

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

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

VOL. LXI

LITTLE ROCK, ARKANSAS, MARCH 5, 1942

NO. 10

Crosses On Protestant Churches

FORTUNATELY Protestant churches are now using the cross more extensively than ever before in architecture and equipment of churches. Across the years Protestants have used the cross in special services and on special occasions. We have left it for the Catholic and Episcopal churches to identify themselves as such, by displaying the cross on the church steeple or in other prominent places. We are indebted to these churches for their persistence in holding up the cross as a symbol of our Christian religion. A little late, but we trust not too late, the Methodist church has begun a more extensive use of the cross in its services and about its buildings. It is not uncommon now to find on Methodist church steeples a cross. It is quite common to find this symbol of our religion on our church bulletin boards, bulletins and church signs. This custom should grow in Methodism until the cross takes the place in our whole system of worship that it should have had throughout our church history. No particular Christian church has the exclusive right to the use of the cross. It belongs to the church universal and should stand as a symbol of our religion wherever the Christian church is at work. Methodism should never use the cross as a fetish; however it should use it more universally as a symbol of the spirit of our religion.

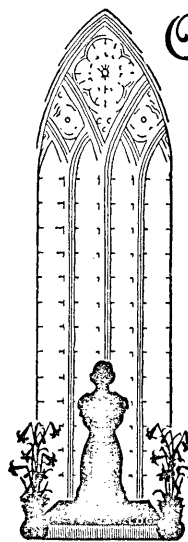
Our New Associate Editors

WITH this issue of the Arkansas Methodist, we introduce to our readers two new Associate Editors, and a new special page—YOUTH'S PAGE. Rev. Harold Eggensperger, Associate Minister of First Methodist Church in Little Rock, is the editor of this page. Harold is a "Youth" himself, having graduated from the theological department of Southern Methodist University only about a year and a half ago. Any material for the Youth's Page will reach him if addressed to him at First Methodist Church, Little Rock. We believe that this page will be quite popular with our young people, and that it will serve a definite purpose in our young people's program throughout the state. We were quite fortunate, we feel, to have this page edited by our new Associate Editor.

On page five you will find the initial "Youth's Page." The young people of the state have responded in a fine way to the support of the plans for this page. We believe the material that will be sent in by our young people for this page will be a distinct contribution to the worth of the Arkansas Methodist to our readers. We believe, also, that this page will give opportunity for much-needed publicity for our young people's program, and an avenue for an interchange of ideas which they will gladly use.

We present, rather than introduce, Rev. H. O. Bolin, pastor of Capitol View Methodist Church, in Little Rock, who is our new Associate Editor of the Devotional Page. With the introduction of the Youth's Page, we are discontinuing the Work Shop Page, which has been so ably edited by Bro. Bolin. We have asked him to be editor of the Devotional Page which we consider to be one of the most important pages of our publication. We are happy that he has assumed that responsibility and trust him fully to furnish our readers with a page that will be a distinct blessing, spiritually, to all who read it.

The Problem of Prayer In A World At War



ON THE Sunday morning that England declared war on Germany, the writer preached in one of the churches of his district. The pastor of the church, bewildered and stunned, as were we all on that Sabbath morning, said, "One does not even know what to pray for." Our prayer problems, in America, have increased rather than decreased since that fateful morning. The further we go down the pathway of war the more difficult unselfish prayer becomes for all of us.

There are many things for which we would like to pray, and for which we do pray. Our problem is that our Christian faith will not always follow and support our prayers. It is easy to word prayers for the personal safety and security of our loved ones and ourselves; for victory for our armed forces; for world peace, with the mental assumption that the United Nations dictate that peace. It is quite easy to word prayers to God in war-time if we can just bring God over on our side while we pray. In such praying, our real problem is to be able to have real faith in the kind of a God we can win to our side, while we turn Him against the rest of mankind which we profess to believe He also created.

The real problem of prayer, in a world at war, is the same problem that confronts us when we pray in any kind of a world. Our problem is not that we must get God on our side by prayer, but that we must get over on God's side to pray, if we pray sincerely, in either war or peace. The reason that our problems of prayer have increased and baffled us, since America went into the war, is that, when we do get over on God's side to pray, the things we really want to pray for often seem so little and selfish and unchristian that our prayers stick in our throats and we get from our knees conscious that we have been unwilling to pray a prayer that a God worth praying to could answer.

Conscious that our nation is in peril today it is quite easy to say prayers. It is not so easy to really pray. Prayer today, as ever, must be unselfish in nature and world-wide in scope. The prayer God can answer today must have something of Gethsemane and Calvary in it. Only in such a spirit can we get over on God's side and pray a prayer that we ourselves can believe in, and that the kind of a God we believe in can answer.

Plugging Pin-Holes And Opening Flood-Gates

WE ARE being exhorted on every side to save and sacrifice, as a patriotic duty, in order that the war may be won. This we should do. It would appear, however, to one uninitiated in the matter of running a government or a war, that by some of our rulings we are, on the one hand, plugging pin-holes, lest our chance for victory squeeze through these tiny openings, while elsewhere we are opening flood-gates that are devastatingly destructive in peace or war.

We are told to save rubber bands, rubber erasers, waste paper, empty tooth paste tubes and are warned that even tin cans will soon be at a premium. Women are asked to do without elastic in their undergarments; men are asked to accept cuffless trousers and all are asked to deprive themselves of that other spoonful of sugar. All of this we should and will gladly do.

While later we may be forced to wrap a string around our little bundle of papers because rubber bands are no longer available and walk to our place of business because tires are not to be had, let us remember that brewers and distillers may have tires for their numberless trucks. While we are to be forced to ration sugar to little, growing children, let us remember that the brewers and distillers used 4,000,000 pounds of sugar, molasses, grain, etc., in 1941. We plug up the pin-holes through which rubber bands, rubber erasers, and elastic might slip and issue enough rubber in tires to the liquor traffic alone—a business that may make victory impossible—to furnish all of these necessities to the entire nation. We plug up the little sugar bowls and open the cavernous maws of the liquor traffic and pour in sugar as if it were sand.

While our boys are being taken to the front by the millions and labor is so scarce that we hear talk of drafting housewives for factory work, let us remember that almost 500,000 employes are required to keep the brewers and distillers in operation.

It is hard to understand why it is so important to plug the tiny pin-holes through which some of the minor necessities of life are slipping, so long as the liquor traffic is allowed to consume so much of these same materials in a business that not only endangers the whole future of our nation, but immediately endangers the character and efficiency of the many millions of our boys in uniform.

In Appreciation

WE GO to press this week without one of our Associate Editors who has furnished a page for the paper each week since Dr. Gaston Foote became editor last year—Rev. Roy Bagley. As editor of the Devotional Page, Bro. Bagley has given our readers one of the most popular pages we have. His selection of material and his arrangement of the material made the Devotional Page very attractive. Bro. Bagley has served as pastor of Washington Avenue since his graduation from Hendrix College. Opportunity came for him to continue his studies. He is now serving a pastorate and attending Southern Methodist University. We want here to express our sincere appreciation of the splendid contribution he has made to the Arkansas Methodist. We wish him in his new field of labor, the unusual success which has attended his labors elsewhere.

The Arkansas Methodist

PUBLISHED EVERY THURSDAY
Except the Weeks of July 4 and December 25
Office of Publication, 1018 Scott Street
LITTLE ROCK, ARKANSAS

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OWNED, MANAGED AND PUBLISHED BY THE
METHODIST CHURCHES IN ARKANSAS

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Entered as second-class matter January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized September 12, 1918.

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.

BOOK REVIEW

"Evangelism In The Home Church,"

By Andrew W. Blackwood, Abingdon-Cokesbury Press, 1942, Price \$1.00.

This is a very helpful book containing eight chapters and 160 pages. It is well-named for it deals with every type of evangelism that can and should be carried on in every local parish the year round. Under the theme, "Current Trends" Dr. Blackwood speaks of the tendencies in present-day preaching and certain movements in evangelism. Under "Parish Evangelism" he sets up certain ideals for the evangelization of the parish in and through the Church School. He emphasizes the fact that the pastor is the leader of all types of evangelistic effort. He speaks of the marks of the pastoral evangelist. He calls attention to the difficulties of pastoral leadership and discusses ways of overcoming them. Perhaps one of the best chapters of the book is entitled, "Soul-Winning Sermons." These sermons must be Biblical in substance, doctrinal in form and popular in style. The author looks upon the midweek meetings as an opportunity for readings about personal work, principals of soul winning and case studies in evangelism. Drawing from his own experience and those of his friends, the author furnishes twenty such studies on the last page of the book. He has a very helpful chapter on selecting, training and guiding personal workers. The last chapter deals with the parish revival and how it may be carried on "without suffering from the aftermath of revivalism." The emphasis of the book is upon the fact that "evangelism should be centered in the home church under the leadership of the pastor, assisted by the congregations' spiritually-minded laymen, both men and women.—H. O. Bolin.

THERE is a lot of difference between a spell of colic and the experience of spiritual humiliation. The symptoms are often similar but the results are as different as day and night.—Selected.

Methodist Broadcast Hour

Dr. J. D. Hammons will be the speaker on The Methodist Hour, 4:00 to 4:30, Central War Time next Sunday afternoon over KTHS, Hot Springs. Dr. Hammons' subject will be "International Stewardship."

ABOUT PEOPLE

FOUR presidents have been Methodists according to a tabulation in the current Lutheran Herald. They were Andrew Johnson, Ulysses S. Grant, Rutherford B. Hayes, William McKinley. Episcopalian presidents led the list with a tally of nine. Presbyterians were next with seven.

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 three states and the expense for keeping the books in circulation will be relatively small. Books may be sent direct to Dr. Felton Drew Theological Seminary, Madison, New Jersey.

REV. JAMES W. JOHNSTON, pastor of our church at Calico Rock, died March 1 in a hospital at Batesville. Brother Johnson was a member of the North Arkansas Conference and had spent 27 of his 28 years in the ministry in the Batesville District. He is survived by his wife, four daughters, three sons and his father, J. P. Johnston of Doniphan, Mo. Funeral services were held at the First Methodist Church at Batesville, Tuesday, at 10 a. m., by Rev. G. C. Johnson, district superintendent.

ACCORDING to the American Bible Society, the Christian scriptures will continue to circulate in Japan under the direction of the "Japan Bible Society" which has taken over all the translation and publishing activities formerly conducted by the American, the Scottish, and the British societies. Circulation figures obtainable in 1941 showed increases in the distribution of the whole Bible over the previous year; but a decline in the distribution of Testaments and scripture portions. This, it is said, is because of the restrictions on travelling colporteurs because of the war.

REV. A. L. RIGGS, pastor at Nettleton, writes: "We are serving a loyal people. Our Conference-World Service funds were in full at Christmas time. We had our Hendrix quota ready when the rally was held at First Church, Jonesboro. The mission study book, *The Methodist Meetinghouse*, is being discussed by the teachers of the public schools at the close of the Church School session. Our missionary women have spent \$53.00 in new doors and in remodeling the front of the Nettleton church. We are planning to put in new memorial windows in the Spring."

SIX men, from five nations, will speak on the economic, political, social and religious aspects of post-war peace in connection with the "National Study Conference on the Bases of a Just and Durable Peace" which is to be held at Ohio Wesleyan University, March 3-5. They are: Rev. William Paton, of London, England, secretary of the World Council of Churches; John Dulles, of New York, an international lawyer; Dr. Leo Pasvolosky, Russian-born assistant to Secretary of State Hull; Bishop Francis J. McConnell, of the New York Area of the Methodist Church; Dr. Carl J. Hambro, president of Norway's parliament, and of the assembly of the League of Nations; and Dr. Hu Shi, China's ambassador to the United States.

ACCORDING to Dr. Leslie B. Moss, coordinator under the Federal Council of Churches of Christ in America, of the relief appeals that are being made in the Protestant churches of the country, there are eight approved agencies for civilian relief and these will need \$6,000,000 in 1942 to carry on their services—one-third of this amount to be secured within the churches. These approved agencies in addition to those within denominations, are: Church Committee for China Relief, Central Bureau for European Relief, American Friends Service Committee, International Missionary Council, War Prisoners Aid of the Y. M. C. A., War Emergency Committee of the Y. W. C. A. the

American Bible Society, and the American Committee for Christian Refugees.

FORTY-TWO schools, institutes, graduate courses, conferences and camps will be held during the spring and summer for town and country ministers under the sponsorship of the Committee on Town and Country of the Home Missions Council of North America and the Federal Council of Churches of Christ in America. They range from four days to two weeks in length of term and charges, which are kept at a minimum, are between \$15 and \$25. This includes room, board and registration. Some schools are planning special activities for women. A number of scholarships will be available for country pastors who should communicate with Dr. A. J. Walton or Dr. A. H. Rapping, of the Department of Town and Country Work, Board of Missions and Church Extension, 150 Fifth Avenue, New York, if interested.

WILSON church is moving on in an unusually fine way under the leadership of the pastor, Rev. Rex B. Wilkes. The salary of the pastor was increased this year from \$2,400 to \$2,700. The salary is regularly paid bi-monthly. The acceptances for World Service were increased from \$270 to \$300. The Christmas offering for the Methodist Orphanage was \$127.04. This was one of the largest, if not the largest, offering for this cause, in the North Arkansas Conference. Wilson was the first charge in the Jonesboro District to pay its quota in full in the Hendrix College and Ministerial Education Campaign. The quota was \$100. Not only are the financial matters being cared for in a fine way, but other interests of the Church are keeping pace with these splendid achievements. Two made profession of faith at the morning service last Sunday and joined the church. The outlook for the future of the church is especially bright.

A PRAYER

O God, grant us today to share the secret of Thy love. When once we know the pain that Thou dost feel, we may not be able to bear it. When human hands drop hell from azure heights to maim and rend and kill, O God, how dost Thou feel? When little children starve from lack of food denied them by the strategy of war, what keeps Thy heart from breaking then? When mothers, homeless, die that children in their arms may eat of food too scant for both, and out across the earth Thine other children eat in such abundance as to dull their senses to the awful cries of starving humankind, how canst Thou bear it all? Forgive us, that we have not felt Thy pain, nor sought to feel. Reveal this secret, God, and wring our hearts with just a millionth of the anguish of Thy love. Amen.—In The Messenger.

"IN NONE OTHER IS THERE SALVATION"

NO, THERE is nothing on the face of the earth that can, for a moment, bear a comparison with Christianity as a religion for man. Upon this the hope of the race hangs. From the very first, it took its position, as the pillar of fire, to lead the race onward. The intelligence and power of the race are with those who have embraced it; and how, if this, instead of proving indeed a pillar of fire from God, should be found but a delusive meteor, then nothing will be left to the race but to go back to a darkness that may be felt, and to a worse than Egyptian bondage.—Mark Hopkins.

IS NOT the reason some folks are losing their faith in the practical possibilities of religion, because they never have believed that the teachings of Jesus were practical? Still Jesus lived according to those teachings, and we can follow Him a part of the way at least, and much farther than some dare believe is possible.—Ex.

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

GLEANINGS

More and more the great scientist see that science cannot even tell us what the real nature of the material world is, but only describes how it appears and how it behaves. . . . We do not limit God when we think of Him a person—God is not less than personal; He is personal life in its fullness and perfection.—Rall, Harris Franklin, A Faith for Today.

It is the affirmation that however God may manifest himself to us in experience, as Creator fashioning the world in which we live, as Redeemer sharing our sorrows and forgiving our sins, or as an indwelling Spirit, bringing to birth within us out-going and self-forgetting life, he is always one and the same God. . . . In God we recognize the supreme artist who, using imperfect men and women like ourselves as his instrument, is shaping out of our world of sin and sorrow a new and better world fitted to our hearts' desire.—Brown, William Adam, Beliefs That Matter.

When you rule your God, your God has ceased to rule you.—Lewis, Edwin, God and Ourselves.

"God intended that we should have a temper, but he wants us to have a good temper. When the devil is all cast out the temper will be a good temper."

THE CHILD LIVES

By Julian C. McPheeters

Read Luke 8:49-55.

Jesus honored the personal invitation of Jairus to enter his home and heal his stricken daughter. Christ responds to the personal invitation to enter every sphere of human need.

Through personal invitation Jesus responded to a seemingly hopeless situation. In the course of the journey to Jairus' home a messenger brought the sad news of the daughter's death, with the suggestion that the case was hopeless, and the Master should not be troubled.

Jesus turned the attention of despairing hearts from the "outlook" which was dark to the "up-look" where there was hope, saying: "Fear not; believe only, and she shall be made whole."

Jesus took with him into the house only a small "inner circle," consisting of Peter, James, John and the father and mother of the maiden. He put out those who questioned his word. Jesus delights to manifest his power to those who belong to the "inner circle" of faith.

Jesus reminded those who were present that the case was not hopeless. No case is hopeless when Jesus takes the case in hand. When he put away the doubters he "took her by the hand." His hand is omnipotent. It can set the captive free. He not only can raise stricken bodies from death to life, but he can raise souls smitten with the death of sin unto eternal life.

Through personal invitation we should ever be inviting the lost to Christ, and we should also bring the lost to him in our petitions, as Jairus interceded for his daughter.

A WORD OF EXPLANATION

The Arkansas Methodist has discontinued The Church Workshop Page. This page was supposed to deal primarily with plans and methods. We discovered that this type of work is done so well by The Pastor's Journal, a magazine which is taken by all Methodist pastors, that there is no need for continuing the work in The Arkansas Methodist. This arrangement makes room for The Young People's Page; one that will be greatly appreciated by Methodists all over the state.

