

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

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

VOL. LXI

LITTLE ROCK, ARKANSAS, APRIL 9, 1942

NO. 15

The Indestructible Jew

UP TO the present day, without attempting to assign a reason, the fact remains that every individual or tribe or nation or empire that has set itself to destroy the Jew has itself been destroyed.

A brief glance at the record will support this statement. When the Jews felt the call to leave Egypt and go to Palestine that they might be free to work and worship, Pharoah, with his armed might, would overcome them and drag them back into bondage. Instead, the armies of Pharoah are destroyed in the sea; the Empire of the Pharoah's vanished from the face of the earth but the Jew still is with us.

In the land of Palestine, in Biblical days, there were many other tribes and races, equally as strong as the Jews when measured by numbers and armed might. There were the Amelekites, the Hittites the Jebusites, the Armorites, the Canaanites, the Philistines and others. Each in turn would have destroyed the Jews if it had been able. All of these enemies of the Jews have passed from the earth. Only meager records are left of some. The Jews are still with us with an age old history of which they may be proud and a racial purity which is an age long miracle, considering the manner in which the Jew has had to live for two thousand years.

Babylon over-run the Jews, destroyed Jerusalem and carried them away into Babylon as slaves and bondservants. Yet "Babylon the mighty is fallen" and not only fallen but centuries ago disappeared. Yet the Jew is still with us. Haman, an individual, tried to destroy the Jews. He even secured a decree from the king that the whole race of Jews be killed. Instead of the destruction of the Jews, Haman was hanged on the gallows he had prepared for Jewish leaders. The Assyrians would destroy the Jews but the Assyrian Empire died centuries B. C. while the Jews still live. The Maccabean revolt was the result of the attempt to destroy the Jew by destroying his culture and religion. The Greece that was, with its power and culture, has perished while the Jew still lives. The Roman Empire conquered Palestine and finally destroyed Jerusalem and dispersed the Jews. The Roman Empire has been dead for the centuries but the Jew still lives.

If Herr Hitler and the Nazi party survive their effort to destroy the Jew, history will have reversed itself and we shall have something new under the sun. It is more likely that history will repeat itself and again those who would destroy the Jews will suffer destruction.

Why Bible Is Important?

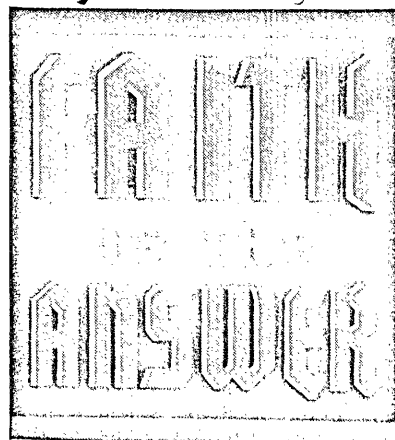
THE Bible is important because the Bible alone gives us a satisfactory explanation of how man happened to be on this earth.

The Bible alone gives us a satisfactory plan for life while we are on the earth. The Bible alone gives us a satisfactory explanation of where we are going after we leave this earth. Without the Bible, with all of our boasted learning, we know no more about the origin of life today than did the antedeluvians. Amid all of the conflicting philosophies of life existing today, the Bible alone claims to be authoritative. Man has gone far in many directions but, with all of his accumulated knowledge of the centuries, he has gone no further than the brink of the grave in his efforts to solve the mysteries of the life beyond. You had better stick to the Bible if you want the answer to life's most important questions.

Christian Faith In A World At War

THERE has been no time in the life of this generation when a vital, living Christian faith has been so difficult as at the present. There has been no other time in our generation when such a faith has been so absolutely necessary as now, if life is to be purposeful and constructive.

It is so easy today to lose our grip on ideals and assume a what-difference-does-it-make attitude toward life's problems. Having been forced into a world that is very unreal to us, we find uncertainty, insecurity and danger world-wide. In such a world it is very easy to lose faith in ourselves; have a paralyzing fear possess us and leave us feeling unequal to the demands of the hour. When we remember what men are doing to each other today, there is a danger that some may lose faith in their fellow man and wonder if he is more than a super-beast, doubly dangerous because of his intellectual powers. With demons



of darkness holding high carnival across the face of the earth, and the Apocalyptic battle of Armageddon dwarfed by comparison with the world struggle now going on, it is quite easy to lose faith in God and be cast utterly adrift.

We grow uneasy today for the church because of the satanic forces that would like to destroy it. Let us remember that the Christian faith was born in a world that had been over-run and enslaved by a pagan force that was ruling with an iron hand, when Christ was born. In such a world, with unimaginable odds against it, the Christian religion took root and rapidly grew until it conquered the Empire which had attempted to destroy it. In the past, the Christian faith has flourished under pressure. The Christian faith of great leaders, in the past, has shone brightest when purified by the fires of hardship and persecution.

Christian faith is not optional today; it is imperative. There is not a ray of light on the horizon of life now that gives promise of a better day apart from the light offered in the Christ way of life. Let us say with one of old "Lord I believe; help thou mine unbelief."

Only Religion Can Save The Peace

IT IS our opinion that there are two prerequisites to a just, lasting peace at the end of the war. First, there must be a decisive victory by the United Nations. A victory by Axis forces would mean the practical enslavement of the rest of the world. In a negotiated peace, there would be no real attempt at justice by either side. Each side would bend every effort in the negotiations to win advantages over the other and the result would likely be a temporary truce, with a war of indescribable proportions to follow.

Would a victory by the United Nations guarantee a just, lasting peace? Not if diplomats and statesmen, responding to general public sentiment and opinion, write the terms of peace. Too general is the feeling that Germany, within a quarter of a century has been the major factor in bringing on the world two world-wide wars. Quite general is the feeling among the people of the United Nations, that the leaders of the Axis forces cannot be trusted to keep the peace, regardless of the treaties of peace that they may sign. Allied people believe that Germany has resorted to wholesale execution of innocent people in an effort to suppress rebellion among conquered people. They feel that, without just cause, Germany has over-run, or attempted to over-run, every nation about her that has stood in her pathway of world conquest. Judging by her inhuman war on China, her treacherous defiance of international law and her utter disregard for human life, many people of the United Nations feel that Japan has forfeited her right to a place in the family of nations.

Under such conditions at the end of the war, human nature left alone will think of revenge instead of justice or brotherhood. Unless the Christian religion, with its teachings of world brotherhood and justice tempered with mercy and love, motivates the lives of those who write the terms of peace the war will be a total loss, regardless of who wins. Our government has been very considerate of the church and its leaders thus far in the war. We have not been asked to turn our pulpits into recruiting stations for the army or into sounding boards for war propaganda. However, the church in America and England had better stay close enough to the leaders of our nations in this crisis so that it can through them be represented at the peace table. Otherwise the Treaty of Versailles may be mild as compared to the new peace treaty.

"Fiddling While Rome Burns"

THE old classical description of Nero "fiddling" while Rome was burning is somewhat descriptive of the activities of England and India in the present crisis. Perhaps a better wording of the statement would be "Piddling while Japan conquers." While India and England argue over the degree of freedom to be granted India, Japan moves relentlessly on to a conquest which means slavery to India instead of freedom of any kind. While they argue about who is to lead the armies of India a situation seems to be rapidly developing which will make it impossible for either England or India to lead. If they argue long enough, Japan will settle the argument for them by assuming the leadership herself.

The Arkansas Methodist

PUBLISHED EVERY THURSDAY
Except the Weeks of July 4 and December 25

Office of Publication, 1018 Scott Street
LITTLE ROCK, ARKANSAS

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

OWNED, MANAGED AND PUBLISHED BY THE
METHODIST CHURCH IN ARKANSAS

Little Rock Conference	N. Arkansas Conference
James Thomas	H. F. McDonal
J. D. Hammons	J. G. Moore
C. M. Reves	W. F. Cooley
J. S. M. Cannon	W. H. Goodloe
Warren Johnston	A. W. Martin
J. L. Hoover	C. D. Metcalf
J. L. Longino	J. A. Womack

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

CHURCH CALENDAR

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

North Arkansas Conference—
April 21-23, W. S. C. S. Annual Meeting, at Batesville.
April 30, Helena District at Earle.
May 5, Conway District at Atkins.
May 7, Jonesboro District at Yarbrow.
May 12, Batesville District, at Cotter.
May 14-15, Searcy District Conference, at Heber Springs.

Little Rock Conference—
May 13, Arkadelphia District, Manchester.
May 20, Prescott District, at Blevins.
May 22, Little Rock District at Mabelvale.

A PRAYER

GOD make me sensitive to my brother's needs! My desires, my attentions so often have left him to starve—without even a crumb from my table! I delight in books and boats and cars and pictures—and many, many, many worthy THINGS I prize. But my brothers there in China, in Poland, in Spain, in Germany, in Norway, in . . . in . . . in . . . they STARVE! The cause? But there is no alibi. The plain fact is, my brothers need my help and I could help them if I would! They need my prayers, my coins, and my solicitations from others whose hearts are even colder than my own, or whose vision is yet more absorbed in things.

O God, may the night pass in which strong and able men will stop with sentiment alone, and are not moved to sacrificial action! May the light of day now clearly dawn upon us and show us the human need! Teach us for the first time the meaning of Christ's parable, "The Rich Man and Lazarus." Give us the Spirit of the Man who said, "Greater love hath no man than this, that a man lay down his life for his friends."

Today, it may be ours to stand forever facing the realities of consequences of lost opportunities in Friendship. Would it not, indeed, mean Hell for us, after starvation of our brothers?—John O. Haggans in Michigan Christian Advocate.

Methodist Broadcast Hour

At their meeting in Hot Springs last week the district superintendents voted to continue the Methodist Hour over KTHS for at least another three months and possibly throughout the entire year. Having emphasized the various items in the program of the Church during the first three months of this broadcast, the next three months will be given over to preaching. Rev. Kenneth L. Spore, pastor at First Church, Hope, will be the speaker next Sunday. The time is 4:00 to 4:30.

ABOUT PEOPLE

REV. S. T. BAUGH, our pastor at Prescott, has been invited to preach the sermon for the Prescott High School on Sunday, May 24th.

REV. S. G. WATSON, our pastor at Springdale, is ill in the hospital at Memphis. He was taken to the hospital on Sunday, March 29, suffering from serious nose bleed.

MADAME CHIANG KAI-SHEK has been elected an honorary member of the Wellesley College chapter of Phi Beta Kappa in recognition of her contributions to the intellectual field since her graduation from Wellesley in 1917.

REV. LELAND CLEGG, district superintendent of the Camden District, began a meeting at Vantrease Memorial Church, El Dorado, on Easter Sunday. Rev. E. H. Martin is leading the singing.

MRS. HERMAN C. E. LIU, widow of the martyred Chinese president of the University of Shanghai, is the new general secretary of the Woman's Christian Temperance Union of China. Mrs. Liu also has oversight of several orphanages and industrial homes in various cities of China.

REV. H. H. GRIFFIN, district superintendent of the Searcy District, announces that his district conference will be held at Heber Springs May 14-15. The conferences will open at 2:30 on May 14 and Rev. W. J. Spicer will preach the opening sermon at 8:00 p. m. Dr. C. M. Reves will preach at 11 o'clock on May 15.

REV. J. F. CARTER, member of the North Arkansas Conference, was killed in an automobile wreck near El Dorado on March 31. Bro. Carter was a retired member of the conference and had been engaged in other work for a number of years. Details of funeral arrangements had not been received at this writing.

ORGANIZATION of the Religious Film Association to handle distribution of motion pictures and other visual aids for church use was completed in New York City, March 25, by representatives of 16 publishing houses of Protestant churches. Lovick Pierce, of Dallas, Texas, the Methodist Publishing House representative, was elected chairman of the new organization.

THE Missionary Education Movement, a cooperative agency through which Protestant denominations plan their materials for missionary education, met in New York City, March 23-27. Miss E. Mae Young, Miss Emily Hodder, Miss Mary Skinner, Rev. Walter Towner and Dr. Corliss P. Hargraves represented the Board of Education of the Methodist Church.

THE HELENA DISTRICT Conference will meet at Earle Thursday, April 30, according to announcement by District Superintendent J. L. Dedman. The district in its financial program has had a 10 per cent increase. Four charges accepted 100 per cent of the askings on Benevolences, Elaine, Helena, Marianna and Wynne. Hughes and Weiner have paid the Benevolences in full.

REV. WM. SHERMAN, long time and beloved member of the North Arkansas Conference, called Monday while in the city visiting his daughter. Bro. Sherman is now living at Fayetteville and is filling the pulpits now and then for some of the pastors in surrounding towns. He visited Winfield Church on Easter Sunday and says it is the first time he has been in an Easter service rather than his own in 52 years.

THE ANNUAL Missionary Conference and School of Missions will be held from July 7 to July 17 at Mt. Sequoyah. Speakers and leaders will include Bishop Charles C. Sealeman, Oklahoma City; President Y. C. Yang of Szechow University, China; Dr. H. B. Trimble, Emory University, Ga.; Dr. Vernon M. McCombs, superintendent, Latin American Provisional Conference, Los Angeles, Calif.; Dr. A. W. Was-

son and other officials from the Board of Missions and Church Extension; missionaries and conference officers. Forum discussions will feature the program.

DR. WILLIAM PATON, of London, England, secretary of the World Council of Churches, now lecturing in the United States, says "Political and economic planning for the 'new world' that is to follow the war does not go deep enough. The spirit of life must be planted in disillusioned hearts; justice must replace revenge; forgiveness must follow justice. The Christian church must help do this, for it knows the divine secret of healing and re-creating."

ANNOUNCEMENT was made on Easter Sunday at Pulaski Heights Methodist Church of the gift of \$10,000 to the 30th Anniversary Building Fund by Mrs. J. S. McDonnell. Mrs. McDonnell is one of the charter members of Pulaski Heights Church and contributed very liberally when the present building was erected in 1912. With the \$27,000 already pledged this will make a total of \$37,000 pledged in the Anniversary Year. Rev. Fred R. Harrison is pastor.

AFTER an illness of only two hours Mrs. John M. Moore, wife of Bishop John M. Moore died as a result of a heart attack Tuesday evening, March 24th, in the Methodist Hospital, Dallas. Her death occurred on the eve of her forty-first wedding anniversary. The funeral service was conducted in the First Methodist Church of which she was a member by Dr. W. Angie Smith, assisted by Bishop A. Frank Smith, Dr. Umphrey Lee and Dr. Harry S. DeVore. Her body was placed in Crown Hill Mausoleum of Dallas. Mrs. Moore is survived by her husband, three brothers and several nephews and nieces.

