of judgment based on the quality of man's life and the character of his deeds. It will not let us forget that the final test is a man's response to the gospel truth. It is the measure of his worth and the criterion by which he is judged and by which his destiny is determined.

BENEVOLENCE REPORT

(Continued from Page Fourteen)

Griffithville Ct.	9.50	21.00
Harrison	13.50	36.00
Hunter Ct.	2.29	7.13
Judsonia	7.00	20.00
McCrory	8.00	25.00
McRae Ct.	7.00	12.50
Quitman Ct.	5.00	10.00
Rose Bud Ct.	1.02	3.24
Scotland Ct.		19.00
Valley Springs	2.00	9.00
Heber Springs: Central		52.00
Total	\$133.90	\$453.12
Grand Total	\$1,122.85	\$3,219.60

Recapitulation

Benevolences (General and Conference)	\$13,672.05
General Administration Fund	193.46
Jurisdictional Conf. Expense	38.26
Episcopal Fund	1,122.85
Conference Claimants Fund	3,219.60
Golden Cross	90.00
Sustentation Fund	192.00
Post Conference Receipts	241.31
Miscellaneous	52.70
Grand Total	\$18,580.92
Last year, first quarter	\$15,682.87
Increase	\$2,898.05

N. ARKANSAS CONFERENCE DIST. SUPERINTENDENT FUND, 1ST QT., 1941-42

As Treasurer of the North Arkansas Conference, I have received since Conference the following amounts on the District Superintendent Fund, through February 16:

District	Amount
Batesville	\$ 677.63
Conway	975.23
Fayetteville	669.88
Fort Smith	995.21
Helena	836.72
Jonesboro	1,151.34
Paragould	723.76
Searcy	809.00
Total	\$6,838.77
Post-Conference Receipts, (1940-41)	\$ 251.52
Total	\$7,090.29

—Guy Murphy, Treasurer

Quarterly Conferences

ARKADELPHIA DISTRICT: Second Round

- Feb. 15, 11 a. m., Arkadelphia Station, 7:30 p. m., Grand Avenue.
- Feb. 22, Dalark Ct., 11 a. m., Bethlehem; 7:30 p. m., Manchester.
- March 1, Sparkman-Sardis, 11 a. m. and 7:30 p. m.
- March 8, 11 a. m., Mt. Carmel on Holly Springs Ct.; 7:30 p. m., Holly Spgs.
- March 15, 11 a. m., Tigert Memorial, Hot Springs; 7:30 p. m., Mt. Pine.
- March 22, 11 a. m., Malvern Station; 7:30 p. m., Benton Station.
- March 29, 11 a. m., Keith Memorial, Malvern; 7:30 p. m., Magnet Cove.
- April 5, 11 a. m., Friendship, Couchwood Ct.; 7:30 p. m., Oaklawn, Hot Springs.
- April 12, 11 a. m., Bethlehem, Hot Spgs. Ct.; 7:30 p. m., First Church, Hot Springs.
- April 19, 11 a. m., Toler's Chapel, Leola Ct.; 7:30 p. m., Pullman Heights, Hot Springs.
- April 26, 11 a. m., Arkadelphia Station; 2:30 p. m., New Hope, Arkadelphia Circuit.
- 7:30 p. m., Mt. Pisgah.
- May 3, 11 a. m., Traskwood Ct., at Lonsdale; 2:30 at Traskwood; 7:30 at Traskwood.
- May 10, 11 a. m., Tulip, Carthage-Tulip Ct.; 7:30 p. m., Carthage.
- May 13, District Conference at Manchester, Dalark Ct.
- May 17, 11 a. m., Congo, Benton Ct.; 2:30, Congo.
- May 24, 11 a. m., Midway, Friendship Ct.
- May 31, 11 a. m., Macedonia, Princeton Circuit.—J. E. Cooper, D. S.

PINE BLUFF—SECOND ROUND

- Bayou Meto at B. M., 1 a. m.; Conf. 1:30.
- Little Prairie at Oak Grove, March 1, p. m.
- First Church, P. B., March 8, a. m.
- Carr Memorial, March 8, p. m.
- Rowell Ct., at Center, March 15, a. m.
- Star City at S. C., March 15, p. m.
- Pine Bluff Ct., at Mt. Carmel, March 22, a. m.
- Grady-Gould, at Gould, March 22, p. m.
- Swan Lake, March 29, a. m.
- Alzheimer-Wabbaseka, at W., March 29, p. m.
- DeWitt, April 5, a. m.
- St. Charles at Pleasant Grove, April 5, 2:30 p. m.
- Almyra, April 5, p. m.
- Roe Ct., at Elm, April 12, 7:30 p. m.
- Grand Avenue, April 12, a. m.; Conf. 2:30 p. m.
- Sheridan Ct., at Woffard Chapel, April 19, a. m.
- Sheridan, April 19, p. m.
- Humphrey, April 26, a. m., Conf. 2:00 p. m.
- First Church, Stuttgart, April 26, p. m.
- Glendale-White Hall, at W. H., May 3, a. m.; Conf. 2:30.
- Sherrill-Tucker, at T., May 3, p. m.
- Gillett, May 10, a. m.; Conf. 2:00 p. m.
- Prairie Union-DeLuce at D. L., May 10, p. m.
- Rison, May 17, a. m.; Conf. 2:00 p. m.
- Good Faith, May 17, p. m.
- Lakeside, May 24, a. m.
- Hawley Memorial, May 24, a. m. — W. Neill Hart, D. S.