In the shuffle I have been shifted to the editorship of The Devotional Page, the one formerly edited by my nephew, Rev. Roy Bagley. As you doubtless know, Roy is now a student in the Southern Methodist University and is also doing full-time pastoral work. His work is so heavy and the distance from Dallas, Texas, so great that it became necessary for him to relinquish his work with The Arkansas Methodist. I am proud to say that during his work with the paper he made a lot of friends; people who will be greatly disappointed that he is not able to continue. I am not trying to take his place. I am merely attempting to do a piece of work for a paper that all of us greatly love. In this undertaking I earnestly covet your prayers and goodwill.—H. O. Bolin.

PUT TO THE TEST

The writer of the Letter to the Hebrews has a phrase that has caught our attention many times but particularly in these times, ". . . when Abraham was put to the test. . . ." In this short phrase is bound up the greatness of men's lives. The answer that we give when we are in a serious crisis is the picture of our character and our God.

There is a jingle that runs through our minds, which goes something like this:

*"Tis easy enough to be pleasant
When life flows along like a song,
But the man worth while, is the
man who can smile
When everything goes dead
wrong."*

Of course the whole picture is not presented here, but there is enough to keep us busily engaged in seeking the truth that is behind this little rhyme.

Tests are a common experience to every person. The person who has ceased to be tested is that one who has lost the allure for living. The Church that has no tests is not measuring up to the possibilities of the moment.

We are too prone to think that after our experiences of knowing the presence of God that everything will be rosy and quiet. There will come a clear assurance, but we are more often deeply disturbed because of the challenge of that moment. There is too wide a gulf between what ought to be and what is.

Let us look at some of the tests with which Abraham was met. In the first place his test came when he had to leave his native country. We are tested to leave the businesses we are in sometimes because we feel that it is not what a Christian ought to do. Hard, yes, because so many times we do not leave it for better jobs so far as money is concerned. But when man can work with an "all-clear" sign in his heart, he is making a life. Sometimes we have to leave our associates because they persist in traveling in the wrong direction. This is not easy but it pays dividends in the long run both in the life of the associates and in the individual life.

Then Abraham was tested in the strife that arose between the herdsmen. It would have been very easy for Abraham to have said, "I am

the one of whom God is wanting to make a great nation so you seek another place." Instead we find the opposite spirit, "The whole land is before you is it not? If you go to the left, I will go to the right." How a person acts when opposed is an unveiling of his character. We can wish the opposition utterly destroyed; or we can, because we might be stronger, override the opposition or we can try to see his side and in the spirit of cooperation and understanding work the difficulty out to the better of both.

Then the test where he was to offer Isaac stands out vividly. Whatever might have been the incentive, we must admire a man who, under this greatest test, did not turn back but followed what he conceived to be the voice of his God speaking to him. Too many times we falter when we have to sacrifice "things" or our comfort. Here is a man who was willing to offer his greatest earthly possession; greater still because of the significance of this son. I am sure God does not want that kind of sacrifice today, but He wants one deeper and more productive than that, "a living sacrifice that will be holy and acceptable." We are placing our dearest possessions on the altar of Mars. (God grant that it will not be in vain this time!) Is there not a greater incentive to place our all on the altar of our God to redeem a world? How much more will the sacrifice that will help men to live as God would want them be worth?

What will we do when our tests come? One thing quite evident is that we each give up and say what is the use of it all anyway. The ideal is pretty but absolutely impractical for a world like this. We can sit and fold our hands and pity ourselves and do nothing which spells defeat.

We can through Christ become masters of our tests and make them as stepping stones to better living. Christians live in the same world with other people; shame on us for asking for easy tasks; let us not pray for tasks equal to our strength but strength equal to our tasks.

Rev. H. W. Pope tells the story of a Christian blacksmith who was afflicted and was challenged in his affliction by a skeptic. The old blacksmith told the story of tempering a piece of metal or how he

SENTENCE SERMONS

The market places are full of substitutes for this that and the other, but there never yet has been invented a substitute for satisfaction.

The way we are facing has everything to do with our destination.

Dreams never come true unless you wake up and hustle.

Where is your wandering boy? Perhaps he would be at church if you set the example and took him.

God is your father. He asks you to meet him at church.

Don't starve; unless you go to church you will starve your soul.

Lend God an hour. Go to church. You will be well repaid.

He is best educated who is most useful.—Hubbard.

Make a profit on your work and make your profits work for you.

The church has something for you better than you can find elsewhere.

would put it in the fire, then on the anvil, then in the water, then in the fire. If the metal would take temper he would shape it into a useful tool, otherwise he would throw it on the scrap heap. His prayer, "Lord, put me into the fire if you will, put me into the water if you think I need it; do anything you please, O Lord, only don't throw me into the scrap heap.

Through our faith we become the useful instruments in the hands of our God. If through our tests we come to be tempered into an instrument for the glory of God and the building of His kingdom how exciting does this become. When we are tested let us place our hand in the hand of God and through our battle become more like Him. Norman Macloed has given us a poem that expresses something of the thought:

*"Courage, brother! do not stumble,
Though thy path be dark as night;
There's a star to guide the humble:
Trust in God and do the right.*

*Though the road be long and dreary,
And the end be out of sight,
Tread it bravely, strong or weary:
Trust in God, trust in God, trust
in God, and do the right.*

Our trust cannot be too strong in our God to give us victory in our tests.—Roy Bagley.

If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellowmen, we engrave on those tablets something that will brighten to all eternity.—Daniel Webster.

CHRISTIAN EDUCATION

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

LITTLE ROCK CONFERENCE NOTES

By Clem Baker

Little Rock Training School

Last Friday night the 24th session of the Little Rock Training School came to a close. It was one of the greatest sessions in the history of this great school. 750 workers had been in attendance and 375 received credit. Thirty churches participated. The Christian and Presbyterian churches of Little Rock and North Little Rock co-operated 100% with the Methodist churches. A number of the best teachers in the school came from this group. The spirit of cooperation was so fine that we all felt the school would have been worth all it cost had nothing but a demonstration of this beautiful spirit come from it. Dr. Sias, Dr. Ramsey and Dr. Hunter brought great messages at the assembly periods. Dr. Reves presided in his usual fine way. It is our hope that these three great denominations may find ways of co-operating in Training Schools in many other cities throughout the state. Dr. Paul Kennedy the director of Religious Education for the Christian churches of Arkansas, is one of the most brotherly men I have ever worked with.

Schools at Texarkana and Arkadelphia This Week

Continuing our training program, Standard Schools are being held at Texarkana and Arkadelphia this week. Reports from pastors indicate fine interest and we are looking forward to these schools being the best we have had in these cities in several years.

Schools Scheduled for Other Cities

Plans have been completed for other Standard Schools as follows: Monticello—March 8. Pine Bluff—April 12. Hot Springs—April 12. Benton—March 22.

Malvern—Date to be announced.

In addition we have about 100 one-unit schools to be held between now and Easter in the Conference.

Monticello District Leads

Our Treasurer's report this week will show that the Monticello District is out in full on the Hendrix College-Ministerial Education Special. This district thus becomes the first district in the Conference to report in full for the second successive year. We congratulate Brother Terry and all the preachers of that district.

Prospects for 100% Record

At the meeting of the District Superintendents with Bishop Selman and the Directing Committee held in Little Rock last week reports from the District Superintendents indicate that every district in the two Conferences in Arkansas will be 100% on the February Special this year. The report for the Little Rock Conference appearing in the Methodist this week will indicate that most districts are already within reach of a 100% record. Pastors are urged to send their offering in just as soon as it is received. Let's close this out as soon as possible.

Now Let's Get Ready For Church School Day

Now that our February Special is out of the way, our Little Rock Con-

THE SUPERINTENDENT'S CORNER

"THE SUPERINTENDENT'S EVANGELISTIC OPPORTUNITY"

By CLEM BAKER

When I get to Heaven I will not be surprised when walking down the golden streets one day to see an old man with hundreds of small children gathered around him. He will be the happiest man in Heaven for these little children will be telling him that through his influence as their Sunday School Superintendent they were led to know Christ and join the Church. These are times when every evangelistic agency of the Church should be used in every possible way but it still remains true that the greatest opportunity for evangelism is in the Church School. It is still true that some 75 or 80% of all additions on profession of faith come from our Sunday School classes. This means that the Superintendent has the greatest opportunity as well as responsibility of any layman in the Church for real evangelism. The tragedy of the whole thing is that we have hundreds of Sunday Schools reporting at each Annual Conference that they went through the whole year without a single pupil joining the Church. Brother Superintendent, let's not let that happen this year. Won't you please gather your teachers together at once, pray with them, talk this over with them and inspire each one of them to try to win every pupil in their class to Christ and church membership before Easter? Then when Easter Sunday comes, won't you, with your teachers please stand with all the pupils from your classes before the altar as they are received into the Church?

HENDRIX HAPPENINGS

The Hendrix chapter of Phi Mu Alpha Sinfonia national honorary music fraternity, and Theta Alpha Epsilon, honorary music sorority, initiated new members last week. Men students who became new members of Phi Mu Alpha are Robin Cruce, Morrilton; Charles Gregg, Jonesboro; Bob Hunt, Carlisle; John Johnson, Foreman; and Lyndell Watkins, Kensett. New members of TAE are Betty Farmer, Mulberry; Imogene Fason, Hot Springs; Betty Jean Thompson, Little Rock; Lois Jean Raymond; Mabelvale; Vivian Steed, Little Rock; Linda Lee Hunt, Fort Smith; and Annette Phillips, Gould.

* * *

Dr. John Bergstresser, member of the cooperative study in general education, visited the Hendrix campus last week. An expert in the field of personnel and guidance work, he was at Hendrix for the purpose of discussing problems of student guidance and the adviser system. Dr. Bergstresser is a member of the staff of education experts maintained at the University of Chicago by the cooperative study.

* * *

Cast for "Man Bites Dog," last play of the season of the Hendrix Players, was announced this week by Dr. Robert B. Capel, assistant professor of speech and director of the play. The three-act comedy, written by Frederic Jackson, will be presented March 20 and 21 in the Hendrix auditorium.

R. H. Sales, senior from Forrest

ference pastors will be getting ready for their last Conference Special which is Church School Day, coming this year, April 19. The programs are free and it seems to me they are better than ever. Please write today to Rev. Clem Baker, 723 Center Street, Little Rock, for your supply.

City and veteran of the Hendrix stage, will have the lead part in the production. Sales has appeared in five major Players productions, and a number of one-act plays. He is a member of the local chapter of Alpha Psi Omega, national honorary dramatics fraternity.

Other members of the cast are: Dorothy Bowers, Little Rock; Linda Lee Hunt, Fort Smith; Welton Meeks, Pine Bluff; Frances Monk, Portland; Lee Cate, Elkins; Howard Williams, Vilonia; Billy Corrine Shyrook, Conway; Mary Mitchell, Conway; Virginia Gean, Fort Smith; Walter Levy, Fort Smith; Juanita Wahl, Helena; and R. L. Westbrook, Pine Bluff.

* * *

The second tri-monthly luncheon meeting of the organization of superannuate Methodist ministers residing in Conway was held last week at Tabor Hall at Hendrix. Rev. Cecil Culver, pastor of the Conway Church, was host to thirty-six ministers, their wives, widows of superannuates and guests. The organization was perfected in November. Dr. O. E. Goddard is chairman of the group.—Reporter.

N. ARKANSAS CONFERENCE CHURCH SCHOOLS WORLD SERVICE OFFERINGS

NOV. 10-FEB. 10

(Continued from Last Week)

Paragould District	
Beech Grove	4.50
Camp Ground	4.42
Biggers	5.00
Galveston	3.37
Gravel Hill	1.00
Langley's Chapel	3.90
Wright's Chapel	3.30
Hoxie	7.75
Ravenden Springs	2.50
Mammoth Spring	2.92
Marmaduke	3.34
Paragould, East Side	6.90
Emmons Chapel	3.00
Walnut Ridge	9.20
Total	\$61.10

N. ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

Ratcliff Training School

There is to be a four-unit, First Series, training program at Ratcliff, beginning on Monday night, March 9. The following courses are to be offered: The Methodist Church In Service, Rev. W. V. Womack; The Vacation Church School, Miss Estelle McIntosh; Recreation For Youth, Rev. Martin A. Bierbaum; The Young Adult Fellowship, Rev. I. L. Claud.

Heber Springs Training Conference

There is to be an Epworth Training Conference for the churches of the Heber Springs section, March 9-12. The following courses are to be offered: Community Service, Rev. Alfred Knox; World Friendship, Mrs. Alfred Knox; Teaching and Counseling Seniors and Young People, Ira A. Brumley.

Church School Rally Day

Church School Rally Day is to be observed in the Church Schools of the North Arkansas Conference on Sunday, April 19, or as near thereto as practical.

We are suggesting that Church School Rally Day be set as a day for special emphasis on Church School attendance. The International Council of Religious Education cultivation program on the "United Christian Education Advance" will be well under way by that time.

We are suggesting that each Church School set a definite attendance goal for that day, with the hope that the total goals set by the Church Schools of the Conference may produce an attendance of 50,000 in the Church Schools of the Conference for that day.

Church School Rally Day programs have been ordered and will be in the Conference office at an early date. Each Church School will be furnished five free copies of Church School Rally Day programs. Each local Church School should write for copies at once.

Searcy District	
Antioch	\$25.00
Augusta	11.22
Bradford	12.00
Bald Knob	25.00
Russell	12.00
Beebe	15.00
Clarendon	14.00
Cotton Plant	6.75
Heber Springs, Central	15.00
Hunter	4.00
Judsonia	26.30
Leslie	3.09
McCrory	30.35
McRae	4.00
Section	1.00
Lebanon	1.00
Garner	6.00
Pangburn	15.00
Smyrna	2.20
Valley Springs	6.00
Total	\$234.91

Note: This report includes all the offerings by local churches as World Service offerings from the church school. Many church schools have raised World Service offerings, but have failed to indicate in their report to the Conference Treasurer, Rev. Guy Murphy.

The Board of Education will be glad to provide the special blanks to be used in reporting Fourth Sunday World Service offerings of the church school. The offerings and the reports are to be sent to Rev. Guy Murphy, Conway, Arkansas. Our office secures these reports from Rev. Guy Murphy.—Ira A. Brumley.

GEORGE STEWART
President North Arkansas Conference
Co-Editor

YOUTH'S PAGE

HAROLD EGGENSERGER, Editor

FRANCIS CHRISTIE
President Little Rock Conference
Co-Editor

YOUTH FELLOWSHIP NEWS

The Methodist Youth Fellowship sub-district, comprising the churches of Jackson county and a few in Lawrence, meet each first Tuesday night of the month. The February meeting was at Swifton.

The newly elected officers are: President, Sara Owens, East Newport; Vice-president, Winona Arnold, Strangers Home; Secretary, Anita Lemay, Alicia; Treasurer, Neal Sharp, Lauratown; Counselor, Mrs. Taylor Dowell, Tuckerman; Recreation Chairman, Mazie Devore, Swifton, and Marie Grevett, East Newport. This group asks for a page in the Arkansas Methodist.

* * *

Secretary Barbara Hyatt reports that the Elberta Methodist Youth Fellowship met February 5 at Murfreesboro, with representatives from the following churches present: Bingen, Delight, Nashville and Murfreesboro. Rev. I. A. Love of Murfreesboro spoke on the subject of "Christian Character." Grace Flaherty and Esther Thomason favored the group with a vocal duet and Mrs. Boyd Tackett gave a vocal solo. The Worship Commission demonstrated the art of planning a youth program. Reports on the youth work in the local churches were presented by W. H. Bryant, Doyle Duke, Joyce Jackson, Jane McGraw and Leon Brock.

* * *

Publicity secretary, Carl M. Conner, states that the Phillips-Lee Methodist Youth Fellowship met in Marianna January 26, with 141 members present. At that time Aubrey and Moro joined the Fellowship and had an enthusiastic group in attendance. The Helena Fellowship conducted the devotional hour under the direction of Miss Frances Gerlach. "The Christian and His Belief" was the subject discussed by Virginia Garrey, Patsy Parham, Elizabeth Goodloe, Joyce Barker and Glen Harrison. The group voted a minimum of \$25.00 to Hendrix College Fund.

* * *

Successfully carrying out a new plan, the Youth Fellowship of Blytheville First Church had a potluck supper, council meeting and social February 12. President Joe McClure presided at the meeting held around the supper table. The group voted to have charge of the evening Easter church service at which time a play is to be presented. Plans were made for a District Intermediate Week-end Institute to be held at Blytheville First Church April 17-19. After the council meeting a Valentine party was held for all youth.

* * *

Other reports have come to the editor's desk and we wish we could give them recognition at this time. However, with another issue coming next week and every week thereafter a report of the work you are doing, if it reaches your editors, will appear in this column. An excellent article on Youth and Prayer has come in and is being reserved for an issue devoted entirely to Prayer. Send in your articles and thus share with your fellow youth, ideas and programs that have been helpful to you.

FOR THE GLORY OF GOD



Most of the day I have been thinking about the prisons in which many people find themselves. Reference is not made here to the filthy, rat-infested prison holes of John Wesley's day, nor our modern well-ventilated reformatories, nor even the war-prisoners' camps. I am thinking of a different kind of prison.

