

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

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

VOL. LXI

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NO. 11

A Voice Or An Echo

WHEN the priests and Levites came out to inquire of John the Baptist regarding his authority for the messages which were stirring all Judea, John the Baptist simply answered that he was a VOICE crying in the wilderness. It was just that particular thing which had prompted the Jewish leaders to make the inquiry. John was a voice and not an echo. This they had readily recognized. If John the Baptist had come like other religious leaders of his day, echoing the teachings of the scribes and Pharisees, he would have attracted no special attention, either from the Jewish leaders or the multitudes. The fact that he was a voice, rather than an echo, speaking a message born of God in his own heart, made of him such a leader as that Jesus could say of him, "There hath not risen a greater than John the Baptist." Jesus did not say that John was the greatest of all. He did say, because John carried in his own heart a heaven-born message and delivered it with conviction, that none greater had risen than he.

The measure of the real power of any religious leader lies largely at this point: whether he is an echo or a voice. Jesus asked Pilate the question, "Sayest thou this thing of thyself, or did others tell it thee of me?" That question is vital in anyone's life who would become a religious teacher and leader. A religious leader, who has a message of his own, can enrich and vitalize that message by research and study. However, if a religious leader has no real message of his own, and must feed his hungry flock on an ecclesiastical hash which he has concocted by gathering choice selections from great minds hither and yon, it is quite likely that his hearers will develop spiritual indigestion and die or turn elsewhere for relief. It is a little harder, at the beginning, to make a sermon by deep thought and earnest prayer than it is to compile a discourse out of scraps gathered from various sources; but the preacher who feeds his hungry flock on scraps is about as big a preacher as he will ever be, and his flock is about as big spiritually as it will ever be. The preacher who grows his sermons in the spiritual soil of his own soul will himself grow as long as he lives, and his hearers will grow spiritually with him.

German Losses Absolutely Bearable

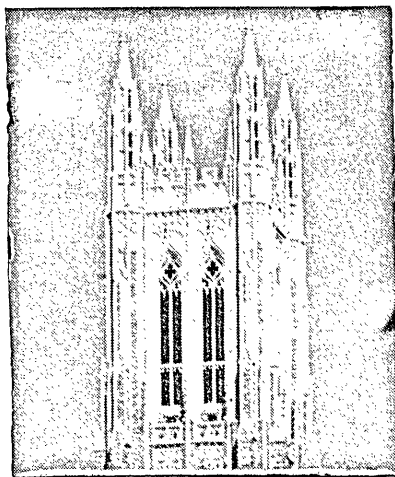
OFFICIAL Berlin circles have acknowledged the loss of 1,500,000 German soldiers in the Russian campaign. It is quite probable that the real loss is much greater.

The officials of Berlin hasten to say that this enormous, acknowledged loss is "absolutely bearable." That declaration indicates something of the value the German officials place on life; even the lives of German soldiers. Regardless of what that great loss of life has meant to the million and a half of individuals who were the victims in this stark tragedy; regardless of the million and a half homes of today that have been disrupted because of the loss; regardless of the possible million future homes that might have been established but for this loss, we hear the leaders of Germany coldly saying that the loss is "absolutely bearable." Such a group of men is a menace to an orderly world. It is quite probable that a million mothers in Germany and millions of mothers elsewhere feel that this sacrifice of sons is "absolutely UNbearable."

The Christian Church In A World At War

THE future of every institution, which we in America love, seems to be threatened more or less, regardless of the final outcome of the war. Along with other cherished institutions, the Christian Church faces extreme dangers. Aside from the numerous temporary difficulties which are incident to any crisis, there are three dangers threatening the church which could long outlast the war. First: There is the danger of an Axis victory which, if complete, would likely blackout the Christian church, as we know it, and leave a comparatively small group of faithfuls, sustained by the grace and power of God, to carry on its work by a return to early-century methods of secrecy and martyrdom.

There are two other dangers, already upon us, which could also outlast the war. There is the danger that the lead-



ers of the church may become hysterical and attempt to lead the church into an all-out campaign for victory-at-any-price, teaching hatred and revenge. Such a procedure now would hurt the church indefinitely, after the war is over.

The other, of these two perils, lies in the other extreme. A friend handed the writer the following question, in writing, some days ago, "Why is it that the Church seems to be the least patriotic group in its attitude toward preserving our present form of government, when it enjoys the greatest freedom of any group in America under this form of government?" Embodied in that question is the other danger. If the church, in its effort to avoid blessing war leans so far to the other extreme as to appear unpatriotic and even ungrateful to the government which protects it, we will suffer a hurt that will be hard to heal. Our church leaders are now properly discussing the place of the Church at the peace table. The Church could so disassociate itself from the present struggle for national existence, as to find itself crowded out, at the peace table by those who might feel that they, not the Church, had earned the right to formulate the peace.

Dancers Must Pay The Fiddler

THE old adage, "Dancers must pay the fiddler," is grounded on human experience and the sense of common honesty. Just now the state of Arkansas seems to be in a strange dilemma. We want to dance but we do not want to pay the fiddler. That is to say that we want the taxes resulting from our policy of licensing liquor, but we do not want to take care of the "alcoholics"—the inevitable result of the liquor traffic. We have a heart-sickening situation at the state hospital for nervous diseases. With the increase of the liquor traffic, since the repeal of the eighteenth amendment, so many drink-crazed people have been admitted to the hospital, or applications filed for admission, that it is becoming desperately difficult to give proper attention to unavoidable mental cases. Despite the difficulties and expense involved, it is our definite conviction that the "alcoholic" is a ward of the state. Our deliberate policy of licensing liquor, for revenue, produced him, and in our judgment, it is the responsibility of the state to take care of him. If we are to continue our licensing policy, and be fair, there is nothing else to do but to build "bigger and better" hospitals with plenty of straight-jackets and padded cells to properly care for the rum-crazed victims of our foolish policy.

It sounds childish to boast, one day, of the great income the state is receiving from the licensing of liquor, and then the next day to whimper like spoiled babies because the unfortunate families of the men and women, made crazy by drink, ask the state to help them to care for the product our licensing system has produced.

As another part of this crazy-quilt scheme, to dodge the fiddler when he is ready to present his bill, we have the legislature of 1937 passing a law forbidding the admission to the hospital of "any person suffering from 'alcoholism'—without psychosis." We should not, by law, attempt to dodge our responsibility in this matter. By a state law, passed also by the state legislature, we fine a driver of an automobile, who leaves the scene of an accident. This law is justified on the ground that the driver has a responsibility for the accident he has caused. He is not allowed to run out on his responsibility. By the same principle, the law of 1937 notwithstanding, the state has a definite responsibility for the wrecks it has made possible through liquor, in the ever-increasing number of drink-crazed alcoholics who knock for admission at the doors of our hospital for nervous diseases. Arkansas should either quit being a party to the producing of alcoholic wrecks, or we should furnish hospitalization for the wreck-victims; and that without grumbling or attempting to wash from our hands the stain of our responsibility by passing inconsistent laws, or by attempting to hide behind such laws already passed.

So long as we have the licensed liquor traffic, we must allow for large additional expense for jails, penitentiaries, criminal and divorce courts, peace officers, county homes, county farms, welfare agencies, etc. Why raise such a howl about additional expense at the hospital for nervous diseases? Considering the big(?) income we receive from liquor, perhaps we should furnish the rooms of our confirmed "alcoholics" with mahogany furniture and beautyrest mattresses and line their padded cells with velvet. After all, dancers must pay the fiddler.

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E. T. WAYLAND.....Editor and Business Manager
ANNIE WINBURNE.....Secretary

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James Thomas	H. F. McDonal
J. D. Hammons	J. G. Moore
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CHURCH CALENDAR

April 5, Easter Sunday.
April 19, Church School Day, Little Rock Conf.

District Conferences:

North Arkansas Conference—

May 5, Conway District at Atkins.
May 7, Jonesboro District at Yarbrow.
May 12, Batesville District, at Cotter.

Little Rock Conference—

May 13, Arkadelphia District at Manchester.
May 20, Prescott District, at Blevins.

BOOK REVIEW

"These Prophetic Voices" "Sermons for Today."
Edited by T. Otto Nall, Abingdon-Cokesbury Press, 1942, price \$1.50.

This is a book of twelve sermons and 171 pages. These messages were written by Clovis G. Chappell, Albert Edward Day, J. W. Haley, Paul W. Quillian, Merton S. Rice, Ralph W. Sockman, Henry Hitt Crane, Pierce Harris, G. Ray Jordan, Richard C. Raines, J. N. R. Score, and Ernest F. Tittle. These are great ministers indeed and they occupy pulpits throughout the nation "from the Hudson to the Pacific; from the Great Lakes to the Gulf." Though these messages were written by different men they form a logical, continued line of thought. Made so by the fact that each man seems to have written with the same objects in view, namely, to bring courage to the fearful, faith to the doubting and light to the confused. Truly these are prophetic voices speaking to this very day and meeting the needs of this hour.—H. O. Bolin.

A PRAYER IN DIFFICULT TIMES

OUR Heavenly Father, in these days of difficulty and distress may we not forget the many blessings which are ours. In the darkness of the night help us to see the stars. May we remember the promises Thou has made us. May the assurance of Thy watch-care over us steady our hearts. May we know that Thou wilt never fail us, nor forsake us. May we rejoice also in the knowledge that as we wait upon Thee we will renew our strength. Thou art the source of courage and of confidence. What time we are afraid, we will trust in Thee and trusting, find new fortitude for our souls. Through Jesus Christ. Amen.

—Ryland Knight in Christian Index.

Methodist Broadcast Hour

Rev. Leland Clegg, district superintendent of the Camden District, will be the speaker on the Methodist Hour next Sunday afternoon, 4:00 to 4:30 p. m. over KTHS, Hot Springs. Bro. Clegg will bring a gospel message and the music will be furnished by the Grand Avenue Methodist Church choir.

ABOUT PEOPLE

REV. B. L. WILFORD, pastor of our church at Brinkley, is doing the preaching in a series of services being held at First Church, North Little Rock. Rev. Allen D. Stewart is pastor.

REV. W. R. BURKS, pastor of Vantrease Memorial Church, El Dorado, taught the course, "What It Means to Be a Christian" at Strong last week. Sixteen credits were earned. Rev. O. C. Birdwell is pastor.

UNDER the leadership of the Ministerial Alliance the churches of Jonesboro are planning a vigorous "Come to Church" campaign for eight Sundays, beginning March 22 and ending with Mother's Day, May 10.

ANNOUNCEMENT is made on another page of the coming of Mrs. Victoria Booth Demarest to Hot Springs on March 20 for a week's services under the sponsorship of nine leading churches of that city. She is a granddaughter of Wm. Booth, founder of the Salvation Army.

THE Third Annual Short Term School for Rural Missionaries, to be held at Scarritt College for Christian Workers in Nashville, Tenn., will begin March 23. There will be class instruction for four weeks and on April 19 the group will start on a ten-day Travel Seminar, visiting rural projects in the Southland.

DR. J. N. R. SCORE, pastor of First Church Fort Worth, Texas, was elected president of Southwestern University, Georgetown, Texas, at a meeting of the trustees, on February 17. Dr. Score succeeds Rev. John W. Bergin, who has served as president since 1935. Dr. Score will assume his duties on June 1.

MISS REABEL CHILDERS, 207 WEST 14th Street, Little Rock, is available through the summer for Christian service work. She reports that she is experienced in revivals, leading singing, organizing young people and in personal work. Anyone interested may write Miss Childers direct and she will give references.

BISHOP CHARLES C. SELECMAN was the speaker at the morning services Sunday at Pulaski Heights Church, Little Rock, as a part of the celebration of the 30th anniversary of the church. Rev. Fred R. Harrison is pastor. Bishop Selecman preached at the evening hour at Scott Street Church, Rev. L. E. N. Hundley, pastor.

REV. LELAND CLEGG, district superintendent of the Camden District, will preach at Grand Avenue Church, Hot Springs, next Sunday morning and at the First Methodist Church, that evening. He will also preach at Pulaski Heights Church, Little Rock, during the week of the Thirtieth Anniversary services, March 22-29. The Camden District is coming along in a fine way. It has contributed \$1,243.00 to the Orphanage; secured 1,091 subscriptions to the Arkansas Methodist; raised \$2,615.00 on the Educational Special and is now in the midst of the Spring Church Training Program with 55 separate training classes which are designed to reach 1,000 persons and the district goal of 516 training credits.

CHRISTIANITY and Democracy must be practiced as well as believed if they are to win the present world struggle, in the opinion of Mrs. J. W. Mills, vice-president of the Woman's Division of Christian Service of the Methodist Church. In a recent address she said: "While we are hearing so much about the necessities for increased armaments, and all life seems to center on immediate things, our vision of the future is apt to be clouded. The world will be full of bitterness and hate. While woman must begin with self-discipline and self-sacrifice, she must not stop with her self-adjustment, or her own home, or her own community, or her own nation. She must see the opportunity to set in motion an ever-widening circle of friendship which shall reach from her small home to the women of Asia."

PRESIDENT Y. C. YANG of Soochow University, China, says, "In this time of China's life and death struggle it would seem natural that the whole country would be surcharged with war psychology. But the nation's leaders have not allowed immediate problems to crowd out the educational and moral development of those who will be the leaders in the future. They realize that China's greatest battle is to be fought in the realm of thought and faith. There is a new interest in religion and a greater appreciation of the spiritual values of life. China is earnestly seeking light and truth and a Christ who can save and redeem. Spiritually, China's eyes are turning to God. Now the Christian church has its opportunity to show the Chinese that Jesus Christ is the Savior and Redeemer they need."

ALL of the seventy missionaries of the Methodist Church, serving in Malaya, Sumatra, and Borneo, who were attending annual conferences in Singapore when war with Japan broke out in December, were evacuated to India or to Java a few days before Singapore fell, according to Secretary Ralph E. Diffendorfer of the Board of Missions and Church Extension. This Board was the principal American missionary agency carrying on schools and churches in the Malay Peninsula—practically every important town had a Methodist school and church. Because the schools were supported largely by grants from the British colonial government, it is believed they will not be able to continue under Japanese occupancy. The churches, however, were self-supporting and served by Chinese, Tamil India, or Malay pastors, and Dr. Diffendorfer believes they will carry on "for the duration."

MAN'S RESPONSE TO DIVINE INFLUENCE

READ in the second and third verses of Colossians: "Grace be unto you, and peace, from God our Father and the Lord Jesus Christ. We give thanks to God and the Father of our Lord Jesus Christ, praying always for you." Practically the same introduction is used by Paul in writing to the other church. Being repeated, it must have been his state of mind and soul.

God's action is found at the beginning of the quotation. Grace comes from above. Peace comes from above. Their source is God the Father and the Lord Jesus Christ. Grace is undeserved favor. Grace is giving a person a thing he could not ask for justly, could not demand. It is donation, gift, something which the giver is not bound to bestow. It is given for the welfare, the good of the recipient. The greatest gift of grace is Jesus Christ. Man did not deserve it. God was not under obligation to grant it except from the need of the human race and welfare of the race. It is a favor, an undeserved favor. Peace is internal and external. It is quietude within, concord and harmony without. A man who is at peace can live with himself and can live with his neighbors. Here, it is spiritual peace. The soul is excited and ill at ease unless quieted by assurance full of love.

What shall man do—the recipient both of grace and peace? At least two things are required of him. Paul names them in verse three. One is thanksgiving. If a gift doesn't call for thanks, something is wrong with the gift or the one who receives it. If peace of soul doesn't evoke thanksgiving, that peace will not be continued long. And prayer is another response. Thanksgiving and prayer go together or neither one goes. These two are the human reaction because of the divine action. Paul and his company were thanking God and praying for the Colossians. Divine gifts of grace and peace always call for prayer for others, that they may continue to have the same grace and peace, and that they may continue to give thanks and pray or others still. The thankless heart is not at peace. The prayerless heart has no conception of God's grace. God acts; it is up to man to react.—Religious Telescope.

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

THE DRAWING POWER OF THE UP-LIFTED CHRIST

Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." Love is the world's greatest drawing power and certainly the most vital exhibition of love is Christ on the cross. From his cross of love he draws all, but sad to say, all do not respond. But many respond and the continuous lifting up of Christ, not on the cross, but in the lives of his followers is the greatest task any group of Christians can perform. The big question is, How can we lift Jesus up?

As true Christians, we lift Christ up in what we say. How careful we should be with our words. They are a great power for good or evil. "Words fitly spoken are like apples of gold in pitchers of silver." "A soft answer turneth away wrath." "He who controls his tongue is a perfect man." One of our greatest gifts is that of speech. It is a blessing from God. May we always use it to glorify God and to edify our fellowman. God help us that we may never desecrate this great gift by using it to defame people when they are not present to take their part. Let us always remember that we are supposed to lift up Jesus in what we say.