DURING these days of war, many churches are using this prayer, issued by George Washington in 1783, and appearing on a plate in his pew in St. Paul's Church, New York City: "Almighty God, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government and entertain a brotherly affection and love for one another and for their fellow-citizens of the United States at large; and, finally, that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, and without a humble imitation of whose example in these things we can never hope to be a happy nation. Grant our supplication, we beseech Thee, through Jesus Christ, our Lord. Amen."

PROF. KENNETH S. LATOURETTE, of Yale University, believes that the present war period and the years immediately following it will see an upswing in the missionary interest of the American churches and people. He points out that the period of the French Revolution and the Napoleonic Wars saw the growth of British and American missionary effort; in the year of the Reign of Terror in Paris, the Baptist Missionary Society (British) was organized as a result of Carey's work in India; in 1792, when the French Revolution was getting under way, the London Missionary Society was formed; when Napoleon was threatening to invade England, the British and Foreign Bible Society was organized; in 1810, when New England was trying to remain neutral in the wars in Europe, there was formed in New England the mission agency of the Congregational Church, and 1812, when the British were blockading American ports, the first party of American missionaries sailed for India.

To be filled may be good; it depends upon what we are filled with. The good book exhorts us to be filled with the spirit. There is nourishment and power in that kind of filling.—Ex.

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

TRUE WORSHIP

The greatest act of a human life is that of worship. One of the best examples, to be found in all literature, of true worship is that which is recorded in the sixth chapter of Isaiah. The young prophet goes on to tell us, "In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." In this chapter Isaiah gives us several points that lead to true worship and at least one which hinders worship.

For example, he tells us that this all took place "In the year that King Uzziah died." The chances are if Uzziah had outlived Isaiah we would have never had this beautiful act of worship. He might have gone on depending on Uzziah. Now Uzziah was a good man and a great king, but somehow he stood between Isaiah and God who is the source of spiritual power.

I wonder if we, in this age, aren't in danger of permitting other things to get between us and God? As a nation, we are likely to look only to our leaders to work out all of our national problems. That is exactly what Isaiah did. As a church, we are in danger of depending altogether on organization, not realizing that organization without the Spirit of God is like a great railroad train with all parts of the machinery in place and in perfect working order but without steam in the boiler and fire in the box. As individuals, we too often depend on our training and abilities (even though they may be small) and thus miss altogether the great spiritual contacts of life. Please do not misunderstand me. I am not criticizing our national leaders, our church organization and training and abilities of individuals. We need to thank God for all of these things, but unless we look on beyond them to God they will not be a big help to us in this all-important matter of worship.

Now the first step in this great act of worship was a vision of God; "I saw also the Lord." I doubt seriously if there can be any such thing as a true act of worship where the presence of God is not felt and realized. We do not see him with our natural eyes, but he is realized by the eye of faith, the inspiration of the mind and the vision of the soul. So far as natural vision is concerned,

"There are days so dark that I seek in vain

*For the face of my Friend Divine;
But though darkness hide,
He is there to guide*

By the touch of his hand on mine."

Some see God in the beauties of nature. Thus it was with Tennyson when he looked upon the "flower in the crannied wall." The great nature poet Wadsworth sang, "My heart leaps up when I behold a rainbow in the sky." In speaking of Moses and the burning bush, Mrs. Browning insists that every bush is burning and alive with the presence of God, but only those who see take off their shoes. The greatest of all, even our Lord said, "None are so blind as those who having eyes refuse to see."

THE BIGGER DAY

*We're done with little thinking,
And we're done with little deeds;
We are done with petty conduct
And we're done with narrow creeds;
We have grown to men and women,
And we've noble work to do,
And today we are a people
With a larger point of view.
In a big way we must labor,
If our flag shall always fly,
In a big way we must suffer,
In a big way some must die.*

*There must be no little dreaming
In the vision that we see,
There must be no selfish planning
In the joys that are to be.
We have set our faces eastward
To the rising of the sun
That shall light a better nation,
And there's big work to be done.
And the petty souls and narrow,
Seeking only selfish gain
Shall be vanquished by the toilers
Big enough to suffer pain.*

*It's a big task we have taken,
'Tis for others we must fight.
We must see our duty clearly
In a white and shining light.
We must quit our little circles
Where we move in little ways,
And work as men and women
For the bigger, better days.
We must quit our selfish thinking
And our narrow views and creeds,
And as people, big and splendid,
We must do the bigger deeds.*

—G. E. BISHOP

Again, God is seen in history. It has been said of his power there, "Yet I doubt not through the ages one increasing purpose runs." That purpose is there if we can only see it. He has a plan for this world and also for each individual life. The free moral agency of man prevents God from ruling directly where other wills are implicated, but he does that which is more important, he overrules in all things and even makes the wrath of man praise him. Under his wise direction, ultimately, "All things work together for good to those who love Him."

Most of all God is seen in the lives of human beings. To be sure, His greatest revelation was made by Christ. When we see Christ, we see God and we see Jesus through the beautiful record of his great unselfish life. We see the Father in the lives of others only to the extent that they walk in the footsteps of the Son.

Isaiah's second act of worship was a vision of himself. When he saw God, in the greater light of such vision, he saw himself and he didn't look so good. So long as he couldn't see beyond Uzziah he wasn't disturbed about himself. His life, though weak, was about as good as that of the king. But when he saw God there was a different story to tell. "I am a man of unclean lips and I dwell in the midst of a people of unclean lips." As is always the case, his repentance brought forgiveness and fellowship with the Divine.

But wait a minute. The story

isn't over yet. From its final conclusion we are led to believe that even worship, as important as it is, is not an end in itself; it is rather a means to an end and that end is service. "Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me."—H. O. B.

ALWAYS BLOSSOMS IN GOD'S SERVICE

A young woman who was a great lover of flowers had set out a rare vine at the base of a stone wall. It grew vigorously, but it did not blossom. Day after day she cultivated it and watered it, and tried in every way to coax it into bloom. One morning, as she stood disappointedly before it, her invalid neighbor, whose back lot adjoined her own, called over and said, "You can't imagine how much I have been enjoying the flowers of that vine you planted." The owner looked, and on the other side of the wall was a mass of blooms. The vine had crept through the crevices and flowered luxuriantly on the other side.

There is a lesson for every Christian here. So often we think our efforts thrown away because we do not see their blossoming. We need to learn that in God's service our prayers, our toil, our crosses are never in vain. Somewhere they bear their flower and some hearts will receive their blessing and their joy.—Forward.

Sincerity is religion personified.
—Michigan Christian Advocate.

A CHURCH INCONSISTENCY

By F. C. CANNON

First, let me say the church should come before any other organization in our thinking and planning and support—Jesus loved the church and gave Himself for it. The church under God is just what we make it—

*"If every member was just like me,
What kind of church would my church be?"*

Some members say, I won't make a pledge or promise to pay to the church. Yet you perhaps pledge or promise in many other ways and to many other things. If you are a lodge member, you promise to pay so much to your lodge. If you buy from your merchant on credit, you promise to pay him for his goods. If you borrow money from a bank or individual, you give your note or maybe a mortgage as a promise to pay. If you buy stock in a company, if it is not a cash transaction, you pledge to pay for the stock you buy. If you hire a lawyer, you usually promise him so much to take your case. If you go to a hospital for treatment or an operation, you make a pledge to pay so much or certain rates.

But you say, I might not get the money. You might not get the money for these other things; but, if you are a person of honor, you make your pledge or promise in good faith and try to meet it.

When you joined the church you made a definite or implied promise to support the church. God expects it.

THE HOME MUST LEAD

There may be millions of young people without Sunday schools, as surveys indicate. But there are 17,000,000 people enrolled in 200,000 Sunday Schools and it is quite possible that 17,000,000 people — even if three-quarters of them are children, could change America.

Suppose, for example, that all 17,000,000 Sunday School pupils would take seriously for one month the precept, *love thy neighbor as thyself*. There would be 17,000,000 souls who were practicing the ideal that love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth.

May it not be reasonable to believe that 17,000,000 persons practicing such a doctrine would be so radiant that other millions would seek to know the secret of their happiness and to have it for themselves? How can the Sunday School-goers be persuaded to practice this radiance? That is a question which ministers, directors of religious education, and other leaders are trying to answer. These agencies cannot do the job alone, however. They must have the cooperation of the home. — Union Signal.

The intent of a life always decides its extent and content.—Ex.

Which Road Shall We Take?

By DOYLE DUKE

IT HAS been said that the church is at a crossroads in its life, but the situation may be even worse than this.

We have come to the end of the known road and in facing the unknown future we have the choice between two roads, and we do not know what the consequences of our choice will be.

The first road is that of conformity.

We may modify our teachings and lives so as to conform to current public sentiment, and thus be sure that we will have no serious opposition.

This will necessitate the shaping of the teaching of universal brotherly love to suit our own selfish desires, or the forgetting of it altogether until the war is over.

The policy of conformity will also cause us to forget to condemn the legal sale of alcoholic drink because of the fact that our government sanctions and collect taxes from its sale.

This course has its advantages in some ways. By taking it we may be sure that the government with all of its many agencies will give its support to the church. Also we may be sure of the financial support of many members who would not contribute to a church that did not conform to public sentiment.

There is great danger, however, that in taking this course we might become an inseparable tool of the government, helping to promote the will of the state and not the will of God, and that we might lose sight of the primary object of the church;

the spreading of Christianity to ALL men.

I do not mean to imply by the above that the church should try to antagonize our government. Harmonious relations between church and state are essential to the progress of either.

We have as a nation, however, permitted things to happen that we

Most great movements for the betterment of mankind have been intensely unpopular at the beginning because they conflicted with the selfish interests of somebody.

We all remember, for example, how our forefathers proclaimed loudly to the world that all men were born free and equal, and at the same time they held countless

have ignored it because of its simplicity.

The only solution for the world's problems is the practical application of the teachings of Christ.

There is no solution so long as we contend for our own selfish interests regardless of the interests of the other peoples of the world. This applies to every nation on earth.

I believe that the church has one of the most wonderful opportunities today that it has had in its entire existence, to show to the world the power of Christianity, but we cannot do this if we are conformists.

Let us ask ourselves these questions and answer them fearlessly and honestly for ourselves:

Do we really believe that the religion of Christ is as powerful as we say that it is, or is it something to be trusted only until a crisis comes?

Can we with one breath condemn the use of liquor and with the next breath sanction its sale because of the tax which we collect from the transaction?

Can we, as consistent Christians, with one breath, teach the universal love of God and the intrinsic worth of the individual, and with the next breath help to create national hatred and uphold a thing that takes human life on a wholesale basis?

Which is the more valuable, human character or tax money?

Which is the more powerful, Christ or the cannon?

Let us remember that fundamentals do not change.

Let us remember that God is the same just and loving father of all mankind that he has always been, and let us not be afraid to live genuine Christian lives.



cannot as a church, sanction, and true patriotism does not require one to conform strictly to current political policies.

The second road that is open to us is that of non-conformity, that is conformity to nothing that does not measure up to the ideals of Christ.

If we take this road as a church or as individuals, we may expect severe criticism.

The road has always been hard for those who refuse to let public opinion mould their ideas. However, we should not be afraid to face the truth and depend upon Christ in any circumstances which may arise.

numbers of negroes in slavery. They were honest in their convictions and could not see the truth because it conflicted with their selfish wants.

Many times it is hard for us to apply Christianity today because of this same reason.

We have been searching for many years for a solution to our international problems so that we may live in peace. We have created brain trusts composed of the best intellects of the world, and we have exhausted human intelligence in the search for this solution, but we have failed miserably.

We have failed because there is only one solution, and we as a world

WHEN ONE MAN FOUND CHRIST

By FRED M. PYKE
Peking, China

My attention was drawn to a robust figure in a front seat at Asbury Church, Peking, this morning. . . . He was good to look upon, ruddy withal and with iron grey hair falling in waves from a good forehead. . . . He is there regularly every Sunday morning, and I have no doubt that Pastor Howe wishes he had a score like him in his congregation.

His name is Ho Ting Hsuan, and he is one of five brothers who came from a small village northeast of Peking, near the Great Wall. His uncle was a soldier in the days of the Empire. Fifty years ago he was converted and left the army to return to his village with the news of the Saviour.

Here he interested the head man of the village in a small school for the village youth. The head man did not become a Christian, but he supported the soldier in all his efforts to improve local conditions.

Five men went to college from that little school. Four of them went to the Great Northeast of enterprise and opportunity in Manchuria, and built up a splendid department store in Harbin. Profits each year run into six figures. The fifth went abroad and after taking high honors in an American uni-

versity, returned to be chief secretary of the Chinese foreign office, where he remained many years.

Recently the son of the head man, himself a leader in the village and a scholar, has accepted the claims of Christ and been baptised. May he be a power for good in the community and the church of his choice!

DO IT BETTER

When the first volume of Thomas Carlyle's French Revolution had been completed with tremendous travail, Carlyle entrusted the manuscript to John Stuart Mill for critical reading. It was a black night in Mill's life when, white-faced and trembling, he was obliged to return with the news that except for a few stray sheets, the manuscript had gone up in smoke. The chambermaid had found it handy to start a fire!

When the door finally closed behind their distraught visitor, leaving them to the privacy of their despair, Carlyle said to his wife: "Well, Mill, poor fellow is terribly cut up. We must endeavor to hide from him how very serious this business is to us." Serious, because they were penniless. Above all, serious because he had written at white heat and, when each chapter was finished, had triumphantly torn up his notes as plaguey and toilsome things which he would never need or wish to see again.

Next day all the Scotch Presby-

terian blood in his veins bade him order a fresh supply of paper and make in his diary this entry: "It is as if my invisible School Master had torn my copybook when I showed it and said, No, boy, thou must write it better!"—Alexander Woolcott.

HIS MOTHER'S FAITH

A half century ago a boy, whose name was known to only a few people, for he was only ten years of age and did not belong to a prominent family, was working in a factory in Naples. He wanted to be a singer. It was a sincere longing of his soul. But his first teacher took the heart out of him. He said, "You haven't any voice at all. It sounds like the wind in the shutters."

The boy's mother was only a poor peasant woman, but she was a treasure. She put her arms around this laddie, blessed him, and told him that she knew he could sing. Because she had love that could see, she went on to add that she could already note an improvement. She went barefoot in order to save money for her boy's music lessons. It is possible that you have heard of that youth. His name was Caruso. He made a great deal of money out of his voice, but in all probability he considered the encouragement which his mother gave him the biggest thing in his bank account.—From *Adventures in Radiant Living*, by G. Ray Jordan.

COMMUNION PRAYER

Father, help us to so live tomorrow that we and others may be conscious where we have lingered today. If tomorrow our plans are broken, may we be patient, and, thinking of that Broken Life, may we offer the parts of our broken plans as a sacrament, a sacred thing, to Thee. Holy Spirit, take of the things of Christ, and show them to us, and show them through us that the world may know thee. Amen.—Selected.