Many young people are in prison today. For some it is the prison of insufficient finances. They would like to reach out and do noble things for others but the walls of poverty are so high that escape seems impossible. Others see themselves in the prison of physical handicaps. They are barred from activities calling for physical endurance in a sense more real than if they were behind walls constructed of brick and mortar. Great numbers of young people desire to be influential leaders but they find their spiritual power negligible, they find that habits of dishonesty, intemperance, selfishness, and continued choosing of the easier way has led their souls into an atmosphere in which they cannot live and grow. Is there escape from these spiritual prisons?

The love of Christ in the widow's heart motivated her to give her mite and in so doing she found release from the prison created by poverty. The Apostle Paul found in Christian prayer and God's mercy release from the prison of physical handicaps created by the thorn in his flesh. Peter as he denied Christ was bound by dishonesty and selfishness but the Spirit of Christ brought him unto repentance and that larger life of service. The great spirits of every age have found that the path of least resistance brings only temporary joys but no permanent satisfaction and no permanent freedom to enjoy the fullness of fellowship with God. Therefore, the great spirits have found life by giving themselves in Christian service unto others. In losing their lives in service they have found freedom from evil imprisonments.

In the name of Christ may this page be planned and supported not for individual glory but to aid in releasing imprisoned minds and hearts of youth by presenting the challenge of Christ and the Youth Program of the Methodist Church. In the spirit exemplified by Jesus and symbolized by the cross let us enter into this new work, conscious of our limitations but mindful of God's power to guide us.—H. O. E.

LARGER USE OF LENTEN SEASON

Reminding Methodist young people that the season just beginning is the first war-time Lent and the first Lent since the organization of the Methodist Youth Fellowship, officers have issued the following summons.

"Believing that the Lenten season is a time of self-observation and search for a better interpretation and closer appreciation of the Christian way of life, we recommend to the youth of our church that a special emphasis be placed on personal discipline and evangelism during Lent. To facilitate this observance we present the following suggestions:

For personal observance:

1. A more rigid personal discipline such as daily prayer and Bible reading, economic discipline such as simple living, tithing and fasting.
2. A stricter adherence to the practical living philosophy of Jesus.
3. The development of fellowship with those we contact to share our experiences, beliefs and interpretations.

For group observance:

1. Youth participation in planning and carrying out meetings in the local church or campus group, endeavoring to win others to the Christian way of living.
 2. Study and meditation on the meaning and applications of way of Christ to our present-day living.
- A devotional manual under the title "Power" provides personal daily Lenten worship material for Methodist youth. Order from Methodist Publishing House.

YOUTH PAGE WINS SUPPORT

About a month ago your co-editors sent a letter to each conference director and district director of youth work in Arkansas. The letter asked for specific cooperation from your directors with regard to the "Youth Page." The response was most gratifying and encouraging. As your editors we are indeed grateful for the splendid cooperation that has been promised and we will know that the success of this page depends upon the continued interest and help of the conference and district youth directors and the young people of Arkansas who work with these directors to promote the Christian program.

The following directors responded to the letter: North Arkansas Conference, Rev. Lloyd M. Conyers (Conference Director); Miss Clara McGill, Batesville; Rev. Kenneth Shamblin, Conway; Rev. J. M. Barnett, Fort Smith; Rev. V. E. Chalfant, Helena; Miss Lucille Adams, Jonesboro; Rev. LeRoy Henry, Paragould; and Rev. Alfred Knox, Searcy. Little Rock Conference: Rev. C. Ray Hozendorf (Conference Director); Rev. Frederick W. Schwendemann, Monticello; Miss Theda Bell Findley, Pine Bluff; Rev. Chas. H. Giessen, (formerly Prescott); and Rev. Otto Teague, Texarkana.

We hope every director presents the idea of the "Youth Page" to the youth he leads. We are anxious for a one hundred per cent response. Letters say in substance: "Here's our first contribution, and many more will follow." To put it plainly and sincerely we say "THANKS."

"MAKING THE GRADE"

By LUCILLE ADAMS

Jonesboro District

What should the young people and leaders of young people in a local church, a Sub-District Youth Fellowship, and a District do to promote the success of a Youth Page? Any answer should be prefaced by the hope that on the part of those vitally interested in youth work there will be original planning, active participation, and creative interest. This must come, not only from adult leaders and workers with youth, but from the young people themselves. Before the Youth Page can be successful there must be interested people back of it.

What are the reasons for expending time, thought and energy on a Youth Page?

(1) The work of the youth of the church is important enough to deserve a specific place of recognition in our paper. Those who are thinking ahead in terms of the Church of tomorrow know this to be true. We must, through all available channels, strengthen our hold upon the youth of our Church, in order to provide Christian adult leaders and workers for that time.

(2) The Youth Page can serve to bring about a sense of unity in the planning and promoting of the entire youth program of our Church. It will bring about a feeling of unity on the part of hosts of young people as sharing in the same great program—promoting the work of the Kingdom. This sense of unity will become a strong bond in the oneness of purpose serving to bind the youth together. There is a definite value in knowing what others are accomplishing, and that they, too, are working toward and interested in the same purpose. This Page can, in a large measure, be a means to that end.

(3) The Youth Page can meet the definite need of having a specific place to share new ideas. The varied experiences of those working in the youth program of our church may be reported to the Youth Page, thereby enabling others to gain a new insight into the possibilities of the youth program. We can bring our workable ideas to the Page.

What can you do? You can think clearly. Convince yourself that there are great possibilities in the Youth Page. Then begin the task of convincing others. See to it that the young people and adults with whom you work catch the spirit of your enthusiasm and interest. But don't stop there. Do something about it! Send YOUR suggestions for making it a better page. See that reports of interesting and helpful activities in YOUR Church, YOUR Sub-District Youth Fellowship and YOUR District find their way to editor's desk.

Through this Youth Page, let us make an effort to strengthen and encourage our young people. We must continue to develop an intelligent appreciation of the church, and to encourage a fervent loyalty to the ideals for which it stands. Surely, if the Youth Page will be an additional means of enabling us to do this, we will take up the challenge and see that the Youth Page "makes the grade."

United Action In Christian Teaching

By GEORGE B. AHN, JR.

"WE are setting ourselves to build a world where little children everywhere can sing themselves to sleep."

With those challenging words, from the lips of Dr. Paul Calvin Payne, Philadelphia general secretary, Board of Christian Education, Presbyterian Church in the U. S. A., the 21st Quadrennial Convention and Lay Conference of Religious Education closed in the Chicago Temple, February 11.

The action which these words indicate as being necessary will be carried out through the cooperation of forty Protestant denominations in the United Christian Education Advance, which was launched at the Convention. It has for its purpose "united action to reach every person with Christian teaching."

Greater activity in the entire religious education program as a vital force in solving the world crisis through spiritual means was promised by the 1,800 professional worker, ministers and lay delegates from every state and from Canada in accepting the responsibility of reaching the 15 million school-age children who have no religious education and of renewing the faith of children and adults who do have Sunday School training.

Prominent speakers, leaders in their fields, from many denominations and different cities, called attention to the strategic importance of the Advance, which has been under planning for four years, at this moment in world affairs. The value of spiritual regirding in a war-torn world to retain the freedoms of democratic governments was reiterated time and again.

Governor Harold E. Stassen, of Minnesota, in the keynote address at the opening session of the Convention, urged religious educators "to see that the basic concepts of our religion become known to all our people and become part of the solution of the social, economic and international problems of the days ahead."

"We can regird the spiritual foundations of our democracy only if every citizen of America makes religion a living force in his own life."

In the closing speech, Dr. Payne said: "It is plainly to be seen that the call for a Christian education crusade is overdue. In a new sense we must go forward—forward to the point where our readiness to sacrifice for Christian ideals is greater than the readiness of the collectivist to sacrifice for his pagan state. It is certain that unless Christianity can call forth greater heroism and sacrifice than pagan collectivism, then the Christian Church cannot hope to prevail in the present struggle."

Between these challenges, other men and women who know what they are talking about, presented views upon the need for religious education in the home, in the church and in the community as a vital program now. In sixteen professional advisory sections, the 1,350 professional workers spent long hours in planning how this shall be done.

Presenting a review of the past four years in the religious education field and officially launching the Advance, Dr. Roy G. Ross, gen-

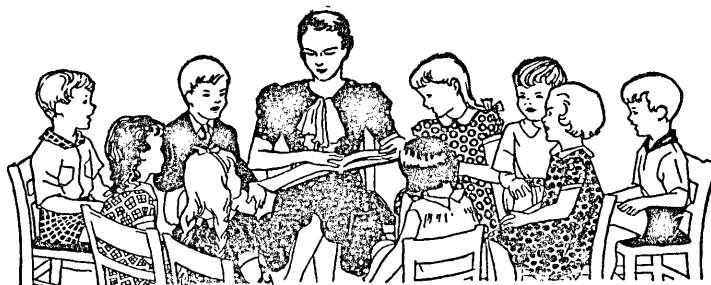
eral secretary of the International Council of Religious Education, declared:

"The most encouraging characteristic of these years has been the resurgence of interest in religion and the concern for the religious training of our children and youth. It is exceedingly fortunate that paralleling this resurgence of interest there have come among the leaders of the religious education movement a new feeling of imperative and a new sense of direction. Perhaps this can best be characterized by saying that religious education has emerg-

to win peace, for in the midst of war, consciously or unconsciously, we are shaping the peace that will follow."

Judge Bakke called for a great offensive on the part of the churches, saying: "Christian forces should launch such an offensive as the world has never seen, one that will not only reach but dominate the peace table to the end that there shall be set up a Federation of the World based on the application of Christian doctrine in the settling of international affairs."

Registrations for the Quadrennial



A TEACHER'S PRAYER

*I ask Thee for a sure and certain skill,
A vision of the deep and wide unseen.
Dear Lord, I need these things so much, so much—
A youth lies plastic to my touch!*

*I ask Thee for a love that understands
When it should reach and when withdraw its hands;
A selfishness that flings the locked door wide,
For youth to enter while I step aside.
Dear Lord, I need these things so much, so much—
A human soul lies plastic to my touch!*

ELEANOR B. STOCK, in *The Religious Telescope*.

ed from a period of analysis and experimentation into one of aggressive action.

"This new missionary zeal for the 'unreached' has found its most dramatic expression in the United Christian Education Advance, wherein both laymen and professional leaders of forty denominations have adopted a common program and are joining forces to lead thousands of communities throughout America into a strengthened and expanded program of Christian teaching."

Under the title, "Laymen, Stand By the Church," four well-known lay leaders in religious education gave personal exhortations at the closing session of the convention. They were: Mrs. Jennie C. Eulette, Chicago, president, Chicago Woman's Club, and member of Board of Education, Northern Baptist Convention; Judge Norris C. Bakke, Denver, justice of the Supreme Court of Colorado; Howard Coonley, New York, president, The Walworth Company, and chairman, Committee on Cooperation with Churches of the National Association of Manufacturers, and J. L. Kraft, Chicago, president, Kraft Cheese Company, and treasurer, International Council of Religious Education.

"The cooperative spirit needs to spread through the groups we call labor, capital, management—agriculture, industry, trade—and the professions," stated Mr. Coonley. "The churches can encourage and foster it now, while we are making war

Convention and the Lay Conference were far above expectations, the total reaching 1,850. Of these, some 500 attended the Lay Conference to study methods through which they can work in "making religion effective in American life." For one full day, the men and women met in separate sessions, discussing in various commissions the problems they face in their local churches.

For the first time, the Lay Conference formally organized, electing the following officers:

Thomas H. West, Chicago, chairman; Mrs. Mary C. Smith, Minneapolis, vice-chairman, women's division; C. O. Royse, St. Louis, vice chairman, men's division; Mrs. Rufus H. Bowman, Oak Park, Ill., secretary; Mrs. E. E. McClintock, Chicago, chairman of program committee and representative in the Council; executive director, Philip C. Landers, Chicago, of the International Council staff. The treasurer and the chairman of the membership committee are to be named by the Executive Committee.

Speaking of practical applications of methods to carry religious education to the "unreached," Dr. Luther A. Weigle, New Haven, Connecticut, dean of Divinity School, Yale University and president, Federal Council of Churches, said:

"We must cultivate, in the service of Christian education, the new methods of appeal to the eye and ear which are being developed through radio and motion pictures. We must redeem the public school

from secularism and atheism; we must help families to fulfill their primary and indispensable function in the moral and religious education of children; we must stimulate the churches to fuller realization in spirit and performance of their educational service and responsibility."

At the same Tuesday morning general session of the Quadrennial Convention, Dr. John Q. Schisler, Nashville, Tennessee, executive secretary, local church division, Methodist Board of Education, stated:

"The bases of a just and lasting peace must be essentially Christian in motive and in the application to the financial, political and social relationships among people and nations. We are not ready in America to accept those conditions. We can be made ready only through the grace of God and the process of Christian education."

Also at that session, a memorial service was held for the late Russell Colgate, who had been president of the International Council from 1926 to the day of his death, July 31, 1941. Fitting tribute to the work of this leader in Christian education was paid by Robert M. Hopkins, of the Board of the Disciples of Christ, Indianapolis, Indiana.

In the election of officers at the final session, Mr. Kraft was elected president pro tem. Vice presidents elected were: Mrs. Lula D. McEachern, Atlanta, Georgia, chairman of board, Industrial Life and Health Insurance Company; Ralph W. Gwinn, New York City, president, International Association of Daily Vacation Bible Schools, and Rev. C. H. Dickinson, Toronto, Canada, book steward, United Church of Canada Publishing House. Mr. Kraft was re-elected treasurer and Dr. Ross, secretary.

Dr. Arlo Ayres Brown, Madison, New Jersey, president, Drew University, and chairman of the board of trustees of the International Council, was elected temporary president for the general sessions.

A NEWSPAPER MAN'S TRIBUTE TO RELIGIOUS PRESS

By WILLIAM T. ELLIS
Foreign War Correspondent

For nearly half a century my life has been chiefly devoted to reading and writing. My calling has made me an addict to secular periodical literature, yet every week I have also perused carefully several religious papers.

Now, looking back, I want to bear tribute to the value of these religious publications. They have been a large part of my education. Through them I have got a continuous picture of life in its more serious aspects. They have kept me au courant with the religious movements of the world. Their editorial and contributed articles, their quotations from the wise of all ages, and their good poetry, have entered largely into my literary inheritance.

Best of all, the religious press has continually fertilized my spiritual life, giving me a ceaseless awareness of the things of God. Without the corrective of these to my constant newspaper reading, I am sure that my own outlook would have been materialized and distorted. Times beyond count I have met God in the pages of the religious press.—Lutheran Herald.

Laymen And The Mission Of The Church

By GOVERNOR HOMER M. ADKINS

(This address was given in observance of Laymen's Day by Governor Adkins on Sunday, February 22, on the Methodist Broadcast Hour KTHS, Hot Springs.)

While talking under the auspices of the Methodist Hour and Methodist Laymen's Day, I want this to apply in a much broader way to men of every denomination. This day should have a tender meaning to every American. Washington's birthday should have special significance this year. It should bring home to each of us the sacrifices which have been made in the past by our forefathers, for your and my benefit. George Washington suffered hardships, heartaches, and privations that we might have liberty. I firmly believe he asked and received Divine Bread. He trusted the Lord.

That brings me to the basic scripture of today's message: Matthew 28:16 to 20, "Then the eleven Disciples went away into Galilee, into a mountain where Jesus had appointed them.

"And when they saw Him, they worshipped him, but some doubted.

"And Jesus came and spake unto them, saying, 'All power is given unto me in Heaven and in earth.

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

"Teaching them to observe all things whatsoever I have commanded you: And, lo, I am with you always, even unto the end of the world. Amen."

The Christian Church

We must have clearly in mind what we mean by the Christian Church before we can proceed with an intelligent discussion of its mission or the relation that laymen have to it and its mission.

The Church was the direct outcome of the work of Jesus. Its members were actually in session as a Church when they received the gift of the Holy Spirit. They simply continued to live together, as they had done in Jesus' lifetime and without their knowing, the Church came to be. The Church was simply the group of Jesus' followers, seeking to continue as they had been before. There was no break with their previous life, no new beginning. Their members grew, but they went on observing the fellowship which had begun under Jesus' direction; and in this manner the Church arose.

The Church, in all its essential features, was bound to result from the mission of Jesus. The roots of the Church are to be sought in the Christian message itself; and to determine what the Church was, we have to consider the nature of that message. The gospel, for Jesus, was simply the "good tidings" that the Kingdom, so long expected, was now on the way. The Church arose out of this Gospel. In the last resort, it was nothing but the message of Jesus, expressed in concrete form.

The Church of Christ is not something vague and invisible; it is His people joined in the fellowship of faith and love, of worship and work, and the proclamation of the

Gospel; and that requires a visible fellowship.

We, the followers of Jesus, are this fellowship of faith, love, worship, work and the proclamation of the Gospel.

St. Paul declares that the Church is the "Bride of Christ" or in another connection, the "Body of Christ." Through the Church, the Lord does His work on earth. We, the members, are His ministers, His ambassadors, His witnesses. The Church is made up of human beings transformed by His Divine Power.

The Church is a Divine institution. In this she is unique. There is none other, no not one. Kingdoms, empires, democracies, republics, dictatorships are human. They come, they go; they rise, they fall. They belong to men, they are human creations. But the Church—the Church of the living God, the Church of our Lord and Saviour—it is divine. It is eternal. The Church is a Christian fellowship at work. The Church is the living monument that rises to memorialize continuously the incomparable wonder of Jesus. It is the concrete representation of the PRESENCE OF GOD. It is the pillar and ground of truth made up of living stones, household, of which Christ is the head.