We lift Christ up in what we do. "Actions speak louder than words"; "What you do speaks so loudly that I can't hear what you say." In God's Word we read, "Faith without works is dead, being alone." When speaking of the importance of deeds James, the brother of our Lord said, "Show me your faith without your works and I will show you mine by my works." Jesus was expressing an ever present impelling motive that was constantly leading him on to work when he said, "I must work the works of him that sent me while it is day for the night cometh when no man can work." Yes, the night is coming. Death is just around the bend in the road. Life is measured not in years but in deeds. Jesus is counting on us. "The fields are white to the harvest but the laborers are few." Are we doing our bit? As Christians, we have the wonderful pleasure of lifting Jesus up in what we do.

Most of all we lift him up in what we are. Our talk may be ever so fluent and our deeds ever so efficient, but if they are not backed up and undergirded by the great motive of love they finally come to nothing. We may speak with the tongue of men and of angels but unless the motive back of our talk is love it is as a sounding brass, and a tinkling symbol. We may give all we possess even to the extent of life itself; we may give our bodies to be burned, but unless we were moved to do so by love it will profit us nothing. "Out of the abundance of the heart the mouth speaks" and it is equally true that out of that same abundance the hands act. If out of the abundance of an honest, pure heart, in constant fellowship with Christ our tongues speak and our hands act we can rest assured we are lifting Christ up. The promise is he will draw all men unto him.—H. O. B.

Honest self-respect is the foundation of honorable character.

MY MOTHER'S BIBLE

*This Book is all that's left me now—
Tears will unbidden start;
With faltering lip and throbbing brow
I press it to my heart.
For many generations past
Here is our family tree;
My mother's hand this Bible clasped,
She, dying, gave it me.*

*Ah! well do I remember those
Whose names these records bear;
Who round the heartstone used to close
After the evening prayer,
And speak of what these pages said
In tones my heart would thrill!
Though they are with the silent dead,
Here they are living still.*

*My father read this holy Book
To brothers, sisters, dear;
How calm was my poor mother's look,
Who loved God's Word to hear!
Her angel face—I see it yet!
What thronging memories come!
Again the little group is met
Within the halls of home!*

*The truest friend man ever knew,
Thy constancy I've tried;
When all were false, I found thee true,
My counselor and guide.
The mines of earth no treasure give
That could this volume buy;
In teaching me the way to live,
It taught me how to die.*

—GEORGE P. MORRIS.

THE WORD OF GOD

I am wondering how many church members have the habit of studying the Bible daily? Jesus said, "Man cannot live by bread alone, but by every word that proceedeth out of the mouth of God." Isn't one of our great problems now the fact that too many people, many of them Christians so-called, are trying to live by bread alone, by the material things of life alone? The lower animals can do that and be satisfied, but when man attempts to live on that plain he classes himself with them. The rich farmer lived for the material things of life alone, but they didn't bring him full satisfaction here and the last word he had from God was, "Thou fool, this night thy soul shall be required of thee, and whose shall all these things be?"

Our most vital need is a great revival of religion, but I am fully persuaded that it can never come until people slow up a bit in their mad rush for material possessions and worldly pleasure and take more time with the Bible, prayer and the rendering of unselfish service to others.—H. O. B.

THE LARGER WORLD

William Carey read a book, the record of Cook's voyage around the world. In his vision the shoe cobbler saw the whole world. He made the globe which he kept before him in his shop and daily, as he prayed for the world, the conviction deepened that the Gospel should be given to all nations.

Over night, Adoniram Judson's conception of the world was changed, and he turned from a selfish, frivolous life to follow his Lord to the ends of the earth.

In Dr. Henry C. Mabie's autobiography we are told how, as a little boy, he was taken by his mother to a missionary service. He could not understand everything the returning missionary was saying, but something which was said deeply moved his mother and he could never get away from the impression made upon his own heart when his mother took the gold ring off her finger and gave it for world missions. That was the beginning of Mabie's vision of a larger world.—Baptist Messenger.

A TIMELY PLEA

Thou Infinite Spirit of Creation, we cry unto thee in great anguish of spirit. Forgive, O Father, the willful ignorance of men, the waywardness and desperate selfishness of nations. Have mercy upon us, and look with pity upon our failure to give effective witness to the gospel. How deeply men are yearning now, though blind they are, for what Jesus came to give them. How utter is our need of our Saviour now.

Gird up thy Church to face this unmatched hour in man's despair. May it lift up the Christ who came with life, the abundant life forevermore; the life of sin forgiven in human hearts, the life of justice and good will enthroned in all human relationships, the life of redemptive love poured forth for every race, and every man in every town and village in the earth.—Harlan A. Feeman.

I would rather be able to appreciate the things I cannot have than to have the things I cannot appreciate.—Elbert Hubbard.

LOVE

Without love, words even the most moving, deeds even the most brilliant, count as nothing.

Without love, scholarship and learning, scientific research and truth, mean nothing.

Giving to the poor, or any self-sacrifice without love will have no results.

Love seeks to understand why people think and say and do things; thus love never accuses, is never too severe, does not frighten.

Love is never unfair nor angry, but always believes the best of its loved ones—forgiving and self-giving, thus helping them to grow spiritually; ever sensitive to their deepest needs.

Love finds the gentle, happy, kind—yet firm—way, instead of the hurtful, sarcastic, jealous way which blights all growth in souls.

Love does not pamper nor weaken; but love shares, gently disciplines, winsomely teaches, helps to face reality, admits its own wrongs, encourages, strengthens.

Such love brings inner peace and harmony, joy and happiness to earth, whereas pride, conceit, greediness, ruthlessness, and selfishness bring in their wake only sorrow and confusion, bitterness and hatred.

But love cannot attain these qualities of life and share them until it is first directed toward God and others, instead of toward self: putting away the childishness of bad temper, touchiness, hurt feelings, vanity, jealousy, covetousness, fear: freeing oneself entirely from worries and anxieties, cares and fretfulness.

Love is the greatest force and power in the universe.—Julia Phillips Ruopp.

HE FAILETH NOT

"The Lord is not slack concerning His promise . . . there hath not failed one word of all His good promise, which He promised." Yes, He faileth not. We can always be sure that we have the backing of His promises, for He is faithful. He is a "faithful high priest" making reconciliation for the sins of the people. He is faithful that calleth us, "who also will do it," making possible our loyalty to Him. Shall we not, then, backed by His promises, as "ministers of Christ and stewards of the mysteries of God . . . be found faithful?"—Selected.

THREE RULES FOR LIFE

"Three rules for finding the best of life were given me by a teacher a number of years ago. I pass them on to you for I have found that they do work.

The first is "Go," the second is "Keep Going" and the third "Help someone else to go."—Theodore Adams.

WHY CHRISTIANITY EXCELS

The religion of Christ reaches and changes the heart, which no other religion does.—Howells.

The Sermon on the Mount shows us the way out of the slough of despondency in world affairs; Jesus Christ and the Sermon on the Mount are not out of date.—Daniel Oliver.

Woman's Responsibility In The War

(An address delivered at a Zone meeting at Ashdown.)

Now that we are engulfed in a world encircling war—the most horrible of all time—it behooves women, not only of this organization but the world over, to realize and assume the vast responsibilities placed upon them. Never before has the world been hurled into such a cataclysm—and never before have such heavy and varied responsibilities fallen on women.

Remember that this great Democracy of ours arose from Jesus' tomb in the Arimathean's garden. We are a part of this great unity that sweeps across the United States, bearing in its wake racial and religious bigotry. By women the tradition of generosity must be maintained. If we love this through selfish nationalism, hatred and mistreatment of other races—which is not true patriotism—the loss will be irreparable for all time to come.

Women spend 75% of the family income and it is their responsibility to clothe the family comfortably and neatly, leave off unnecessary luxuries and at the same time plan the meals well—serving plenty of wholesome and nutritious food—this is necessary for the health's sake; scrimp and save every scrap. How about cutting the clothing bills? It is no crime to wear a hat more than one season. And how about pressing and making over dresses a few years? None of us are nearly so important as we feel; I dare say six months from today, not one present this afternoon will recall the color or cut of a frock worn. It will be far better to have a few mended garments and use the money thus saved for purchasing Defense stamps and bonds. It is the responsibility of every one of us to invest every penny we can possibly spare to aid in retaining our Democracy.

I heartily agree with Mrs. J. W. Walker, President of Texas Federation of Women's Clubs in the assertion "Good old American thrift practiced diligently by the housewives of the nation will go a long ways toward achieving the national economy necessary to winning this war. Women must be plain 'stingy.'" Usually the word *stingy* is not thought well of, but women, I sincerely trust every one of you will practice this new virtue during this crisis.

Successful defense means marshaling woman power as well as man power; it is vitally necessary that women fill many positions in factories, various industries, etc., that men may be released for military service. Every strong, husky woman is needed by the Government, and should freely and gladly accept service in any position she can fill. Factories must run, building must continue and raising enormous quantities of food is an absolute necessity. There are some lines of defense work, such as making a certain kind of fuse that only the deft, nimble fingers of women trained to do fine needle work, can do. Watch makers were called first for this work, but their fingers proved inept.

Do stop worrying and accept your own moral dividends. Above all, stop blaming God for allowing



By Mrs. W. W. Gardner

this war. We brought it on ourselves. "As a man soweth, so shall he reap." If we sow wheat, we reap wheat; if we sow oats, we reap oats, and when we sowed deceit, avarice, greed, envy, jealousy, hatred, poverty, and selfishness, naturally we must gather a crop of tears, war, sorrow, and death. We are the cause of this world crisis and we cannot shirk the responsibility. Do NOT blame God. He warned us. Not only that, but He sent His beloved Son, Jesus Christ, to show us the way. We would have none of Him, but wilfully "sowed to the wind" and are "reaping the whirlwind." Too long, many have tried to be responsible only to herself, and it has brought on an irresponsibility that is simply appalling. Women must realize their responsibility to God and our country. Ask yourself these questions: Am I living as fully as I should? or, am I merely skimming through surface emotions, evading the real issues of life? And do answer to yourself honestly and fairly. Women have little cause for pride and less for confidence. Our mad search for material values have made us irresponsible to the ways of life that in other periods gave us our finest distinction and our greatest security. Our domestic and social life have suffered—even in profound Christian circles—a decline of the decencies of former days. Whose is the responsibility? Woman's. Today there are around 70 million unchurched, indifferent Protestants in the United States, which is a menace to America. There is one county in our state composed of 11,000 people—only about one-fourth of the children have ever attended Sunday School. Somewhere, someone is waiting for an invitation from you to worship in God's house. It is doubtful if it would be necessary for you to travel far to extend this invitation. Think of the boys and girls in Europe who might have been led to Christ if our organization had striven harder. Many of them belong to organizations in which they have been trained into a godless life.

Late in 1941, several periodicals ran an advertisement that is a travesty on motherhood. A beautifully attired, intelligent woman was pictured at the top and underneath was a long harangue advising mothers that beer (the nasty, evil smelling stuff) would make homes more attractive, saner, safer. Why did they do this to motherhood—to womanhood? 400 women were in the House of Detention in New York last year—and why? Beer drinkers—alcoholism. 19% of the men in Sing Sing who had committed sex crimes had been intoxicated when the crime was committed. The banning of liquor is a grave responsibility in this crisis. Why was it

banned in World War I? Women can teach temperance with economics, politics, civics; tie it up with psychology in tracing the effects of too much alcohol on behavior and the human mind; teach it through sociology; what will happen to a society made up of toppers? Does your child want to be a success or a sot? Ask him; he'll tell you.

Why do so many women criticize our Federal Government? Why find fault with the manner in which the war is being conducted? Is it possible women, just plain, ordinary, everyday folk can run our Government with more ease, more economy, win the war in a shorter time than the men elected to fill our highest offices? Women have the ballot. Criticism does not build—it tears down.

The Red Cross—that great arm of mercy—is another responsibility of women. Give to it freely—give until it hurts. And work for it—sew, knit, anything it needs done. You owe this, not only to your country and to the boys who are pouring out their life's blood that we may live free and peaceful lives, but to people everywhere, for God will pour out His blessings on merciful people the world over. For this cause also, must we skimp and save.

Women in England can teach American women much about economy. In England every envelope is opened carefully, a clean slip of paper is pasted over the address, and one envelope usually can be used four times. This is only one example of the many economies practiced by English women.

Unfortunately, women (and men) failed to live up to the high ideals so much spoken of in World War I—just plainly shirked our responsibilities. Our boys fought a "war to end war," and expected upon their return to America to find a higher plane of decency and refinement, and were disgusted with the way women failed to measure up to their responsibilities. Women, we must do away with the rubbish that has accumulated in our lives and homes, and get closer to God—very close to God. The "Home Fires must be kept burning" for our children and our children's children in this crucial time. If women fail in this hour of need, paganism in its deadliest form will be the consequences, and women will be relegated to the position they occupied in the Dark Ages.

A grave responsibility on women are the evacuees; not only the Christian women, men and children driven from their homes, but all in every country. Very likely, the day may soon arrive when our own cities necessarily will send out many evacuees. What will women do about it? Will these folk driven, through no fault of their own from

their homes, leaving all their possessions, be left to wander aimlessly, hungry and cold, while others who are unmolested look idly on? God forbid. There is a duty to the prisoner of war that must not be forgotten. Concentration camps furnish a splendid opportunity for Americans to show generosity and friendship for all races. When we win this war—win it we must—our own country will be placed at a great advantage at the peace conferences, if we have demonstrated love and sympathy for our enemies. Teach the children not to fill their hearts with hatred; rather instill in them it is not the people, but the way of their living that is to be abhorred.

Finally, we must hope and pray that out of this maelstrom, men and women will turn to Jesus Christ and follow in His footsteps. To this end, let us pray as Moses "O Lord God, destroy not Thy people and Thine inheritance which Thou has redeemed through Thy greatness." (Deuteronomy 9:26.)

A HEARTENING MESSAGE FROM CHINA

Following is a clipping from a report of Rev. Ronald Rees on "China's Future Leaders of the Nation" as it appeared in The Methodist Recorder, published in London, England, in the issue of February 2, 1942.

"When the Sino-Japanese war began there were one hundred and eight Christian universities and colleges functioning in free China. Now there are one hundred and thirteen with a student enrollment increased from thirty-one thousand to forty-four thousand.

"An evangelistic team in Szechwan province reports that thirteen hundred young people want to become Christians now, and that nineteen hundred want to study the Bible. Canton University, a state school once anti-Christian, now wants a Christian missionary to teach English and Religion.

"During the four years of war that I was in China, prayer became to me more real than ever before. The sense of God's nearness and of His guidance; the opening up of new opportunities; the experience of a power at work amongst us—these things were given in answer to the prayers which were being offered for China and for friends at work there. But, the more we know the better we pray."

From this report, one cannot keep from thinking that Christ and Christianity are on the march in China, and that we must keep step and faith. One must feel that any note of defeatism, no matter how finely stated, is not born of faith.—O. L. Cole.

THE RETRIBUTION OF SIN

Many object to "Thou shalt not." Houses of correction are full of those who have been a law unto themselves. Wild oats have spoiled the soil upon which they grew. The sower is left with a worthless crop. Muriel Lester recently said: "The law of cause and effect is being made manifest today; and the retribution that inevitably follows sin is upon us."—Advance.

If your subscription has not been renewed, do so today.

GEORGE STEWART
President North Arkansas Conference
Co-Editor

YOUTH'S PAGE

HAROLD EGGENSBERGER, Editor

FRANCIS CHRISTIE
President Little Rock Conference
Co-Editor

YOUTH FELLOWSHIP NEWS

The Delta Sub-district of the Monticello District met at Tillar the last Monday in January. The churches represented were: Dumas, Winchester, Tillar, McGehee, and Arkansas City. The program featured a study of Christian Hymns. Mrs. Mary Sutton, Young People's sponsor, led the directed recreation, after which refreshments were served by the host church.

Grover Freeman of Marmaduke reports: The Young People of Marmaduke Methodist Church entertained the East Paragould District Union, February 16. The devotional program, led by the president, C. L. Owen, was based upon the church, its history and the problems faced by the young people of today.

District Director, LeRoy Henry, says that "tire shortage" is affecting the union meetings in the District. The East Paragould Union will meet bi-monthly, the West Paragould Union plans to meet every six weeks, while the Green County Rally Union will hold its regular meetings each Fifth Sunday with one special meeting during the quarter for business and recreation sessions. The Clay County Rally Union will continue its present schedule of meeting each fifth Sunday. Bro. Henry also reports that the interest of the pastors in these youth meetings is doing a great deal to sustain the interest of youth in the program of the church.