ARKANSAS METHODIST

Financial Statement for March

Balance, March 1	\$5,875.12
Cash Receipts:	
Advertising	\$204.58
Subscriptions	476.36
Conference Collections,	
Little Rock Conf.	121.84
Rents	144.00
Total Receipts	946.78
Total	\$6,821.90
Cash Disbursements:	
Salaries	\$350.00
Advertising Expense	71.15
House Rent	40.00
Office Expense	71.70
Postage (Mailing)	120.00
Printing	954.36
Utilities	73.93
Miscellaneous	42.16
Total Disbursements	\$1,723.30
Balance in Bank	5,085.48
Cash on Hand	13.12
Total	\$6,821.90
Bills payable, none.	
E. T. Wayland, Business Mgr.	

GEORGE STEWART
President North Arkansas Conference
Co-Editor

YOUTH'S PAGE

HAROLD EGGENSPERGER, Editor

FRANCIS CHRISTIE
President Little Rock Conference
Co-Editor

A WORSHIP SERVICE

A number of letters have come to my desk asking for a copy of the unusual program entitled, "The Bible Speaks Through Scripture and Songs," which was presented here at First Methodist Church by our young people a few months ago. A short description of the program follows with the hope that it may be presented and found helpful to other young people.

Here at First Church we have a beautiful Chapel with a small stage properly curtained. At the beginning of the Service, the lights in the Chapel were on and the curtain closed. Following the Prelude, the congregation sang a hymn and remained standing for the prayer. Just before the prayer, the lights were turned out and the room darkened except for the glow from the candles behind the curtain. During the prayer, the curtains were partially opened so that when the prayer was finished the worshipers opening their eyes beheld an altar, banked by beautiful ferns and flowers, upon which rested the open pulpit Bible and three lighted candles representing the Trinity of God.

While the worshipers were drinking in the beauty and spiritual suggestiveness of this scene, their minds were being turned heavenward. Slowly from a large phonograph, well hidden by the curtain, flowed the strains of meditative music, followed by the Scripture's words of Comfort and Good Cheer. (The meditative music and words of comfort comprise one of the new records now being sold by The Methodist Publishing House.)

As the music of this first record faded out, the organist began to play the Offertory, thus omitting any break in the music. At this point in the service, two ushers with lighted candles came forward and knelt before the altar. From behind the curtain the phonograph technician offered a short prayer after which the ushers arose and received the offering.

As the offertory softened, the music of the second record, "The Bible Speaks Through the Sermon on the Mount," began. (With a little practice, the organist and technician can together avoid any noticeable interruption.) The last record contained a benediction. Following this, the prelude was heard, the curtain closed, and the lights turned on.

This program was planned by the Commission on Worship and Evangelism of which Sue Harbour is chairman.

The records, "The Bible Speaks" may be purchased from the Methodist Publishing House in Nashville, Tennessee, or Dallas, Texas. Mimeographed program sheets were used to help provide an uninterrupted service.—H. O. E.

Happy is the man, who, in the midst of all the great changes going on in the world, realizes that there is One that changeth not, that He is the same yesterday and today and forever; and that he ruleth over all.—Ex.

GOD SPEAKS TO YOUTH

By F. W. Schwendimann, Monticello District Director

That God is speaking to young people today is a truth we cannot deny. However, the voice of God often goes unheeded by youth: because youth is lost in the labyrinth of confusion and misunderstanding of a world gone mad. Youth often knows not where to turn in order to hear the still, small voice of One who is able to speak peace unto troubled souls. Therefore, if in our thinking we can understand anew that God speaks and if we can realize the means of that speaking, our aim will have been accomplished.

1. God is speaking today through the world in which we live. The same firmament above, filled with the matchless wonder of the heavens, which thrilled the soul of the Psalmist points us to God. Especially at this season of the year, when the earth is coming again to life, the birds are singing, the flowers are unfolding and the trees are budding, the world is reminding us that all this did not just happen, it is not a product of chance, and that behind creation is a Being, God, a master mind. As the world in its beginning was one of beauty, purity, harmony, so would it encourage us to incorporate those qualities in our daily living.

However, I am persuaded that God not only speaks through the beautiful; He speaks also through the ugly. God speaks today through the broken bodies of choice young men and young women—broken because our leaders care more for the revenue from the liquor traffic than for the generation of tomorrow. God speaks through homes destroyed and blasted by widespread gambling, be it from the slot machine or the racing of horses. God is speaking through young people whose values of life have been misplaced and whose faculties impaired because of numerous beer parlors and honky-tonks all over our communities. God is speaking today through the wholesale slaughter of the best young men of the world—saying the way of force will never bring peace into our world. Jesus the Christ heard the voice of God speaking through all that was mean. The cross, which was an emblem of that meanness and ugliness in human relationships, has become the sounding board through which the voice of the Father continues to speak to earnest and sincere young people, challenging them to correct the evils which crucify Christ anew.

II. God is speaking today through fellow Christian men and women. Since we are part of all with whom we come in contact, how thankful we should be for the privilege of associating with individuals who are Christians. Our fathers and mothers, whom we often think severe but whose influence for righteousness upon our lives is sustaining and helpful; our Sunday School teachers who work patiently with us, imparting unto us "more about Jesus"; our public school teachers whose purpose overreaches text books and assignments in an effort to instill into our lives principles of fair play, clean living, uprightness of mind and character; our pastors who humble themselves before God that they may deliver His message—how mightily God speaks to youth through these individuals. I am today such as I am, spiritually and morally, partly because of the happy association and intimate fellowship with a Methodist preacher, who preached sermons daily instead of merely on Sunday. God speaks to youth through other people who are letting their lights so shine that they themselves are forgotten as they glorify their Father in heaven.

III. Then again, God is speaking through the institutions of religion, which point one to a definite acceptance of Jesus Christ as personal saviour. One cannot pass by a church building without being conscious of the fact that cold stones are crying out with a loud voice concerning the existence of God. One cannot sit within the quietude of a sanctuary dedicated to the worship of God without feeling that life indeed is more than meat, the body more than raiment. One cannot enter into the Sacrament of Holy Communion without gaining new strength whereby the trials of life may be overcome. One cannot sit under the ministry of the spoken word without having one's soul lifted, stirred, and challenged. God is speaking to youth today through the Church but often we do not know of it because we do not have time for the church.

How youth today needs to hear God speaking. Some years ago a group of men sent the world's champion chess player to a certain city because an artist had painted a picture of life upon a chess board. There the champion gazed upon the painted canvass, noting with despair that the king, represented by a young man, could be moved only one place without being in check from the queen, represented by the devil; it was the young man's move, and he was being held by the devil. The champion studied the board, walked up and down before it, with anxiety clearly portrayed upon his brow. Finally, he shouted in desperation and gladness, YOUNG MAN! MAKE THAT MOVE.

Today God our Father looks upon the checkered chess board of life, beholds modern youth fast becoming ensnared in the toils of the devil, and cries out unto us through a heart of compassion and love, YOUNG MAN! YOUNG WOMAN! MAKE THAT MOVE FOR ME. But before we can make that move, we must first hear his voice speaking to us.



METHODIST WORK CAMPS

According to Doctor Harvey Seifert, Secretary of the National Conference of the Methodist Youth Fellowship, work camps are being planned by a growing number of denominations as an opportunity for creative summer service by youth. Such camps are based on a philosophy of the individual and social value of a sacrificial labor of Christian love.

In each camp fifteen or twenty young people live simply and cooperatively in a community for two months, sharing manual work, study, worship, and recreation. Part of each day is spent in physical labor upon some project needed by the community. Field trips, seminar study, forums with experts, and informal discussions are built around the problem of the work camp. Periods of creative recreation, meditation, worship, and fellowship contribute to an experience of spiritual renewal.

At least three Methodist work camps are planned for this summer. One at Mt. Olivet Methodist Church in Dearborn, Michigan, under the direction of Reverend Owen Greer, will construct a community playground and study religious and social work in a great industrial community. A second at Norwich, Ohio, will consider the social, economic, and religious problems of rural America while working on a community center building. A third camp location in the southeastern part of the United States has not yet been announced.

Young people interested are urged to write to the National Conference of the Methodist Youth Fellowship, 810 Broadway, Nashville, Tennessee.

METHODIST STUDENT CONFERENCE

At the Arkansas Methodist Student Conference held Saturday, March 14, 1942, at Clarksville, the Planning Committee suggested that the students have a continuous program throughout the year. Realizing that the student work program grows in proportion to the development of an intercollegiate spirit, the committee recommended the following projects to help develop this spirit:

1. That an inter-collegiate deputization program be worked out which would make it possible for every campus in the state to have at least one visiting group.

2. That we feel the need for the development of a group consciousness in the state, and therefore recommend that the publicity superintendent work out a program which would make possible at least one club of *Motive* in every campus.

3. In the area of leadership training we feel the need of the following:

(a) That the executive secretaries plan for a Methodist Student Movement Seminar in the pastors' school.

(b) That we urge every campus to send its officers to the Regional Student Conference which convenes at Baldwin, Kansas, June 8-13.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

PROGRESSIVE BEAN

TEDDY was eating his Boston baked beans, when his father suddenly sprang an idea upon him.

"Teddy," he said, "suppose you were to see a dry white bean start suddenly to grow, sprouting first, then sending out two green leaves, then some roots, the stem growing longer all the while, and other little leaves come out—and all within two minutes' time?"

"Why, daddy!" cried Ted. "That is a regular Jack and the Bean-stalk story! Such things don't happen really and truly. You know they don't, dad!"

"Well," said daddy, laughing. "I can show you something out in the garden that seems a good deal like that story. You come out with me after dinner and I'll show it to you."

You may be sure Ted was on hand when dinner was over.

A moment later the little boy and his daddy were walking toward the garden.

"Two weeks ago, Ted," said his father, "I planted a dry, hard bean out here; and the second morning after that I planted another, and every morning since I have planted a bean. The last one I put in the ground this morning. See, here it is." And Ted's father began to draw the earth away from a bit of stick that was stuck in the ground. "It is hard and dry, just as it was this morning. Now we'll look at the one I put in day before yesterday morning."

In a moment that one was dug up. "See! it has swollen a little in the damp earth," his father continued. "I'll split it open down the middle, and you'll see a tiny bit of a stem at one end lying curled up between the two halves of the bean."

"Yes; there it is!" cried Ted, growing interested.

"Now, we'll look at the one planted two days before that. This is swollen still bigger; and I can open it with my fingers, the outside covering is so soft."

"The little stem has grown bigger and is trying to straighten out," said Ted.

"Here's the one planted two days before that one."

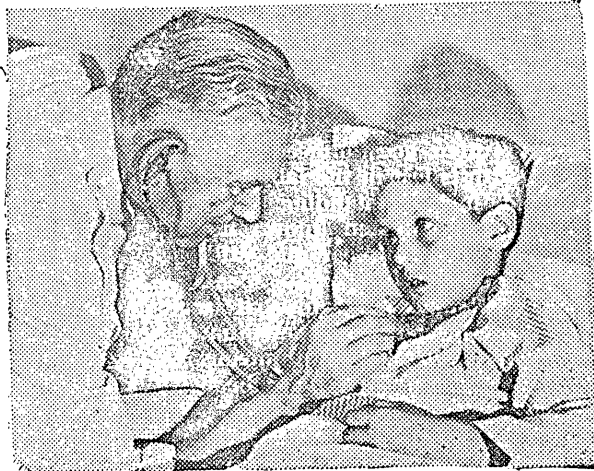
"Why!" said the little boy excitedly, "the little stem has come out through the outside covering, and the two halves of the bean have spread apart at the other end."

"And the one that is two days older still?" said daddy, smiling to see how interested his little boy was getting.

"That? Why, that's a regular little plant. It has poked its head up through and halves of the bean stand up just like two leaves!" And Ted opened his eyes very wide.

"Here's the next member of this interesting family."

"That has little roots starting down from the stem, and those two halves of the bean are turning green, just really and truly leaves," cried Ted, looking closely at the little plant.



OUR DOCTOR

By HELEN BRUCE MOSS

How good to hear the door bell ring
When one is feeling ill,
And know the doctor's come again,
All sorts of jars to fill!

He steps into the sick-room,
And with him comes good cheer,
For now one will be better
Because the doctor's here.

His kit is very large and black;
It contains many things—
Instruments, and bottles,
And pills like tiny rings.

He writes out the prescription,
And tells us when to take
The various concoctions
And things the druggists make.

The doctor knows our ailments,
He can read them like a book;
He knows exactly what to do
In just about one look.

He knows without an error
The remedies for all;
And you can just believe it,
I look forward to his call.

—Zions Herald.

JUST FOR FUN

A little city boy was visiting his country cousin, and they were having a little argument about cows.

"What do you know about cows!" sneered the country lad. "You don't even know if that's a Jersey cow." "I don't know from here 'cause I can't see its license.—Columns.

Johnny: Why does the whistle blow for a fire?

Billy: It doesn't blow for the fire, it blows for water. They've got the fire.—Sun Dial.

"Look Daddy," said a four-year-old, "I pulled this weed up all by myself."

"My, but you are strong!" said his father.

"I guess I am Daddy. The whole

"We will not have to dig up the next plant. It has poked its head up through the ground, and you can see a bit of a stalk growing up between two halves of the bean that are still greener than the last ones."

"And here, in the last one, the bit of a stalk has sent out two real leaves," said Ted walking along to where the first bean of all was planted, two weeks before.

"It's a regular little plant now," he said. "But was the little plant in the bean all of the time, daddy?"

"It was curled up there in the bean all the time," was the answer. "And now, if John will give you a handful of peas, you may try the same experiment and see how peas grow."

But before dad had finished a small pair of legs were flying down the path to find John, the gardener.—Selected.

BOYS AND GIRLS OF OTHER LANDS

THE WORLD IS FULL OF CHILDREN

The world is full of children:
In land of palm or snow;
In home of tent or palace;
No matter where we go.
They're dark or white or yellow
But God loves every race;
The work of his great Kingdom
Gives every one a place.

The world is full of children:
Our God who sent his Son
To be our Friend and Saviour
Defends and loves each one.
He wants us to be friendly
And help each other, too;
And show our love for Jesus
In everything we do.
—Wilhelmina D'Arcy Stephens.

FAR-AWAY FRIENDS

By Etta W. Schlichter

WILBUR, Janie and Little Sue had just come from school.

"Oh, Mother!" said Janie, "we had Goodwill Day in our school today and Teacher had pictures on the wall and one was China and there was a little boy flying a great kite that looked like a box. She said we should like the Chinese children. Why ought we to?"

"Run to the tea table," said Mother, "and bring the pretty box that is there."