The Methodist Church

If we have presented a proper conception of the Christian Church, the next step is to recognize the fact that the Methodist Church is an essential fellowship within the larger world church, unique is its genesis, genius and message. In spite of its imperfections, the Methodist Church is a part of the "Body of Christ" and it offers to Methodist men the best available means through which they can help to establish the Kingdom of Christ on earth.

The Mission of the Church

The next question that presents itself is, what is the mission of the Church?

For the most part, our concept of the church answers this question. Since the church began with Jesus, it seeks the same objectives that He sought, the same ends to which He devoted Himself: The conversion of sinners, the spiritual growth of believers, the building of a Christian social order and the redemption of the entire world. It is the work of His Church to carry out His will and fulfill the purposes of God.

The supreme mission of the Church is to bring sinful men and women to God.

It is the mission of the Church to help every creature in every land and in every age to realize to the highest possible degree God's purposes in His creation.

The mission of the Church, to make disciples of all nations, has always been important; it is imperative today! The very difficulty of the situation gives us our glorious chance.

It is the mission of the Church to spread the love and truth of Jesus to every acre of the earth. Only in the name of Jesus can justice and lasting peace come to mankind.

The mission of the Church is to all. Every race, every land, every age, every creature, every phase of

life. It is God's will that "All men, be saved and to come into the knowledge of the Truth." (1 Tim. 2:4). It is the mission of the church to all men the knowledge of the truth.

Christ's way is the only way for the world—the only way that offers security, faith, certainty and reality.

The mission of the Church is to convert men to organize men, to put men to work.

Seeing a definition of the mission of the Church, when we think of "mission"

as the "Distinct end of one's efforts," perhaps we will be reasonably satisfied with an abbreviation of our basic Scripture: "Go ye, therefore, and teach all nations—to observe all things whatsoever I have commanded you." Here we have our inclusive mission. In geography. "Teach all nations" includes the world, beginning with myself, my family, my community, and extending, as Mark puts it, "To every creature" in the uttermost part of the world. In personnel. Command, or commission, was to all His followers. Both ministers and laymen are commissioned for the task.

The mission of the Church is "missions" properly understood. We need to remember our debt to missions. We would never have heard of the Lord Jesus Christ had it not been for a great missionary movement that spread the Gospel over the world. Christianity is missionary at its core.

In the beginning of America, a wild and woolly country, for the most part, a great missionary movement was led by Francis Asbury who came to America as a missionary. That missionary movement has meant more to our American life than all the political documents ever written. In view of what the Christian religion, brought to us by missionaries, has meant to our civilization and to us as individuals, we should keep the light burning. We are under the highest obligation to pass it on to the rest of mankind.

The mission of the Church is to go about doing good even as Christ did. Our chief concern as churchmen should not be to make the Church great, or grand, for her own sake. The Church must make its

first task the establishment of The Kingdom of God on earth. This should be said in this connection: Whatever may have been the faults, mistakes, failures, and even sins of the Church across the centuries, it has been true to its mission. No other institution has revealed the unifying force to bring the people of every land into a constructive program of peace and goodwill. No other organization has the moral qualities to project a conquest of the world for righteousness. The Christian Church is the hope of the world!

What the Church May Do In Time of War

Let us keep love and a right attitude in our hearts toward all people. Let us declare our loyalty to our flag, our country, to our President, and show our appreciation for the freedom and liberty we have enjoyed always, and for the protection that has been afforded us. Let us now defend that liberty which is being threatened. I would be glad to see our flag in every one of our churches. Pray for our President and for the Congress of the U. S. A. Pray for our boys who are now in the service, and others who will be called to defend our liberty on land, in the air, and on the water. Then pray for the mothers and fathers who have given their boys to fight for us. Then let us all strive to serve God, let Church and our nation better than ever before.

Enemies and Hindrances

If we are to promote the mission of the Church effectively, we must take into account the Church's enemies and hindrances to its program.

If we as Christian men are to render the largest service to and through the Church, we must be acutely aware of these hindrances in order to successfully meet them.

Extreme Nationalism

This whole picture has been unfolding before our very eyes in recent years and the things that are happening today. Totalitarian governments under the direction of dictators cannot and will not tolerate any free institutions, much less the Christian Church. They seek to destroy human personalities, to enslave individuals, and, through military effort, conquer nations by war or otherwise.

Communism is an enemy of the Christian Church for it denies the existence of God. Where it is the dominant force, it attempts to stamp out all Christian teaching and destroy the Church.

Economic Injustices

Economic injustices constitute another great hindrance to the progress of the Kingdom. Jesus said, "Men do not live by bread alone," but He might have added that men cannot get along without it. We must be concerned about our fellow man. The Church cannot grow amidst dire poverty and disease.

Superstition and Ignorance

Superstition and ignorance are barriers to the progress of the Church. The Church has consistently been the advocate and promoter of true education. We should be

(Continued on Page Twelve)



GOV. HOMER M. ADKINS

HENDRIX COLLEGE-MINISTERIAL EDUCATION SPECIAL OFFERINGS

Cash Received to Date, March 2
(A final report will be submitted later.)

Batesville District—Goal \$750	
Batesville, Central Ave. Church	\$ 80.00
Batesville First Church	290.00
Bethesda-Cushman	25.00
Calico Rock-Norfolk-Ash Flat	13.00
Cave City	15.00
Cotter-Gassville	15.00
Desha Circuit	14.50
Evening Shade Circuit	7.50
Moorefield-Sulphur Rock	15.00
Mountain Home	15.00
Mountain View	11.00
Newark	15.00
Newport, First Church	75.00
Newport, Umsted Memorial	20.00
Pleasant Plains Circuit	6.00
Salem	11.50
Swift-Alicia	25.00
Tuckerman	100.00
Viola Circuit	5.00
Weldon-Tupelo	10.00
Yellville Circuit	5.00
Individual Contribution	5.00
Collection at Rally	7.80
District Total	\$ 786.30

Conway District—Goal \$1,500	
Atkins	\$ 45.00
Belleville-Havana	7.00
Bigelow Circuit	5.00
Cato-Bethel	5.00
Conway, First Church	1,329.10
Conway Circuit	3.50
Dardanelle	65.00
Dardanelle Circuit	7.00
Dover-London	10.00
Greenbrier Circuit	10.25
Levy	20.00
Morrilton	160.00
Naylor Circuit	5.00
North Little Rock, First Church	180.00
N. Little Rock, Washington Ave.	55.00
Perry-Perryville	15.00
Plainview	10.00
Plumerville	12.00
Pottsville	25.00
Vilonia Circuit	4.00
District Total	\$1,972.85

Fayetteville District—Goal \$650	
Receipts from 1941	\$ 14.00
Alpena Circuit	2.00
Bentonville	15.85
Berryville	11.00
Centerton Circuit	7.00
Elm Springs-Harmon	20.00
Eureka Springs	70.00
Farmington-Goshen	10.00
Fayetteville	250.00
Gentry	15.00
Green Forest	8.55
Huntsville	10.00
Lincoln	10.00
Pea Ridge Circuit	10.00
Prairie Grove	56.30
Rogers	41.00
Siloam Springs	20.00
Siloam Springs Circuit	2.50
South Fayetteville	2.00
Springdale	100.00
Springtown-Highfill	3.00
District Total	\$ 678.20

Fort Smith District—Goal \$1,300	
Alma-Mulberry	\$ 12.00
Booneville	77.50
Charleston Circuit	25.00
Fort Smith, First Church	300.00
South Fort Smith	25.00
Huntington-Pine Street	15.00
Waldron	51.00
District Total	\$ 505.50

Helena District—Goal \$1,250	
Aubrey	\$ 25.00
Brinkley	50.00
Clarendon	40.00
Coit	15.00
Crawfordsville	40.00
Earle	60.00
Elaine	50.00
Forrest City	150.00
Harrisburg	25.00
Haynes	30.00
Helena	150.00
Holly Grove-Marvell	40.00
Hughes	50.00
Hulbert-Black Fish Lake	20.00
Marianna	80.00
Parkin	40.00
Vandale-Cherry Valley	30.00
Weiner Circuit	30.00
West Helena	30.00
West Memphis	150.00
Wheatley	30.00
Wynne	100.00
Widener-Madison	75.00
Collection by Rally	26.95
District Total	\$1,336.95

Jonesboro Circuit—Goal \$1,300	
Black Oak-Macey	\$ 15.00
Blytheville, First Church	210.00
Blytheville, Lake Street Church	25.25
Bono-Trinity	10.00
Brookland	10.00
Dell	12.50
Dell Circuit	10.00
Dyess-Whitton	10.00
Joiner	15.00

Jonesboro, First Church	\$10.00
Jonesboro, Fisher Street Church	15.00
Jonesboro, Huntington Ave. Ch.	25.00
Jonesboro Circuit	10.00
Kelser Circuit	10.16
Lake City Circuit	20.00
Leachville	15.00
Lepanto	25.00
Luxora	10.00
Marion	100.00
Marked Tree	157.77
Monette	25.00
Nettleton-Bay	20.00
Osceola	100.00
Truman	25.00
Turrell-Gilmore	10.00
Tyroneza	25.00
Wilson	100.00
Yarbro-Promised Land	10.00
Individual contribution	50.00
Collection at Rally	11.61
District Total	\$1,392.23

Paragould District—Goal \$500	
Ash Flat Circuit	\$ 2.00
Beech Grove-Campground	5.00
Biggers Circuit	5.00
Corning	105.00
Gainesville Circuit	5.00
Greenway Circuit	5.00
Hoxie	20.00
Imboden-Black Rock	10.00
Knobel Circuit	5.00
Leonard Circuit	5.00
Lorado Circuit	5.00
Mammoth Spring-Hardy	10.00
Marmaduke	11.00
Maynard Circuit	7.50
Morning Star Circuit	5.00
Paragould, First Church	227.11
Paragould, East Side	25.00
Paragould Circuit	5.00
Piggott	50.00
Pocahontas	50.00
Rector, First Church	50.00
Rector, Fourth Street	10.00
Rector Circuit	5.00
Smithville Circuit	6.00
St. Francis Ct.	5.00
Walnut Ridge	50.00
Collection at Rally	6.90
District Total	\$ 695.51

Searcy District—Goal \$750	
Antioch Circuit	\$ 10.00
Augusta	75.00
Bald Knob-Bradford	25.00
Beebe	50.00
Cabot	50.00
Clinton	12.00
Cotton Plant	50.00
Gregory-McClelland	10.00
Griffithville Circuit	15.00
Harrison	135.00
Heber Springs, First Church	50.00
Heber Springs, Central	5.00
Hunter Circuit	5.00
Jacksonville	5.00
Judsonia	6.00
Kensett	15.00
Leslie	5.00
Marshall	10.00
McCrory	50.00
McRae Circuit	15.00
Pangburn Circuit	10.00
Quitman Circuit	10.00
Searcy	150.00
Valley Springs	7.00
District Total	\$ 775.00
Conference Total to March 2	\$8,142.60

HENDRIX COLLEGE-MINISTERIAL EDUCATION SPECIAL OFFERINGS

Received Since Our Last Report, Up To
Monday, March 2

Arkadelphia District—Goal \$750	
Previously reported	\$ 325.50
Benton	100.00
Traskwood	5.00
Hot Springs Ct.	16.00
Malvern	90.00
First Church, Arkadelphia	124.05
Total	\$660.55

Camden District—Goal \$2,500	
Previously reported	\$ 805.00
Louann	20.00
Junction City	25.00
Fordyce	100.00
Stephens	35.00
Chidester	36.00
Thornton	25.00
Ebenezer	15.00
Fairview (Camden)	35.00
Magnolia	175.00
Kingsland	30.00
First Church, El Dorado	504.25
Total	\$1,805.25

Little Rock District—Goal \$2,500	
Previously reported	\$ 362.20
Douglasville	35.00
Geyer Springs	10.00
Primrose	43.20
First Church, Little Rock	400.00
Keo-Tomberlin	25.00
Hickory Plains Ct.	9.00
Lonoke	75.00
Carlisle Ct.	10.00
Forest Park	17.73
Austin Ct.	30.00
Des Arc	25.00
Carlisle	75.00
Total	\$1,117.13

Monticello District—Goal \$1,000	
Previously reported	\$ 619.85
Hamburg	75.00
Monticello	125.00
Eudora	25.00
Tillar Ct.	40.00
New Edinburg Ct.	15.00
Lake Village	40.00
McGehee	75.00
Total	\$1,014.85

Pine Bluff District—Goal \$1,500	
Previously reported	\$ 316.50
DeWitt	100.00
Roe Ct. (additional)	3.00
Bayou Meto Ct.	5.00
First Church, Pine Bluff	450.00
Carr Memorial	27.00
Lakeside	304.65
St. Charles	10.00
Rison	40.00
Star City	25.00
Pine Bluff Ct.	12.75
Glendale-White Hall	10.00
Total	\$1,303.90

Prescott District—Goal \$750.00	
Previously reported	\$ 470.00
Spring Hill Ct.	4.00
Washington Ct.	26.00
Prescott Ct.	10.00
Glenwood Ct.	20.00
Amity	17.00
Mineral Springs Ct.	40.04
Prescott	85.00
Antoine Ct.	10.00
Total	\$682.04

Texarkana District—Goal \$1,000	
Previously reported	\$ 73.50
Mena	75.00
Lewisville	80.00
Texarkana Ct.	20.00
Doddridge	12.00
Horatio	10.00
De Queen	75.00
Fairview, Texarkana	35.00
Dierk's Green's Chapel	15.00
Horatio	8.00
Lockesburg	30.00
College Hill	25.00
Total	\$ 459.00

By Districts	
Texarkana District	\$ 459.00
Arkadelphia District	660.55
Prescott District	682.04
Monticello District	1,014.85
Little Rock District	1,117.13
Pine Bluff District	1,303.90
Camden District	1,805.25
Grand Total	\$7,042.68
—C. K. Wilkerson, Treas.	

REPORT OF SUBSCRIPTIONS RECEIVED THIS WEEK

19—Grady-Gould, Earl Lewis.	
8—McRae Ct., C. H. Harvison.	
5—Prairie Union-DeLuce, Ralph Randle.	
Massard, W. J. Leroy.	
4—Bentonville, Lloyd M. Conyers.	
Viola Ct., Luther Love.	
Midland Heights, J. J. Decker.	
3—Hermitage, Roy W. Bevan.	
Dover Ct., B. E. Robertson.	
East Van Buren, F. G. Villines, Sr.	
Smackover, Roy L. Brown.	
2—Helena, W. Henry Goodloe.	
Antoine Ct., Joe W. Hunter.	
Lake St., Blytheville, Bates Sturdy.	
1—Dell Ct., E. C. Hance; Aubrey, L. F.	
LaPevers; Springdale, S. G. Watson;	
Siloam Springs, W. F. Cooley; Carr	
Memorial, D. T. Rowe; Okolona Ct.,	
T. M. Armstrong; Springtown-High-	
fill, W. L. Dillon; Hot Springs Ct.,	
Clyde Parsons; Gravelly Ct., C. L.	
Fry; Glenwood, E. H. Martin; El	
Dorado, A. H. Freeman; Emmet-	
Beirne, C. B. Wyatt; Levy, J. L.	
Pruitt; Ashdown, W. R. Boyd; Cam-	
den, First Church, J. L. Hoover;	
Magnolia, Roy Fawcett; Russellville,	
E. B. Williams; Benton Ct., Henry T.	
Miller; Hoxie, R. E. Wilson; Austin	
Ct., C. A. Simpson; Hope, Kenneth	
Spore; Knobel, P. W. Emrah; Cen-	
terton Ct., J. C. Gibbons; Ozark, J.	
M. Barnett; Nashville, C. J. Mann;	
Seranton-Prairie View, C. J. Wade;	
Malvern, W. C. Watson; Primrose	
Ct., M. W. Miller.	

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→ GRAY'S OINTMENT

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

MINISTERIAL FELLOWSHIP

"The Facing of This Hour" was the theme of the meeting of the Ministerial Fellowship as it met in the home of Rev. and Mrs. W. J. Faust, Mansfield, February 10.

At the opening of the meeting, the thoughts of the group were lifted as Rev. W. J. Faust brought an inspiring and helpful message on the theme. He helped the members to realize that each had a duty to perform and that strength, courage and faith in God were needed for the facing of this hour.

After a brief business meeting, Rev. Martin A. Bierbaum gave a report on the meeting at S. M. U., Dallas.

Rev. W. V. Womack, District Superintendent, brought to the attention of the fellowship "The importance of this thing called Christian Education in these days." He read for the basis of his talk Prov. 2:5-6: "Then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding." At the close of the program an hour of fellowship and fun was enjoyed.

QUARTERLY CONFERENCES

TEXARKANA DISTRICT—2ND ROUND

First Church, Texarkana, 7:30, Feb. 8.
Ashdown, 11:00, Feb. 15.
Ogden, 7:30, Feb. 15.
Texarkana Circuit-Pleasant Hill, 11:00, March 1.