From Peggy Lee Jackson of Morrilton comes a fine statement of the Young People's work in that city. The Morrilton Young People and the pastor have chosen the third Tuesday night in each month as Youth Night. At 7 p. m. the Council meets, then the committees and the Junior Board of Stewards. These business meetings are followed by a social hour to which all the young people are invited. Each of the four commissions under the direction of an adult counsellor is responsible for the Sunday morning, and Sunday evening Fellowship meetings for a month. The young people comprise a choir and sing at one evening church service a month.

Ruby Glen Stipe of North Little Rock has sent in a full report of the plans of the North Little Rock-Levy Methodist Youth Fellowship for the second quarter. The work of each of the four commissions has been set forth in concrete statements, and therefore, there need be no guessing as to what is expected of each group. Planning and presenting "Quiet Hour" programs, knitting for the Red Cross, securing pledges for the Youth Fund, and sponsoring a weekly Hobby Night are some of the goals set for the commissions.

Many of the district, sub-district and local Fellowship groups have elected a reporter to the Youth's Page. Congratulations and thanks also for sending in these fine reports. If not enough of the news you send in is printed tell your editors. We want to hear from you and profit by your suggestions. This is your paper, make it what you want it to be.

PRAYER FOR TODAY

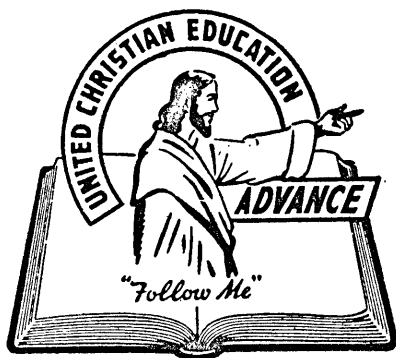
Father of all mankind, throughout this day, and every day, help me to remember that a very real portion of Thy Kingdom has been placed in my keeping. Therefore teach me to love Thee:

With all my mind—that I may think Thy thoughts after Thee, from dawn to dark, making beautiful and significant each decision of my daily living; help me to remove all prejudice and small-mindedness, O Lord:

With all my heart—that I may love those whom Thou lovest, feeling for even the most unlovable and difficult of Thy children Thine own everlasting mercy:

With all my soul—that I may seek fresh ways in which we can be one in Jesus Christ our Lord, praying for Thy divine power to surge through my commonplace routine from morning till night:

With all my strength—that I may work the works of Him who sent me while it is day, seeking to channel through every act Thy devotion to the needs of both my neighbor and myself. Remind me from moment to moment that this is not optional, but the last command of Jesus Christ, our Lord. Quicken me and use me this day, for Thy name's sake. Amen.



A CHALLENGE TO LEAD

load, must manifest a greater spirit of sacrifice, and experience a deeper devotion to our Christ and His cause. It is up to us to keep alive those Christian principles of love and forgiveness to which the world must some day return.

Now, and none too soon, 90 per cent of the Protestant Christian forces of America have joined in a UNITED CHRISTIAN EDUCATION ADVANCE to begin laying spiritual foundations for a future world Christian brotherhood. The "advance" is a movement to reach all people with Christian teachings and to enlist young people and adults in the great program of Christian education. According to recent calculations half of the youth of America under 21 years of age, or about 15,000,000, are receiving no formal Christian education. Here alone is a challenge sufficient to answer the question, "Why have the Christian Advance Movement?"

The program has been set forth in general outline by the International Council of Religious Education but will be directed by each church through the following channels: Home, Church and Community.

The challenge to build what Bishop G. Bromley Oxnam calls the unfinished temples of "Justice," "Peace" (and we add, "Brotherhood") is here. Bishop Oxnam once said: "Give us builders, a generation unafraid, full of faith, trained in science, grounded in religion, and the temples yet undone will lift their crosses high against the sky of a better day."

Methodist Youth dare not boastfully say, "Here we are," but we may humbly ask God to make us unafraid, full of faith, intelligent, and grounded in Christian principles so that we may be willing to be used by God in building the unfinished temples of Peace, Justice and Christian Brotherhood.

A state-wide convention to officially launch this four-year program in Arkansas will be held in Little Rock April 24. Will the Methodist Youth of Arkansas be represented at this convention? What leadership will be assumed by Methodist Youth in this four-year program? What is your answer?—H. O. E.

METHODIST YOUTH IN WAR TIME

Rev. C. Ray Hozendorf, Little Rock Conference Director of Youth Work, realizes many of the problems that face youth in times of international conflict. He presents the following statement as given by Mr. Walter Towner of the General Board of Education to help Methodist Youth in time of war:

"It has always been the business of the Church to proclaim the Christian way. And it is no less our business in war time.

"We will not yield to the temptation to hate any man. Things that men do we will hate with an enthusiasm that will consume those evil things, but the men who do these evils we will not hate, for though they err, they are children of our Heavenly Father.

"We will respect the conscience and the integrity of those among us with whom we may differ concerning war.

"We will take our place with all Christian citizens in dedication, as there may be need, of our lives and all that we possess to bring victory for the principles of justice, love, and brotherly helpfulness among men and nations. Whether we serve on the battle-front or home front we will keep alive the Christian virtues which undergird our lives.

"We will remember that a better world is to be built. We will bring new consecration and new zeal to the continuance of the program of the Methodist Youth Fellowship in all of its relationships.

"Above all, our faith shall be in the Lord Jesus. God shall still be our strong defense and in him shall we trust."

YOUTH CARAVAN

Entering the fourth season, the Youth Caravan movement expects to send 100 teams into the field during this summer, according to Dr. Harvey C. Brown, Nashville, Tenn., representing Caravan Committee.

The Caravan Committee, made up of staff members of the Board of Education, announces that training centers for the Caravans of 1942 will be located as follows: June 6-13, Morningside College, Sioux City, Iowa; June 13-20, Lake Junaluska, N. C.; June 13-20, Texas Wesleyan College, Fort Worth, Tex.; June 20-27, Epworth Forest, Leesburg, Ind.; June 27-July 4, Camp Innabah, Pottstown, Penna.; June 27-July 4, College of Pacific, Stockton, Calif.

Teams made up of two boys, two girls, and one adult counselor will work in local churches seven weeks after spending one week in one of the above mentioned training centers, according to plans made.

Many pastors have been sent blanks upon which they have been asked to list the possible candidates for this high type of Christian service. If you are interested in this work and can give eight weeks to it, see your pastor immediately or write Dr. Harvey C. Brown at the above address. Arkansas youth ought to be well represented in this great caravan work. Surely any young person who can serve as a caravaner will do so realizing that this is one of the greatest privileges and responsibilities ever presented to Methodist Youth.

CHRISTIAN EDUCATION

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

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

HENDRIX HAPPENINGS

Dr. Robert L. Campbell, professor of English, is making a three-week tour of colleges in Alabama, Georgia and Florida sponsored by the arts program of the Association of American Colleges. Dr. Campbell will visit five colleges, spending two days at each school in a series of lectures and addresses and individual conferences with students and faculty members, in which "Art for the Layman" is emphasized. This is the second tour of Southern Colleges made by Dr. Campbell under sponsorship of the Association.

A fellowship dinner, honoring the newly organized Junior Board of Stewards of the Conway Methodist Church was held at the church on Thursday night, March 5. H. T. Harrison of Little Rock, alumnus of Hendrix and well-known Arkansas after-dinner speaker, gave the principal address. The dinner was sponsored by the Young People's Council of the Church of which Bonar Moore, senior from Morrilton, is president.

The Junior Board of Stewards has been organized for the purpose of developing an increased sense of responsibility for the program of the church among college and town students, between the ages of 17 and 23, according to officials. Members of the Board are: Hendrix—Edwin Biggs, Conway; Sara Atkins, Paragould; Billy Cole, Conway; Anne Porter Burney, Pine Bluff; Carolyn Baird, Little Rock; Susie Smith, Fordyce; Erma Alice Hill, Conway; Don Butler, Waldron; Jim Charles, Fort Smith; Francis Christie, Junction City; Larry Honeycutt, Nashville; Edward Lester and E. P. Young, Hope. Arkansas State Teachers' College—Mary Ince, Helena; Bety Ann Whitworth, Osceola; Charles Ramsey, Conway; Joyce Lively, Paragould; Carl Jean Adams, Perryville; Eloise Rhodes, Conway; Irma Lee Ruff, Solgohachia; Norman Jennings, Texarkana; Lois Thomas; Jarrel Holt, Conway; and Thomas Mills of Conway.

Ed Lester was chosen chairman of the group, and Mary Ince, E. P. Young, and Jarrel Holt, were elected vice-chairmen. Erma Alice Hill was chosen secretary.

Dr. William Slack, pastor of Winfield Memorial Church, was a chapel speaker last week. Dr. Slack spoke on post-war problems and their relation to America.

Miss Patricia Wenly, senior from North Little Rock, will reign as queen of the annual May Day-Mothers' Day celebration to be held May 9. Miss Wenly, daughter of Dr. and Mrs. N. F. Wenly of North Little Rock, served as maid of honor to the home-coming queen in the home-coming celebration in November, and was maid from the junior class to last year's May Queen.

Maurice Lanier, senior from Conway, was winner of the Arkansas District meet of the National Extempore Discussion Contest held last week at Hendrix. Miss Barbara Shuffield, Arkansas State Teachers' College senior from Little Rock,

THE SUPERINTENDENT'S CORNER

THE SUPERINTENDENT AND HIS WORKERS' CONFERENCE

By CLEM BAKER

Paragraph 1144 in our Discipline says, "There shall be a Workers' Conference in each church composed of the pastor, the general superintendent, the assistant superintendent, other general officers of the Church School, and all other officers and teachers, including student officers in the departments of the Youth Division. The General Superintendent shall be the presiding officer of the Workers' Conference which shall meet at least quarterly." The Workers' Conference should not be confused with the Board of Education in the Local Church, however, in the small church the law provides that the Workers' Conference may meet with the Church Board of Education and together these two groups can perform all duties of both bodies except the election of officers and teachers which duty is confined strictly to the Board. It is usually best for the Workers' Conference, where it meets quarterly, to hold its meeting in December, March, June and either September or early October. The Workers' Conference considers and puts into execution all decisions of the Board of Education. It also makes recommendations to the Board of Education for future action. This Conference should also be a fine inspirational and fellowship meeting. I think if I were a General Superintendent I would certainly hold a Workers' Conference this March, at which time plans for the next three months will be made, including preparation for Easter, the observance of Church School Day, plans for Vacation Schools and a definite campaign for Church School Advance.

NOTES FROM LITTLE ROCK CONFERENCE

By Clem Baker

Texarkana District Out On Hendrix College-Ministerial Education

Our Treasurer's report this week shows that the Texarkana District is out in full on our February Special. This is the second district in the Little Rock Conference to go over the top. We congratulate our two fine young District Superintendents, Rev. Arthur Terry and Rev. A. J. Christie. Rev. J. D. Baker has the Prescott District within \$8.00 of the goal and other districts are coming along fine. There does not seem to be any doubt but that the Little Rock Conference will reach \$10,000.00 again this year for these two worthy causes.

Training Schools Last Week

Reports came in last week from splendid training schools taught by Rev. L. C. Gattlin on the Strong Cir-

won second place. Students from Hendrix and ASTC competed in the contest.

Lanier received an engraved fountain pen and Miss Shuffield's prize was an engraved pencil. Both will receive all-expense trips to the regional contest.

Lanier is the son of Mr. and Mrs. W. A. Lanier of Conway. He is a humanities major, and has been active in the work of the Hendrix Christian Association.

Pan-American relations was the subject of the extempore contest, which was sponsored by the Office of Coordinator of Inter-American affairs. Final speeches at Hendrix were recorded and will be transcribed in Spanish and Portuguese for circulation in Latin America.—Reporter.

cuit and by Rev. J. E. Cooper at Manchester on the Dalark Circuit. The Executive Secretary taught for Brother Ginther at Fairview church just out from Camden in the Camden District. There were 38 enrolled in this class and 24 credits. Brother Ginther is doing a magnificent job on this charge. Reports from the Texarkana and Arkadelphia schools have not yet come in.

Training School This Week

Among other Training Schools being held this week are the ones at Monticello, Lonoke and Carlisle. Rev. John W. Hammons is the accredited teacher for his own school at Carlisle. The school at Lonoke is a cooperative school with the Presbyterian Church with the pastor of the Presbyterian church at Lonoke teaching the course on "The Bible" and Rev. Harold Eggensperger teaching the young people's course. The school at Monticello is the second school Brother Harris has had this year. The teachers this week are Rev. Arthur Terry, Rev. J. E. Cooper and Clem Baker. A number of other schools are being held throughout the Conference this week on the "Group Study" plan.

Plans For Magnolia Christian Adventure Assembly

The program committee for the Magnolia Christian Adventure Assembly with Dean Roy E. Fawcett presiding at Magnolia last week and completed tentative plans for the Magnolia Christian Adventure Assembly to be held at Magnolia A. & M. College, July 6-10, 1942. The following were elected to serve in this Assembly: Host for boys—Rev. Otto Teague of Texarkana; Hostess for girls—Mrs. C. E. Mosley of Camden; Business Manager—Rev. A. J. Christie of Texarkana; Director of Recreation—Rev. Bryan Stephens of Gurdon; Devotional leader—Rev. Alfred H. Freeman of El Dorado.

PARAGOULD DISTRICT TRAINING SCHOOL

The Paragould District Training School closed Friday night, March 6, with 98 credits. The following courses were offered: The Life of Christ, taught by Rev. J. W. Crichtlow, Cape Girardeau, Mo.; Children's Division in the Church, by Miss Fay McRae, Little Rock; The Vacation Church School, by Mrs. W. F. Bates, North Little Rock; Personal Religious Living, by Rev. R. E. Bearden, Walnut Ridge; and Christian Education in the Church, by Rev. Ira A. Brumley, Conway.

The largest class was the one taught by Mrs. Bates giving thirty credits. The loving cup offered to the rural church making the best record was given to the Beech Grove Sunday school. A group of six had driven 18 miles back and forth for the entire school. The cup was received by Mr. J. H. Breckenridge, the Church School superintendent, who, by the way, is 80 years of age and has been superintendent at Beech Grove for the past forty continuous years.

Walnut Ridge Church School made seven credits, driving back and forth 26 miles each day.

The weather was delightful and the spirit of the school fine throughout.—H. Lynn Wade.

Instructors are: Rev. Otto Teague of Texarkana; Rev. Chas. B. Wyatt of Emmett; Rev. Roy Brown of Smackover; Miss Hazel Rogers of Magnolia; Rev. Kenneth L. Spore of Hope; Rev. C. H. Farmer of Magnolia and Rev. Bryan Stephens of Gurdon.

The Magnolia Christian Adventure Assembly is for the intermediate boys and girls of the Camden, Prescott and Texarkana districts. Brother Fawcett will be serving his fourth year as Dean. It is one of the best Assemblies in the Little Rock Conference.

Young People In Session at Clarksville

Representatives from the Methodist groups in the various colleges in Arkansas will be meeting this week and from Friday night until Sunday afternoon at the First Methodist Church at Clarksville, where they are the guests of the Methodist students in the College of the Ozarks.

Baptist Superintendent Appreciates Page

Among other expressions of appreciation for the Christian Education page in the Methodist, we have a letter this week from the Superintendent of a Baptist Sunday school in one of the fine towns in Arkansas in which he says, "I read the Arkansas Methodist each week. I read the Christian Education page first. I am Superintendent of the Baptist Sunday school in my city. The Christian Education page helps me in my work. I congratulate the Methodist upon their fine program." We thank this good Baptist friend along with all the others who are appreciating this page and would like to hear from others giving suggestions to make it better.