"Oh!" said Jane, "there are children flying kites on this box. What's in the box, Mother?"

"Tea," said Mother, opening the box, which was full of tea leaves. "This nice tea came from China. We get all our tea from foreign lands, but Mother likes this the best of all. We get many other nice things from China. Let us see how many we can find out. There will be so many that I am sure we and the Chinese people ought to be the best of friends."

"I guess we don't get much from Arabia," said Wilbur, "because Teacher says it's hot and dry there, and there wasn't anything in the picture but a camel and a tree that looked like it had feathers instead of leaves."

"The tree must have been a date palm," said Mother, "for many dates are grown in Arabia. You like dates, don't you?"

"Oh, boy!" said Wilbur, smacking his lips. "Specially when they're stuffed with walnuts."

"We get something from Arabia that Daddy likes too," said Mother, "and that is coffee. Daddy thinks mocha coffee is the best coffee in the world, and that comes from Arabia."

"There was a picture of Africa, too," said Wilbur.

"Oh, Wilbur! let me tell about Africa," said little Sue. "There were three little black boys in the picture and I guess they were playing ball, because they had a whole pile of balls on the ground."

"They weren't balls," said Wilbur. "That was something that grew on trees. There were two trees, don't you remember, Sue, and they had great tall trunks like
(Continued on page seven)

world had hold of the other end of it."

* * *

Asked to write a brief essay on the life of Benjamin Franklin, a little girl wrote this essay:

"He was born in Boston, traveled to Philadelphia, met a lady in the street, she laughed at him, he married her, and discovered electricity."

* * *

Teacher: "Did your father help you with your problem?"

Willie: "No, I got it wrong myself."

A RAIN SONG

Don't you love to lie and listen,
Listen to the rain,
With its little patter, patter,
And its tiny clatter, clatter,
And its silvery spatter, spatter,
On the roof and on the pane?

Yes, I love to lie and listen,
Listen to the rain,
It's the fairies—Pert and Plucky,
Nip and Nimble-toes and Lucky,
Trip and Thimble-nose and Tucky,
On the roof and on the pane!

That's my dream the while I listen,
Listen to the rain,
I can see them running races,
I can watch their laughing faces,
At their gleeful games and graces,
On the roof and on the pane!
—C Scollard.

THE BOOMERANG

When I was young, I thought it fun
To chase a bumble bee,
But found the fun, but half begun,
When the bumble bee chased me
And when I'd hear him buzzing round
Or lighting on my ear,
I'd paw the air, and tear my hair
In an awful state of fear.
And if at last, his mark he'd find
And swiftly drive his tail,
From that young lad, upon the ground
There'd come an awful wail.
So little son, before you start
I'd chase the right thing
Or you may find, the thing you chase,
May leave an awful sting.—Edward
Olin Greene, Rogers, Ark.



Spiritual Restoration

By FORNEY HUTCHINSON



Psalm 23:3, "He restoreth my soul."

WHEN Theodore Roosevelt was president of the United States he called a conference of the governors of the States to consider the conservation of our natural resources. The conservation of soil came in for a major portion of the discussion. Since then something has been done along that line, but soil erosion is still a vital issue. Dust storms, together with losses suffered through rains and floods, have especially brought the matter to the fore during the last few years. Perhaps there is no similar issue so vital to the life of the nation, from a material standpoint, today as that of soil conservation.

With that thought in the background and the text in the foreground, I wish to discuss the what and how of spiritual restoration. Just what does it mean to restore the soul? Of course the text presupposes spiritual waste, or soul erosion. Very properly the Psalmist rejoices in the possibility of spiritual restoration.

First, then, I think spiritual restoration means to fructify barren souls. In the conference mentioned the arid areas of the West received careful consideration. To reclaim these lands for cultivation the big dams on the Colorado and other rivers have been built. As a result millions of acres of fertile soil have been irrigated, put under cultivation and made highly productive.

The greatest potential asset in the form of unused resources in the world today is that of barren souls. Our spiritual possibilities cry out for development. Sometime before Thomas A. Edison's death, Mr. Babson asked him along what line the next great development of power would come. Mr. Edison promptly replied that it would be in the realm of spiritual forces and values. These latent spiritual resources are found both in and out of the church. Some souls are partially, but few are completely developed. Every minister touches groups practically every day which represent marvelous, even if undeveloped spiritual values—values in the form of talents and gifts. They all belong to

our Savior and should be consecrated to His service. Otherwise they will be partially, if not completely wasted. The tragedy of life is a strangled, impoverished soul crying out for a chance for enlargement.

Furthermore, to restore the soul means to lift sunken souls. Throughout the nation there are great areas of swamp lands, more or less submerged under stagnant waters. Through Federal and local agencies the backwaters have been drained from tens of thousands of acres, and these rich lands put into cultivation. The products from these restored acres are now helping to feed the nation and supply exports.

All around us are submerged souls, lives that are swamped in sin and selfishness, some in sins of the flesh, others in sins of the disposition, while still others are buried in materialism and indifference. Like Saul, they are hidden in "the stuff," living under the tyranny of things. So far as results are concerned, it makes little difference how the soul is submerged. If it is ever to become fruitful, it must be elevated.

Now, having suggested the meaning of spiritual restoration, may I proceed to ask how the soul may be restored. The text indicates that God does it, but it does not describe the technique he uses. Back once more then to the desert and the big dams of the West, may I say that restoration of soil in that case is brought about by irrigation. The gates of the dams are opened. Irrigation ditches are flooded, the soil finds moisture, and the results are abundant crops. So the soul, if it is to be productive, must be irrigated by divine grace and flooded with God's love.

The nation, as well as the individual, needs a revival of real religion. This revival must be brought about through fellowship with our Savior. He restores my soul. He knows where the green pastures and the still waters are. He leads His people out. As personalities, we are responsible to the influences of personalities. If we open up our lives to Him, He will refresh and restore our spiritual natures.

The swamp lands find restoration through drainage. Great dredge boats are used, plowshares are employed and channels are cut. The soil is opened up and the sun is let in. New conditions quickly make

possible large production. So, sometimes the soul suffers for lack of drainage. The backwaters of sin and the stagnant pools of materialism must be drained off. Indifference must be overcome. The dredge boats of adversity and the plowshares of affliction make their contribution. Perhaps after all, degenerations are not without value.

Out of the first World War, with its bitterness and pain, comes the following striking and suggestive poem:

"We had forgotten you or very nearly, You did not seem to touch us very nearly;
Of course we thought about you now and then,
Especially in time of trouble,
We knew that you were good in time of trouble,
But we are very ordinary men.

"And there were always other things to think of;
There's a lot of things a man has to think of—
His work, his home, his pleasure and his wife;
And so we only thought of you on Sunday.
Sometimes, perhaps, not even on a Sunday.
Because there's always lots to fill one's life.

"And all the while, in street or lane or byway,
In country lane, in city street or byway,
You walked among us and we did not see.
Your feet were bleeding as you walked the pavements.
How did we miss your footprints on our pavements?
Can there be other folk as blind as we?

"Now we remember over here in Flanders—
(It isn't strange to think of You in Flanders);
This hideous warfare seems to make things clear.
We never thought about you much in England,
But now that we are far away from England,
We have no doubts, we know that you are here.

"You helped us pass the jest along the trenches,
Where in cold blood we waited in the trenches.
You touched its ribaldry and made it fine.
You stood beside us in our pain and weakness,
We're glad to think you understand our weakness,
Somehow it seems to help us not to whine.

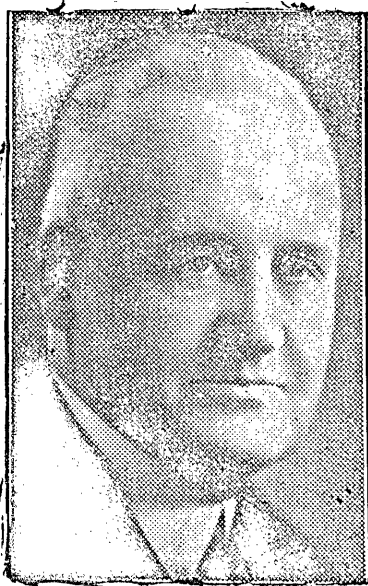
"We think about you kneeling in the garden,
Ah, God! the agony of that dread garden;
We know you prayed for us upon the cross;
If anything could make us glad to bear it,
'Twould be the knowledge that You would bear it.
Pain—death—the uttermost of human loss.

"Though we forget You, You will not forget us;
We feel so sure that You will not forget us.
But stay with us until this dream is past;
And so we ask for courage, strength and pardon,
Especially I think we ask for pardon,
And that you'll stand beside us to the last."

Character, like certain fruits, is never sweet until the frost falls. Adversity has its place in the development and maturity of the soul. Sweet, then, are its uses.

"What shall it profit a man if he gain the whole world and lose his own soul?"

"He restoreth my soul."



DR. FORNEY HUTCHINSON

(Continued from page six)

Mother's big palm? I know those balls grew on the trees. They looked like little footballs. Oh, I know! I believe they were coconuts."

"Probably so," said Mother, "for we get coconuts along the coasts of all of our tropical countries. Men have to climb up those tall trees to get them."

"Just like the telephone poles," nodded Wilbur, "and sometimes monkeys go up and throw the coconuts down."

"Do we get coconut cake from Africa?" asked little Sue, opening her eyes wide.

"Oh!" laughed Janie, "of course you know, Sue, Mother makes the coconut cake in our kitchen."

"Yes," said Mother, "but we have to send to Africa or some other hot country for our coconuts or we

couldn't have coconut cakes."

"What else do we get from Africa?" asked Wilbur.

"Many, many things," said Mother, "that are far more important than coconuts. Beautiful wood for our furniture, fine oils, and many other useful things. We ought to be very good friends of the Africans, for they are good friends to us, sending us so many things that we need."

"Do we get something that we need from every country across the ocean?"

"From almost every one," said Mother, "and we send things to them. So we ought to be friends with them all."

"With all the little children, too?" asked little Sue.

"That's a very good way to begin," said Mother. "Let's find out all we can about the children across

the seas and I'm sure we'll want them all for our friends."

"Then why isn't every day a Goodwill Day?" asked Janie.—Union's Herald.

ORDINATION SERVICE

On Thursday, April 2, 11:00 a. m., the Rev. Edward Williams of Dallas, Texas, was ordained elder by Bishop Charles C. Sealeman, at the First Methodist Church, Hot Springs. The bishop was assisted in the ordination service by Rev. Homer T. Fort, R. E. Simpson, George E. Reutz, O. E. Dickerson and Hal H. Pinnell. Mr. Williams is a nephew, by marriage, of Bishop Sealeman.

He is pastor of Elmwood Methodist Church, Dallas, Texas, and will soon enter the service of the United States as chaplain. Mr. Williams, under the leadership of Dr. Harry

S. Devore, district superintendent of the Dallas District, North Texas Conference, organized the Elmwood Methodist Church and the church now has a membership of over two hundred. This church was the first of four churches that have been organized in Dr. Devore's district.

Bishop Sealeman presented Mr. Williams with a beautiful King James edition of the Bible at the close of the ordination. The ordination was for elder's orders.—Hal H. Pinnell, Secretary Methodist Pastors Association.

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

Methodism Goes To The Masses

LAST Saturday at Forrest City, on a down-town open lot, a unique religious service was held. A crowd of people from the homes and the down-town streets of the city—six or eight hundred of them—drawn together by the unusual appeal, gathered for the service. To this mixed multitude Bishop Charles C. Selecman, presiding Bishop of the Methodist Church in Oklahoma and Arkansas, preached a forceful and inspiring sermon.

After the sermon under the open sky, Bishop Selecman, assisted by responses from the gathered multitude, dedicated to the service of Christ and the multitudes a Gospel Trailer from which he had just preached. All present felt that something very sacred, real and full of meaning for the work of the Kingdom was happening.

This Gospel Trailer is largely the result of the thought and planning of the Rev. Paul Galloway, our pastor at Forrest City. Bro. Galloway reports that he got the idea for the Gospel Trailer from seeing the effectiveness of loud speakers at political meetings, and by seeing sound trucks carrying messages of various kinds to the multitudes in town and country. In his plans, Bro. Galloway had the council of Bishop Selecman and the active assistance of his District Superintendent, Dr. J. L. Dedman of Forrest City.

The Gospel Trailer, as you will see by the insert, has a pulpit and is also equipped with one of the best public address systems manufactured. A turn table is on the amplifier which enables those in charge to play records of hymns and other music. The public address system consists of an R. C. A. amplifier, tubes and microphone and two Atlas speakers, that carry well for blocks.

While it was the original plan of our enterprising pastor at Forrest City to build the Gospel Trailer with his own resources, when his friends caught the vision, as he had seen it, assistance came from every side. The public address system was paid for by Senator Blan R. Maxwell Senator and Speaker of the Tennessee Senate, as a memorial to his brother, Charles T. Maxwell,

who recently passed away at Osceola. Other contributions from interested friends, ranging from \$1.50 to \$50.00 were received. The Gospel Trailer was paid for out of these contributions and a substantial sum has been put in the bank with which to buy literature to be distributed in the services to be held on the streets and elsewhere.

The Official Board of the church

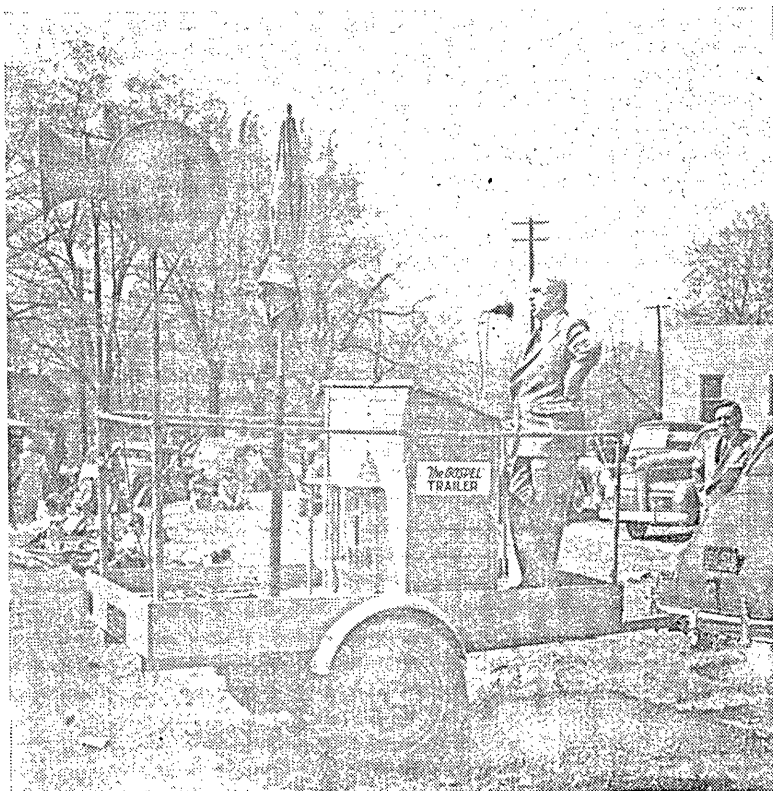
enterprise. Hear him as he speaks: "The results will be far-reaching. I tried it out one day last week from my study—putting the speakers out on the step entrance to my office. I played some hymns and announced that Christ was calling men from sin to higher living. Within thirty minutes a man came to my study asking for prayers and we talked about how God could save him."

placed in our church in Forrest City at six places. The amplifier and microphone will be used in that plan. It is in the mind of the pastor also to put an all-weather speaker on top of the church in Forrest City and play bell chimes on Sunday for announcing of church services. The pastor says, "The old church bells will ring again in Forrest City."