Richmond Ct.-Ben Loman, 11:00, Mch. 8.
Fairview, 7:30, March 8.
Lewisville, 11:00, March 15.
Stamps, 7:30, March 15.
Mena, 11:00, March 22.
Cherry Hill-Dallas, 7:00, March 22.
Horatio Ct.-Gillham, 11:00, March 29.
Foreman Station, 7:30, March 29.
Foreman Ct.-Cerro Gorda, 11:00, April 5.
Winthrop, 11:00, April 12.
Fouke Ct.-Fouke, 7:30, April 12.
Umpire Ct.-Langley, 11:00, April 18.
Lockesburg-Bellefonte, 11:00, April 19.
Dierks, 7:30, April 19.
Hatfield Ct.-Wickes, 11:00, April 26.
De Queen, 7:30, April 26.
College Hill, 7:30, May 3.
Doddridge Ct.-Olive Branch, 11:00, May 10th.
District Conference at Wilson, May 21.
—Andrew J. Christie, D. S.

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

Worry of FALSE TEETH Slipping or Irritating

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

Relief At Last For Your Cough

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

CREOMULSION For Coughs, Chest Colds, Bronchitis

Inspiration Of The Holy Scriptures

By JAMES A. ANDERSON

ONE theory is that the Holy Spirit dictated the very words of the Bible, and each of its writers was simply an amanuensis to write down these very words. There are at least two fatal objections to this theory. If the theory be true, we can have no inspiration without these very words; and the words were Hebrew, Chaldean, Greek and Aramaic words—words that few of the human race know or ever will know. The great bulk of mankind would therefore be without an inspired book. The second objection to the theory lies in the fact if all the words are words of the Holy Spirit, we should expect a uniform literary style for the whole Bible. But we have as many styles as there are writers.

There is another theory to the effect that God conveyed the ideas, the substance, of what was to be recorded, and left the writers to express this substance in their own way. This theory is, so far as it reaches, substantially correct. But it does not quite give all the facts. Let us look a little more particularly in the case; see if we cannot analyze it a little more fully.

The Bible is a record of the experiences men have had with God. First of all, there was an experience. Abraham had an experience with God when he talked with him about the destruction of Sodom; Moses had an experience when God appeared in the burning bush; and so on down through the ages. A record is made of such experiences, and so we got our Bible. Not all experiences with God have in them inspiration. This was true in the ancient days; it is true now; it will always be true. If the Bible we have were utterly destroyed out of the world, we know of no reason why

another would not arise precisely as we got the one we now have. For God is not merely the God of the dead, the ancients, but of the living as well. And men are having experiences with God still—experiences as real as any that ever were.

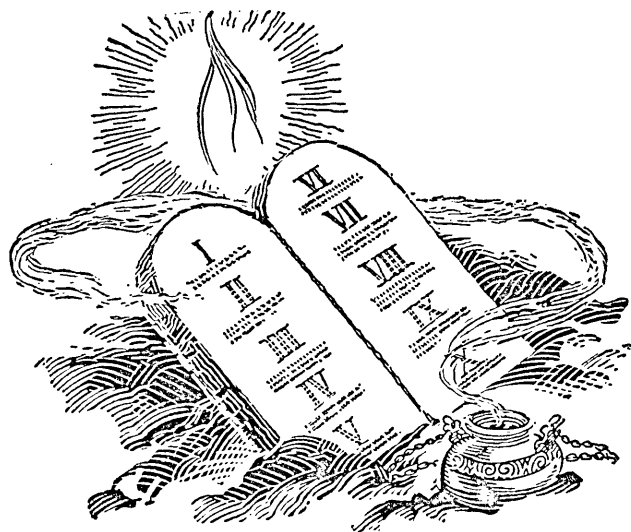
We think this view of inspiration accords with all the Scriptures themselves have to say on the subject. "God, who at sundry times and in divers manners spake in times

well as a divine book; it arose out of men while it came down from God; it is, so to speak, God stepping down to our level, dealing with us in our everyday life, that we may come to know him.

It is well also to remember that inspiration of the Bible is not the primary question. The primary question is, not whether you have an inspired record, but whether you have a true record. We have both, to

not disturb the substance of the record any more than a fly speck uproots the foundations of a rock wall. The experiences that are recorded were the salvation of men ages ago, and similar experiences are salvation now. And the Holy Spirit has always "moved" men to tell their experiences as the means of salvation for others.

This is not a mere academic discussion of some abstruse proposition. It has a very practical bearing upon matters that very deeply concern us. For there seems to be a rather settled conviction that God was more immediately and powerfully active among his people in the ancient days than he is in the church of our day; that he was more concerned with the prophets of the ancient times than he is with the prophets of our times; that when he had gotten the Bible written, having armed us with the sword of the Spirit, he sent us out to conquer the world with far less backing on his own part than he afforded his preachers of righteousness in the olden times. But how can this be true? Can any man point out in the whole history of the world a time more critical for religion than the time in which we are now living; and is it not true that the deepest need of the church at this hour is a new and more profound realization of the presence and power of God? What else can save us? What else has saved the church in every great crisis of her history? It is thus she has been able to outlive her storms and go forward with her great work. We are in great need of a very literal interpretation of the assurance that accompanied the Great Commission—"Lo, I am with you always, even to the end of the world."



past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. "Holy men of old spake as they were moved by the Holy Ghost." "All scripture is given by inspiration," etc.

It should go without saying that experience with God constitutes a revelation of God. Men come to know Him, and that is the primary purpose of giving the Bible at all.

This view of inspiration makes of the Bible a truly human book as

be sure; but truth is ever the means God uses to redeem us, and there is inspiration in all truth that God gives us. There can be no doubt that under the providence of God good and holy men through the ages have given us a record that is substantially true, a record of experiences with God. The quibbles that men raise about inaccuracies, and even discrepancies that have crept in through the handling of human hands amount to nothing. They do

TOWN AND COUNTRY CHRISTIAN LIFE CONFERENCE

Saturday and Sunday, February 21-22, will long be remembered by an enthusiastic group of people of Scott County who gathered in the Square Rock Methodist church, just north of Waldron. The conference began on Saturday evening when Rev. Glenn F. Sanford, secretary of the Town and Country Commission, spoke, outlining the program that was to follow Sunday. His message was illustrated by pictures which he had made.

Sunday morning Rev. W. V. Womack, district superintendent, spoke on "The Church and Religious Education." The next speaker was Mrs. Ida A. Fenton, Extension Economist in Home Management, who spoke on "Homes On the Farm."

At noon a splendid luncheon was served by Rev. M. B. Short, the pastor, and his people.

In the afternoon Bro. Womack led the devotional, using as his scriptural background the account of the lame man being borne by four friends to Christ for healing. He stressed the thought of persistent cooperation by all for the good of all our people.

Mr. Ross Mauney, extension economist in County Lend-Use planning, spoke on "The Economic Challenge of the Church in the Community."

The closing session in the evening was under the direction of Miss Estelle McIntosh, rural worker for

Scott County. Representatives from the different farm agencies in the county made brief talks, outlining their activities. There was an expressed desire that this kind of work might be carried farther with a purpose to coordinate the work of the church and the county organizations with the idea of helping our people in every phase of life.

The cooperative efforts of the church leaders and the different farm boards made possible this splendid program.

Additional activities of Sunday were an illustrated lecture by Bro. Sanford given before the Waldron Church School, portraying how town and country church activities have been used effectively in other parts of our Conference. Bro. Womack preached at Waldron at the morning hour.—Reporter.

GLENWOOD

Upon our arrival here we were greeted the first Sunday with 46 in Sunday school and a large crowd at the preaching services, both morning and night. Since that time we have grown in our Sunday school to 90 and even larger crowds at both evening and morning services. The collections have trebled to what they were when we came. All salaries and Conference askings are paid in full and money in the treasury.

We finished our Hendrix College drive and went over the top. At

County Line, one of our afternoon appointments, the largest crowds yet gathered to enjoy the services and as we presented the Hendrix College cause those good people gave us five dollars for that.

Another item worthy of mention is the fact that we are having a working of the young people Thursday afternoon at the parsonage to break the ground in preparing the lawn properly for the erection of a more comfortable home for the pastors that come and go to the Glenwood pastorate.

The Society of Christian Service has been moving along fine and the interest is growing. Monday they are entertaining the societies of the other churches with a sandwich spread.

We have received fifteen into the church since coming here. Thanks for all the good things the people are doing here to make this cause a go.—E. H. Martin, Pastor.

BATESVILLE DISTRICT TRAINING SCHOOL

Here are a few notes about the Batesville District Training School which was held at Central Avenue Church, Batesville, February 16-20. Forty-one credits were earned in the following four courses.

1. The Daily Vacation Bible School taught by Mrs. W. F. Bates of Little Rock.
2. Christian Beliefs taught by

Rev. Horace M. Lewis, pastor of First Church, Batesville.

3. The Church and Rural Welfare, taught by Rev. Grover C. Johnson, district superintendent, Batesville District.

4. The Church Working with Young Adults, taught by Miss Doris P. Dennison of the Board of Education, Nashville, Tenn.

At the close of the school, Mrs. Bates and her class presented a playlet on Hebrew Life.

In Miss Dennison's class the following committee evolved a temporary set-up for the Batesville District Young Adult Fellowship: Cleodice Jones, Austin Ledbetter, Loyd Steelman, Harold Riggs, W. D. Murphy, Jr., and H. W. Jinske. Austin Ledbetter was elected temporary chairman. The committee urges that as many as possible of the young adults attend the District Conference so that the plan may further be discussed and formulated. We want all of the young adults of the whole district to take part in a permanent set-up. It is hoped that some young adult rallies may be held this spring and summer.—H. W. Jinske, Reporter.

"There is only one emblem of enduring victory. It is not the ensign of any club or order or class or nation. It is the emblem of humanity—the Cross of Christ. In that sign we conquer, and in none other."



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

THE MERCHANTS AND THE GOLDEN BOWL

Two merchants were crossing a river. On the opposite bank lay the city where they were going to sell their wares. They were not partners, but they agreed to divide the streets of the city between them. They also agreed that when one of them had gone through all the streets of his division, the other might follow and sell what he could, since the things they had to sell were not alike.

One of the merchants could hardly wait for the boat to land. He was the first to leap ashore, and he plunged at once into the nearest street of his division where he began crying: "Waterpots to sell. Waterpots to sell."

Presently he came to a house which looked promising. It was large and well built, and it seemed to him that a family who could afford to live in such a house ought to buy a good deal. But it happened that the people in this house were poor. They had once been rich, to be sure, but now their money was gone, and the strong men who had earned it were dead. There were left only an old woman and her granddaughter, who got their living by working out. When the little girl heard the merchant's voice in the street, she said:

"O grandmother, I do wish I could have something—a ring, perhaps, which ought not to cost very much."

"We have no money, dear, for anything," said the grandmother, "and what could we give in exchange for it?"

"Here is an old bowl," said the girl, "it's of no use to us. Let us exchange that for it."

The bowl did look very old and useless. It was crusted over with dirt which had been hardened in the fire and would not wash off. It was so black that neither the grandmother nor the little girl knew that the bowl had been bought when the family was rich, and that it was really made of gold.

The merchant was invited in and given a seat. Then the grandmother showed him the bowl and asked if he would exchange it for a ring or some other little trinket for the child.

Now the merchant had handled many bowls, and he knew as soon as he lifted it that it was better than it looked. To make sure, he

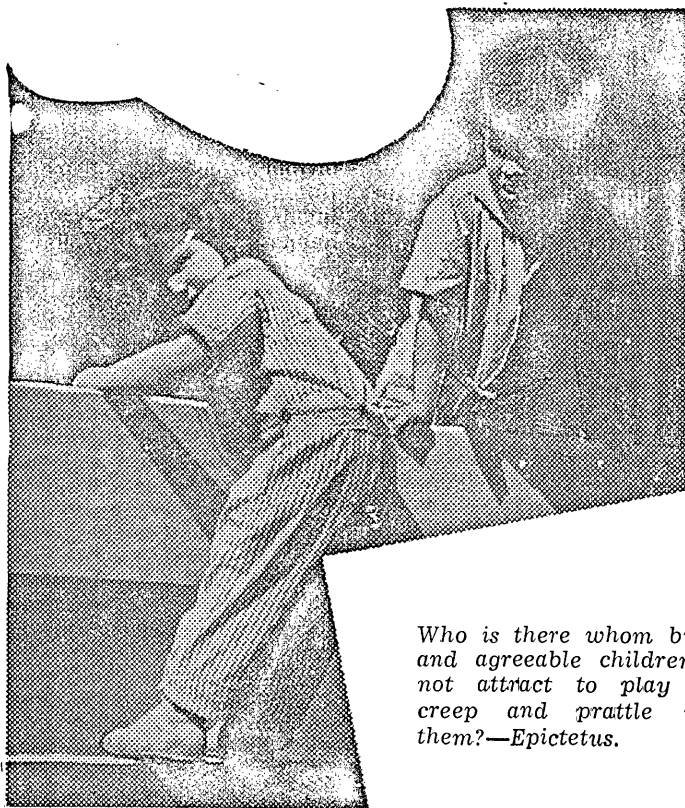
"I DUNNO"

I sometimes think I'd rather crow
And be a rooster than to roost
And be a crow. But I dunno.

A rooster, I can roost also,
Which don't seem fair when crows can't
crow.
Which may help some. Still I dunno.

Crows should be glad of one thing, though:
Nobody thinks of eating crow,
While roosters, they are good enough
For anybody unless they're tough.

There are lots of tough old roosters,
though,
And anyway a crow can't crow,
So meebly roosters stand more show.
It looks that way. But I dunno.
—Globe Review.



Who is there whom bright
and agreeable children do
not attract to play and
creep and prattle with
them?—Epictetus.

turned it over, and scratching it on the bottom with a needle, saw that it was gold. But he was a mean man, and had no intention of paying the grandmother what it was worth. Instead, he hoped to get it for nothing.

"What is the value of this?" he exclaimed. "It isn't worth a cent!"

He threw it on the floor and left the house, expecting to be called back; but the grandmother took him at his word. "It is just what I thought, dear," she said; "it is good for nothing. I am sorry about the ring."

Later in the day the second merchant came through the street.

"O grandmother!" said the girl, "this man looks kinder than the other. Let us ask him about the bowl."

The merchant was invited in, and examined the bowl as the first had done.

"Why!" he said at once, "this bowl is pure gold!"

The astonished grandmother did not know what to say at first. Then she told him of the other merchant who had said the bowl was worth nothing.

"It must be your goodness that has turned the bowl to gold," she said. "Do take it and give us something or other. We shall be satisfied."

At last she persuaded the honest merchant to take the bowl, but he insisted upon leaving with them everything he had in his bag, keeping only the bag itself, his scales, and enough money to pay the ferryman.

After he had gone, the first merchant returned. He said that he had changed his mind about the bowl and was willing to give them a little for it—a ring, perhaps, for the child, if it were not too expensive.

"You dishonest man!" cried the grandmother. "That was a golden bowl, and you knew it, although I did not. But now you are too late. Another merchant, more honest than

MUD AND VIOLETS

"I don't see whatever possessed you, mother, to ask me to go out in this weather to call on Aunt Phoebe Mason! It was mud, mud—all the way there," and Mildred Dudley, with a resentful little pull, drew off her rubbers by the kitchen stove.

"She was glad to see me—who wouldn't be, sick in bed, and in that crossroad, out-of-the-way place! I'd die—I know I should—if I were obliged to stay there for a week, to say nothing of being confined to my room for years! But, mother, why didn't you tell me there was so much mud?"

"Why, I didn't notice it in particular, dear, when I went there yesterday," said Mrs. Dudley, in reply to her daughter, holding the while a fork of dripping doughnuts over a kettle of boiling fat.

"It was as bad yesterday as it is today," insisted Mildred, "and worse if anything, for it rained while you were out."

"I had forgotten. But come to

you are, has given all he had for it."

The dishonest merchant did not stop to ask questions. He ran as fast as he could go to the river.

"It should have been my bowl," he muttered as he ran. "I saw it first. I will take it from him if I catch him."

When he reached the bank, the ferryman and the other merchant were already half-way across.

"Come back! Come back!" called the angry man on shore.

But the ferryman did not turn; he kept straight on.

The dishonest merchant saw his former companion land on the opposite shore and disappear down the road. Through his meanness in telling a lie to a poor old woman and a little girl, he had lost the golden bowl forever.—Adapted from the Jataka.—Alabama Christian Adocate.

A BOOK TO READ

By Blanche Chenault Junkin

Invincible Louisa: Cornelia Meigs, Published by Little & Co., New York.

The Newberry Medal presented annually for the "most distinguished contribution to American literature for boys and girls," was given in 1934 to Cornelia Meigs. Her biography of Louisa Alcott, "The Invincible Louisa," was the book selected.

Miss Meigs in her story of Louisa M. Alcott has written a classic which will take its place beside that of "Little Women." The author gives unforgettable pictures of the home life of the famous Alcott family, and their friends as well as the period in which they lived. Louisa is always outstanding. The author shows her as a real girl, sometimes turned tom-boy. She grows up with her three sisters, Marmee, and her father, Rev. Bronson Alcott, at Fruitlands, near Concord, and later at Orchard House. The home life of this family was beautiful, even though the mother was the practical member of the family. Louisa shared her father's failures sympathetically. When Miss Alcott was fourteen years old she sat on an old wagon wheel in her father's field and said to an old crow flying overhead, "Never mind old crow, you caw, caw, caw, but I'll be rich and famous some day," and she was.

Her work as an author brought her fame and money.—Published by Little & Co., New York.

think of it, now you mention the fact, there was some mud on the short stretch of road up Baxter Hill." Mrs. Dudley deftly "spread" another fork of puffy doughnuts as she spoke.

"And you didn't notice it?"