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

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

How To Relieve Bronchitis

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

FEEL PEPPY! RELIEVE THAT AWFUL BACKACHE

DUETO FATIGUE AND EXPOSURE Feel like stepping out again by relieving that backache (due to fatigue and exposure). Just rub on some En-ar-co and instantly it begins its four-fold work of helping soothe that back. Pleasant. 60c and \$1 at your druggist. Caution: Use only as directed. National Remedy Co., N. Y. C.

EN-AR-CO

NEURITIS Relieve Pain In Few Minutes

To relieve the torturing pain of Neuritis, Rheumatism, Neuralgia, or Lumbago in few minutes, get NURITO, the fine formula, used by thousands. No opiates. Does the work quickly—must relieve cruel pain to your satisfaction in a few minutes or your money back. Don't suffer. Ask your druggist today for trustworthy NURITO on this guarantee.

WINFIELD MEMORIAL

FRIEND OF DR. STANLEY JONES TO SPEAK MONDAY

Mrs. Forrest Dudley, of Arkadelphia, who spent six months in India at Dr. E. Stanley Jones' Ashram, will be the guest speaker at the meeting of the Woman's Society of Christian Service next Monday, March 2, at 10:30.

Circle No. 3, Mrs. Roy Paschal, Chairman, will have charge of the program and Mrs. James Thomas will give the devotional.

Mrs. Ray Scott, General Chairman, will preside over the business session where final plans for the Missionary Conference, to be held in Winfield, March 10, 11 and 12, will be announced.

Luncheon will be served at noon by Circle No. 10, Mrs. H. C. Graham, Chairman, and every one will have an opportunity to meet and talk with Mrs. Dudley at that time.

SPIRITUAL LIFE GROUP

The Spiritual Life Group, under the leadership of Mrs. A. S. Ross, will meet at 10 o'clock Monday morning in the Young People's Parlor.

NEW IN WINFIELD'S FELLOWSHIP

Mr. Murphy Slade, 2110 Ringo.
Mrs. Murphy Slade, 2110 Ringo.
Miss Lena Ruth Slade, 2110 Ringo.

OUR KNOWN SICK

Miss Mamie Krohn, Baptist Hospital.

BOARD OF STEWARDS TO MEET

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

THIS WEEK'S PRAYER

Dear Lord, awaken us of the Church to a new appreciation of the moral ideals and spiritual values of the Church, and arouse us to a new sense of obligation to maintain them with our lives, our talents, our time, and our money, we pray, in moral earnestness. Amen.

FELLOWSHIP PROGRAMS

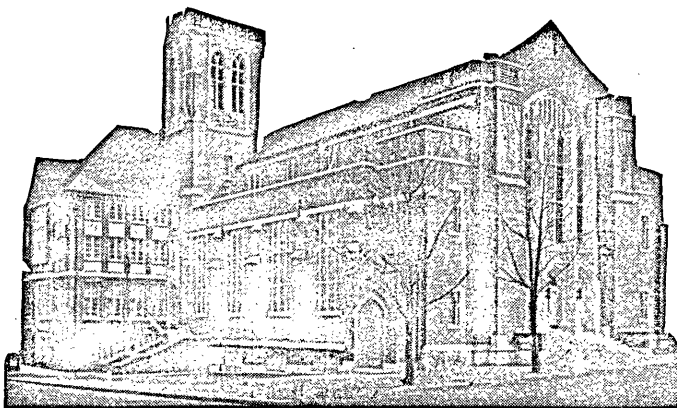
March 1—6:00 P. M.

JUNIOR HIGH: This group meets for their fellowship in Fellowship Hall. The worship service will be lead by Catherine Cooper, the subject being "The Voyage of Life." Mrs. Edgar Dixon is Counsellor for this group.

SENIOR HIGH: Billy Louise Wilson will lead the discussion of the subject, "What God Does For Our Community." This group will have their recreation in the room on the first floor just below the office, followed by a worship service in the Hinton Class room. Mr. and Mrs. Louis Stewart are the Counsellors.