That They Might Have Life—And More Abundantly

A Story Of The Work At Riverview

By CHARLES HEGARTY

IN the spring of 1938, a group of women in the Little Rock Council of Children's Workers was studying as a project "Know Your Community." Inspired by the discussion, one of them told of the conditions existing in an area within the city, and two others, aroused by her statements, promptly joined her in a sense of vital concern about the conditions existing in this little-known, generally overlooked portion of the community. Situated north of a viaduct which leads to one of the best residential sections of the city, between a gulley and

able sewing, with women of the city's churches assisting frequently, and one day a week was devoted to an all-day sewing session, with pot-luck lunch at noon for the women and the babies and younger children they brought with them. Each Friday evening was featured by an "open house," with games and activities designed particularly for the older children and the young people, and appropriate parties were held at special times such as Thanksgiving, Christmas and Easter. For the pre-school group, a hot lunch was served each weekday,

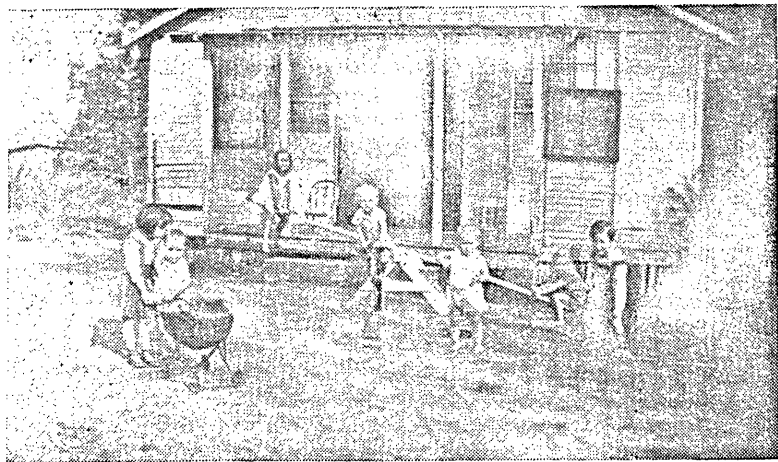
development has even rendered impossible regularly scheduled activities for pre-school children.

By the autumn of 1939, those in charge of the enterprise felt the need for a trained religious worker to direct this project and to assist with work in Negro sections of the city, and the services of Miss Ruth Heflin, a deaconess and graduate of Scarritt College, were obtained. Under her leadership and direction, the work took on new zeal and thoroughness. Two centers for Negroes have been established, Bethlehem Center, at Bullock's Chapel C. M. E. Church, being opened in January of 1940, to be followed six months later by the opening of Bray Center at Miles' Chapel C. M. E. Church. The latter is now the home of one of the two active Girl Scout troops of the city. Recently Miss Heflin has been relieved of responsibility for the operation of these centers and the Interracial Committee of the Mission Board is now supervising their activities.

At Riverview the program, under Miss Heflin's direction, has increasingly been such as to develop self-reliance and initiative among the people of the community, and away from any features which might tend to pauperization, as a brief survey of activities at the present time will show. In order that the people might sense a larger share in the planning and conduct of the program, she recently directed the organization of a Community Council, composed of herself the officers of the Mission Board, the WPA director of the center and three officers elected at a community meeting: Mrs. Bessie Gibbs, president; Mrs. Luetta Bledsoe, vice-president; and Roy Davis, secretary-treasurer.

by the City Health Department at the City Hall, or to the clinic of the University Hospital. A stock of the carpenter's tools is provided at the center for the convenience of any, of whatever age, who wish to use them, and the musical inclinations of all groups particularly the young men with their guitars and banjos, are fostered by Mrs. N. D. Fleetwood, the WPA director of the project. The women have been taken on sight-seeing trips around the city and to visit beautiful gardens and inspiring structures, so as to develop a love of beauty and a desire to improve the appearance of their homes or to live in more attractive surroundings. Last year a six-weeks' check-up of the summer-long hot-lunch project for forty pre-school and school-age children, which was sponsored by the WPA with the cooperation of the Mission Board, revealed that two children who were overweight lost a little weight, while the others on whom it was possible to keep an accurate check gained from one to eight pounds. In this activity the people were given regular roles of responsibility, the older girls in the group assisting with the serving and the mother of the children washing the dishes in turn while the boys who participated assumed responsibility for the appearance of the grounds around the center. The City Health Department cooperated, sending a nurse to check on the general sanitary conditions of the area and to examine the underweight children for possible organic troubles.

For several years, a community Thanksgiving dinner was held at the center, but last autumn, with the generally-improved economic conditions, it was decided to en-



CHILDREN AT PLAY AT RIVERSIDE COMMUNITY HOUSE

the Arkansas River, was an area generally ignored, but known contemptuously to those who were aware of its existence as "Squatter's Island." The police of the city were well acquainted with the neighborhood as a source of trouble, and for the authorities and teachers of the nearest school it was a frequent source of delinquency.

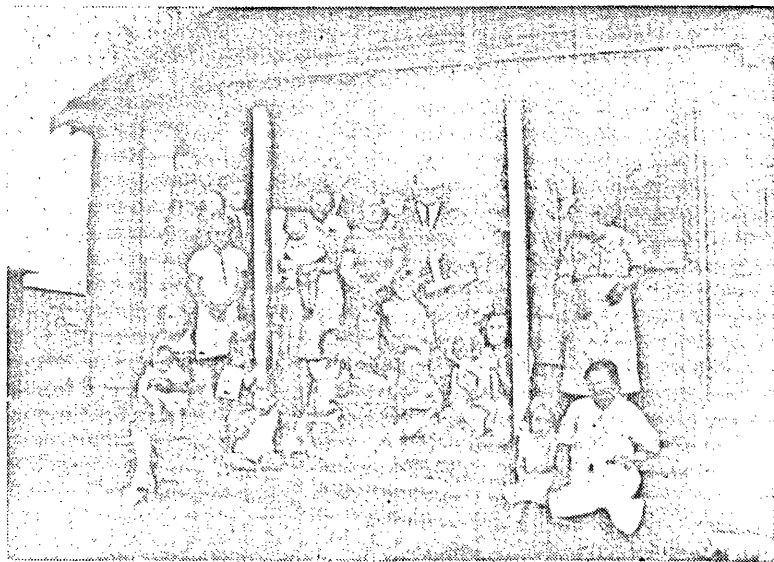
The ladies conferred with their District Superintendent, and then took a census of the area. The number of children on the "Island" and in a neighboring low-lying, generally run-down section, and the conditions under which they lived, convinced the investigating group that among these people was an excellent place to demonstrate that being a Christian entails an intelligent as well as whole-hearted and unselfish interest in one's less-fortunate fellowmen.

Accordingly, the women set out to organize an effective and far-reaching program for all the white residents of the area. An unused and unneeded frame building from the grounds of a local school was procured and moved to the island, and arrangements were made with the local officials of the Recreation Division of the Works Progress Administration for the establishment of a WPA community center in the structure. Two workers were assigned to the project by this agency to operate the center every weekday.

The community house immediately became a favorite haunt for the younger children of the area. The toys and games for those of this age group were in use whenever the building was open and it was with difficulty that the structure was on occasion cleared of children for the undisturbed use of older groups. The women of the area, however, daily utilized the facilities for soci-

and doctors of the city donated their services to make possible a weekly free clinic for them; also, the young women of the Junior League sponsored regular work by the Visiting Nurses' Association at the center and in the neighborhood. Further, the Arkansas Tuberculosis Association and other agencies cooperated, and tests for tuberculosis and inoculating injections for typhoid fever and diphtheria were administered without charge.

The religious life of the people was of course, not neglected. Church School on Sunday afternoon, with women who had conducted classes at various churches of the city in the morning teaching was inaugurated even before the building was procured. At first, Rev. J. E. Cooper, at that time pastor of Pulaski Heights Church, preached each Sunday afternoon; later, the several pastors of the city took turns in bringing a message to the group. Miss Floreta Skinner, then a student in Scarritt College, assisted with the work during the first summer and subsequently the young people of the city's five larger churches took turns, by the month, in conducting a young people's night at the center each week. For the older boys, a team in the church softball league of the city was sponsored in 1939 and 1940, and during the latter summer individuals interested in the work made possible a baseball team of young men of the area. A troop of Girl Scouts was organized, but after a time this project was rendered impractical by the moving away of a number of the girls of that age group. One of the most heartening features of the work, it should be noted, is the number of families residing in the area who have moved to more desirable neighborhoods during the years of the center's operation. This



GROUP AT A SUNDAY SERVICE AT RIVERVIEW

This council, which directs the affairs of the center, meets monthly to plan the activities for the coming month and to discuss the problems which have arisen.

The regular program at the structure includes on Wednesday, an all-day sewing session for the women, with pot-luck lunch at noon; and open house for everyone is held each Monday evening. A First Aid depot is maintained at the center; but for more serious needs the people are now encouraged to go to the better-equipped station maintained

courage each family to have dinner in its own home; and food was furnished the few families unable to buy it for themselves. At Christmas time, also for the first time, the families (only four) which, because of illness or old age, were not able to make appropriate purchases were given funds with which to do this. As part of the observance of both these occasions, the council supervised the production of seasonal plays, and prior to the later season instituted a project of toy-making

(Continued on Page Thirteen)

WITH THE CHURCHES

VICTORIA BOOTH DEMAREST TO HOT SPRINGS

Victoria Booth Demarest is coming to Hot Springs, March 20th, for a week's services under the sponsorship of nine leading churches of that city.

Who is this woman who is making such a great impression upon the North and East? Wherever she goes she speaks to full houses. A granddaughter of William Booth, founder of the Salvation Army, she has an intense interest in personal evangelism. A musician of note is she, having studied with Paul Fabre, organist of the Cathedral of Versailles and with Charles LeFebvre of the Paris Conservatoire. She takes a leading part in the music of her campaigns.

As for her preaching it might be interesting to mention some of those whole-hearted endorsements to her message: Hon. Joseph Daniels, Bishop Edwin D. Mouzon (deceased), Ralph W. Sockman, Christ Methodist Church, Chicago, J. Gray McAllister, Union Presbyterian Seminary, Richmond, and scores of others.

Dr. Olin McKendree Jones said, "I heard her in New York. I will confess that I had to be shown. We ministers may unconsciously build up a prejudice against women preachers. But when I heard her I realized that this was one of the great experiences of my life. Her great personality, her triumphant faith, her joyous experience and her timely message made me to know that I was in the presence of a world personality."

These same churches are bringing Dr. E. Stanley Jones to Hot Springs May 17th for three days. Thousands of Arkansas people are expected to attend these services.

PULLMAN HEIGHTS CHURCH

The Pullman Heights Church, Hot Springs, has completed some remodeling work on its auditorium. The entire front of the sanctuary, choir loft and chancel has been changed. The background of the choir loft and chancel has been paneled in beautiful grained material; the paneled background and ceiling woodwork have been harmonized with the architecture of the entire auditorium and adds beauty and grace to the building interior. The choir loft has been rearranged and adequate space is provided for the choir of 25 voices. The chancel arrangements have been altered; the altar rail which previously was placed on the chancel platform and hindered the functions of the worship service, was moved to the floor level in front of the pulpit. The beautiful oak Communion Table is now placed between the altar rail and the pulpit thereby facilitating the functions of the Communion. Every change made has added greatly to the beauty and worship function of the sanctuary.—Hal H. Pinnell.

If you play with sin it will soon crowd you out of the society of decent people.—Wesleyan Christian Advocate.

PRESCOTT DISTRICT BROTHERHOOD

The Prescott District Brotherhood met at Nashville, Arkansas, Monday, March 2.

Reports on the Hendrix College Ministerial Education Special indicated that the District is within \$15.00 of its quota, with about \$50.00 more expected to come in.

Reports on the recent Arkansas Methodist Subscription Campaign show that this District is leading the Conference in this important matter.

A checkup by the District Superintendent revealed that the District has accepted an increase over last year of 18% on the Conference Benevolences and World Service. Two charges, Amity and Hope, have accepted their full apportionment on World Service and Conference Benevolences. Every charge has accepted at least a 10% raise over last year in these important collections.

Every charge in the District except three raised the pastor's salary, ranging from 1% to about 20%.

The pastors reported to date 37 additions on profession of faith and fifty three additions by certificate.

The Brotherhood adopted a plan to distribute equitably the traveling expenses to the meetings for the rest of the year. Under this plan the pastors and the District Superintendent are assessed seven cents on each \$100 or fraction thereof of their assessed salary. Out of this fund each car owner whose car is used in traveling to the meetings is reimbursed at the rate of three cents per mile.—Kenneth L. Spore, Secretary Prescott Dist. Brotherhood.

YARBRO-PROMISED LAND

Our Church Schools are making progress under the efficient leadership of our Superintendents. We are working hard to reach our goal by Easter. We have a Youth Fellowship organization at each church. At the monthly social meeting of the Youth's Fellowship at Yarbrow, last week, fifteen names were placed on the Honor Roll, in the service of their Country. Our Societies are keeping in touch with our members in the Service.

We have held public installation services for the officers of the Woman's Society of Christian Service, in each Church. A School of Missions will be held in each church during the month. World Service (fourth Sunday) is being observed in each church. Evangelism is being emphasized and we are looking forward to Easter.

Plans are being made for the entertainment of the Jonesboro District Conference and the District Meeting of the Woman's Society of Christian Service at our Yarbrow Church, May 7th. We are planning for a large attendance.—D. G. Hindman, Pastor.

The Christian graces are like perfumes, the more they are pressed, the sweeter they smell; like stars that shine brightest in the dark; like trees which, the more they are shaken, the deeper root they take, and the more fruit they bear.—Beaumont.

PRESCOTT

First Church, Prescott, is having another good year. The finest spirit of peace and harmony prevails. The people are lovely to their pastor and he counts it a privilege to serve them.

Our church is thoroughly organized and working. Our Board of Education meets monthly and supervises the work of a splendid Church School and Youth Fellowship. Board of Missions and Church Extension is active. These two Boards cooperated in five classes studying "The Methodist Meeting House" this winter.

More than one hundred women are doing excellent work through five circles. The society as a whole meets monthly and reports indicate progress along all lines. The women pay \$50.00 each month on the church debt, a noteworthy service.

The Board of Stewards conducts the work of the church as carefully as that of any bank. The monthly meetings are joyous occasions, and the attendance very high. During 1941 we had an average attendance of 17 out of 20 resident members. The board closed out last year's work without an extra meeting, and propose to do even better this year.

We stick to the program of The Methodist Church. We were asked for \$50.00 for the Orphanage, and we sent in \$77.10 on time. We accepted a 10% increase in Benevolences. We accepted a \$5.00 increase in Church School Day offering. An increase of \$24.00 on Conference Claimants fund. Our apportionment for Hendrix Student fund was \$85, and it was paid in full on time. This year the church will pay the Ministerial Sustentation fund of \$24.00. Our quota for Arkansas Methodist was 52, and we sent in 76 paid subscriptions. We have 11 Christian Advocates.

A large evangelistic committee is assisting the pastor in an evangelistic campaign which will continue through Easter.

Pastor and people are grateful for service rendered by Mr. H. M. Stephens, District Lay Minister; Rev. J. R. Martin, Rev. Chas. B. Wyatt, and Rev. E. T. Wayland in December and January.—S. T. Baugh, Pastor.

MEN'S FELLOWSHIP AT BLYTHEVILLE

At a Men's Fellowship supper meeting of the members of Blytheville First Church last week it was unanimously voted to have men's suppers at the church monthly.

Harvey Morris, chairman of the Board of Stewards, acted as master of ceremonies for the occasion. Rev. S. B. Wilford, pastor of Blytheville First Church, spoke briefly.

Rev. A. W. Martin, pastor of Jonesboro First Church, was the principal speaker for the evening. His subject was "Grit, Grace and Gumption."

Members of the Woman's Society of Christian Service, under the direction of Mrs. Henry Humphries, served the supper. A charge of fifty cents a plate was made.

Such occasions of "food, fun, and fellowship" for the men only in a church can be of definite value in the church program.—Virginia Echols, Church Secretary, Blytheville First Church.

LETTER OF APPRECIATION

While I would very much like to write a personal letter to each and every one of my brethren of the ministry and laymen of the Church who so graciously remembered me with letters and cards and in your prayers during my illness and weeks in the hospital and clinic, in Hot Springs, it is impossible to do this. So I just say to each one I appreciate from the bottom of my heart your remembering me; and Rev. R. E. Simpson of Grand Avenue Church, Hot Springs, for furnishing the blood for a transfusion; and the brethren who filled my pulpit from time to time, and the loyal membership of the Eudora Methodist Church for their loyalty to the church and to me, I appreciate it all. I took up my work again on last Sunday, March 1st. Yours in His name.—J. T. Thompson, Pastor Eudora Methodist Church.

HENDRIX COLLEGE-MINISTERIAL EDUCATION SPECIAL

Offering received since our last report, up to Monday, March 9, 1942.