"The mud? No. Just as I reached the foot of the hill I saw directly ahead of me, on the ridge sheltered by the stone wall, a tiny tuft of yellow violets—the first I'd seen this session. 'Twas hard getting at them, I admit, and I lost one of my rubbers, but I didn't mind a little thing like that—the violets were so beautiful! How could I think of mud with those bright, cheery little faces in my hand!"

"I didn't see any!" said Mildred, slowly.

"But there were others there, dear, for I left some. I'm afraid, Mildred," she added, gently, "the reason why you didn't see them was because you were looking at the mud. And we'll find mud all through life if we look for it—and blossoms, fragrant and beautiful, if we look for them! For my part, dear, I want to find the violets."—Classmate.

JUST FOR FUN

Bettye was taken to the museum by auntie. They went into the Egyptian room, and there saw a mummy. Bettye asked what it was.

"That is somebody's mummy, dear," answered auntie.

"Auntie," she confided, "I'm glad my mummy's not like that!"

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

FIRST ASSEMBLY MEETING OF WOMAN'S DIVISION

"Methodist Women Facing This Hour" will be the theme of the first Assembly of the Woman's Society of Christian Service, which is to be held in Columbus, Ohio, May 19-22, according to the official call issued by Mrs. J. D. Bragg, of St. Louis, president of the Woman's Division of Christian Service of the Board of Missions and Church Extension of the Methodist Church.

Official hostess of the gathering is the Woman's Society of Christian Service of the Ohio Conference, Mrs. G. C. Long, Cincinnati, conference chairman. Local chairmen are Mrs. C. R. Willis, Mrs. Mark Swisher, and others.

Headquarters of the Assembly will be Broad Street Methodist Church, Columbus, and daily sessions will be held at Memorial Hall.

The body of six hundred delegates consists of the officers and members of the Woman's Division of Christian Service, six officers from each of the six Jurisdictional Societies, the president and one other officer of each conference society, one Wesleyan Service Guild representative from each of the one hundred conference societies, and one delegate from each district.

The approaching meeting will be the first opportunity for Methodist women to participate in a great meeting since unification of the three major branches of American Methodism and the organization of the Woman's Society of Christian Service.

Purpose of the Assembly, according to Mrs. Bragg, is "to provide opportunity whereby Methodist women from all areas of the Church may achieve unity in worship and in the sharing of information, plans and methods of work." Special emphasis will be placed upon world fellowship and cooperation.

Inspirational programs will be conducted with bishops, missionaries and deaconesses, officers and members of the Woman's Division of Christian Service, and distinguished guests, participating.

The theme will be discussed under the heads of evangelism, education, rural and social welfare work.

ALICIA SOCIETY

The W. S. C. S. met at the home of Mrs. Zella Mosley on February 12 for the program and installation service. The pastor, Rev. H. W. Jett, installed the following officers: President, Mrs. Charles Logan; Vice-president, Mrs. Roy Arnold; Secretary, Mrs. Paul Logan; Treasurer, Mrs. Cecil Lemay; C. S. R., Mrs. C. M. Polston; Secretary of Literature, Mrs. Lehman Cross; Supplies, Mrs. Rose Bottorff. Mrs. L. E. Madison is finance chairman and Mrs. Zella Mosley is Spiritual Life leader. This group recently purchased new pews for the church at a cost of \$600. The Spiritual Life group meets regularly on Thursday afternoon of each week. Plans to begin a study soon are being made by Mrs. Roy Arnold.—Reporter.

I'll bind myself to that which once being right, will not be less right, when I shrink from it.—Kingsley.

SCRIPTURE VERSE

O magnify the Lord with me, and let us exalt his name together. O fear the Lord ye his saints: for there is no want to them that for Him.—Psalms 34:3 9.

PRAYER FOR GUIDANCE

O God, whose spirit is to be known by those whose hearts are thankful, and who makest cheerfulness to be a companion of strength . . . lift up our hearts, we beseech Thee, to a joyous confidence in Thy care. Guide us when we cannot see the way. Teach us to know that a shadow is only a shadow, because the light of eternal goodness shines behind the object of our fears. Where there is love in life, teach us to find it; help us to trust it and encourage us to grow in the power of it. So may our lives present a cheerful ray of encouragement to our fellowmen. We ask it in the name of Him whose Life was the Light of men, the same Jesus Christ. Amen.—From "America's Prayer Minute."

BEIRNE SOCIETY

The W. S. C. S. met in the home of Mrs. W. L. McClatchy January 15, for the special meeting, installation of officers and pledge service. The meeting was opened by singing "Take My Life and Let It Be." The business was conducted by the president. Mrs. R. H. Levins presented the program. "For the Facing of This Hour" was sung. Mrs. Espie Otwell gave the meditation, followed by prayer for the new year. Mrs. George Clark gave the record of our achievement, and appointed the following committees. Spiritual committee, Mrs. R. H. Levins, Mrs. Earl Clark, Mrs. Clinton Epperson; program committee, Mrs. Earl Culpepper, Mrs. John Hamilton, Mrs. Dexter Otwell; membership committee, Mrs. Bob Brown, Mrs. W. L. McClatchy, Mrs. Espie Otwell; fellowship committee, Mrs. Earl Clark, Mrs. Brandt Hughes, Miss Lucille Brown.

The following officers were installed: President, Mrs. George Clark; Vice-president, Mrs. Earl Culpepper; Corresponding Secretary and Treasurer, Mrs. Earl Clark; Secretary of Missionary Education, Miss Lucille Brown; secretary of Christian Social Relations, Mrs. W. L. McClatchy.

The president conducted the pledge service, outlining the needs, our pledges' support. Prayer for the different phases of the work and a period of silent meditation before signing the pledge. Each member present made a pledge.—Mrs. Bob Brown, Secretary.

LAVACA SOCIETY

The W. S. C. S. met at 10:30, February 20, at the church to observe the World Day of Prayer. They had as their guest the Central Society, and the W. M. U. of the Lavaca Baptist Church.

For the morning worship the members of the W. M. U. rendered an interesting and inspirational program. The afternoon was devoted to giving an impressive program by the W. S. C. S.; theme, "I Am the Way," with Mrs. J. F. Cofer, leader.

Presentations of the four fields of work supported by our World Day of Prayer offering was discussed by

METHODIST WOMEN MOBILIZE

(Excerpts from an address by Mrs. J. W. Mills, at South Central Jurisdictional Conference, Oklahoma City, February 18).

An army of one million Methodist women around the world has mobilized for Christian service through their membership in the Woman's Societies of Christian Service. Their equipment is at hand. They are already studying their literature, participating in their Mission and Bible Study Classes, working at projects acknowledging their stewardship and approaching God's spiritual power to undergird it all. They are ready to "go" at the command of Christ, their royal Captain.

All this began one hundred fifty years ago in Boston when the first Woman's Missionary Society was organized under the name, Boston Female Society. Today, these one million women in thirty-three countries of the earth are in one great fellowship called the World Federation of Methodist Women. The motto of this Federation is: "To know Christ and to make Him known." Groups of Methodist women here and there are praying, planning, working for a just and durable peace.

The women of South America and North America will send representatives to Buenos Aires next April to pray and plan for peace. There are sixty million church women in North America. They alone could change the world if they gave all their time and their energies to it. Will they hear and obey God's call?

Recognizing that we share this responsibility, let us pray this prayer of St. Francis of Assisi, "Lord make me an instrument of Thy peace! Where there is hatred, let me sow love, where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; where there is sadness, joy. Lord make me an instrument of Thy peace!"

Mrs. S. E. West. Mrs. Irma West, secretary, reported a \$6.00 offering. A delicious luncheon was served at the noon hour. The meeting adjourned with prayer by Mrs. J. B. Ray.—Mrs. J. S. Coffman, Reporter.

N. ARKANSAS CONFERENCE ANNUAL MEETING

The Annual Meeting of the Woman's Society of Christian Service of the North Arkansas Conference will be held at First Church, Batesville, beginning at 2:30 p. m., Tuesday, April 21, and closing at noon Thursday, April 23.

Delegates from local societies will be: The president or her alternate; the secretary of young women and girls; the secretary of literature and publications. No alternates for the last two named officers are permitted. Delegates will be expected to remain for the final roll call just before adjournment.

Guests will be the Jurisdiction President, Mrs. George Sexton, Jr., and Dr. Mary Shannon, former president of Isabella Thoburn College in India.—Mrs. Henkel Pewett, President; Mrs. A. P. Patton, Sec'y.

SALEM INSTALLS OFFICERS

The officers of the Woman's Society of Christian Service of the Salem Church were installed at a beautiful and impressive service Sunday evening. The Rev. Jesse L. Johnson was in charge. The church was lighted with ivory cathedral tapers and the illuminated cross over the altar.

Following a period of quiet music, the call to worship was given by Mrs. Lloyd Weathers, closing with a prayer in unison. The hymn, "I Am Thine O Lord" was sung by the choir and congregation preceding a meditation by Mrs. H. J. Humphries and a prayer for the new year by Mrs. C. G. Pool. As the officers assembled at the altar for the induction ceremony, "O Jesus, I Have Promised" was softly played. Following the prayer of dedication with the officers kneeling at the altar, "Blessed Master, I Have Promised," was beautifully sung by Mrs. Jim Humphries and Mrs. H. J. Humphries. "Another Year Is Dawning" was played as the officers retired. An arrangement of "O Master, Let Me Walk With Thee" was played as the members of the Woman's Society of Christian Service laid their pledge cards upon the altar. They remained at the altar for the litany, choral response and benediction.

The following officers were installed: Mrs. Lloyd Weathers, president; Mrs. H. A. Northcutt, vice-president; Mrs. Wilford Hargleford, corresponding secretary; Mrs. Geo. Burrow, secretary; Mrs. Jesse L. Johnson, treasurer; Mrs. Tom Green, secretary of missionary education; Mrs. Lucy Weathers, secretary of Christian social relations; Mrs. Guy Harris, secretary of literature; Mrs. Cecil Humphries, secretary of supplies.—Reporter.

LITERATURE ON DISPLAY

Mrs. G. N. Kephart, secretary of Literature and Publications of the Little Rock Conference, announces that there will be on sale at the annual meeting at Winfield Memorial Church March 10-12 all literature pertaining to all programs of the Woman's Society of Christian Service. The new treasurer's book can be purchased and there will also be a supply of record books.

LAYMEN AND THE MISSION OF THE CHURCH

(Continued from Page Seven)

tremendously interested in the Christian colleges, and education without Christianity is a failure.

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

Divided Protestant Churches or Sectarianism

Certainly, we do not need to be divided or create another barrier to the progress of Christianity. All of our Protestant Churches around the world should be working hand in hand against all of the isms, wherever they are found.

Indifference of Church Members

I believe indifference, perhaps, constitutes the greatest drawback to the Christian and to the progress of the Christian Church. We are putting ourselves and our desires first and God last. We should be very grateful and thank God for the loyal ones in every Christian congregation that put God and His Church first and themselves last, first in thought, in time, and in giving. Indifference must be turned into a vital concern for the redemption of humanity.

Power In Laymen

It was written of a layman in the early Church: "And Stephen full of faith and power, did great wonders and miracles among the people." (Acts 6:8.) The life, the ministry, and the sacrificial death of Stephen made a great contribution to the mission of the Church in his day.

In the beginnings of Methodism, the revival was made possible and greatly accelerated by the consecrated laymen who were associated with Wesley in the movement.

During the early history of America, under the leadership of Francis Asbury, a new spiritual movement was born in our own land that was destined to become the largest single protestant church in the United States. At first it was largely a lay movement, for in the beginning the young men who sacrificed their lives so heroically were lay preachers.

But all these men had great faith—faith in God, faith in Christ, faith in the power of the Gospel, and faith in their fellowman. And they were of heroic stature—they were willing to pay any price for their faith, even the giving of life itself! And the average age of these men was 33. What a debt of gratitude we owe to them today! The same dynamic power is resident in Methodist men today. But it needs to be released. Jesus said that all power was given to Him in Heaven and in earth, but that Divine Power must be released through human personalities.

By inherent nature and ability men have a leading role to play in advancing the mission of the Church. One has only to turn to other fields of achievement—law, medicine, education, science, literature, music, art, business, organization—to recognize the tremendous and vital powers inherent in men. This strength the Church desperately needs and must have.

To release this power, men need to have a deep conviction of the place of the Church in this modern world; they need passionately to believe that the hatreds of human society all over the world can be removed by preaching and living the

righteousness of God; they need to feel deep in their souls that God's way of life is the only solution of individual and world ills; they need to feel keenly that Christ is depending upon them; they need to be possessed of a genuine optimism as to God's rule of love prevailing; they need to have a fresh, complete and inspiring faith in God's plan for the universe; they need to set themselves to attend faithfully to the commonplace, everyday duties, the accomplishment of which is fundamental to the reaching of high objectives; they need to re-examine their beliefs—about God, the worth of human personality, the mission of the Church; they need to be sensitive about the needs and the cry of men today; they need to remind themselves that the Christian religion is the true basis of Democracy; they need to recognize the opportunity to grow in spiritual grace through active participation in the work of the kingdom.

Definite Things Methodist Men Can Do

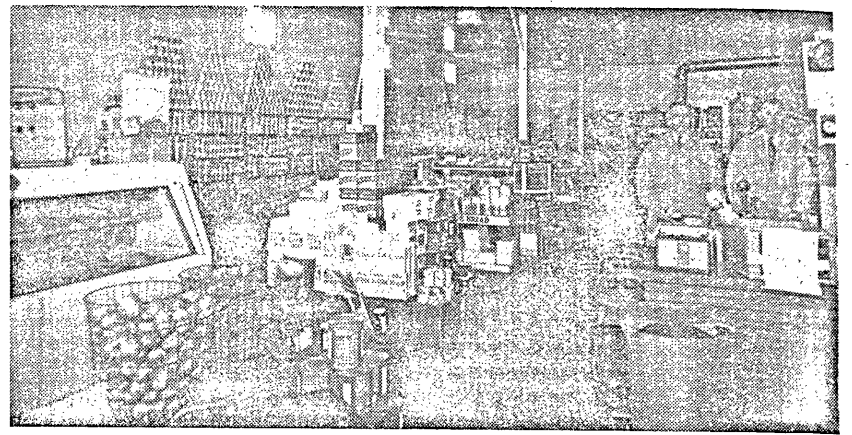
What can Methodist men and men of all denominations do under present conditions and in any situation to further the progress of the mission of the Church? We believe that it will be worthwhile to suggest some concrete things that men can do to forward the progress of the Church. We feel that in these times, when so many appeals are being made for the support and loyalties of men, the supreme obligation of the Methodist Church is to re-assert the basic fundamentals of Christian faith and practice. The facilities of the press and radio are being utilized to the fullest for the promotion of special appeals on behalf of selfish and un-Christian movements. It, therefore, becomes the paramount duty of men to fortify their own lives against all vicious appeals.

We declare without reservation that Christ is adequate for this or any other day and our supreme opportunity is to bring men to an understanding of this truth. We count it our privilege to bring to all men "The light that shineth in the darkness."

We, therefore, issue a challenge to the men of Methodism and Christian men everywhere to dedicate themselves in an unusual degree—their time, their talents, their personal interest and their material possessions—in the worship, educational and missionary programs of the Church.

The Message of Evangelism

The message of Evangelism is the Church's message in time of war. There is greatly needed today an evangelistic message that will do in our generation what the work of Wesley, Whitefield, Finney and Moody did for their generations. There is strong tendency today to pass by Evangelism in its deep New Testament meaning as being "out of date," insignificant and intellectually inferior. There are three questions in order at this point: 1. What then will we do with the essential portions of the entire Bible that are so openly Evangelistic? 2. What then will we say as to the decline in our day of the growth of the Church, closing Sunday nights, not only in membership, but in spiritual warmth and power? 3. What then can we say to the fact that where Evangelism is preached, the results even in certain unexpected places, far outrun the results in places where it is ignored? Preach Jesus Christ as the One and only answer to all of



INTERIOR VIEW OF ELLIOTT & SCRUGGS GROCERY & FEED STORE
2920 College Street, Little Rock

This popular Little Rock store has been operated at 2920 College Street since March, 1941, by Luther C. Elliott and Hubert F. Scruggs. The business was formerly located at 700 West Seventh Street over a period of ten years. The Elliott & Scruggs store is well-known all over Little Rock and throughout the surrounding territory for their complete stocks of dairy, stock, poultry and dog foods, featuring the famous Nutrena stock and poultry feeds, as well as for their fine, fresh line of standard quality groceries. Elliott & Scruggs deliver to all parts of the city. They invite you to visit them at 2920 College Street.

our present needs and our eternal destiny.

This Is Our Victory

This is our victory, is a heading of an item printed in the News Bulletin of General Commission on Army and Navy Chaplains, quoting from Monday Morning, a Presbyterian publication, as follows:

"The Church, in prostration and humiliation before God, must assume its share of responsibility in this challenge of war. 1. The Church must reaffirm its loyalty to the government. 2. The Church must renew its loyalty to Jesus Christ. 3. The Church must proclaim anew the Gospel of God's Grace in Jesus Christ. The world is weltering in war because it has weltered in sin. This is the hour of true Evangelism. The Church must minister to the weak, the weary, the wounded, and bereaved, with the tenderness of Christ, preach peace as the result of righteousness and remember always that she is first of all the Herald of the Kingdom of God, which is greater than all nations, and eternal.

What loneliness is more lonely than distrust.—George Eliot.

Old Age Policy Pays Up to \$50 a Month!