One of the most promising things about the program of Methodism in this section of the church are the various plans being projected to carry the message of Christ to the masses outside the church. Methodism is beginning to take seriously the command of the Master to "go into the highways and byways" with the message of salvation. It is not enough for Methodism to build its places of worship and invite people to gather there for worship. We must follow our founder, John Wesley, as he followed Christ into the open fields and preach to people where they are.

Visitors present at the dedicatory service were: Blan R. and Carl Maxwell of Memphis; Judge and Mrs. Rowland Green of Blytheville; Mr. and Mrs. J. A. Pigg and daughter Evelyn Jean of Osceola; and Mrs. White of Shreveport, La., brothers and sisters of the late Charles T. Maxwell in whose memory the Gospel Trailer was dedicated; Rev. James S. Upton, pastor of the Maxwell family in Osceola; Rev. Lyman T. Barger, Widener; Rev. Earl Walker, Wynne; Rev. J. C. Richey, Colt; Rev. Hubert Pearce, Crawfordsville; Rev. A. N. Storey, Marion; Rev. Hawthorne Sales, Conway; Rev. Minor E. Cole, Baptist pastor, Forrest City; Rev. R. E. Simpson, Hot Springs, Dr. C. M. Reves, Little Rock and the editor of the Arkansas Methodist.

The scene at Forrest City last Saturday will linger in the minds of those who were privileged to be present. There on an open lot stands a trailer, surrounded by hundreds of people from all walks and conditions of life. A Bishop of the Methodist Church stands in the trailer dedicating it with a solemn, impressive service to the work of the Kingdom. We rejoice that Methodism is going back to the masses. —E. T. W.



BISHOP SELECMAN SPEAKS FROM GOSPEL TRAILER

at Forrest City is whole-heartedly behind the project. The Board had voted to put \$250.00 into the project but voluntary contributions from many sources made it unnecessary.

It is the plan of Bro. Galloway to use the Gospel Trailer for special street services in Forrest City and surrounding towns and rural communities. It will be used extensively in the district-wide, simultaneous revival campaign in the Helena District in July of this year.

One cannot be close to Bro. Galloway without feeling that he is completely sold on the value of the

One very practical matter about this plan of Methodism in Forrest City to carry the Gospel message to the masses is that the expense is so small that any church in a center can reproduce the equipment of the Gospel Trailer and go to the masses with the power and opportunity to be heard. The public address system cost \$190.00. The trailer cost \$125.00. Another \$15.00 was spent for records and the Gospel Trailer is complete; a total expenditure of \$330.

According to present plans the equipment will be used in other ways to promote the work of the Kingdom. Ear phones are to be

A PRAYER

Lord, make me kind!
The world is full enough of needless tears,
And hungry hearts are full of nameless fears.
To these no vision of thy humanness appears.
Lord, make me kind!

Lord, make me think!
For thoughtlessness has caused so much of needless woe,
That thoughtless words of mine may grow and grow
Until, like torrents mad, no thing can stay its flow.
Lord, make me think!

Lord, make me love!
And place love's sign upon the face of me,
That loveless men may pause and turn and see
A little of that love that comes from thee.
Lord, make me love!

—Fred W. Hoyt,
in Christian Observer.

IT DOES MAKE A DIFFERENCE

Advocates of beer for soldiers say: "Beer doesn't have enough alcohol to make any difference." A 12 per cent bottle of beer is equal in alcoholic content to 3 ounces of whiskey. Few beer drinkers stop at one bottle.

It doesn't "make any difference" that the beer-drinker will take the risk of alcoholism. It doesn't "make any difference" if the beer-drinker causes a fatal wreck, or kills an innocent pedestrian. It doesn't "make any difference" if the innocent boy drafted into a military camp, is sent back home after the war-trouble is over, a drunkard. It doesn't "make any difference" if our armies are called upon to do actual fighting that our soldiers have clouded brains and shattered nerves to do it with.

You don't build conquering

armies by coddling their soldiers; and you don't build a winning future citizenry with government-drunkards with low standards of morals, inferior brains and diseased bodies.—Church Bulletin, Abilene, Texas.

WHAT IS MAN?

An ape when doing just as others do; or when lacking ordinary judgment.

A monkey when extremely humorous, with a touch of foolishness.

A wolf when inclined to tear and destroy.

A fox when displaying a high degree of cunning.

A calf when prolonging traits of childhood far beyond their age period.

A bear when surly or crusty.

A dog when passing extreme limits of immorality.

A worm when willing to be stepped on by everybody.

A leech when drawing a dishonest living from the life of others.

A porcupine when ready to wound everyone that comes within touching distance.

A 'possum when feigning sleep, or ignorance of a matter.

A hound, usually greyhound, when lean and agile and swift.

A tiger when disposed to attack with vehemence and defend with fierceness.

A mouse when listening closely without pretending to be.

A camel when able to endure great physical strain without suffering from thirst.

A snail or a tortoise when slow of movement.

A bird when very odd looking.

An eel when too slippery, mentally or morally, to be held to accountability.—Religious Telescope.

Students Are Broke . . . But Plug Away

By PROFESSOR ANDREW F. ROY, University of Nanking Chengtu, West China

DROP your work, send your imagination back, send your running start, and then take a flying leap with your interest into the middle of a Chinese university campus. You don't have to be a Paul Bunyan. The thing is not so difficult. The points where China and America come closest together, almost touch, are the universities.

Not only are the subjects essentially the same, there is a friendship, a concrete evident cooperation which has been built up through the years. Americans early became interested in Chinese education. Chinese early entered American institutions and studied American theories of education. Many of the famous universities of China have been founded and in part supported by American gifts.

On these campuses—these points of contact between the two countries—there have dropped in the last three years several tons of American steel via Japanese airplanes. It has been our experience that too much of it dropped at one spot is rather disrupting to education. The universities packed up what they could of their equipment and moved. The students followed.

If your university suddenly moved from Maryland to California, and you were cut off from your family and broke, the fact that you turned up in the registrar's office sunburned and dusty a few months later, would suggest that you had a serious interest in continuing your education. And these Chinese students have.

How do they live, now? Some schools have gone by themselves into the country, where they are settled in temples, old castles or private homes. They have the advantages of safety and quiet, but lack equipment and facilities of a modern university. Others, particularly in the Northwest, have dug into the hillsides and are living in caves. I have seen several schools, with thousands of students, housed entirely in rows of neat arched caves, thirty or forty feet deep. I remember one medical school where the open air classroom, and a very nice looking one, was cut entirely from the clay of a hillside. Comfortable benches with



Gingling College girls are ready to start a thousand mile journey westward.

backs for the students, the platform and table for the professor, all were of the same material.

I am sure that many students suffer from malnutrition. Their resistance is lowered and they succumb to diseases they would otherwise throw off. I think of one high school student who is about ready to enter Cheeloo University. He left East China when the Japanese came in, moved to Central China, entered the "Service for Wounded Soldiers in Transit" organized by the Church of Christ in China. He served the wounded for over a year, being several times surrounded by Japanese, but escaping. He finally reached Chengtu in West China, with a hundred dollars in his pocket and a desire to continue his education. He was thin and worn from his year's experience at the front. In a government high school here he took pleurisy. After treatment, he was admitted to a preparatory course in Cheeloo. Yesterday, students came to my house and said he was running a temperature and apparently had T B. Without money living very simply, he had worn down his resistance, and now it may be too late. He is bright, makes top grades,

and is an earnest Christian. He is but one of hundreds.

The average student budget for a year in Chengtu now is \$800 to \$1,000 Chinese money. That is \$35 to \$45 American currency. Many of the refugee students are cut off completely from their families, not able to get money or any letters at all from them. About sixty percent of the students on the campus must receive some outside aid to make ends meet.

Many students are spending all the free hours they have in self-help work. A few years ago it was rare to find a student who was willing or knew how to work his way through college. The matter was difficult from every point of view. The times have changed now. Students are not only willing to work, they clamor for it.

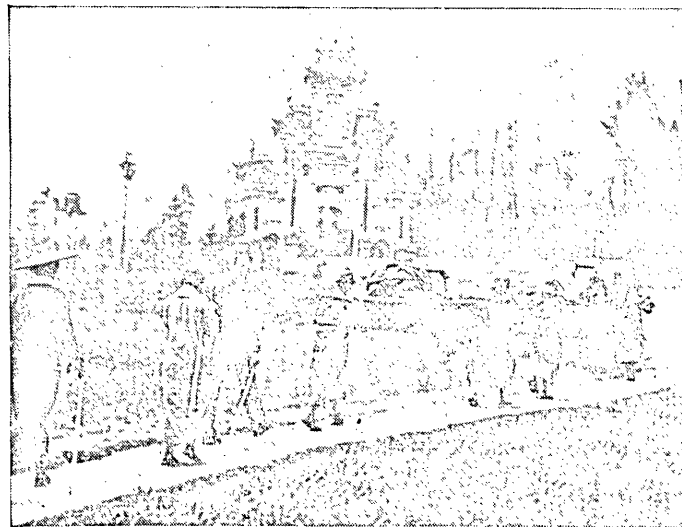
In the summer many students give their whole vacation to constructive service projects. Two years ago a large group of Chengtu students went to southern Shensi to serve the wounded returning from the front, the road repair gangs, and civilian refugees. Last year a similar group went to the border area of Western Szechwan to spread public health and popular education and to study the agricultural development and the social and religious customs of the tribespeople. The students walked there and

back, many using only straw shoes, often doing thirty or thirty-five miles a day over rough mountain trails.

This summer other projects are planned, two of them among the members of the Chinese Industrial cooperatives. The students will live in the cooperatives and give evening classes in reading, arithmetic, accounting, history and meaning of cooperation, and group singing. Where equipped to do so they will offer technical advice and groups will produce plays and in general make themselves useful.

And so we could go on. The students are separated from their families, are desperately poor, plug away for long hours in poor light, are scattered from the classrooms by recurrent air alarms, yet as they never sang before, are intellectually awake and have been thrown together by the war into a new cooperative life. When the students at Kunming recently lost their dormitories and many of their clothes and books, the Chengtu students immediately held concerts, organized a campaign, and raised several thousand dollars for them.

There already exists a bond between Chinese students and the American public. In this critical hour of China's existence, may that bond not be broken, but greatly strengthened!



Students and teachers nearing the end of the long trek to Chengtu, West China

TRUE CHINA CHURCH EMERGES

"What we are seeing all around us, and throughout war-torn China, is proof positive the church of the Living Christ in China cannot be measured by the number of buildings of various types erected through the years, writes the Rev. Harry R. Caldwell, missionary in Futsing, China.

"The time may once have been when the missionary looked with pride upon edifices of the kind. These things are now recognized as being just so much brick and mortar, timbers and nails, many still standing, many jumbled masses of ruins.

"The true church which has grown up through the years is something entirely different. It is something which can not be bombed and bat-

tered into ruins. It is the Kingdom of God built into the hearts of men and women, and even into the lives of children. This is the true church which endures through times of stress and strain, of sacrifice and suffering. This is the church against which even hell itself can never prevail."

NATURE—AND HUMAN NATURE

By CHARLES L. SWAN

Siroucha, Central Provinces, India

We are living beside the Godavary River, India. It rose thirty feet last week, after the monsoon rains began. But this is not unusual.

We are living beside the densest jungles in India—a nice, safe place in these days of tigers who do not walk on four paws. Our newspaper gets here three days late, and it

doesn't matter much anyway. Our vegetable market sells the saintly onion only, and our meat market is a herd of goats. Our little world has a pretty uncomplicated economy.

But there the simplicity theme stops. . . Human nature resides here with all its wonderful capacity for going wrong or climbing high. Fear is here, and stupidity, anger and greed, slavery and injustice; each day provides something to prompt a quotation from Micah or Ezekiel. And here are quiet places where some hope is being born which may flower into a moment of courage or generosity.

WHAT IS A BOY?

He is a person who is going to carry on what you have started.

He is to sit right where you are sitting and attend, when you are

gone, to those things you think are so important.

You may adopt all the policies you please, but how they will be carried out will depend on him.

Even if you make leagues and treaties, he will have to manage them.

He is going to sit at your desk in the Senate and occupy your place on the Supreme Bench.

He will assume control of your cities, states and nation.

He is going to move in and take over your prisons, churches, schools, universities and corporations.

All your work is going to be judged and praised or condemned by him.

Your reputation and your future are in his hands.

All your work is for him, and the fate of the nation and of humanity is in his hands.—Ex.

A Challenge To American Christians

By MARY F. FLOYD, Superintendent Vashti School, Thomasville, Georgia

DEAN DeOVIES, of Atlanta, told the story sometime ago of an ignorant Welsh preacher who preached an exceptionally fine sermon. It was short and to the point. His text was "These men have turned the world upside down." This, in full, was his sermon: "My brethren, three things First, the world is upside down.



Second, it ought to be turned right side up. Third, by the grace of God, we are the chaps to do it!"

We may smile a bit at that story. But there is no one who will not say in all soberness and distress that the world is on the wrong side; that something needs to happen to it to turn it right and to lead people into another era of safe and sane living. But more particularly right now, before we arrive at that era, there is an in-between period that must be stemmed. We are at war. Whether people realize it or not, they need a philosophy of life during a period of militaristic endeavor as well as during a period of peace. Unless there is a leadership distinctively spiritual, there is a danger of our people reverting and adopting an all-too-pagan philosophy of life which will issue in attitudes and conduct wholly unbecoming to a nation that calls itself Christian.

I cannot speak for all home workers, but I can speak as one, and I believe, indeed I know, that I am not alone among my fellow workers in the home field in my desire to think through to some conclusion just what the challenge is at the moment.