Arkadelphia District—Goal \$750
Previously reported \$ 660.00
Butterfield 1.00
Carthage Ct. 15.00
Total \$ 676.55

Camden District—Goal \$2,500
Previously reported \$1,805.25
Jackson Street, Magnolia 40.00
McNeil Ct. 15.00
Waldo 50.00
Vantrease-Wesley 50.00
Emerson Ct. 15.00
Centennial 5.00
Magnolia Heights 5.00
Buckner Ct. 20.00
Camden Ct. 3.00
Total \$2,008.25

Little Rock District—Goal 2,500
Previously reported \$1,117.13
Scott Street 25.00
Mt. Carmel 3.00
Asbury 250.00
Bryant Ct. 7.00
Total \$1,402.13
Monticello District—Goal \$1,000
Previously reported \$1,014.85
Wilmard Ct. (additional) 3.15
Total \$1,018.00

Pine Bluff District—Goal \$1,500
Previously reported \$1,303.90
Wabbaseka 17.50
Grady-Gould 42.00
Pine Bluff Ct. 2.50
Total \$1,365.90

Prescott District—Goal \$750
Previously reported \$ 682.00
Bingen Ct. 15.00
Emmet Ct. 45.00
Total \$ 742.00

Texarkana District—Goal \$1,000
Previously reported \$ 459.00
Fouke Ct. 5.00
First Church, Texarkana 465.36
Vandervoort 2.00
Foreman 40.00
Tatom's Chapel 5.00
A. J. Christie (advanced) 25.40
Total \$1,001.76

By Districts
Arkadelphia District \$ 676.55
Prescott District 742.00
Texarkana District 1,001.76
Monticello District 1,018.00
Pine Bluff District 1,365.90
Little Rock District 1,402.13
Camden District 2,008.25
Total \$8,214.59
—C. K. Wilkerson, Treas.

If, despite our weakness and errors, our fellows can say of us, "He helps the world on its way to better things," we can crave no greater honor.—Southern Christian Advocate.

Never rise to speak unless you have something to say, and when you have said it, cease.—Witherspoon.

Methodism In Front Line Hawaii

By W. W. REID

Hawaii—now on the front page of every newspaper—is also on the "front page" of Christian interest.

Methodist work in Hawaii, first established in the middle of the nineteenth century, is now centered in 99 preaching places on four large islands—Oahu, Kauai, Maui, and Hawaii. Superintendent W. H. Fry, who has headed the Hawaii Mission Conference for nearly twenty-eight of its thirty-seven years as a conference, reports 99 preaching places; 31 preachers; 59 local preachers; total resident membership, 2,996; 44 church schools with an enrollment of 3,505; 1,142 Epworth and Junior Leaguers; 64 adults and 129 children baptized last year; valuation of churches and parsonages, \$515,800; expenditures for building and improvements, \$4,244; \$20,119 for current expenses and \$7,438 for pastoral support. World Service giving totaled \$1,950.

Ten years after founding work in Hawaii, Methodism withdrew in favor of the Hawaii Board of Missions, but when the great influx of Japanese, Koreans, and Filipinos came to Hawaii, that Board requested the Methodist Church again to send workers to minister among them. In 1904 the Hawaii Mission Conference was organized. It is composed of twelve Japanese charges; ten Filipino, eight Korean, and one American project; together with one self-supporting English-speaking church in Honolulu. The Susannah Wesley Home, operating under the Woman's Division of Christian Service, serves as a child-welfare institution. Its staff of twelve serves eight nationality groups.

An important phase of Methodist work is the Hawaii Methodist Youth Council, organized over two years ago. The first conference of the group attracted 100 young people of various nationality backgrounds. Last year the Council paid the expenses for one of its members to the Methodist Youth Congress at Winona Lake, Indiana.

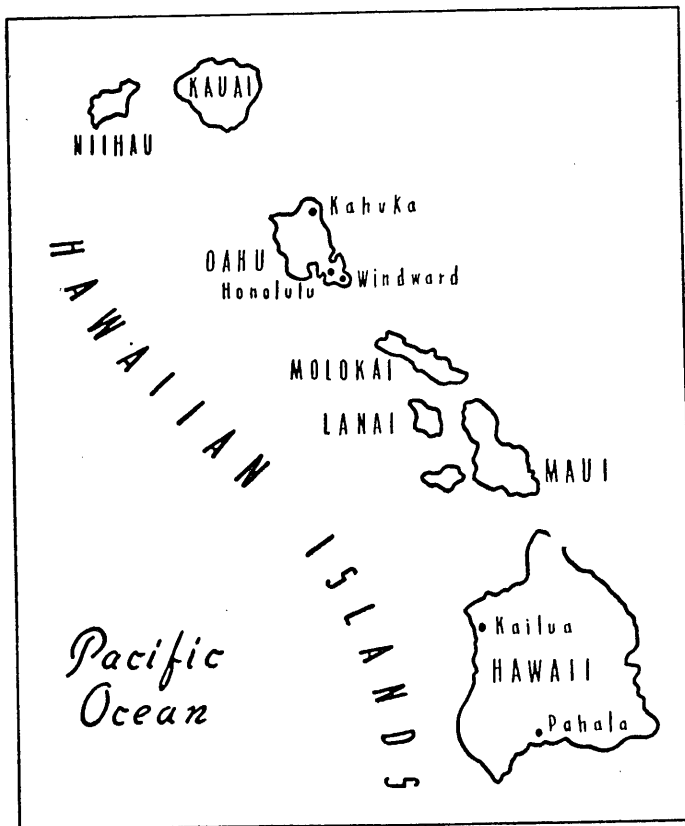
Adult oriental leadership is not generally found in Christian churches in Hawaii, for there are very few adult Christian Orientals. Thus in many churches young people assume the responsibility for the entire church program. Religion

law permits a child to be dismissed from public school for one hour a week. At several points the minister and his wife are in charge of these classes. One popular project, begun several years ago, is a free kindergarten in which forty Hawaiians,

ese work," says Dr. Fry. "Our American-born young people cannot understand a sermon preached in Japanese. Our American-born preachers cannot preach in Japanese. Most of our Japan-born members cannot understand a sermon preached in English. We are faced with an increasing challenge from Japanese and Korean people, who must receive guidance in matters of religion through the English pastoral leadership for our Japanese and Korean members who do not understand English."

Dr. Fry feels that after the present crisis the church will face the problem of building "humble sanctuaries where young life all about us may come to find God, gather strength and guidance for the days ahead. The problem of first magnitude in the Pacific today is not military and naval, but a human problem; to the church the young people of these islands must turn for the true meaning of life. The sanctuary must be a place of worship; the parish hall the place of Christian social contact. Both are imperative. We are sadly lacking in this equipment at several points. Next to the outpouring of the Holy Spirit upon our pastors and people, the all-important thing for the Hawaii Mission is more adequate equipment.

"There is no question of greater importance than the domination of spiritual and moral ideals. Hawaii has always been the center of friendly cooperations between nations. These are trying days for the church, but not without hope; there will not be lacking the wisdom to find a way to peace. The main-spring of all that is safest and best in our island life, dates back to the foundation laid in righteousness by early servants of the church. We must build wisely today, that the men and women of tomorrow, and the children from other lands, may be united in loyalty and understanding of the high and holy purpose of the church we serve."



to them is life more abundant, whether it is lived in the factory, sugar mill, class-room, pulpit, or in the palatial residence of the employer. Some may "lose face" with their elders for turning from Buddhism to Christianity, but they feel that to gain Christ is all that matters.

Weekday instruction in Christian education is a helpful ministry of the church in Hawaii. Territorial

Chinese, Filipinos, Spanish-Hawaiians and Portuguese are enrolled.

Among workers in sugar plantations, pineapple ranches and canneries, Japanese and Filipino pastors conduct a preaching program and family meetings. Working with Oriental-born people, they use the native language, but the young people's work is in English.

"Dual language usage continues to be a baffling problem in Japan-

WHAT IS THE FELLOWSHIP?

By Bishop Herbert Welch

"The Fellowship of Suffering and Service" is a phrase which has been born out of the distressed conditions that occasioned the recent call of the Council of Bishops. Every church is now asked to follow the plan set forth in the Methodist Ritual of taking a collection for the poor at each celebration of the Lord's Supper, and during this emergency period each church is asked to share that offering with those outside the local parish who suffer because of the war and therefore need our service.

This applies to the countless men, women, and little children across both oceans who have been deprived of shelter, food, clothing, comfort, safety, by the onward sweep of struggling armies. It applies also to our boys in the military and naval centers in this country who have left home and friends to face new surroundings and new dangers. The Church must follow them with its prayers and its love. They suffer, even without hunger or wounds,

risking all to serve the country and the world.

The Bishops therefore are calling upon the churches everywhere, little and big, city and country, to continue the Christlike work begun on Compassion Sunday, by dividing the Communion offering between the needs of the local poor, the relief of the needy in other lands through the Methodist Committee for Overseas Relief, and the spiritual ministry to the boys in our camps through the Methodist Commission on Camp Activities and Chaplains. Instead of naming one day "Compassion Sunday", as last year, they are urging that there shall be a "Compassion Day" whenever our people bow together in the sacrament of the Lord's Supper.

What more fitting season could there be to enter into the fellowship of those who thus need us than around the table of the Lord? Here we remember His Sacrifice for us. Here we are reminded of our kinship with the children of God the world around. Here we can enter into "the fellowship of His suffer-

ings" and the suffering of the world family, can "bear one another's burdens and so fulfill the law of Christ."

"To comfort and to bless, To find a balm for woe,
To tend the lone and fatherless,
Is angels' work below."

If by a loving gift we can bring new courage and hope to one heart, can steady another's tottering faith, can shelter some who are "houseless, sole, forlorn," can even save a human life to family and friends and Church—this surely will make our own gratitude deeper, and will bring us into closer communion with the Lord of compassion.

Those who thus—wholly apart from and beyond their usual giving to the Church and its societies—dedicate a portion (it may be a sacrificial portion) of their substance to Christ's "little ones", truly enter The Fellowship of Suffering and Service.

No parchment certificates comes to them to testify to their membership in such a society, but perhaps they may hear a Voice saying, "I know thy works and charity and

service and faith", and may receive the "white stone" with the "new name," and may "eat of the hidden manna."

"O brother man, fold to thy heart thy brother . . .
To worship rightly is to love each other."

FOR TORNADO SUFFERERS

I am pastor at Umpire, an upper section of Howard County. Recently nineteen homes have been destroyed by a tornado in my pastorate there. These families were thus made homeless. Any contributions sent to me for them will be faithfully applied to replace their homes and furniture, etc. Do not fail to specify "For tornado sufferers."—John F. Taylor, Little Rock Conference Missionary.

In the long run a man's best companion is his own mind, and if that companion is a dull one he will always be lonely.—Alice Beal Parsons.

He who thinketh by the inch and speaketh by the yard should be dealt with by the foot.—Exchange.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

WHEN THE WORLD WANTED TO PLAY

"I'm tired of washing dishes, of dusting and making the beds. I'm not going to help you today, mother," said Nell. "Mary and Margaret don't do any work at home and have so much more time to play than I have. I'm going to play with them today."

"All right," said mother, "you try your own way for the day. I want none but willing helpers about me."

Nell picked up her doll and her skates and gaily ran out to join Mary and Margaret who always could play. They skated and had lots of fun until Nell fell down and hurt her knee and started to run to the house so mother could doctor and bandage it just as she always had, but she stopped when she remembered that she wasn't helping mother today and couldn't ask her to stop to bandage her knee. It would have felt better but—

"Oh, well," she thought, "it soon will stop hurting if I just go on and forget it." Turning to Mary and Margaret she said, "Let's play dolls now."

Nell's doll had pretty dresses that her mother had made for it, but the other girls had only the dresses that they could make.

"Mother hasn't time to sew for our dolls," said Mary, "she has too much else to do."

Nell thought how tired their mother always looked and wondered if she could not look better and have more time for them, if they helped her sometimes as she helped her mother but she didn't say anything because she was not helping mother now.

They had a good time, but Nell grew tired of her play long before

the day was over. Of course she wouldn't say she was not having as much fun as she thought she was going to have, since she had been the one who had thought playing all of the time would please her best.

At night when she told mother good night she felt a little bit sorry that mother looked tired, but she

have stopped mothering me, too," said Nell, as she told of the dreadful dream.

Then she told of the day spent entirely at play and of how tired of play she had grown before night; and she cried:

"Mother, I'm sorry you were so tired tonight because I didn't help you at all. I'll help you tomorrow,

A BOOK TO READ

By Blanche Chenault Junkin

Stagecoach Sam: Sanford Tousey. Doubleday, Doran & Co.; \$1.00.

This is another of Sanford Tousey's exciting stories, in a colorful historical setting. The time was in the early days of the West when the white man had to fight the Indians. Sam Tracy is the young hero.

Sam is invited to visit his grandfather who lives in Nevada Territory. His father, who is called to Nevada on business, takes Sam with him. The twenty days on the stagecoach trail brings many new adventures to Sam. He sleeps with his clothes on, eats at "home" stations, spends nights in stockade forts for protection and even gets to drive the coach. The greatest excitement for the whole stagecoach party, was an attack by the Indians. The boy Sam, distinguishes himself by doing some fine shooting. His father rewards him by buying him a new rifle. When he reaches his grandfather's a surprise awaits him. A Daniel Boone rifle is to be given to the grandson who shoots the best. Sam gets the gun.

ONE WHO WAS BRAVE

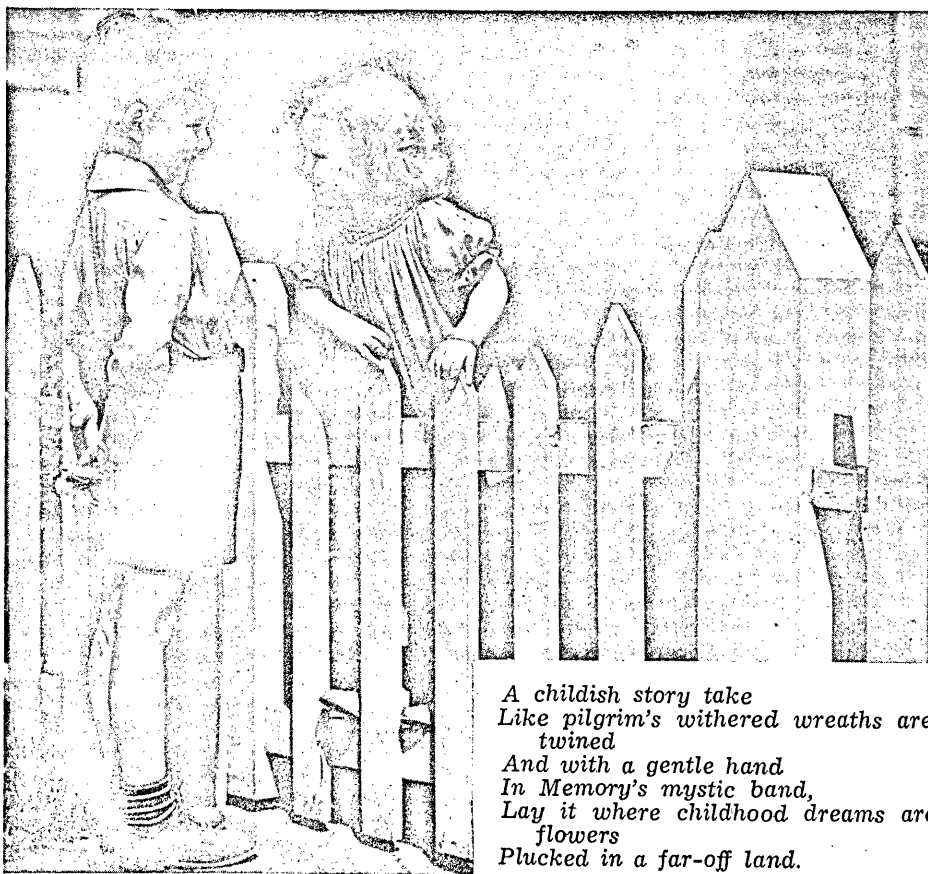
"Elton Tilton is just the bravest boy you ever saw, mother," said Winfred. "One day a big dog came along with his tongue out, and we thought he was mad and scrambled over the fence, but Elton walked right along as calm as ever. He says he isn't afraid of bears or tramps or anything. I wish I were as brave as Elton but I'm afraid I never will be."

"I heard a story about two boys the other day," said his mother, "and I thought one of them was very brave. They went to school together, and one day they thought it would be great fun to hide a frog in the teacher's desk; but the frog tipped over an ink bottle and spoiled a number of examination papers and other things, and the teacher was very angry. He asked the guilty boy to own his fault like a man and take the punishment he deserved. He put him upon his honor, you see. Well, the older boy, who found the frog and first thought of the joke, sat still in his seat without a blush; but the little boy, though he trembled with fear, went to the desk before the whole school and owned his fault. And he sat for an hour on the dunce's stool, a target for fifty pairs of eyes."