Needed Protection, Ages 65 to 85,
Costs Only 1 Cent a Day

The Postal Life & Casualty Insurance Co., 551 Postal Life Building, Kansas City, Mo., has a NEW accident policy for men and women of ages 65 to 85.

It pays up to \$500 if killed, up to \$50 a month for disability, up to \$25 a month for hospital care and other benefits that so many older people have wanted.

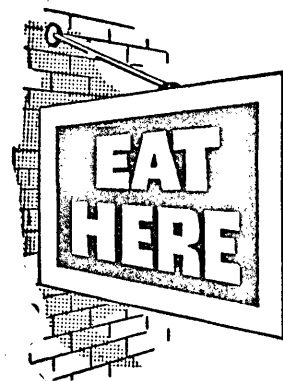
And the cost is only 1 cent a day—\$3.65 a year!

Postal pays claims promptly; more than one-quarter million people have bought Postal policies. This special policy for older people is proving especially attractive. No medical examination—no agents will call.

SEND NO MONEY NOW. Just write us your name, address and age—the name, address and relationship of your beneficiary—and we will send a policy for 10 days' FREE INSPECTION. No obligation. This offer limited, so write today.

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THE LAYMAN'S PAGE

A. J. SHIREY, Editor

POETS' CORNER

SUPERANNUATES

Old Father Time in silence treads
With glittering scythe along the way.
He sprinkles silver on our heads,
And leaves us weaker day by day.
Our faces show the scars of life,
The traces of battles lost and won,
The vigor spent within the strife,
We face at last the setting sun.
There's no regret, the task we chose
Although unfinished it might be,
Has had our best, and at the close
We'll rest in God's eternity.
—Mrs. Margaret H. Glass
Conway, Ark.

MY NAME IS "LEGION"

As Jesus walked this earth He found
A child of His, by Satan bound.
He loosed those bonds, and said, "Go
free,
Be what Thy Lord intended free."

Those chains were cords of living fire;
Each link was forged by base desire.
The will dethroned, and reason fled;
His home a dwelling with the dead.

One spark of reason yet was there,
Enough to breathe one feeble prayer.
So here in faith we find concealed
The power that Jesus has revealed.

Thus by His love and power we find
The purifying of the mind.
With Christ enthroned within the heart
The devils leave and sins depart.
—O. E. Green, Rogers, Ark.

FORGIVING

If you cannot forgive them
For things they say and wrongs they do,
How can you expect our God
To be merciful to you?
—Mary Shelby Christian.
Beebe, Ark.

I KNOW

I know that there are islands
With fringed palms in air;
I know that there are oceans
With depth and width to spare;
I know that there are mountains
And continents to see,
I know a God's in Heaven,
Or how could these things be?
—Mary Shelby Christian.

THE TWO WAYS

The thing most needful in this world of
strife
Is God's Word, the Word of eternal
life;
Straight and narrow is the sure way,
Broad is the road that leads astray.

O sinful ones, repent of your sin,
God will be waiting to welcome you
in.
If you repent not, you will mourn your
fate;
No right to "The Tree of Life," no
entry through the gate.
—Mrs. George Chambers.

EDITOR'S NOTE: In making contributions to THE POETS' CORNER send poems of your own composition. All poems, no matter how good they may be, will be rejected unless contributed by their author. This is absolutely necessary as a precaution against suit for unwarranted publication of someone's poems.

The editor reserves the right to edit poems submitted, if in his judgment a change of punctuation or wording will add to the sense or force. No manuscript will be returned. Your only acknowledgment of receipt will be to see your poem in THE POETS' CORNER.—A. J. S.

Conversation is an art in which a man has all mankind for competitors.—Emerson.

THE SPICE OF LIFE

There are occasions when the ability to see a humorous side to an unpleasant situation saves the day. There is a real place in life for the humorous. Good natured banter is frequently the prescription needed for those who have grown too self-conceited. Many people will strongly fight to defend a poor position against a frontal assault, who would find themselves in full retreat if flanked with a good-natured "ribbing."

In the home, on the playground, in the shop, wherever people are thrown together in intimate contact, good humor in the right proportions and at the proper time is like oil in the bearings of a machine. It makes things run smoother.

Congress Had It Coming To It

"Bundles for Congress" brought about the defeat of the recent pensions bill passed by Congress. They just weren't able to withstand the barrage of jibes, wise-cracks, and fun-making at their expense on the part of the people of this country. They laid the gap down and people were quick to pour through with so much good humor at their expense that there was nothing for the Senators and Representatives to do but beat a retreat. This is a lesson we all need just now. It came at a most opportune time. Laughter, good-natured fun, even at the expense of some one who has an overly high opinion of himself, can save the situation as nothing else can. It is still the spice of life.

MAKE MUCH OF EASTER

Of all the dates on the Church calendar, Easter is the most significant. Easter gives the world a Church and gives the Church a Gospel. The Church is built upon a risen, ever-living Christ. The Easter message is: "I am He that liveth, and was dead; and, behold, I am alive for evermore." Without that message, the Church would be merely an organization, if it existed at all. With such a message it is an organism pulsating with the heart-beat of God. Make your preparations to make this the most meaningful Easter of your life. Give the Risen Christ an opportunity to speak the triumphs of redeeming grace to your own heart.

1,315,550 COPIES

That is the number of copies of that splendid devotional quarterly magazine, THE UPPER ROOM, sold the first quarter of this year. Founded in 1935 by the Commission on Evangelism, it has grown to such tremendous proportions in the short space of seven years. It has been the writer's privilege to examine similar magazines from many sources, denominational and otherwise, and in all fairness to them, without a trace of denominational pride, the candid fact is that not a one of the rivals came near the level of quality found in THE UPPER ROOM. The quality of the magazine itself has been its best commendation to those who "discovered" it for the first time.

There is something else beside the inherent quality of the magazine that should be considered in looking at circulation figures of such astronomical proportions. This

great and rapid growth is indicative of a heart hungering of thousands, even millions of people, for something that will lead them into the presence of God. Here is something very inexpensive, very simple, yet immensely practical in calling people to a daily altar of prayer and fellowship with God. "1,315,550 Copies" tells of other than mere circulation of a magazine. There are at least that many people who are not satisfied with the chaff of the world. They want The Bread of Life.

EATING LIKE HOGS

No, this has nothing to do with table etiquette. You may be thoroughly grounded in the teachings of Emily Post and follow them to the Nth degree and still eat like a hog. No reference is made to the habit of the swine to eat as long as food is available, either.

Do you have grace at the table preceding each meal? Grace at meals is more than a mere pious custom. It is that transforming influence that lifts a meal for humans above the level of the swine. All the polish of fine manners can never equal the quiet, pervasive refinement that comes from all heads bowed as a word of thankfulness is expressed to the Heavenly Father for the tangible tokens of His loving care. Eating from Wedgewood or Haviland China, with all the proper layout of sterling silver and finest cut glass is no indication of cultured dining. A simple meal, served on an empty goods box with a newspaper for table linen, with tin pans for chinaware may be the setting for the highest culture on earth. If humble hearts bow before God to thank Him for the blessings that sustain life, their poverty may be embarrassing, but there is a quality of culture in that home that is unsurpassed. The moment spent in grace before meals is the difference between eating like a hog and eating like a Child of God.

"IT RAINED SUNDAY"

Yes, there are lots of times when it rains on Sunday. Rainy Sundays are frequently people's excuses in the days following for not having been at Church. Really, was it the rain that kept you from Church last Sunday? It was raining Monday morning, too, but you did not stay away from work on that account. Let's be honest and stop blaming our absence from the services of the Church on the rain that falls on Sunday, at least not so long as we go to work on rainy Mondays. When we don't attend the worship services of our Church rain is seldom a good thing to blame. What is more likely the reason is our lack of appreciation of what the Church means. Our vacant pew is our vote for the Church to close up.

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When you use Dr. Bond's Pills you do so with the knowledge that no more dependable laxative is made, for the simple ailments due to constipation and such symptoms as dizziness, sick headaches, biliousness and that tired, worn out feeling. Dr. Bond's Pills have been depended upon by thousands of the best families in the South for 50 years. They cost 25c at all drug stores. —Advertisement.

"TOO LATE, AND NOT ENOUGH"

We have heard those words or similar ones since December 7th until they have a grating effect on our nerves. Over and over, it has been the same old story out in the vast Pacific battleground. We and our allies were too late starting preparations for what was about to happen and when the storm hit we did not have enough of anything that was needed.

What a parable the war in the Pacific is on the half-hearted way we as Christians go about doing God's work in our community. We know the battle between the forces of righteousness and sin is threatening on all sides. Yet, when the storm strikes how often the Church has found itself saying the morning after the big fight, "We started too late." "The forces we had fought well. We just did not have enough." That could easily be the record of many an evangelistic campaign. It is exactly what happened with regard to national prohibition. It is a sad commentary on many of our efforts for Christ.

Likewise, those words may be the lamentations of those who consistently reject Christ at every opportunity. One day it will be "too late." Mercy's day will have passed them by. Their righteousness, which is as filthy rags to God, will be "not enough" to serve any useful purpose. Yes, we are having demonstrated before our eyes what it means to be "too late" and have "not enough."

Do we want to attain to the highest character? Do we want abiding happiness? Do we crave a true immortality? All this has but one secret—doing the will of the Father in heaven.—Dr. J. B. Shaw.

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"Let not your
heart be troubled—"

IN MEMORIAM

"—In my Father's house
are many mansions"

HANES—William McIver Hanes was born January 2, 1882, at Waxahachie, Texas, and died January 2, 1942, at his home at Dierks, Ark. He was a long-time member of the Center Point Methodist Church. He is survived by his wife and one daughter, Mrs. W. E. Lee of Dierks, and by one sister, Mrs. L. A. Justus of Mansfield, Ark. His funeral was held at the Dierks Methodist Church by the pastor, Rev. C. D. Meux, and interment was at Bluff Springs cemetery near Mineral Springs.—C. D. Meux.

RORIE—Rev. Thomas Oliver Rorie, aged 88, died at his home in Hot Springs, February 3. He was born in Georgia and was educated at Emory University, Atlanta, Ga. He began his ministry in Georgia and was transferred to Arkansas in 1895. He is survived by his wife, three sons, T. O. Rorie, Jr., pastor of Wagoner Place Methodist Church, St. Louis, Mo., Clem of Fort Smith, Lt. Ben of the Army Air Corps, Grider Field, Pine Bluff; a daughter, Mrs. Claude Phillips of Arkadelphia, and a brother, Ed. B. Rorie of Dadeville, Ala. Funeral services were held at the Oaklawn church, Hot Springs, Wednesday, February 4, Rev. George Reutz, Rev. George W. Warren of Forrester and Rev. Roy E. Farr in charge.

Brother Rorie gave a long, useful life to the Church and state. He was an active minister in the Methodist Church for forty-six years. He served Pullman Heights and Oaklawn churches in Hot Springs; Monticello, Hope, Okolona, Dalark and many other assignments in his long ministry. He retired in 1926. For many years he taught the Adult Bible class in Oaklawn Church, Hot Springs.

I have been his pastor for the last three years. He has been a help and inspiration to me. He loved and served his church faithfully until the last. The last time I talked with him he talked about the church and especially his class. He literally lived for his class. He literally lived for his church. The entire membership of Oaklawn church loved him and grieved at giving up such a loyal, true friend, but all of us feel that our lives have been enriched by having known him.—George B. Reutz, Pastor, Oaklawn Church.

GALLAHER—Mrs. Mary Annice Gallaher was born in Howard County, Ark., July 7th, 1867, and departed this life November 27th, 1941, at her home in Lockesburg. The funeral was conducted by the pastor, Rev. Alva C. Rogers, assisted by Rev. J. W. Mann, pastor of the Methodist church in Nashville, Ark.

She is survived by six children: three sons, and three daughters, fifteen grandchildren, two brothers, and three sisters.

Mrs. Gallaher, Aunt Mollie, as she was called, was a member of the Methodist church in Lockesburg. She lived a consistent Christian life. She had not enjoyed good health for some time. However, she was often seen about the streets and visiting the homes and business places of her children.

She died suddenly in her home Thursday, Nov. 27, 1941. Her many

friends extend sympathy to the bereaved.—Her pastor, Alva C. Rogers.

JAGGERS—Mary E. Jagers was born Aug. 25, 1848, and died on July 11, 1941, in Jefferson County, Arkansas. She was the daughter of Willis and Catherine Woodard. She was united in marriage to Rev. Robert A. Jagers on December 24, 1875. Bro. Jagers preceded her in death. She was the mother of nine children, six of whom preceded her in death. She leaves to mourn her departure one son, D. T. Jagers, of Morrilton, and two daughters, Mrs. R. M. Arrington, of Monticello, and Mrs. Edgar Chadwick of Fountain Hill with whom she made her home. Her husband was a local preacher in the Methodist Church. She was a true wife and mother and a devoted Christian.—K. K. Carithers.

ROGERS—H. J. Rogers died July 28 at the age of seventy years. He united with the Methodist Church in boyhood, served as Sunday School superintendent, trustee and steward, having spent half his life as steward and chairman of the board at his death. He is survived by his wife, four sons, seven daughters, one sister, three brothers, one of whom is Rev. M. K. Rogers, eighteen grandchildren and two great-grandchildren. The funeral was held at Holly Springs Church and the body laid to rest in Liberty cemetery. Rev. E. D. Hanna held the service assisted by Rev. C. V. Mashburn, his pastor, Rev. Tom Hughes, Rev. A. J. Bearden and Rev. L. O. Lee.—C. V. Mashburn.

JERNIGAN—Rev. James F. Jernigan, son of Rev. W. H. and Dicey Jernigan, was born in Henry County, Tenn., May 18, 1851, and died Dec. 6, 1941, having passed his 90th birthday. When a mere lad, his parents moved with him to Arkansas and settled in Independence County, where he grew to manhood. At the age of 17 he was converted and joined the church at old Walnut Grove church, near Sulphur Rock.

In his 24th year, he was licensed to preach, and the same year joined old White River Conference, which met that year at Searcy. He spent 49 years of active service, traveling hard circuits and missions, preaching and organizing and building churches, during the pioneer days of Methodism in Northeast Arkansas. He also filled some of what are now considered the best stations in the North Arkansas Conference. Six years he was presiding elder, four years on the Batesville District, and two on the Jonesboro District.

Brother Jernigan's style of preaching was that of the old time evangelistic zeal, and hundreds were converted under his ministry. He was extremely orthodox in the Methodist theology of repentance and faith and regeneration and the witness of the Spirit, and preached it to the end of his life. An untiring song leader, and knowing most of the old hymns "by heart," his services were much sought in revivals.

It can be truthfully said of Brother Jernigan, that he always led in

all the fights against social evils in his community. Especially was he a mortal hater of the liquor traffic, and always took a decided and uncompromising stand against it wherever he found it. In a certain town where this writer was teaching, and where he was pastor, he organized his people and led in a temperance fight which put liquor completely out of the community.

On August 15, 1895, he was married to Miss Fannie Irene Rosa, of Mountain View, Ark. She died six years later, leaving a son and daughter, who still survive their parents. They are Paul D. Jernigan of Little Rock, and Mrs. Fannie McKennon of Scranton.

Funeral service was held at Sulphur Rock, Dec. 8. At brother Jernigan's own request before he died, Rev. H. Lynn Wade conducted the funeral, assisted by Rev. E. H. Hook and the writer. A host of relatives and friends mourn his death.—J. B. Stewart, Moorefield, Ark.

FREEMAN — The loved ones, friends and members of the Methodist Church feel our deep loss in the death of Mrs. Jennie E. Freeman of Hermitage.

Her life was an inspiration to us all. She lived for 83 years. It is a monumental fact to know she spent the last 70 years as a member in the Methodist Church.

Her soul was so enriched by the Grace of Jesus that her love for God was spontaneous and contagious. She possessed a brightness of spirit which made one wonder at her prayers, deep Faith, and great obedience and her reverence to God.

I'm proud I knew her. We need more people like her. She took pride in "standing behind her pastor." "Her price was far above rubies, her candle goeth not out by night, and her children rise up to call her blessed."—Her pastor, Roy W. Bevan.

STUART—On June 6th, 1941, the Death Angel came and suddenly plucked one of the fairest flowers that ever bloomed on earth—Mrs. Mildred Keith Stuart, daughter of Mr. and Mrs. Jim Keith, and wife of Mr. Smead Stuart of the Sharmon community on the Taylor Circuit.

Mildred, as she was known to her friends, was only 24 years of age. She was superintendent of the Sharman Sunday School of the Taylor Circuit, south of Magnolia.

She loved every one and was loved as few people are. She was a devoted Christian, a great church worker and community leader—honest, kind and true with a smile for every one.

Mildred never knew privation herself, yet she was quick to see the needs of those about her and administered to all alike. Even the colored folk on her father's farm would have given their lives for "Miss Mildred."

She is greatly missed in the church and social life, but we thank God for the sweet spirit so constantly manifested while among us, and we pray that we may carry on the work in the Church School and other branches of the church that she loved and worked for.

Yes, we have suffered a great loss, but we know that after awhile we shall meet her where partings and tears are unknown. Until then we will serve and trust the Lord whom she loved, who hears every prayer and who shares every heart-ache.—Logan Simpson.

THEY LOVED HER BECAUSE

She lived a clean, wholesome life. She was unselfish.

She turned her sorrows, troubles and disappointments into smiles that brightened the way for others. She did not gossip.

She held the confidence of a friend a sacred trust.

She lived within her means.

She was not jealous.

She was not trying to make an impression, or to appear what she was not.

She was jolly and unpretentious.