No, we are not saying that "We are the chaps to do it," but we are

saying that we want to join hands with other like-minded leaders and spiritually concerned citizens in tiding America through a dark and bloody period with a fortitude and a faith and a spirit befitting the Christian citizen. That, in general, is the challenge that I believe your home workers feel. But, to make this more specific and practical, there are several things we can strive to do:

First, to assist in keeping the emo-

and are grieved unto this hour.

Second, to help our local churches with which we are connected to keep the church's distinctively spiritual function to the fore. Our progressive people claim and rightly so, I think, that our soldier boys need a wholesome recreational program in order to keep up their morale. It is imperative to vary marching, and their drilling, and their set-apartness with something that is different. All the week peo-

the home field cannot do a great deal, but the hundreds of workers of various types at work in the different projects under the Woman's Division of Christian Service can do a great deal.

As I face my 128 girls day by day, I feel the challenge that as young Americans, as the mothers, and as leaders of tomorrow, they must not be filled with hate and with faulty prejudices.

The home worker, as I see it now, has an interim work to do, to borrow Weatherhead's expression. While she is at work trying to do the same thing she outlined for herself, shall we say before December 7, she now has an interim job—that of helping to keep our people emotionally balanced, stable, sane, poised, and Christian; that of helping to prepare them for assistance in the building of a world of order, decency, and brotherhood on some tomorrow when guns are silenced and bombs are dropped no more.

And going back to my friend's question, "What can you do about it?" I am reminded of a story I heard from our pulpit in Thomasville several weeks ago. There was a little girl who handed in an examination paper. The teacher thumbed through the paper and found this note, "I do not know the answers to these questions, but O

tional life of our nation under control. I heard several days ago of a group of women within a short radius of a church community center who were destroying articles they owned which had been made in Japan. Chopping and hacking to pieces useful articles! To help our people to be rational in such a period is a challenge.

And it is going to be increasingly easy to hate during days like these. Untrained hearts are likely to be filled with attitudes that will carry over into generations yet unborn.

I have as my direct responsibility 128 girls, and they are, for the most part, in their teens,—that impressionable age. As they "remember Pearl Harbor," I want them not to forget Kagawa; as they remember Goerring, I want them not to forget Neimuller. In Japan and Germany there must be others akin to these whom we have named and whose hearts were grieved on December 7

ple are going to defense meetings, doing defense work, and talking defense. This is good! This is necessary! But on Sunday, we need a change. If, on Sundays America's nerves are quieted, minds filled with spiritual food, they will be more capable during the other six days of doing the work so necessary looking toward the defeat of that system known as totalitarianism which is worse than war itself.

Several days ago I rather had my wings flattened out when I read this message to a friend for her criticism. She said, "Oh, well, that all sounds good, but after all what can you do about it?"

As an individual, there is not a great deal that I can do. But a number of like-minded individuals banded together can do a great deal. It is said that it would take one man fifty-four years to build one car, but in one year 149,000 men can build 3,131,000 cars. One worker in



how I love my teacher!" No, I do not know how we are going to achieve some of the ideals I have outlined, but O how we love these ideals! And I believe that through diligent and earnest effort your home workers in your institutions and other work situations will be of help in seeing America through.

RALLY DAY AT EXTRA

On the fifth Sunday in March, the Fountain Hill Circuit held Rally Day services at Extra Church. After Church School, communion was served at which time an offering was left for overseas relief.

Mr. Hastings, a layman and superintendent of the Crossett High School, brought a great message on "A False Balance Is an Obomination in the Sight of the Lord." Part of our time, talent and possessions belong to God. If we don't give God His part of all that we are and all that we possess, we are giving God a false balance. We especially appreciated this message because it came from a layman. It inspired us to do more for the cause of God's Kingdom.

After dinner Rev. C. E. Whitten from Hamburg gave us an inspiring

talk on Evangelism based on the work of the early disciples. He stated that just as much of the work of winning people to Christ in John Wesley's day was done by laymen, so it must be again today if the lost are to be brought into the fold.

As this was Palm Sunday, Rev. Edward Harris, Monticello, preached a great sermon on the Triumphant Entry into Jerusalem. The greater portion of the four gospels tell of this. The points stressed by Rev. Harris were the humility of Jesus demonstrated by the manner in which he entered Jerusalem—riding a lowly beast of burden; the purity of Jesus, and the suffering of Jesus by giving his life on the cross.

It was a great day and with our pastor, Rev. K. K. Carithers, we wish to express our appreciation.—Elizabeth Knight.

QUARTERLY CONFERENCES

PARAGOULD DISTRICT:

Second Round

- April 5—Easter Sunday, Pr. at Sunrise service at Shiloh; Pr. at Black Rock, 11:00 a. m.
- April 6 and 7—Attend Coaching Conference for workers in Vacation Church Schools at Conway.
- April 12—Pr. at Hurricane, 11 a. m.; hold Conference 1:30 p. m.; Piggott First Church, 7:30 p. m.
- April 19—Church School Rally Day; Pr. at Attica, 11:00 a. m.; hold Conference 1:30 p. m.; Pr. at Pocahontas and hold Conference Sunday evening.
- April 21, 22, 23—W. S. C. S. Conference at Batesville.
- April 26—Church dedication at Cache Lake, District Superintendent Pr. at Corning fourth Sunday, 11:00 a. m.; preaching and second Quarterly Conf. in the evening; church dedication at Piggott, 11:00 a. m., by Dr. C. M. Reeves of Little Rock.
- April 29—Walnut Ridge, 7:30 p. m.
- May 3—Harvey's Chapel, Pr. at 11:00 a. m. and Conf. at 1:30 p. m.; Shiloh Pr. and Conf. at 7:30 p. m.

- May 5, 6, 7—Training School at Rector. Teachers, Mrs. R. E. L. Bearden, Jr., and Rev. Ira A. Brumley.
- May 10—Camp Ground, 11:00 a. m. and Conf. at 1:30 p. m.; Training School at Beech Grove, 10, 11, 12, 13, 14, taught by Dist. Superintendent.
- May 13—Peach Orchard, 7:30 p. m.
- May 17—Corinth, at 11 a. m.; Conf. at 1:30; Mammoth Spring, 7:30.
- May 18—Black Rock, 7:30 p. m.
- May 24—Morning Star, 11:00 a. m., Conf. at 1:30 p. m.
- May 26, 27—District Conf. at Fourth Street, Rector.
- May 31—Fifth Sunday Youth Fellowship Rallies in Greene and Clay Counties.
- June 1-12—Annual Pastor's School at Conway (All Pastors attending).
- June 7—Annual Laymen's Day (Appointments will be made at District Conference by the District Lay Leader, Mr. J. A. Walden. A lay speaker is to fill each pulpit in the District on that day.)
- June 14—Bishop Charles C. Sealeman will dedicate two or more churches in the Paragould District, beginning at Beech Grove at 11:00 a. m.

—H. Lynn Wade, D. S.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

DOORS ARE STILL OPEN ON MISSION FIELDS

In our Methodist churches the question is raised whether it is wise to say much about missions today.

The answer is that this of all times is the day to emphasize missions. If this hour depends on an all-out-for-war it equally demands an all-out-for-missions, with all the sacrifice that is needed individually and in groups.

1. The missionaries have not been called home, but are on the job today, and in many places doing the most heroic service since the days of the early Church.

Missionaries have been called home from only two or three small dots on the world map.

Missions faced the Roman Empire and won victories for the Cross. Missions today win their way under persecution. There are more than 1400 missionaries now in enemy occupied territory.

2. Today in lands not occupied by the enemy missionary work is being carried on. But the costs have soared.

Further, new fields are opening up; Abyssinia, North Africa, and West China.

3. The Christian Faith is the one unbroken fellowship that ceaselessly seeks to draw men together.

4. When a movement has momentum it is more economical to keep it going than to attempt to revive it after allowing it to lapse for a time.

5. When the war is over we are going to live in the same world with Germans and Japanese, and intelligent faith, and not hate, will be required to build a new order of permanent peace.

We should work for missions more today than ever. New opportunities are calling to the Church of our Lord. President Y. C. Yang, Soochow University, reports that the sacrifices of Christian missionaries during the years of suffering in China have changed the mind of the Chinese people toward Christianity.

Further, President Yang declares that the leaders of China are looking for spiritual values.

The Church is in the world on a mission. This is the day of unequalled need and of vast opportunity.

Our God always releases new sources of power in the hour of urgent need. May the Methodists be alert in this day when God calls his forces and equips them for battle.—Southwestern Advocate.

FILIPINOS YEARN FOR CHRISTIAN PEACE

From Doroteo V. Vite, of the Philippine Islands, now a student in the United States, comes this message to the Methodists of America: "The paramount yearning of every Filipino this day is, without question, that they be freed from the clutches of those who are trying to snatch from them the freedom for which they had struggled so hard and so long, and which they were about to achieve through the unflinching support and generosity of the great American people. The Filipinos believe that there are cer-

And this commandment have we from him, That he who loveth God love his brother also. 1 John 4:21.

THE VOICE OF HOPE

*The sun will shine again!
Though floods rise high and clouds hang low;
Though swollen streams their banks o'erflow;
Though storms may sweep and cold winds blow;
The sun will shine again!*

*The sun will shine again!
O eyes that weep, God marks your tears;
O hearts that break, He calms your fears;
O souls that quake midst passing years;
The sun will shine again!*

—S. Stephen McKenney.
In The Cumberland Presbyterian.

LAEST NEWS OF OUR MISSIONARIES

BISHOP WARD AND PARTY RELEASED

A cablegram from Dr. Chester B. Rappe, Methodist missionary superintendent in Chungking, West China, by the Board of Missions and Church Extension of the Methodist Church, states that Bishop Ralph A. Ward and a party of ten missionaries who for the past two months had been interned in the Japanese military on the compound of Wuhu General Hospital, in Wuhu on the Yangtze River, have been permitted to return to their respective places and mission stations and that they are all well. The party had been attending sessions of their annual conference when war broke out between Japan and the United States. Up to that time they had been treated as neutrals in Japanese-occupied territory, but when they became "enemy aliens" they were not permitted to return to their stations. Pearl McCain of Devalls' Bluff, one of our own missionaries to China, was one of the ten mentioned.

It is understood that Bishop Ward will return to his administrative office in Shanghai, and that others of the party will return to Nanking, Sungkiang, and Shanghai.

DISTRICT SPIRITUAL LIFE CHAIRMAN

These are days, testing the souls of Christians, calling for greater COURAGE, FAITH, HOPE AND LOVE. We are forcibly made to realize that we MUST have spiritual preparedness and defense for "The Facing of This Hour." The hope of the world lies in the hearts of Christians. We must be better Christians in a "world like this, in a time like this."

To reach our goals this year will make us better Christians:

1. A Spiritual Life Group in each W. S. C. S. enlisting more women, deepening, spiritual life of each.
2. Every woman observing the Quiet Hour, reading Bible and other good devotional literature.
3. Greater emphasis on spiritual life and the earnest seeking of new depths of spiritual power.

Goals for quarterly emphasis are listed in the quarterly plans. These plans will come out in an early issue of the Arkansas Methodist. Use the Prayer Calendar, suggestions from the Methodist Woman, and your own suggestions. The second quarter emphasis is on STEWARDSHIP: "Thy Kingdom Come, Thy will be done"—through STEWARDSHIP.

As District Chairman you have a blessed stewardship entrusted to you in promoting the spiritual life welfare of the women in your District.

If you attend the Conference at Batesville, April 21-23, as a duly elected delegate or as a visitor, you are invited and urged to attend the Executive Committee Retreat at 7:30 p. m., April 20th. I hope to see you there. Heb. 4:16; James 5:16; 1 Thes. 5:17-18.—Mrs. D. G. Hindman.

tain great things which they have achieved in their evolution as a nation, and among these are the democratic ideals which include the freedom of the spirit and the intellect. These are the highest ideals which we in the democratic world are fighting to preserve; for it is

only in the preservation of these that we can hope to build a new world where man may live in spiritual glory.

"I am confident that every Filipino believes that Christianity will and should play a leading role in the reconstruction of the world

DELEGATES TO NORTH ARKANSAS CONFERENCE

The W. S. C. S. of First Church and Central Ave., Batesville, Arkansas, are joint hostesses to the Second Annual Meeting of the W. S. C. S. of North Arkansas Conference, April 21-23, 1942.

Members of the Executive Committee are expected Monday afternoon, April 20.

Please send names of delegates to Mrs. Nels Barnett, Jr., 1063 East Main Street, Batesville, Ark., by April 15th.

Please state when and how you will arrive. Come to the First Methodist Church for registration when you arrive.

HOXIE ENTERTAINS ZONE 2

Zone No. 2, Paragould District, met with the W. S. C. S. of Imboden March 26th with 46 members and led by the Zone Chairman, Mrs. S. E. Bates of Hardy. The theme, "Christianity in a World at War" was very interesting and instructive as it was carried out in the following programme:

Devotional—Rev. Earl Dubois.

Talk—Rev. H. Lynn Wade, on Theme for the Day.

A splendid discussion on "Christianity as a Warfare" led by our District Secretary of Spiritual Life, Mrs. J. L. Bledsoe, and at the close of this discussion, Mrs. Alvin Wright sang a beautiful solo: "Dear Lord, Remember Me."

Our District Secretary, Mrs. Ben DeVall then gave an explanation of our work and especially the need of the reports being given in full and on time.

We then were invited to partake of an excellent lunch.

After the social hour and quiet music by Mrs. Cox of Pocahontas, we went into a season of Prayer for Peace led by Rev. R. E. Wilson of Hoxie.

During the Roll Call each society gave a complete report of accomplishments during the first quarter.

Mrs. Cloy Culver of Mammoth Spring being unable to attend, her paper on "Women's Responsibility in the World Crisis" was read by Mrs. Ruth C. Bratcher.

We then had a Panel Discussion: "Training Our Youth in War Time" led by Mrs. R. E. L. Bearden, Jr.

A collection of \$9.23 was taken for Edith Martin, and after a vote of thanks to the Imboden ladies, we were dismissed by Rev. R. E. Wilson.—Rose Coffman, Sec'y.

after the war. Christianity's task, however, should begin now while the war is going on. Christianity must set an example of unity along if it is to lead in the fight against the destructive forces of greed, intolerance and hate among nations. . . .

"In the world of tomorrow, in which Christianity will have a leading responsibility of rebuilding, the Filipinos hope to have a great part. They will want to be the shining examples of Christian virtue among peoples of the Orient. I believe that they are eager and are equipped for that role."

CHRISTIAN EDUCATION

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

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

LITTLE ROCK CONFERENCE NOTES

By Clem Baker

Foreman Church Has Excellent Training School

It was my happy privilege to be with Rev. R. O. Beck and his good people at Foreman in a one-unit Training School last week. It was one of the best one-unit schools we have had anywhere this spring. Our Church there is not large but practically every steward, each Church School worker and the members of other organizations of the Church did credit work. The Church, having paid its debt under the leadership of Rev. J. W. Hammons last spring, is continuing to make fine progress under the pastorate of Brother Beck.