"O mother," cried Winfred, "I was so ashamed! I'll never do anything so mean again as long as I live. How did you know?"

"I heard two boys talking about it as I rode in the car. I was proud of my boy, Winfred; and I pitied Elton Tilton's mother, for I said to myself: 'My boy was brave, but her boy was a coward.'"

"Why, I never thought that was being brave!" said Winfred.—Youth's Companion.



A childish story take
Like pilgrim's withered wreaths are
twined
And with a gentle hand
In Memory's mystic band,
Lay it where childhood dreams are
flowers
Plucked in a far-off land.
—Alice's Adventure in Wonderland.

went on to bed without telling her so, and after falling asleep she had a dream—

The little moon fairies said:

"We're tired of oiling our lamp and hanging it out each night. Little Nell is playing all of the time, why can't we just play too?" So they didn't shine out.

The little stars said:

"We've been shining every night for years and years and we're tired, let's stop and play and not shine out tonight." What a dark night that was, without any moon and stars!

The raindrops came along and said:

"We want to play too. We've always been so busy making things grow that we haven't had time for play. Let's drop our work and join in the fun," and they didn't rain any more.

All along the street that had been shaded with lovely green trees, there were only old stumps with dead branches. In the flower beds around the house and out in the garden where lately blooming flowers of beautiful reds and pinks, purples and gold had been, now there were withered stalks to show where they had grown.

What a strange place that was, without any green trees and growing flowers, and Nell didn't like it at all; and the darkness frightened her. Suddenly waking, she called.

"Mother, oh mother, I'm afraid!"

"I am here, darling," said mother, as she held Nell's hand in hers.

"Oh, mother! I thought you might

just see if I don't. I know now that play isn't fun if I play all the time. There is work to be done and if I don't do my share someone else must do more. I guess the moon and the rain, the stars and the flowers would like sometimes to play too, but they just keep on working, knowing that their jobs must be done and nothing and nobody can do their parts for them. How bad it would be for us all if they did stop their work to play."—The Presbyterian Advance.

JUST FOR FUN

Old Lady: "You'll pardon me, young man, but you look tired."

Young Man: "Yes, madam. I'm studying for a doctor."

Old Lady: "It's a shame. You should let the doctor study for himself."

* * *

"Sis, I know a little riddle. What keeps the moon from falling?" said Bill to his sister one day.

"I don't know, I give up," answered his sister.

"Why, the beams, of course."

* * *

Can you read this:

She has very beautiful dark blue
iii,

She sings with the greatest eeee,
But when I tell her she is yyyy,
She answers, "U tttt!"

MARCHWIND

By Carolyn Hale Russ

When Marchwind comes romping with whistle and song,

Magic shoes guide his way as he rushes along—

The hilltop's one step, and but one to the sky

Where lovely cloud-children in downy quilts lie.

He pauses not there, his fleet pace he must keep,

Till he wakes the cloud-children out of their sleep.

From pillows all fleecy they lift their fair heads,

They loosen their tresses, and leap from their beds.

Awake, with gay Marchwind they merrily play,

And gather and circle and flutter away,

Their filmy white laces, and dainty white frills,

Swirling ever so lightly far over the hills.

Faster and faster gay Marchwind gives chase,

Faster and faster the cloud-children race,

Still gathering and circling they fall in delight,

While one little cloud-child goes up out of sight;

Far up in the blue sky she runs quite away—

Just a trace where her filmy white laces stray.

A gay game! a wild game! to the cloud-children throng,

When Marchwind comes romping with whistle and song.—Zion's Herald.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

TO SECRETARIES OF CHRISTIAN SOCIAL RELATIONS

It is nearing the time for reports to be sent in showing the work done during the first quarter of 1942. In preparation for this report you should call your committee together and consider the projects you have been carrying on and the progress made. Inquire of other members of the Society about work done that may not have been reported to the committee. Decide which of your projects should be continued, and whether there is some new work you should begin. You will find many excellent suggestions in the Handbook and in the special pages devoted to our department in the "Methodist Woman" each month.

There is one project we should all be working at—the protection of our communities from the evils of the traffic in alcohol. Read the editorial in the Arkansas Methodist of February 26, entitled, "Is Liquor Necessary to National Defense?" and having read, send some letters to senators, governors, the President or anyone who needs to be stirred to action in this matter. Recently we have had several illustrations of how quickly public opinion can make changes in definite situations, and we can change the present situation in regard to alcoholic beverages if we express ourselves forcefully enough. Let us write at least one letter from each local society.

May we not have a good beginning in the work of this year by sending in our reports promptly this quarter? If the secretary of CSR and LCA cannot attend to the matter, let another member of the society see that the report is prepared and sent in.

This is a time when Christian Social relations are being subjected to great strain in some areas, and we must all be alert to conduct ourselves as Christians in all of life's relationships.—Mrs. R. E. Connell, Secretary of Christian Social Relations and Local Church Activities, in the North Arkansas Conference.

WIDENER INSTALLATION AND PLEDGE SERVICE

A most impressive and inspirational candle-lighting service was held at the church in Widener January 27, with the pastor, L. F. Barger, leading. The following officers were installed: President, Mrs. W. F. McCochren; Vice-president, Mrs. Oscie Walker; Recording Secretary, Mrs. C. V. Powell; Corresponding Secretary, Mrs. Chas. Johnson; Treasurer, Mrs. Wm. Hall; Secretary Missionary Education and Service, Mrs. Small Morgan; Secretary Christian Social Relations and Local Church Activities, Mrs. Webb Sweet; Secretary Student Work, Mrs. Edwin Walker; Secretary Literature and Publication, Mrs. Emory Sweet; Secretary Supplies, Mrs. J. D. Caldwell; Secretary Young Women and Girls' Work, Mrs. E. Butler; Secretary Children's Work, Mrs. W. C. Walker.—Mrs. C. V. Powell, Sec'y.

What would a man do if he were compelled to live always in the sultry heat of society, and could never better himself in cool solitude?—Hawthorne.

SCRIPTURE VERSE

*Lord who shall abide in thy tabernacle? Who shall dwell in thy Holy hill?
He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.—Psalm 15:1-2.*

PRAYER FOR ASSURANCE

O Eternal God, who has set within us a spirit which answers to Thine own, give us faith to follow Jesus. To our questioning hearts He is ever the answer. Teach us to be led by Him in pursuit of Thee until we find, and let the whole world feel and see, that things which were cast down are being raised up, and things which had grown old are being made new, through Him whose good cheer can overcome the world, the same Jesus Christ. Amen.—From "America's Prayer Minute."

Annual Meeting Little Rock Conference

The annual session of the W. S. C. S. of the Little Rock Conference met in Little Rock at Winfield Memorial Church on Tuesday of this week. The Conference closed at noon Thursday. In view of the strong Conference leaders in charge, and the outstanding guest speakers on the program, this Conference, with its many special features, will long be remembered by those privileged to attend for the inspiration and encouragement it brought to all.—S. M. W.

TEXARKANA SOCIETY

Mrs. Has Owen presided over the program and fellowship meeting of the W. S. C. S., February 9, at the church. Miss Hallie Buie conducted the spiritual life group. Announcement was made of the Little Rock Conference to be held in Little Rock on March 10-12. Mrs. Has Owen was named delegate and Mrs. W. F. Meissner was elected alternate. Mrs. J. S. Ragland, church historian, read a history of the church and the missionary society since its organization 40 years ago.

Mrs. W. A. Bengé was in charge of the program topic, "We Are Not Divided," and was assisted by Mrs. Jack Reaves, Jr., Mrs. Eugene Harris, Mrs. Arthur Kackley, Jr., and Mrs. Gordon Owen in the devotional. The program included a paper on "Democracy," given by Mrs. W. H. Arnold; talk, "Conditions of Living Together," Miss Kate Cargile; and "A Russian Jewish Refugee," Mrs. H. W. Newbold.

Circle Two, Mrs. W. A. Cato, chairman, served luncheon, after which Mrs. W. H. Arnold introduced Mrs. Aaron Lacojske, Mrs. Dave Kusin and Miss Fannie Eldridge, of the Mt. Sinai Sisterhood. Mrs. Lacojske gave an informative talk on the work of the Sisterhood.

SCARRITT SCHOLARSHIP FUND

Mrs. W. S. Anderson, the Conference representative of this worthy cause is still at her job of keeping our training school before the ladies. She sends the following names for 1942: Mrs. Pearl Stephenson, of Monticello; the W. S. C. S. of Fairview, and Mrs. Claude Phillips of Arkadelphia.

A friend may well be reckoned the masterpiece of nature.

TUCKERMAN PLEDGE SERVICE

The Woman's Society of Christian Service has started the new year's work with much enthusiasm and determination. An impressive pledge service was held in January at the home of Mrs. Alice Graham, and officers were installed in a service at the church by the pastor, Rev. J. H. Hoggard. Our Society is divided into three circles and a Wesleyan Guild. We find that several circles reach and interest more women than one large society. Our circles meet in homes of members with a social hour following the devotional and program. The business meetings are also being held in the homes with a pot-luck luncheon at noon.

Besides raising money for local work and charity cases, we are buying a Defense Bond each quarter.

Our pastor has just finished teaching the book, "The Methodist Meeting House."—Mrs. P. A. Condit.

NEW SECRETARY FOR JONESBORO DISTRICT

Mrs. Wilford, wife of Rev. S. B. Wilford, pastor of First Church of Blytheville, is serving as District Secretary of the Woman's Society of Christian Service for the Jonesboro District. She takes the place of Mrs. Robert Bearden, Jr., who has moved from the District.

The weakest living creature, by concentrating his powers on a single object, can accomplish something; the strongest, by dispersing his over many, may fail to accomplish anything.—Carlyle.

Let not thy mind run on what thou lackest as much as what thou hast already.—Marcus Aurelius.

STEPHENS SOCIETY

The W. S. C. S. held its installation of officers and special pledge service at the church on the evening of January 11. The worship program, "For the Facing of This Hour," was led by Mrs. J. P. Carpenter. The program opened by singing "O God, Our Help," followed with prayer by the pastor, Bro. J. H. Cummins. "A Record of Achievement" was given by Mrs. Jamie Talley. The doxology was sung following the report and Bro. Cummins took his place for the installation of officers as the hymn, "O, Jesus I Have Promised," was played. Two ushers in white robes came from the rear of the church bearing lighted candles and lit two candles on the communion table. Then the officers came forward in two's and took their places before the altar. As the officers knelt at the altar before an illuminated cross, Mrs. Fred Smith Bond sang softly, "Blessed Master, I Have Promised."

The following officers were installed: President, Mrs. Jamie Talley; Vice-president, Mrs. J. W. Neeley; Corresponding Secretary, Mrs. Sam Curry; Recording Secretary, Mrs. H. G. McClurkin; Treasurer, Mrs. Howard Grayson; Supt. Missionary Education, Mrs. William Hare; Secretary Literature and Publications, Mrs. T. C. Steed; Secretary Student Work, Mrs. Leroy Bilberry; Secretary Young Women and Girls' Work, Mrs. John Thompson; Secretary Children's Work, Mrs. Guy Smith; Secretary of Supplies, Mrs. Jess Passwater; Secretary Christian Social Relations and Local Church Work, Mrs. L. D. Smith; Chairman of Spiritual Life, Mrs. J. P. Carpenter.

During the pledge service, Mrs. Talley explained the pledge cards, after which prayers were offered with the lighting of each of seven candles representing the various phases of work. The church, Mrs. J. H. Cummins; Christian Social Relations, Mrs. L. D. Smith; the Nation, Mrs. Sam Curry; Deaconesses, Mrs. Irene Wilson; Oriental, Mrs. Lloyd Perry; Africa, Mrs. Howard Grayson; South America, Mrs. J. A. Bonner. While the hymn, "O, Master, Let Me Walk With Thee," was sung, each member came forward and paused a moment in silent prayer as she laid her pledge card on the altar.

The program was concluded by singing "Grant Us Wisdom Grant Us Courage For the Facing of This Hour," and the scripture read by Mrs. Talley.

Thou art not property lord of anything thou hast, but a steward; and therefore oughtest gladly to be a good steward, that is both faithful and prudent in thy entrusted gifts, using all thou hast to the good of the household, and so to the advantage of thy Lord and Master.—Robert Leighton.

I find the great thing in this world is not so much where we stand, as in what direction we are moving.—Oliver Wendell Holmes.

Change information about Christ to experience with Christ.—The Methodist Layman.

THE EMPTY CHAIR... } MEDITATION OF AN AMATEUR PHOTOGRAPHER

By JAMES R. BERRY

There is a fascination about any wheel. Its strength depends on its center—the hub.

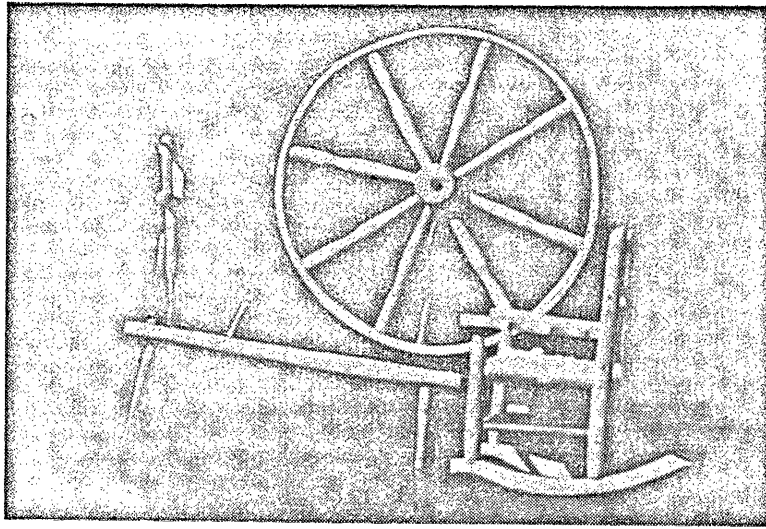
Important as a center is to anything, whether a person with one purpose and ambition or the guide for his every action, or whether a hub of a wheel made to fit and revolve around an axle, another idea was in mind when the picture was snapped. So notice closely the title: "The Empty Chair."

What recollections, influences, and aspirations have been given to others through their associations with those perhaps who have left vacant chairs here—to rest in others more comfortable!

The former occupier of this empty chair created thread through the use of the wheel. When she left her chair vacant, she also placed her house in order that another might fill her job and carry on her work. (II Kings 20:1.)

The worn spokes in the wheel suggest the fact that that one who claimed the now empty chair as hers was a wise individual, as well as patient, energetic, loving and kind. She looked well to her duties and household. She knew not idleness. (Prov. 31:27.) She tarried at home. (Ps. 68:12.)

In I Samuel 20:18 is the recognition of the fact that your chair, too, will sometime become empty. Dislike to reflect along these lines? It is a certainty, but nevertheless, between now and the time when your chair does become vacant you have much to do. The responsibilities, therefore, of living a life are located within the space of time between now . . . then.



That in-between-time should be used by men to spin (create, make something useful) rather than just spend (use or do away with) a life. The Master Spinner set a perfect example to follow—and while working on the sample, He spun a "garment of salvation" for every man. (Is. 61:10.) So if men use their time correctly and spin accordingly to His rules, they will have become, when the job is complete, able to wrap the robe of Eternal Life about them. If even the spider can construct a strong and perfect web when doing its spinning, how much more important is the construction and the living of life more abundantly by man?

The last thought connects both the wheel and the empty chair—places them side by side. Churches, like the wheel with spokes centered

at a strong hub, are made up of individuals with Christ at the center of their lives. And with the Master Spinner's help and the following of His rules in connection with the spinning of a Life, these individuals are seeing to it, and looking well toward the day when their chairs and pews shall not be empty—they will leave their house in order that others may accept the seat beside the spindle and keep the wheel turning, producing thread for a banner which is ever to be carried forward.

Note: Both the wheel and chair were furnished by Dad and his faithful pocketknife for this "Table-Top" study.