She was infinitely tender and helpful to those in trouble.

She was conscientious in tasks entrusted to her.

She enjoyed the companionship of clean associates.

She loved nature.

She considered religion the most practical and beautiful thing in life.

She was just an "ordinary" girl.—Selected.

WHAT DO YOU CARE?

What do you care? When you say or hear these words, are they an excuse for your poorest attitudes and behavior, or a challenge to your best? Do they invite irresponsibility, or do they inspire a sense of dignity and value? The answer you make, to yourself or to others, is an index of your life, your influence, your future, for we care with the heart, and out of it are the issues of life.

Robert Louis Stevenson once wrote that the three little words, "That will do," have caused more harm than any others in our language. He must have known that habit has a way of keeping score when we think a thing cannot be worth bothering with. Slipshod thoughts or actions may show themselves as unforgivable "slips," just when you want to make a good impression. Don't say "That will do" unless you are willing to take the consequences, wherever they may appear. Those words do not come easily to the lips of an artist, for art is doing a thing the best way.

When a record was being made of the voice of Lily Pons, she sang a certain number fifty times, working for five hours before she had done it to her own satisfaction. The question, "What do you care?" came to her fifty times, and instead of making her indifferent, the repetition challenged all her powers.

Every word, every act of every day is making a record which shall represent you.—Elinor Lennen.

Look not mournfully into the past. It comes not back again. Wisely improve the present. It is thine. Go forth to meet the shadowed future without fear and with a manly heart.—Jean Paul Richter.

The Sunday School Lesson

By ROY E. FAWCETT



R. E. Fawcett

The Drinker's Reason For Using Alcoholic Beverages

LESSON TEXT—Gen. 43:34; Ps. 104:14-15; Prov. 31:4-7; Eccle. 2:1-3, 10-11; Isa. 56:12; I Cor. 10:6-7.
GOLDEN TEXT—"Wine is a mocker . . . and whosoever erreth thereby is not wise."—Prov. 20:1.

LESSON FOR MARCH 8

A person is at something of a disadvantage in dealing with facts of experience purely from the objective point of view. But fortunately, it is not necessary to enter into some areas of conduct and practice in order to determine why people behave as they do. The present study is a case in point, where observation and investigation make clear certain reasons why people indulge in the use of alcoholic beverages.

Some of these reasons are not new. The psalmist refers to "wine that maketh glad the heart of man"—which reference carries the weight of the modern social appeal. And while in a mood of despondency and depression, the writer of Ecclesiastes declares, "I searched in my heart how to cheer my flesh with wine," a reminder that those who would use drink as a means of escape from the troubles of life have not just recently come among us. Though not mentioned in the lesson text, there are other reasons for the practice that are as old as the race.

In attempting to answer this question in the light of the present-day problem, a rather large group of college students were recently interviewed and asked to state what in their judgment were the reasons for the practice of drink. Their thinking on the subject is both interesting and instructive. Their opinions relative to the matter fall into several classifications, but the three main ones are, the desire for social approval, the attempt to escape from unpleasant life situations, and the force of habit.

Since these students did not limit their thinking to their own age group but were rather general in their treatment, we are letting these young people, in their own words, answer this question for us. As will be noted, their responses were made with the characteristic frankness of youth. These we pass on just as they gave them.

As already suggested they regard the desire for social approval as among the strongest reasons for indulgence in drink. Here are some of the things they say about it: "I think people drink mostly because of the influence of others. Rather than be called a 'stick-in-the-mud' they will take their first drink." "People drink because it gives them a feeling of importance." "Some of the younger people drink to show off, to seem sophisticated, and because they have been led to think it is necessary in order to be considered 'smart' in society." "Some people drink because they are around some one that does drink, and they drink after being encouraged by their friends. They hate to refuse their friends' offer of a drink."

These young people left little to be said at the point of making drink an escape from the unpleasant and painful facts of life. "I think people drink because they are worried."

"In my opinion people drink because they want to evade some unpleasant situation or occurrence in their lives." "I think people drink because it is an escape from some of the realities of life that they are too cowardly to face."

Here are some of the things they said about habit: "I think people drink because they don't have a resistance to overcome the desire for intoxicants." "I think that after they have been drinking for a number of years that they drink mostly from habit, and just can't break the habit." "They many times realize the harm, but are too weak to overcome the urge to drink."

Other opinions and observations were offered, but we quote only one more, which should be sobering to adults: "Younger people drink merely in imitation of their older friends and companions, hoping to find something new in excitement and thrills."

Undoubtedly these young people have been doing some clear thinking with reference to the origin of this problem in personal experience. However, we shall mention two or three other considerations as supplementary to what they have said. Some people become addicted to drink because of an inherited weakness for it. Of course, the appetite for drink is not inherited any more than an appetite for anything else, but a tendency thereto may be passed on from one generation to another. Scientists tell us that a person may receive from his forbears given to the practice a nervous set-up that makes him peculiarly sensitive to the stimulus of drink. And thus we say that it "runs in the family" to follow the practice.

Again, there are those who give themselves to drink because they do not know the facts about alcohol and, therefore, do not understand its real nature. For example, they suffer the delusion that alcohol is a stimulant and as such imparts physical strength and power. Another misconception is that it produces bodily warmth when as a matter of fact it reduces the temperature of the body. Under these false assumptions may have been led to enter upon a course from which they found themselves unable to turn back and which finally brought them to a tragic end. A recent writer well says that "One of the most surely established scientific facts is that alcohol is a habit-forming narcotic. It is equally well established that the narcotic habit produces physical, mental and moral ruin."

And finally, there are those who permit themselves to play with drink because of an over-measure of self-confidence. To be sure, such a person knows what drink has done for others, but he is certain that he himself has sufficient will-power to limit his indulgence to moderate drinking and not to permit himself to go to excess. Naturally, "No man

expects to become a narcotic addict when he begins to indulge in alcoholic beverages. His boast is: 'I can take it or leave it.' A few can; most cannot. The liquor traffic is supported by those who cannot."

It is of value to know why people indulge in strong drink, but it would be worth more if some one could tell us what to do about it and how the problem might be solved.

If my people, which are called by my name, shall humek themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.—2 Chronicles 7:14.

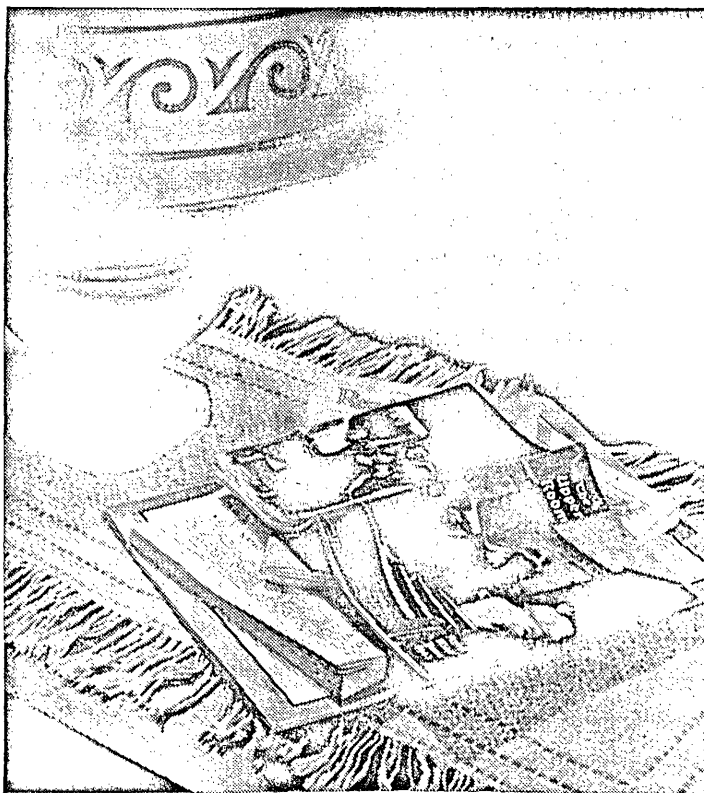
BELIEVE THE BEST

Let us believe the best; there are enough, you know, Judging by what they see—wronging each other so; Let us believe the best; there are enough to blame— Numbers to think the worst, numbers to brand a name.

Many a soul would rise out of his dark despair, If there were only one just to believe and care— Out on the losing side, daring to take his stand, Heedless of what men say, holding a brother's hand.

Edith Hickman Divall

Beauty is the handwriting of God. —Michigan Christian Advocate.



"Every Day In Every Home"



"Let us magnify The Upper Room. It is the pastor's strong arm for building the evangelistic church. It symbolizes a definite movement looking to the deepening and enrichment of the spiritual life of our people and the enlistment of unreached multitudes for Christ. Let us use it every day in every home!"—Bishop Ralph Spaulding Cushman.

Approaching the Easter season in a world at war, worshipful men and women feel more than ever the need for a stronger devotional life. It is this need to which The Upper Room responds. You will find the issue for April-May-June (the Easter quarter) deeply inspirational.

Order your full requirements at once. Pastors and other group leaders may use our consignment plan to purchase ten or more copies to one address at 5 cents each, post-paid, with the privilege of returning unused and unsold copies at our expense. Annual subscription, 30 cents, post-paid; foreign, 40 cents. Four years, \$1.00; foreign, \$1.35. Send all orders to

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WINFIELD MEMORIAL

ANNUAL WOMAN'S SOCIETY OF CHRISTIAN SERVICE CONFERENCE

The women of Winfield will be hostesses next week, March 10, 11 and 12th, to the annual meeting of the Little Rock Conference Woman's Society of Christian Service. The meeting will open at 2:00 p. m. Tuesday, March 10, with Mrs. C. A. Evans, Conference Chairman of Spiritual Life, in charge. The Conference will close Thursday afternoon with a Consecration Service. Mrs. J. W. Mills, Vice-President of the Woman's Division of Christian Service, Miss Mary McSwain, Missionary from South America, and Mrs. Peter Kittel, Jurisdictional Secretary of Religious Education, will be guests of the Conference. Mrs. A. R. McKinney, Conference President, will preside over all business sessions.

NEW IN WINFIELD FELLOWSHIP

Mrs. Prince A. Eads, 2019 Izard.
Master Prince A. Eads, Jr., 2019 Izard.
Mrs. W. W. Nelson, 2019 Izard.
Rev. W. W. Nelson, 49 years a preacher in Arkansas, has chosen Winfield as his Quarterly Conference.

OUR KNOWN SICK

Mr. Sterling Russell, St. Vincent's Hospital.

JUNIOR BOARD TO MEET

The Junior Board of Stewards will meet at the church at 7:30 next Tuesday evening, March 10.

WESLEYAN GUILD BANQUET

Members of the Wesleyan Service Guilds in the Little Rock Conference will have a banquet next Wednesday evening, March 11, at 6:30 at the First Methodist Church. Price, 50c. Miss Myrtle Charles of Hendrix will be the guest speaker.

The meeting of the Winfield Wesleyan Service Guild which was to be held next Tuesday has been postponed.

CALLED BOARD MEETING

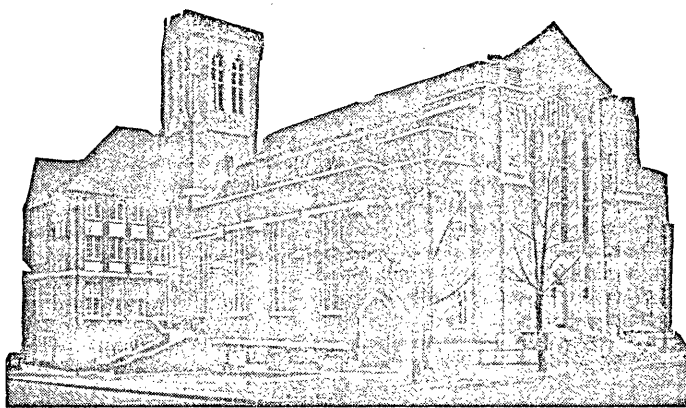
A special called meeting of the Board of Stewards will be held next Monday evening, March 9, at 7:30 at the Church. The subject of this meeting, on which immediate action is needed, is of vital importance.

Every member of the Board is urged to put this date at the top of his calendar.

LET US CHECK UP WITH OURSELVES

Do we postpone our obligations and privileges because of necessity or just because? We would not embarrass anyone, but we are going to print in our Arkansas Methodist a list of the paid-up members. This list will be of those who have paid up to April 1, 1942, and will go to press the week following Easter Sunday. We do hope that this notice reaches every member of Winfield and that you are in a position to pay up and will do so.

Let us keep our pledges up to date.



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 a. m. Church School for all age groups.

10:55 a. m. Sermon, "THE KINGDOM IS THE CAUSE"
by Dr. W. B. Slack, Minister.

Text: "Greater things shall ye do, because I go unto the Father." John 14:12.

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

7:30 p. m. Sermon, "WHO SHOULD BE THE BEST MAN?"
by the Minister.

Text: "Be ye not conformed . . . but be ye transformed . . ." Romans 12:2.

This is the second of the series on the general theme, "What is a Christian?" Be sure to read the definition used last Sunday night.

The Young Adult Fellowship is invited to the Parsonage after services Sunday night. This will include all of the age of Young Adults, including those of all Young Adult classes of the Church School. Refreshments will be served.

THE MINISTER'S MESSAGE

The Church's Prayer Hour

Dr. Harry Denman said last Tuesday, Every Church ought to have a Prayer room like it has Class rooms and dining rooms, etc. I believe every Church ought, also, to have a PRAYER HOUR.

Great moral and Spiritual power can come out of a Church's Prayer hour. Will you join with me at 11:00 o'clock every morning for THREE minutes of prayer, at least through Easter?

Pray for those who preach, that their preachments may bear fruit for all who hear; pray for those who teach, that their teachings may result in a Truth that shall make men free.

Pray for those who sing, that the songs of Zion may be not just notes and words but messages and meaning; pray for those who serve, that their services may give them joy.

Pray for those who ought to be won to Christ and the Church during the Lenten season; pray that they may acknowledge any evil that may be in their lives and, through Christ, to hear the overtures of Divine mercy that they may fall out with sin and fall in with God.

Pray for those who once acknowledged Christ as Lord, took the vows of the Church, started the upward walk, and then, tempted, fell into unsatisfying worldly living; pray that they may find their way back to Christ, and to service, and to peace.

Brethren, let us pray, and believe in prayer.

Prayer For 11 a. m. This Week

We call their names, O Lord, and pray Thee to hear. Look upon their lives as we pray Thee to look upon their names written on this paper before us. Bring conviction to those who need convicting, bravery to those who need courage, peace to those who are fearing, love to those need loving, redemption to those who have wandered and wandered, in the Name of Him who is our Saviour. Amen.

First Definition of a Christian

A Christian is any person who knows Christ, by experience, as the Person in Divine Power who redeems him (her) from all evil to all virtues. (Used last Sunday, March 1st, evening.)

METHODIST CHURCH

Christian Education

By Miss Olive Smith

ORCHIDS TO THESE WIN- FIELD FOLK

The Training School is over. After "the tumult and the shouting died" we found that thirty-three Winfielders received credit for work done. Because it did mean hard work on their part and because we are proud of our record, we give honor to the group whose names are listed below.

Mr. and Mrs. W. P. Ivy, Mrs. Ashley Ross, Mrs. Edgar Dixon, Mrs. Dewey Price, Mrs. L. H. Caldwell, Dr. and Mrs. N. T. Hollis, Mrs. Barton Lee, Mrs. R. C. Thomas, Mrs. H. G. Smith, Mrs. Allen Mulkey, Mrs. W. M. Rankin, Mr. Jesse Burton, Mr. J. F. Moreland, James Ricks, Robert Pollock and Frank Thacker.

Misses Sula McMahan, Vada Outlaw, Mary Frances Winburne, Virginia Westlake, Margaret Jean Finger, Alice Holliman, Mary Kate Myers, Lillian Peaslee, Annie Winburne, Eleanor Weber, Avis Franklin, Lila Ashby, Mary Bradshaw, Frances Rumrill and Olive Smith.

FELLOWSHIP PROGRAMS

March 8—6:00 P. M.

JUNIOR HIGH: Will meet in the Junior High Department with Frank Graves leading a discussion on "The Greatest Game—Life."

SENIOR HIGH: The Recreation Commission with Delores Fuller and L. A. DeVore as co-chairmen, will have charge of the program. Meeting place—Young People's Parlor.

YOUNG PEOPLE: Meet in Fellowship Hall with worship service centered around the meaning of church membership.

YOUNG ADULT: Will have as guest speaker, Dr. E. T. Wayland, editor of the Arkansas Methodist, who will speak on "Four Essentials In Evangelism." This group, composed of five classes, will be guests at the parsonage on Sunday evening after the service.

SUNDAY SCHOOL ATTENDANCE

Last Sunday 584
A Year Ago 731

Departmental Reports

	Pres.	On Time	Cont.	Stay Ch.
Jr. High	67	60	41	42
Sr. High	64	42	48	45
Y. P.	34	14	20	

Adult Report

Ashby Class	31
Couples Class	32
Hinton Class	44
Mae Jenkins Class	37
Men's Bible Class	43
Visitors	6

Young Adult Fellowship

Study Groups:	Eve.	Morn.
Bullington Memorial	16	
Fidelity Class	3	32
Friendship	9	
Wedding Ring	4	29
Visitors	3	3
Totals	1	282

Youth Division Fellowship

6:00 P. M.

	Pres.	Stay Ch.
Junior High	21	10
Senior High	32	22
Young People	38	36