* * *

Another Superintendent Trains For Leadership

Add to the growing list of superintendents taking training work this year the name of Fred Gantt, our superintendent at Foreman. No man is busier than is Fred. He is Associate Lay Leader for the Conference, Lay Leader and Director of Adult Work for the Texarkana District, Superintendent of the Church School, a member of our Conference Board of Education, Assistant Treasurer of the Little Rock Conference and runs a good store on the side to make expenses. In spite of all this he and his good wife entertained the instructor, helped enroll a fine class and took credit in our school.

* * *

Great Brotherhood Meeting

Monday, March 30 was a great day for Rev. J. E. Cooper and the preachers of the Arkadelphia District. The occasion was the monthly

THE SUPERINTENDENT'S CORNER

"GETTING READY FOR CHURCH SCHOOL DAY OBSERVANCE"

By CLEM BAKER

Now that Easter is over, the next and last Special Day of the spring for our Superintendents to look forward to is Church School Day which is to be observed throughout Methodism this year the 19th day of April. This should be the greatest day in the whole year for the Church School. The purpose is two-fold: First, it is the one day in all the year when the Church School has the opportunity to tell the entire congregation about its work. Second, it provides the only opportunity in the entire year for the Church to make a contribution to the work of the Board of Education. Special attention should be given to this occasion in all classes at the Church School hour but the regular program should be put on at the 11:00 o'clock preaching service. In preparing for this occasion two committees should be appointed:

1. The Program Committee.—This committee should secure Church School Day programs and prepare the very best program possible. It takes the programs to do this.

2. The Finance Committee.—This committee should first find out what quota for Church School Day has been assigned to this Church and second, it should outline definite plans for raising this quota in full. In raising the quota it is well to assign a definite amount to be raised by the Departments of the Church School at the Church School hour. Then, an offering should be taken at the 11:00 o'clock hour so that every member of the Church will have an opportunity to share in this cause. Should the quota not be reached in full on this Sunday, the Finance Committee, with the pastor, should follow it up during the week. When the quota is raised it should be sent to the proper Treasurer.

meeting of the Arkadelphia District Brotherhood at First Church, Hot Springs. In addition to his pastors, Brother Cooper had Bishop Selecman and all the District Superintendents of the Little Rock Conference together with a few other visiting preachers from the Conference and the Executive Secretary of the Board of Education. Reports from the preachers indicate that this dis-

trict is gaining the victory all along the lines this year. The guest District superintendents made optimistic reports from their districts. Bishop Selecman brought a brief but impressive message stressing Evangelism, World Service and the Educational Advance. At noon we were the guests of Brother Cooper for a delightful dinner prepared by the women of First Church.

HENDRIX COLLEGE - MINISTERIAL EDUCATION OFFERINGS

Received Since Last Report to Monday,
April 6

Little Rock Conference	
Hampton	\$ 18.00
Faustina	8.00
Calion	7.00
Emerson	2.50
Christie's Chapel	2.50
Harrell	6.00
Smackover	100.00
Red Hill (Camden Ct.)	2.00
Pulaski Heights	16.00
England	75.00
Special (L. R. Dist.)	10.00
Advanced (P. B. Dist.)	15.00
Mt. Ida	12.00

Standing By Districts	
Arkadelphia District	\$ 758.55
Prescott District	771.90
Texarkana District	1,006.86
Monticello District	1,008.00
Pine Bluff District	1,500.55
Little Rock District	2,128.95
Camden District	2,336.95

Total for Conference.....\$9,511.76

—C. K. Wilkerson, Treasurer.

CONGRATULATIONS TO PINE BLUFF DISTRICT

Our congratulations this week go to Rev. W. Neill Hart and the Pine Bluff District for having reached their quota in full on the Hendrix College-Ministerial Education Special. This District was in full a week ago but failed to get into the Methodist on account of the fact that our Office Secretary was called away unexpectedly from the office.

We wish also to call attention to the fact that every district reporting out so far has gone beyond its quota with the Prescott District leading in this respect. —Clem Baker.

The evidence of the conversion of Saul of Tarsus was declared by the fact that, "Behold, he prayeth." The sinner finds a shut gate until he opens his lips in prayer. When he prays heaven is wide open to him with the treasures of salvation. —Ex.

ARKANSAS METHODIST ORPHANAGE

1016 Elm Street

The week has been an unusually busy one weighted down with interesting incidents. I have had an experience recently that has been very interesting to me. On account of threatened bad cough, I cancelled all of my engagements and worshipped with Dr. Johnston at First Church one Sunday, with Dr. Slack at Winfield one Sunday and with Brother Fred Roebuck at Asbury another Sunday, and Easter Sunday with Bro. Rule at First Church, Pine Bluff. Great crowds attended each of these services and the churches were crowded and the services very interesting.

At Pine Bluff, Bishop Martin and his family worshipped at First Church, the family visiting their son who is with the Government in Pine Bluff. In the afternoon, Bishop Martin and his family called to see us at Mr. Gantt's and I really enjoyed him. He is a dear friend and I am very fond of him.

Brother Rule baptised a number of infants and took a class into the Church and as I understood it, he has received in the last few weeks

more than a hundred into the Church.

So many called to see me and talked church matters and the universal statement is that congregations are and have been better for many months at the churches. I do not know exactly how to account for this unless the war conditions drive us to the Church of God for comfort and help.

Our children all enjoyed the Easter Season and my big family seems to be in good condition. Much pleasure comes to me as I receive letters and declarations from those whom I contact personally concerning the interest of people everywhere in this work. I thank God for it all.

With best wishes for all, I am,
Yours truly,
James Thomas,
Superintendent.

During the months of February and March, we have received the following cash contributions for the Home aside from Christmas Offerings:

Susanna Wesley Bible Class, First Church, Texarkana	\$ 10.00
A Friend	100.00
Mr. and Mrs. O. C. Robinson, Des Arc, Rt. No. 1	2.00
Estate of Mrs. Annie E. Adams by J. E. Gregory, Cabot	2.00
Belated Christmas Offerings:	

LITTLE ROCK CONFERENCE

Arkadelphia District	
Carthage Ct.—Mt. Zion	\$.25
Carthage	1.00
Willow	.75
Total	2.00
Princeton Ct.—Princeton	
Waverly	1.40
Total	4.00
Camden District	
Thornton Church	4.00
Camden Ct.	2.00
Little Rock District	
Austin Ct.—Smyrna Church	1.00
Pine Bluff District	
Humphrey	2.25
First Church, Stuttgart (additional)	14.15
Prescott District	
Antoine Ct.—Saline Church	\$1.00
Boyd's Chapel	5.00
Total	6.00
Texarkana District	
Stamps Charge—Tatom's Chapel	5.00

NORTH ARKANSAS CONFERENCE

Batesville District	
Bethesda Church	2.25
First Church, Newport	15.00
Conway District	
Five-Point Circuit	11.01
Naylor Ct.—Oakland Church	3.00
Fayetteville District	
Pea Ridge-Brightwater Ct.	
Avoca Church	5.25
Jonesboro District	
Marianna Church	25.00
Paragould District	
Biggers Ct.—Success Church	2.00
Walnut Ridge	15.00
—James Thomas, Superintendent.	

Thinking well is wise; planning well is wiser; doing well is wisest and best of all.—Persian Proverb.

THE REAL HOME

A real home is a gymnasium. The ideal of a healthy body is the first one that should be given a child.

A real home is a lighthouse. A lighthouse reveals the breakers ahead, and shows a clear way past them.

A real home is a playground. Beware of the house where you "mustn't frolic"—there mischief is brewing for someone.

A real home is a workshop. Pity the boy without a kit of tools, or the girl without a sewing basket. They haven't learned the fun of doing things—and there is no fun like that.

A real home is a forum. Honest, open discussion of life's great problems belongs originally and primarily to the family circle.

A real home is a secret society. Loyalty to one's family should mean keeping silent on family matters—just this and nothing more.

A real home is a co-operative league. Households flourish in peace where the interest of each is made the interest of all.

A real home is a haven of refuge. The world does this for us all; it makes us hunger for a loving sympathy and calming, soothing touch. —E. E. Puritan, in Efficient Living.

The Sunday School Lesson

By HORACE M. LEWIS

PERSONAL EVANGELISM

LESSON TEXT—Mark 12:24-27; I Cor. 15:50-58.

GOLDEN TEXT—"And he said unto them, the harvest indeed is plenteous but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Luke 10:2.

LESSON FOR APRIL 12

The term evangelism at times produces a great deal of confusion in our minds. When we speak of evangelism some wonder whether it is mass evangelism or personal evangelism, whether it is the revival method or the visitation method, whether we are to send them out two by two, individually, or just how it is to be done. The term evangelism draws out a whole train of ideas. This has resulted in considerable confusion.

In evangelism, as in any other field of human endeavor, *experience counts*. If experience shows that better results are obtained by visitation evangelism then by all means use that method. The same can be said for personal or mass evangelism. Some localities and churches are better suited to one form of evangelism than to another. Our job is to find and use that method. It is well to remember that no method will work itself.

For our purpose *evangelism means the winning of souls to Jesus Christ*. It is well for us to go back for a while and examine the grounds of evangelism. This is the season that we know as spring. The earth bursts forth into new life; blossoms are everywhere. People want to buy new clothes and wear them. Everywhere there seems to be a new life. The plant that does not bloom in the spring or does not put on new leaves and new life is dead. From whence does this new life come? It is a gift from God. I think the ground for evangelism also is to be found in the loving heart of God.

The heart of God overflows with love and so it has to find an outlet. That out-pouring of love is evidenced first in creation which produced life—vegetable, animal and plant, and ultimately produced man. If the heart of God in the beginning could have contained itself there would have been no world, no life, no man. The fact that the heart of the Maker had to express itself in creation, gives us our cue for evangelism. The tree that does not leaf and grow is a dead tree. The plant that does not burst forth into life in the spring is a dead plant. The Christian whose heart does not go out in search of new life is dead. The church that does not reach out in quest of the life that is about it is a dead church and bears no resemblance to the Creator.

The heart of the Father could not be content with things as they were in the beginning. "God is love," said Jesus. The heart of God is the heart of love and love cannot be content with itself but must be always seeking. The core of evangelism is the outflowing love of the heart of the Father demonstrated in the out-pouring of the life of Jesus. The Christian or the church that has the heart of God cannot

be reasons for lack of harvest. In the dust bowl of a few years ago there were no harvests because the soil blew away. In the cotton country some years ago the cotton crop was severely curtailed because of the ravages of the boll weevil. In the wheat region the yield has been materially reduced because of wheat rust. In the corn section the crop has been cut in half by the presence of the corn worm. In the church of Jesus Christ there is only one excuse for a lack of harvest. It is because we have not the heart of the father. Jesus does not live in our lives. We may call it indifference, worldliness, or smug-complacency, or we may simply say that we have not the time. It all means the same thing—we have not the heart of the Father. When we have Jesus Christ in our hearts, souls will be born into the kingdom. When we have enthroned Christ in our hearts churches will

find that the time is ripe and whole communities will be won to Christ. When this happens there will be no question as to whether we do it by the old fashioned revival method, whether we do it two by two, whether we do it individually or how we do it; the fact will remain that when we love God and live for Him the spirit of evangelism will be present in the church.

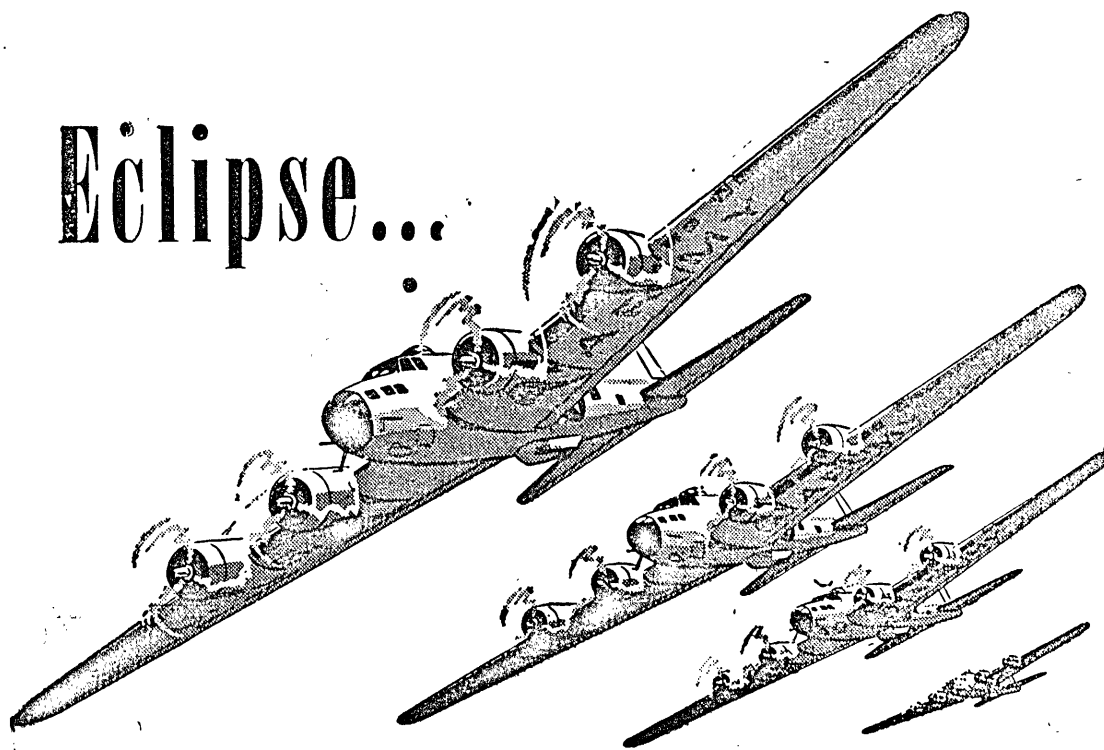
Make Extra Money

Sell genuine photographic post cards, views of your church, school, class groups, societies, etc. Every one buys. Big profits. Cost: 250 post cards, all from same picture, \$7.50; 500 post cards \$12.50; 1,000 post cards, \$20.00. Send picture and check for amount wanted. Cards may be resold at 5c to 10c each.

Pastors find these beautifully finished photographic post cards helpful in stimulating increased interest in church work. Write for free samples.

Jack Rabbit Co. Spartanburg, S. C.

Eclipse...



...of the rising sun!

With war-crazed enemies in two hemispheres, America faces a test such as she has never known before.