SUBSCRIPTIONS RECEIVED SINCE LAST REPORT

- 10—Gainesville Ct., J. W. Simmons.
7—Rector Ct., Y. D. Whitehurst.
4—Parker's Chapel, T. D. Spruce.
Weiner Ct., H. C. Minnis.
First Church, El Dorado, A. H. Freeman.
Valley Springs, W. C. Smith.
Altus, Hoyle Houser.
2—Paris, J. T. Wilcoxson.
Carr Memorial, D. T. Rowe.
Yarbo-Pomised Land, D. G. Hindman.
Imboden-Black Rock, Earl DuBois.
Malvern, W. C. Watson.
Greenwood, Martin Bierbaum.
Pine Bluff Ct., Welton Meeks.
1—Cato-Bethel, Clyde E. Crozier; Quitman J. M. Talkington; Goddard Memorial, C. N. Guice; Weidner-Madison, Lyman T. Barger; Beech Grove-Campground, Homer E. Long; St. Charles Ct., E. T. Miller; Bingen Ct., A. J. Bearden; First Church, Fort Smith, Oscar E. Rice; Rogers, H. K. Means; McCrory, Alfred Knox; Melbourne Ct., R. E. Lee; Gravelly Ct., Chas. L. Fry; Paron Ct., W. T. Miller; Dover Ct., B. E. Robertson; Hot Springs Ct., Clyde Parsons; West Helena, H. H. Blevins; Amity Ct., Noel Cross; Colt Ct., J. C. Richey; First Church, Hot Springs, H. T. Fort; Princeton Ct., C. R. Andrews; Bauxite-Sardis, Frank Walker; Old Austin Ct., C. A. Simpson; Fountain Hill Ct., K. K. Carrithers; Springfield Ct., Lindsey Harrison; Asbury, Fred Roebuck; Stuttgart, V. W. Harrell; Fairview, H. D. Ginther; Stuttgart, T. T. McNeill; Camden Ct., G. C. Bailey; Glendale-Whitehall, L. Gray Wilson; Tiller, Fred Schwendiman; Rose Bud Ct., M. L. Edgington; Belleville-Havana, W. W. Warrington; Henderson, L. R., H. H. McGuyre.

Three things are known only in the following way—a hero in war, a friend in necessity, and a wise man in anger.—Arabic.

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ARKANSAS METHODIST ORPHANAGE

1610 Elm Street

Mrs. Whyte, my secretary, has been ill for four weeks which accounts for the absence of my weekly notes which a number of people have been concerned about and have comforted me by saying they enjoyed them. I am happy to say that Mrs. Whyte is now up and at work.

So many things have transpired that I hardly know which to leave out. First of all, the Home is in fine shape and the sick have partly recovered, only one or two still sick. The sickness at the Home has been quite an experience for us and one accompanied by a good deal of expense in the way of nurses.

Mrs. Farrabee, our assistant matron of two or three days, gave up the job and we have been forced to secure another. We appreciate applications from those who are qualified physically and mentally and capable of loving, being loved.

I have received some very sweet letters—one from a party whose name, at her request, will be held from publication. It rejoiced me wonderfully and one of the helpful elements in the communication was the enclosure of a nice check for the Home. Our people are so good. The truth is that the people never fail to do what ought to be done in a financial way when they properly understand. Everybody knows that we have no paid agents and that the running of this institution

is under the leadership of our brethren of the ministry and leaders of the Church and friends, and they meet the emergencies that arise.

We have just finished installing floor furnace in some of the downstairs and we are getting the heating problem reasonably well solved. It takes a heap of money to do it but the people help us.

The Woman's Society of Christian Service of the Little Rock Conference meets in Little Rock this week and in their program of touring the city, they have featured the Home for Children. How glad we are when people come to see us.

I do not exaggerate when I say that nothing would give me more pleasure than meeting the people. I wish I could visit every Church in the two Conferences.

In looking over the wonderful showing of the last Christmas Offering, I notice that Wilson, at which place Dr. Wilkes is the pastor, led the North Arkansas Conference in its Christmas Offering. No one in the Little Rock Conference is surprised at it because that is Wilkes' record. He loves children and he loves humanity and he knows what we are trying to do. The truth is that we have but few equal to Dr. Wilkes as a manager of a pastorate. I have been associated with him as Presiding Elder and associate pastor for a number of years and I know him.

May God bless everyone.—Yours truly, James Thomas, Executive Secretary.



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THAT THEY MIGHT HAVE LIFE

(Continued from Page Seven)

and toy-repairing, with the children of school age making playthings for their younger brothers and sisters, and adults and older boys and girls repairing toys which had been donated by church people of the city. A fine spirit of generosity and thoughtfulness was displayed at this time by the people of the community as well as by many members of churches of the city and throughout the conference. It should be noted, in passing, that, in preparation for the community Christmas tree, Miss Heflin and Mrs. Fleetwood fixed small gifts for themselves so as not to appear conspicuous when the gifts were distributed (they having omitted their names for the list drawn from a hat); but the people of the neighborhood upset this scheme by joining together to purchase an appropriate gift for each of them. At the present time, the council is meeting the war condition with an attempt to organize a First Aid class to meet at the center, so that the people may be prepared for a local emergency. Four young men of the community have joined the armed forces, two enlisting in the Army and two in the Navy.

There has also been, of course, marked progress in religious life and activity. Church school is now held each Sunday morning in the community house, with Leonard Bowden, a local deacon of Capitol View Church, serving as superintendent and teacher of the young people's class. Mrs. Bledsoe is the assistant superintendent as well as the children's teacher. Mrs. Sarah Lippincott and Miss Erma Lee Stacy serve as secretary and assistant secretary respectively, and Miss Heflin acts as treasurer as well as leading the younger boys and girls in their class sessions. Mrs. W. A. Burton of First Church conducts the adult group. After the class sessions, those who will go are taken to the morning service at Capitol View Church; this transportation is also provided on Sunday evening, although the distance is not too great for walking. Wednesday evening at the Center is devoted to religious activity, with a session of prayer, the planning, practicing and presenting of Biblical dramas, and discussion of ways of making the program of the church school more effective. The people contributed \$2.50 to the Orphanage last Christmas, and the World Service Sunday offering of 1941 totalled \$7.25. Three adults professed their faith and were baptized, and one infant was baptized, when the services were held at the community house; two others have since professed and been baptized, and it is planned to hold a revival at the center in May, under the direction of the Rev. H. O. Bolin, pastor of Capitol View Church. It should be noted that, since the establishment of Riverview, two other denominations have become interested in that section of the city, and have established missions nearby.

Now the progress has been such that the Board is planning to shift the center of Miss Heflin's activities to Capitol View Church. This structure is the center of a much more populous area, and offers, therefore, a greater opportunity for service. At the present time, a Boy Scout troop is being organized there, with boys of the Riverview area participating, and recently two of the

three weekly prayer bands which are active at Capitol View went to the community house for their meeting. A Weekday School of Religion for children is to be held at Capitol View in the near future, and it is hoped that the children of the Riverview community will share fully in the program. The morale of the people around the community center has been raised sufficiently that they are generally ready to participate in activities other than those of just their own neighborhood, and the Board trusts that they will share fully in the program to be instituted at Capitol View. The community house will not, of course, be closed, but volunteer workers will join the WPA director in maintaining a program of regular and wholesome, if perhaps less extensive, activities. The Methodists of Little Rock will continue to demonstrate a spirit of Christian neighborliness towards those residing in

this area, and they trust that these people, in turn, will come more and more to be, and to think of themselves as, fully-responsible citizens of the city, state, nation and world.

JUST HORSE SENSE

By J. B. Rebsamen

One bright day in the late summer of 1941 I chanced to be driving in my automobile on the highway leading into the little sawmill town of Crossett, Arkansas, when perchance I passed through a detachment of the Second U. S. Horse Cavalry out on patrol duty from their nearby encampment.

The army training maneuvers for the season were on, and a large company of troopers were encamped in and around the town.

Their horses were a true picture to those who know and admire horseflesh. Every color was represented except white.

They being from the northern states, were too fat for such warm weather as we were having, so the riders were only making them step out in a brisk trot.

Driving closer to the squad I noticed an old farmer and his son seated on chairs in an old family farm wagon right in the midst of the government chargers. Their old work horses were quite a contrast to the sleek, fat army mounts.

But—despite the vast difference in looks old Dobbin and his pal were stepping right along with their army friends.

I laughed at first to see these two old work plugs trotting so briskly in such high company. Then the thought struck me—"We react to the company we keep, and we ape their mannerisms."

So the old adage came home to me again, "A man is known by the company he keeps."—El Dorado.



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THE LAYMAN'S PAGE

A. J. SHIREY, Editor

POETS' CORNER

THE SUNSET SCENE

I stood entranced at the close of the day,
Charmed by a sunset scene;
With its ocean of blue in billows of gold,
And forgot the sorrows between.

Some day I'll stand at the close of life's
day,
Lost in God's ocean of love;
Its billows and waves shall all be mine
In the Mansions prepared above.

Some day I shall see Him face to face,
Where no earthly sky intervenes;
And I shall know Him as He is—
The Fairest of all my dreams.
—Mary Beatrice Nance,
Huntington, Ark.

A LETTER

Dear Fellow Church Members:
It would be wonderful if I could say, "DEAR FELLOW CHRISTIANS." But so many of us, including myself, fall short of the full realization of that title in our lives, in the true sense of the word, although many seek its fulfillment. However, that is another line of thought from what I wish to write about just now. But there is a close connection.

Have you ever been deprived of something good, the great value of which you did not realize until you could not have it? Or if, you did seek enjoyment of its possession, you had to do it in secret? In the latter case, the pleasure was qualified by either disappointment in the necessity of secrecy, or by danger in possessing it.

I am referring to the MID-WEEK PRAYER SERVICE of any Church. When we joined the Church, we voluntarily obligated ourselves to support its services and institutions. The Prayer Service is one of them.

For some reason, as yet undiscovered, the attendance on this service is the least of any, unless it might be the Sunday evening service in some instances.

By joining the Church we profess to be followers of Christ. Many are the occasions cited in the New Testament where Christ went aside from daily cares and activities for prayer and communion with His Heavenly Father. If Christ felt the need of prayer, how much greater is our need! The patriarchs of old built altars of prayer to Jehovah. It would seem presumptuous on our part to think we can go ahead in our own strength and knowledge to accomplish the task, to bring the Kingdom of Heaven, the Kingdom of love, on earth.

The early Christian martyrs were compelled to meet in secrecy to worship and pray. As much as we dislike the thought, and as improbable as it may seem, it is not impossible that such a thing may happen to us. It is hard for us to believe it would ever be impossible for us to assemble ourselves in the House of God to worship, or to come together on a week-day evening in a pleasant room devotional atmosphere, or perhaps out of doors in the cool of a summer evening for prayer and the inspiration of a quiet, simple service. Yet how many of us are expressing our appreciation, by our attendance, of

RADIO—THE MODERN BABEL

Tune in your radio any moment of the day or night and your ears will be assaulted with a medley of noise and sound that can easily become nerve-wracking. The Mid-way of a street carnival with its side-show barkers might well be likened unto a quiet, genteel boarding home for nervous old ladies, compared to the din of confusing voices shouting the merits of everything from nostrums guaranteed to grow hair on door knobs, the use of which is your sure guarantee of success financially, socially and otherwise, to "So-and-So's Famous Beer" that quenches all thirsts, (mental, moral, spiritual and otherwise) making the one who imbibes feel like the proverbial "million dollars."

It is high time the government stepped in and imposed some regulations upon the radio programs on the air lanes of the United States. A good place to begin would be to at least require advertisers to tell the truth concerning their products. Aside from the kind of advertising that is done over the radio, is the matter of the quality of the programs themselves. Much of it is on a deplorable level. Much of them are just plain rot, muck and driv. Radio in this country is in need of a clean-up that is long over due.

this blessing of which WE COULD BE DEPRIVED?

Someone will say "I CAN PRAY ANYWHERE." True, and we should. On the other hand, Christ encouraged the assembling of His Disciples and then going forth to do the work. We need the inspiration of fellowship, the closeness of feeling to our brother man, that come with assembled worship of God. True worship holds both attributes—PRAYER and WORK.

Let me mention another homely illustration. Eating our food is necessary for the upbuilding of our physical bodies. There are times when we partake of our food alone and receive its benefit. Then again, we enjoy eating in company with others with mutual interests.

We would not think of depriving our bodies of their needed nourishment. Are we as anxious concerning the development of our spiritual lives, which must go hand-in-hand with the physical, in normal living?

To meet together for prayer, song, study of God's word, and even the exchange of experiences for the encouragement of all, gives the inspiration and the aspiration to go out and more nearly approach the goal of becoming the REAL CHRISTIAN I referred to in the first paragraph of this letter.

Dear Friends, let us from now on determine to avail ourselves of these great opportunities that are so freely ours.

Sincerely, and in Christ's name, I am, A Friend, Inna Lamb Pontius, Warren, Arkansas.

Our gifts and attainments are not only to be light and warmth in our own dwellings, but are to shine through the window, into the dark night, to guide and cheer bewildered travelers on the road.—Beecher.

THE NAKED TRUTH

The following article, under the above caption, appears in the March number of THE EVANGELICAL CHRISTIAN:

"It is not often we find the truth set forth in such engaging frankness as in what follows. It concerns a matter more timely and more truthful today than when it was written. There is not one thing this saloon keeper says of his discreditable traffic that can be questioned, nor one of the evils he mentions in connection with it that is not accentuated today. Read it and judge for yourself.

James Lawrence was the name of a man who in the eighties conducted a saloon in Boise, Idaho, and called it "THE NAKED TRUTH SALOON." In an advertisement he ran in the Idaho "Democrat," February 24, 1886, he set forth the "naked truth" about his business.

"Having just opened a shop for the sale of liquid fire, I embrace this opportunity of informing you that I have commenced the business of making drunkards, paupers, and beggars for the sober, industrious and respectable portion of the community to support.

"I shall deal in familiar spirits, which will incite men to deeds of riot, robbery and blood, and by so doing, diminish the comfort, augment the expenses, and endanger the welfare of the community.

"I will undertake on short notice for a small sum, and with great expectations to prepare victims for the asylum, poor farm, prisons and gallows.

"I will furnish an article which will increase fatal accidents, multiply the number of distressing diseases, and render those which are harmless incurable.

"I will cause many of the rising generation to grow up in ignorance and prove a burden and a nuisance to the nation.

I will deal in drugs which will deprive some of life, many of reason, and all of peace; which will cause fathers to become fiends, and wives widows, children orphans, and all mendicants.

"I will cause mothers to forget their offspring, and cruelty to take the place of love.

"I will sometimes even corrupt the ministers of religion, defile the purity of the Church, and cause temporal, spiritual, and eternal death.

If any should be so impertinent as to ask why I crave the audacity to bring such misery upon the people, my honest reply is money."

The spirit trade is lucrative and some professing Christians give it their cheerful countenance.

I have purchased the right to demolish the character, destroy the health, shorten the lives, and ruin the souls of those who choose to honor me with their custom. I pledge myself to do all that I have promised.

Those who wish any of the evils above specified, brought on themselves or their friends, are requested to meet me at my bar, where I will, for a few cents, furnish them with the certain means of doing so."

Editor's note.—If any reader has in his or her possession an actual

advertisement of alcoholic drinks the equal of the above for coldly stating THE NAKED TRUTH about the product, please mail it in. I have never seen anything else like the above article.

LAYMAN'S DAY IN THE HELENA DISTRICT

Brother W. J. Baker, District Day Leader of the Helena District, the observance of Layman's Day on February 22 by the following churches of that District, with speakers as designated: Harrisburg, W. W. Reasoner; West Helena, Carl Connert, and D. C. Horton; Marianna, W. A. Spivey and Lonn Mann; Holly Grove, Laymen in Communion Service; Claredon, Four Laymen (names not reported); Wheatley, Four Laymen (names not reported); West Memphis, Clyde Hughes; Widener-Madison, Mrs. J. D. Caldwell and Mrs. William Hall; Vandale-Cherry Valley, H. L. Lessenbury; Weiner, C. O. Wofford; Forest City, James Dice, J. B. Fletcher and Lewis Hawley.

THE COST OF THE WAR


The money cost of the participation of the United States in the present war has now reached a point of almost one hundred million dollars a day. That is more than we ever gave for Christian missions in one year. Protestant Christians of the United States contributed \$30,000,000.00 for missions in the high peak year of their giving. Now we are spending more than three times as much per day for war as we ever gave in a WHOLE YEAR to spread the Gospel of Jesus Christ, which is the only remedy that can ever bring peace to this troubled world. A little hasty calculation will show that, measured in terms of how we spend for each, we as a nation, believe in war one thousand times more strongly than we do in the Gospel of Peace given to us by Jesus Christ.

We, as a nation of professing Christians, would not back up Christ's program of evangelizing the world for Him. Now we are paying the price—over a hundred million dollars a day, to say nothing of the lives it will cost.

"Be not deceived, God is not mocked; For whatsoever a man soweth, that shall he also reap."

When the wrecking crew is working, constructors will have a wonderful opportunity if their plans contain both the "WHAT IS NEEDED" and the "HOW TO ACHIEVE IT" reduced to terms that catch the attention and gain the confidence of the masses of mankind. Anything less can never succeed.