YOUNG PEOPLE: The young people's fellowship begins in their parlor, followed by a devotional program in the Chapel, led by Ruth Rhea. There will be special musical numbers. All young people are invited. The counsellors are Mr. and Mrs. Lloyd Witten.

YOUNG ADULT: This group will meet in the Couples Class room, where an interesting program has been planned and refreshments will be served. Joe Allbright is the president of this group.



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 are on WAR-TIME)

10:00 Church School for all age groups.

10:55 Sermon, "YOU CAN HANDLE YOUR DISAPPOINTMENTS," by Dr. Slack, the Minister.

Text, "If ye know these things, happy are ye if ye do them." John 13:17.

6:00 Junior High, Senior High, Young People's and Young Adult Fellowships.

"The Worst Confession Of A Modern Saint"

Matthew 26:69-75

7:30 p. m. (War Time)

by Dr. Slack, Minister

This is one of the new evening series on
"WHAT IS A CHRISTIAN?"

The Young People's Fellowship group will be after-church guests at the parsonage, 2403 Louisiana St. Refreshments, etc., will be served by the parsonage family. The following Sunday the Young Adult Fellowship will be guests.

THE MINISTER'S MESSAGE

The Lenten Season of the year is upon us. If it were a mere matter of 40 days on a calendar I would have nothing to say about it, for I am not at all concerned about a calendar religion, just keeping days.

However, this is the time of the year when we are approaching the Passion, Gethsemane, Trial, Atonement, Supreme Sacrifice, the Resurrection, and the new and Spiritual appearance of Jesus to His followers. All these should have special significance to His present day disciples.

If there is a time in the year when His believers are going to be earnestly faithful to Him, His Church, and His work, then this is the time. If we are ever going up to the Mount of Transfiguration, if we are ever going to see Jesus Divinely-figured we should do it when we may be most conscious of the fact that He died to save ME from my sins, to redeem ME to Spirituality, to transform ME for service.

Too, this is the season, (just as much as when we used to get warmed-up (sometimes warmed-over) in old time revival meetings) when we must be in earnest to see that OTHERS become interested in Jesus the Person, in the work of Jesus the Church, and in the rule of Jesus in the Kingdom of God. Start out to win your friend to Christ and the Church not later than Easter.

Information For the Pastor

Check the appropriate space below, supply name and address, give to the pastor, or mail to Winfield Church.

Sickness	Desires Pastoral Call	Newcomer To City	Desire to Unite With the Church

Name	Address
Worker's Name	Phone

METHODIST CHURCH

Christian Education

By Miss Olive Smith

ADDITIONS TO OUR TEACHING PERSONNEL

There has been a wonderful spirit of co-operation shown on the part of a group of people who have just begun or have renewed their connection with the Church School Teaching Staff.

There were several vacancies to fill and it is most encouraging to find Winfield folk who are glad to have a place of service in our Church family.

Mrs. Sam Jones and Norman Suggs have joined the Junior High personnel, Mrs. Jones teaching a seventh grade class and Norman Suggs an eighth grade group.

In the Junior Department we were fortunate in securing Mrs. Jeff Smith and Miss Eugenia Florian, both becoming workers with the sixth year group which is under the leadership of Mrs. Dennis Williams.

Miss Virginia Price and Mrs. Lorena Adamson who were both teaching in the Junior Department, have been granted leaves of absence because of heavy duties elsewhere. Later on in the year they will return to us.

In the Primary Department we were glad to welcome back Mrs. Conn Oliver Wilson, who has a class at the third year level. She entered her little daughter in the Nursery Department so they both attend the extended session on Sunday morning.

Mr. Harvill Dean, teacher of the Friendship Class, was called to service and that vacancy has been filled by Mr. Paul V. Petty. We welcome Mr. Petty to the Young Adult fellowship.

The strength of the Church today depends upon the loyalty and devotion of its people to a cause—His cause. It is most encouraging to find that strength among the people of Winfield Church.

SUNDAY SCHOOL ATTENDANCE

Last Sunday683
A Year Ago679

Departmental Reports

	Pres.	On Time	Cont.	Stay Ch.
Jr. Hi	62	38	41	38
Sr. Hi	51	37	38	33
Y. Y.	44	40	20	20

Adult Report

Ashby Class	23
Couples Class	40
Hinton Class	43
Mae Jenkins Class	32
Men's Bible Class	39
Visitors	6

Young Adult Fellowship

Study Groups:	Eve. Morn.
Bullington Memorial	19
Fidelity Class	3
Friendship	15
Wedding Ring	6
Visitors	3

Totals.....12 274

Youth Division Fellowship

6:00 P. M.

	Pres.	Stay Ch.
Junior High	38	18
Senior High	36	30
Young People	29	12

Totals.....103 60