There is no such way to attain to greater measure of grace as for a man to live up to the little grace he has.—James Gordon Brooks.



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The Sunday School Lesson

By ROY E. FAWCETT



DOING MIGHTY WORKS

LESSON TEXT—Matthew 8:23-34.

GOLDEN TEXT—"What manner of man is this, that even the winds and the sea obey him?"

LESSON FOR MARCH 15

That Jesus was possessed of unusual powers is one of the best attested facts of the Gospel records, though how these powers operate in the performance of these mighty workers has always been a mystery. Various situations called them forth. Sometimes they had to do with the forces of nature and sometimes with the physical and mental and spiritual life of a man.

While there remain many unanswered questions about the miracles, there has never been any uncertainty about the spirit and the purpose of their performance. They were always in response to human need and never for the purpose of attracting the attention of the people. Jesus had no desire to be known as a wonder-worker. In fact, he sometimes asked that his works of healing be not publicized, lest the crowds attracted thereby might interfere with his work. Nor were they ever done for selfish reasons; when hungry he refused to turn stones into bread in order to meet his own need, though he did not hesitate to use his wonderful powers for the feeding of the hungry multitude. They were always life situations with which he was dealing in a spirit of sympathy and kindness in order that he might meet the needs of those who were in trouble.

It is worthy of note that these miracles were not always creative entirely, but in numerous instances were wrought by the use of materials placed in his hands by someone else, or through some other form of human cooperation. Pots had to be filled with water before the first wonder work was done in Cana of Galilee. The barley loaves and the fishes must be sought out before the hungry multitude was fed. The nets must be let down before there was a draught of fishes. The blind man must have his eyes anointed and then go wash in the pool before his sight was restored. Recounting his works in a certain area, the first Gospel makes a suggestive observation: "And he did not many mighty works there because of their unbelief."

There has been much needless discussion as to the possibility of miracles today and of their place in our modern program of Christian living. In this connection we are reminded that John reports Jesus as saying, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." He did not say that we are to do these "works" in the same manner that he did them, but rather that the same sources of power from which he drew is available to us for carrying on our work for human relief on a wider and larger scale than he was able to do. Man does not have the power to still the winds and bring calm to a troubled sea, but he is able to build a ship that will weather any storm. Man cannot speak the word that cools a fevered brow, nor reach down his hand and lift a lame man

and put him on his feet again. But a visit to any modern hospital, under the direction of skilled physicians and nurses, will verify the truth that these "greater works" are being done in our midst daily. Where Jesus healed a few score, or a few hundred at most, modern science is making sufferers "whole" again, by the thousands.

The first of the two recorded miracles included in our lesson text presents us with a very human scene—people in the midst of a storm, terribly afraid, and the Master asleep. This is by no means the last storm in which the Master of life has seemed to be asleep. When Jesus was awakened he rebuked the winds and the waves and there was peace and calm. To those who witnessed what had happened, it was nothing short of a miracle. "What manner of man is this that even the winds and the sea obey him?"

This narrative is first of all confirmation of the dual nature of Jesus, that he was really human, yet truly divine. As man, he was weary and tired and in need of rest; as God he was master of the forces of nature. It is the principle of the incarnation, "The word became flesh and dwelt among us."

Again, the incident suggests that the followers of Jesus are not exempt from trial and testing because of their fellowship with him. Indeed trouble sometimes seems to come to one simply because he does take Jesus seriously in the attempt to follow his way of life. Certainly, sickness and poverty and bereavement come alike to the righteous and to the unrighteous. The difference is that those in fellowship with him have resources from which to draw in their time of need and stress, whereas those who are without him are left to go their own unaided way.

The writer of the Gospel of Mark refers to the subject of the second miracle of our present study as a man "Who had his dwelling among the tombs and no man could tame him." It was a violent mental case, the difficulty of which we can better understand if we remember that institutions for the relief of such sufferers belong to modern times. Meeting the man, Jesus showed himself the complete master of the situation by sending the man on his way, sane and in his right mind.

Our interest in this connection is not with the theory of evil spirits or with an explanation of demon possession, but rather in the change that Jesus wrought in the life of this unfortunate man. When those who had known him as a raving maniac saw how changed he was, both in manner and appearance they marveled at the transformation that had taken place in the man's life. The meeting of Jesus still makes a difference in the lives of those who are willing to do his bidding.

It is interesting to note that Jesus would not permit this man to join the disciple band, but rather

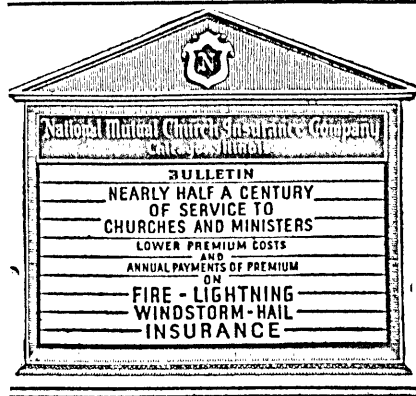
sent him back among the people with whom he had lived before the change came into his life. It is well to keep in mind, however, that Jesus did ask for verbal testimony. Again it is Mark who says that he bade the man go back to his house and to his friends and "tell them how great things the Lord hath done for thee." So he went back and "began to publish in Decapolis what great things the Lord had done for him."

And finally, let us note the effect of the testimony of this one man. It was perhaps several months later when Jesus came to visit the Decapolis region where he was met by a great multitude of people bearing the sick and the maimed and the halt and the blind. We wonder how these people came to know about the Great Healer if this one who had formerly lived among the tombs had not told them. Thus we may assume was the multitude attracted to Jesus. Seeking to avoid the throng, Jesus crossed over to the other side of the lake only to be followed by the crowd who came around. It was then that he had compassion on them and fed them to the number of five thousand. So, if our assumption be true, it was by reason of the evidence and testimony of this one man that these many people were brought to Jesus, heard his message, and received from his hand the miraculous supply of bread, and let us hope, also, the bread which endures unto everlasting life.

QUARTERLY CONFERENCES

PRESCOTT DISTRICT: 2ND ROUND
Antoine Circuit at Saline, Feb. 22, 11 a. m.
Emmet-Beirne at Beirne, March 8, 11 a. m.
Prescott Circuit, at Old Harmony, March 15, 11 a. m.
Center Point Circuit, at Trinity March 22, 11 a. m.
Amity Circuit at Amity, March 22, 7:30 p. m.
Spring Hill Ct., at Bethlehem, March 29, 11 a. m.
Prescott Preaching service, March 29, 7:30 p. m.
Murfreesboro-Delight, at Delight April 5, 7:30 p. m.
Glenwood, April 12, 7:30 p. m.
Okolona Circuit at Okolona, April 19, 11 a. m.
Hope, April 19, 7:30 p. m.
Bingen Ct., at Friendship April 26, 11 a. m.
Nashville, April 26, 7:30 p. m.
Washington-Columbus, at W., March 3, 11 a. m.
Gurdon, May 3, 7:30 p. m.
Waterloo Circuit at Carolina May 10, 11 a. m.
Forester, at Oden, May 17, 3:00 p. m.
Mineral Springs Ct., at Ozan, May 24, 11 a. m.
Blevins Ct. at Blevins, May 24, 7:30 p. m.
Mt. Ida Circuit at Caddo Gap May 31, 11 a. m.
District Conference will be held May 20, at Blevins. The morning devotional will begin at 9:00 a. m., war time. A large attendance is desired.—J. D. Baker, D. S.

The essentials of success are integrity of purpose and persistence in endeavor.—Wm. P. Frye.



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., 552 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.

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

Good For Over 100 Years

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

→ **GRAY'S OINTMENT**

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

FEEL PEPPY! RELIEVE THAT AWFUL BACKACHE
DUE TO FATIGUE AND EXPOSURE
Feel like stepping out again by relieving that backache (due to fatigue and exposure). Just rub on some En-ar-co and instantly it begins its fourfold work of helping soothe that back. Pleasant. Only 60c at your druggist. National Remedy Co., New York City.

Beware Coughs from common colds That Hang On

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

CREOMULSION
For Coughs, Chest Colds, Bronchitis

WINFIELD MEMORIAL

CIRCLES TO MEET MONDAY

No. 1—Mrs. C. C. Arnold, Chairman, with Mrs. W. F. Hurt, 1401 Welch, 1:30.

No. 2—Mrs. W. M. Rankin, Chairman, with Mrs. James Thomas, 1907 Broadway, 1 o'clock dessert luncheon. Miss Fay McRae, co-hostess.

No. 3—Mrs. Roy Paschal, Chairman, with Mrs. L. P. Cryer, 2323 Arch, 1 o'clock dessert luncheon. Miss Alice Buzbee, co-hostess.

No. 4—Mrs. W. J. Pennington, Chairman, with Mrs. E. H. Jackson, 2105 Izard, 1 o'clock dessert luncheon. Mrs. Ina Allen, co-hostess.

No. 5—Mrs. Rex Hayes, Chairman. Members will be notified.

No. 6—Mrs. W. P. Ivy, Chairman, will meet at the church for a one o'clock meeting.

No. 7—Meeting has already been held.

No. 8—Mrs. L. M. Wilson, Chairman, with Mrs. Allen Mulkey, 203 Brown, 1 o'clock dessert luncheon. Mrs. H. A. Martin, co-hostess.

No. 9—Mrs. E. G. Kimm, Chairman, with Mrs. H. P. Hadfield, 5224 "I" St., 1 o'clock dessert luncheon.

No. 10—Mrs. H. C. Graham, Chairman, with Mrs. B. E. Smith, 2016 Garfield, 1 o'clock dessert luncheon. Mrs. John Ostner, co-hostess.

Young Matrons' Circle—Mrs. Julian Davidson, Chairman, with Mrs. Lloyd Witten, 121 Brown, 12:30 luncheon. Mrs. Harold Percival and Mrs. Rossner Douglass, co-hostesses.

IS YOUR PLEDGE UP TO DATE?

You could find a good many excuses for falling behind in your pledge, but possibly none of them would be sufficient to ease your own conscience. Remember that the work of the Church and of God's Kingdom should by all means come first. Do not forget that the paid to date list of those pledged, up to April 1st, will be printed in the Arkansas Methodist the week following Easter. To pay now will place you on the Honor Roll and at the same time save some busy Steward the time and expense of calling on you. Please consider this as much your work as any other member of Winfield.—W. P. Ivy, Finance Chr.

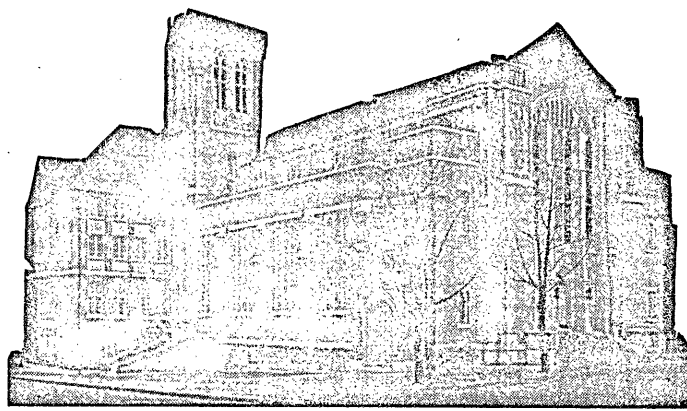
REV. H. H. PINNELL TO PREACH MARCH 22, EVENING

During next week Dr. Slack will be holding revival services at the Methodist Church in Dumas, March 16-20, Monday through Friday nights, with a former college mate and roommate, Rev. A. C. Carraway, who is the pastor.

Dr. Slack will return for the morning service (March 22) at Winfield and will preach on the subject, "Faith Must Be Earnest."

Rev. Hal H. Pinnell, for two years the Associate Minister, will be guest preacher Sunday evening, March 22. This will be a sort of homecoming for the Pinnells. Many of their close friends outside the Church will want to welcome them and hear him.

During the absence of the minister, the Rev. W. W. Nelson will be available for weddings, funerals and for whatsoever he may be needed. Bro. Nelson was a member of the Arkansas Conference for 49 years, and is a wise and gracious character. The office will help you to contact him.



Sixteenth and Louisiana, Little Rock

"Where Old-Fashioned Friendliness Survives"

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

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

J. R. HENDERSON
Church School Supt.

MARGUERITE GOLDEN
Church Secretary



MRS. I. J. STEED
Minister of Music

MISS KATE BOSSINGER
Organist

MISS OLIVE SMITH, Director of Religious Education

Sunday At Winfield

10:00 a. m. Church School for all age groups.

10:55 a. m. Sermon, "WHAT YOU BELIEVE MATTERS"
by The Rev. W. B. Slack, Minister

Text, "If thou wouldst believe thou couldst see the
Glory of God." John 11:40.

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

7:30 p. m. (War time)

"How Can You Know A Christian?"

by DR. SLACK

Text, "The Kingdom of God is within you." Luke 17:20-26
(This is the third of the series on the general question,
Who Is a Christian?)

Following the evening Church service the Senior Fellowship members, all of them, will be guests at the parsonage for fellowship, refreshments, etc. The ages are

THE MINISTER'S MESSAGE

Easter Week, from Palm Sunday through Easter Sunday, should be a significant time for Winfield. The following schedule will be followed:

1. Palm Sunday, 10:55 a. m., will witness the service for the reception of Juniors and Intermediates into Church membership. The classes are receiving instructions now by the Minister and the Director of Religious Education.
2. Wednesday evening—The Day of Retirement.
Thursday evening—The Lord's Supper, Candle Lights.
Friday evening, Good Friday services, The Day of the Crucifixion.
3. Easter Day. Two identical morning services, the first to begin at 9:45 and will be primarily for members and visitors of the Church School and full-time regulars at the usual 11 o'clock service. Following this first service in the Sanctuary, the Church School will hold its Classes, etc., just as far as possible. Young People and other Church School members will be received into membership.
- (b) The second identical morning service will begin at 11:00 a. m. and will be held for visitors and those members who are not so regular at Church. The same music will be furnished and the same sermon will be preached at both services.
- (c) The service for the Christening of infants will be held at 4:00 o'clock Easter Sunday afternoon.
- (d) The Choirs, under the direction of Mr. Steed and Miss Bossinger, Organist, will have full charge at the evening hour.

The Second Definition of the Christian

A Christian is any person who is morally strong; has convictions, not opinions; principles, not tastes; high standards, not compromises; and measures his morals by the character of Christ.

METHODIST CHURCH

Christian Education

By Miss Olive Smith

FELLOWSHIP MEETINGS

6:00 P. M.—March 15

THE YOUNG ADULT FELLOWSHIP will meet at 6 o'clock in the Couples' Class Room. Joe Allbright will have charge of the program.

THE YOUNG PEOPLE will meet in their parlor for recreation and fellowship. The speaker at the worship service will be Mr. J. C. Withee who will speak on "Youth and Evangelism."

THE SENIORS will have Fellowship Hall for their recreation. The program which follows will be in charge of Margaret Jean Finger, who is the Chairman of the Commission on Community Service.

THE JUNIOR HIGH GROUP will meet in their Department. The subject of their discussion will be "Showing Reverence In Our Worship," led by Betty Jean Hopper.

HOME NURSERY DEPARTMENT

Mrs. J. H. Bowen is our new superintendent of the Home Nursery Department. This was formerly called the Cradle Roll Department, and includes all babies from birth until they are three years old. In Winfield Church we make exceptions to this rule and allow a child to become a member of the Nursery Department in the Church School before he is three if he can happily adapt himself to the group activities. Mrs. Bowen and several assistants are planning to visit in the homes where there are small children and explain the functions of the Home Nursery Department to the parents.

Mrs. Bowen's assistants in this work are Mrs. J. W. Allen, Mrs. Jack Stewart and Mrs. J. M. Hale.

There will be a beautiful impressive service of christening in the afternoon Easter Sunday. If you have a child whom you wish to have christened at that time, please call the Church Office.

EVANGELISTIC COMMITTEES AT WORK

At 9:30 each Sunday morning a group of loyal workers representing each class in the Adult Division come together for instruction and to report the work done the previous week. These committees on evangelism, working quietly but effectively, are contacting absent members of their own group, prospects for our Church School and for church membership.

Committees from the Youth Division are taking care of their own groups. The Seniors meet at the church each Wednesday evening and go out from there to do their visiting.

Classes in church membership are being conducted according to the following schedule: Those in the Senior and Young People's Department meet Dr. Slack at 10 o'clock in his study. At 10:20 he meets the Junior High Group in their Department. The Juniors have their instruction at 10:15 in their department.