But the winning of this war is primarily a "factory job" . . . and the planes and tanks and ships and munitions that will blot out the Rising Sun and smash the Swastika are pouring off our production lines in ever-mounting streams!

The biggest manufacturing job ever known to man is being done because America has the electric power for the

job! The nation's business-managed electric companies had built up power reserves in advance, and had interconnected their systems so that power could be delivered almost anywhere very quickly.

When Arkansas secured war industries of tremendous size, our company was ready with needed electric power and we are planning years ahead to meet future war needs first because they are the most important!

Our No. 1 Job... Help America Win the War

ARKANSAS POWER & LIGHT CO.

HELPING BUILD ARKANSAS

THE LAYMAN'S PAGE

A. J. SHIREY, Editor

POETS' CORNER

HEART-GARDEN

How strange are Nature's laws, what mystery—
If I would know the loveliness of flowers,
Then I must work with them through many hours,
Enriching soil and tending constantly—
And sprinkle them when clouds withhold the rain.
Then, often, earnest effort seems in vain.
And yet, untitled, a bold, intrusive tare
Springs up and thrives untended, anywhere.

Akin indeed, the laws of life. I find
That I must tend with steadfast care my mind,
Lest evil thoughts, like weeds, creep in and mar
The rhythmic beauty caught from realms afar,
And from heart-garden quickly pluck each tare
So flowers of loveliness may blossom there.

—Sarah Mizelle Morgan,
Little Rock, Arkansas,
Poet Laureate, Grand Chapter,
Order Eastern Star of Arkansas

IMPERFECT

What right
Have I to judge
A soul except it be
My own. As yet, perfection is
Not mine.

—Sarah Mizelle Morgan.

OPPORTUNITY

Today
Is mine to live,
To profit from the truth
Of yesterday; to keep unstained
It's page.

—Sarah Mizelle Morgan.

COUNTERPART

I sought for peace but found it not
On idle paths that men have trod
With careless feet, seeing not
The outstretched hand of God.

Then from the silence deep and still
He spoke: "Peace is my counterpart;
Its perfect pattern lies within
The silent chamber of your heart."

—Sarah Mizelle Morgan.

"GOD IS OUR REFUGE AND STRENGTH"

"The world wept with Harry Lauder when his only son died upon the field of battle and left him childless. The Sunday after the announcement of that tragedy I happened to be preaching in the City Temple, London, and Mr. and Mrs. Lauder were in the congregation. After the service they came into the vestry to see me. My heart went out to them both, but the courage of their bearing conquered such sympathetic words I felt like saying. Words of admiration rose to my lips instead, "Harry, we are all proud of the wonderful way you have borne this blow."

The answer came quickly, "When a man has been hit as I have been, there are three ways open to him—drink, despair, or God; and I am looking to God for the consolation and the courage I now need"—George Adam.

When a man goes to church he usually gets what he goes after. You can find God in any service if the heart-hunger for Him is in the soul. God will not disappoint you.

A LAYMAN WHO ANSWERED GOD'S CALL

We are so accustomed in this country to seeing things religious under the supervision of the clergy that we forget that some of the most outstanding work of the world, distinctly spiritual in its nature, has been done by consecrated Laymen—men who heard and answered God's call to serve. An outstanding example of this is the case of Amos. His description of his reason for appearing before the King is one of the masterpieces of simple, forceful expression, Amos 7:14, "Then answered Amos, and said to Amaziah, 'I was no prophet, neither was I a prophet's son; but I was a herdsman and a dresser of sycamore trees: And the Lord took me as I followed the flock, and the Lord said unto me, Go prophesy unto my people Israel.'"

Here was a Layman, a farmer tending to his business of farming, who lived close enough to God for God to be able to use him when the need arose.

The King and the religious leaders of Israel had forsaken the way of truth and righteousness; but here was a simple farmer who knew the Lord. God reached out and took this man to deliver a needed rebuke to the King and his ungodly court.

There are a few things we may be sure concerning this man Amos. (1) He had his heart centered upon the higher interests of his nation. He was not among those who were doubtless saying, "What goes on in Samaria is none of my business." Corruption in the capital of the nation meant decay and Amos knew it. He was anxious to see clean government and a wholesome national life. (2) He believed that religion had a message to deliver concerning political affairs. Had Amos believed like so many who call themselves Christians today that, "You must keep religion out of politics," we never would have heard that this man ever lived. He knew that religion must dominate all of life or soon it does not matter in any of life. (3) He had an ear open to catch what God would say about the condition of the nation. He wasn't so much concerned about what "The Samaria Democrat," or "The Israel Gazette" might say about the moral, spiritual and political situation, as what God thought about it. (4) When God put it on his heart to speak out about the needs as he saw them, he had the courage born of his convictions.

Amos, the farmer, a layman of Tekoa, stood up and delivered God's message, because he was responsive to God's call.

There is no reason to believe that God dealt differently with Amos, or with people of his day, than He deals with people of our day. What we need is more consecrated laymen, who like Amos, step forth to do what they can when God calls. There is no lack of calls. The trouble today is lack of response.

Encouragement is oxygen to the soul; no one ever lived without it. —George Matthew Adams.

NEEDLESS TEARS

In a speech delivered on the floor of the United States Senate March 12th, Senator W. Lee O'Daniel of Texas read the letter given below as a part of his address. It thereby became a part of the Congressional Record. The mother who wrote it was heartbroken over the liquor situation in this country as she had to kiss her son "Good-bye" and send him forth into the manhood-wrecking debauchery that the liquor interests of this country are making within the areas of our training camps. No nation can neglect the tearful plea of a mother, such as this, and remain truly great. The brazen contempt of the "powers that be" in our nation for adequate safeguards to manhood of young men snatched from home environments, into temptations such as thousands of them never faced before, is the death knell of all that is truly great in our nation's life. The letter reads:

Mr. W. Lee O'Daniel,

Dear Sir: I have heard you so much on my radio it seems as if I ought to know you. And I do know from your words that you love God and His cause.

I am writing these few lines that you may let me know what I can do.

I have ten children. My oldest child is 23. He was called to the Army; left Gilmer yesterday, the 26th. It was awful to see my boy, your boy, or anybody's boy leave with such as he had to leave with, as a number of them had their liquor and were drinking heavy.

Now, I have tried to raise my boy right, and I had rather see him go to his grave than to go into such company; such strong temptation.

I see many weeping with tears, seeing our boys going into the camps, and so much evil in our country and in our camps.

What a pleasure it would be to go and fight for our country and for our freedom if we had a clean country to fight for. So I am asking you to please write me a few lines and let me know what I can do to help clean our country from liquor.

Yours with best wishes,
Mrs. W. L.

There should be no cause for such letters ever having to be written. It is worse than needless, the sorrows that mothers are called to bear to see their sons subjected to the awful temptations the liquor interests of this country are spreading for their very souls. God help America to wake up!

UNRATIONED

Since it takes from 60 to 140 gallons of ethyl alcohol to manufacture the 1,000 to 1,500 pounds of smokeless powder required to fire a single shell from a battleship's turret, the Government does well to require that the whisky distilling industry turn over 60 per cent of its production capacity to war uses. But it might have requisitioned 100 per cent of the distillery business and worked no one an injury. Other, and more important industries have

had to curtail normal activities much more severely in the interest of the war effort, or even to shut down altogether.

The liquor industry seems to feel it can both cooperate with the Government and maintain its normal market. One of its spokesmen said as much the other day. There is on hand in warehouses a five years' supply of distilled liquors. Are we thus to be treated to the spectacle of highly paid war workers being unable to buy many things which have become necessities, yet able to buy without stint that which is capable of slowing up war production?

Rationing tires, sugar, automobiles, washing machines, and scores of useful materials yet permitting liquor to flow freely is a national absurdity worthy of Christian treatment.—*Christian Science Monitor*.

THE MINISTRY OF INTERCESSION

The ministry of intercession is open to all who are spiritually awakened. Intercessory prayer is the prayer one prays on behalf of others. It takes a great measure of intercessory prayer in the total of our praying to keep out the decay of selfishness. Too many of us have the "God give me's" when we attempt to pray. One of the sure remedies for this is to make our prayers richer in intercession.

Jesus Christ believed in the power of intercessory prayer to heal wounds and sores that occur in man's relationship with his fellows. "Pray for them that despitefully use you, and persecute you," He said. The prayer of intercession is the first means toward reconciliation and understanding.

St. Paul frequently makes mention of his intercessions on behalf of individuals and groups; Rom. 1:9 "Without ceasing I make mention of you always in my prayers"; II Thes. 1:11 "We pray always for you, that our God may count you worthy"; just to mention two examples.

The highway of prayer, especially intercessory prayer, is not crowded. The Laity of Methodism could transform the Church and our nation through this mighty means of usefulness if it were used to its fullest.

TITHING TRUTH IN BULLETIN FORM

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

When you write please give your denomination, also mention the Arkansas Methodist.

Layman Tithing Foundation
740 North Rush Street
Chicago, Illinois

"Let not your
heart be troubled—"

IN MEMORIAM

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

JOHNSTON—Rev. James Walter Johnston, pastor of the Calico Rock Methodist Church, died in a Batesville hospital Sunday, March 1, 1942. He had undergone a minor operation and was believed on the road to recovery until Sunday morning when he suffered a heart attack from which he never rallied.

The funeral was conducted Tuesday morning, March 3, at the First Church in Batesville, with Rev. Grover C. Johnson officiating, assisted by Rev. Jefferson Sherman, Newport, and Rev. Horace M. Lewis, pastor of the First Church, Batesville. Interment was in Oaklawn Cemetery, Batesville.

Bro. Johnston was 55 years of age. He was born at Ponder, Missouri, July 23, 1886. For 28 years he served as a minister of the Gospel in the Batesville District with the exception of one year in the Fort Smith District. One of his first pastorates was the church at Calico Rock which he served in 1913-1914. He returned to Calico Rock in 1939 after serving elsewhere in the district.

Bro. Johnston was universally popular and enjoyed the utmost esteem and confidence of all who knew him. He was never found lagging in his life's work, and was ever ready to minister to those in every walk of life. His many friends are saddened by his unexpected death.

Survivors include his wife; four daughters, Mrs. Fred Dobbs of Mt. Pleasant; Mrs. Lyndell Norton and Miss Ruth Johnston, Mt. Home, and Miss Lillian Johnston, Calico Rock; three sons, Carl Johnston, Baesville; Paul Johnston, Mt. View, and William Johnston, Detroit, Michigan; his father, J. P. Johnston of Doniphan, Missouri, and several half-brothers and sisters.—Mrs. J. M. Bell, President W. S. C. S.

RORIE — Thomas Oliver Rorie, born in Middle, Georgia, April 14, 1853, was educated at Emory College, Oxford, Georgia. He joined the North Georgia Conference in 1880 and after serving for a term of years was transferred to the Little Rock Conference in 1895 and stationed at Monticello. He then served other pastorates in the conference, was traveling agent for the Methodist Orphanage, field editor for the Arkansas Methodist, serving faithfully and efficiently in all capacities until he retired from active service in 1926, and made his home in Hot Springs. He was called home February 3, 1942.

He was first married to Miss Fannie Brooks in Georgia in 1880. To this union six children were born, three surviving, Mrs. Claude Phillips of Arkadelphia, Rev. T. O. Rorie, Jr., St. Louis, Missouri, and Clem B. Rorie of Ft. Smith. His first wife died in 1908 and in April, 1912, he married Miss Helen Lehmanns who survives him. To this union two children were born, one, Lt. Ben L. Rorie survives, also several grandchildren. One son, Paul, preceded him in death some years ago. Thus beside giving 46 years of active work to the ministry, he gave two sons to the cause.

He was a man of no ordinary

ability. Blessed with a fine mind and a sterling character, he projected his life through his day in a broad constructive way. He knew and loved the doctrines of Methodism. He was constructed on broad and liberal lines. He could not brook the little and narrow. He had no patience with the veneer or camouflage but moved on straight lined and not in circles, and demanded that from those with whom he dealt.

While this writer was pastor of First Church, Hot Springs, he was

a frequent auditor of his ministry and what a help he was, sympathetic, appreciative, attentive and helpful. Bishop Bristol once said of Bishop McCabe, "He was a man whose brain was filled with empires and his heart with millenniums." So with this good man; he loved his country, his church, his family, his friends, his Lord and had a Heavenly longing for coming of Kingdom of God on earth. He lived nobly, suffered patiently and like an infant pillow- ing its head upon the bosom of its mother and falling to sleep, he pil- lowed his head upon the promises of his Lord and quietly and sweetly slipped away into the arms of his Lord. I want to say in the words of Dr. Brown at the memorial service of Dean Tillett, "He held his place; held the long purpose like a growing tree; held it through blame and faltered not at praise, towering in calm, rough-hewn sublimity above the hills, and when he fell, he went down as when a lordly cedar, green with boughs, goes down upon the hills and leaves a lonesome place against the sky."

His funeral was conducted from the family church, Oaklawn, Hot Springs, on the afternoon at February 4th, by his faithful pastor, Rev. George Reutz, assisted by Rev. Roy Farr.—W. C. Watson.

NOE—Alice Eleanor Dixon was born November 14, 1854, in Memphis, Tenn. Her parents were Lemuel M. Dixon and Eliza Harrel Dixon. Her father was an old time Methodist class leader. When she was a small child her family moved to Mississippi then back to Memphis. During the war between the states she lived with her parents and grandparents on their plantation at Cuba, Tenn., near Memphis. She moved with her parents and grandparents in 1876 to Maxwell, Sharp County, Ark. Traveling by boat many hardships and heart- aches were experienced. Her oldest brother died and the boat stopped long enough for his burial at Augusta, Ark. In the quiet hills of this Sharp County village she taught school and nursed her in-

valid grandmother. Here too she came to know and love an itinerant Methodist preacher and on October 18, 1883, was married to Rev. Franklin R. Noe of the White River Conference who preceded her in death in 1906 while serving the Auvergne and Weldon charge. Mother has written: I was a charter member of the first missionary society organized in the White River Conference, I think in 1884, and was elected corresponding secretary. I also helped to organize and was a charter member of the

first mission society of Salem, Ark." In 1913 Mother moved with her two sons, Paul and Palmore, to Seminole, Oklahoma, with whom she lived until the first World War. She then lived with her daughter, Mrs. J. R. Barton, in Talequa, Sapulpa, Okmulgee and Oklahoma City. For the past ten years she has made her home with her son Paul, in Seminole, Okla.

On March 18, 1942, while visiting her daughter, Mrs. Barton, in Portland, Oregon, Mother went to live with loved ones waiting to welcome her home. Surviving are four sons, Thomas David, Fizer M., Paul O., C. Palmore, and three daughters, Mrs. Cora M. Chase, Mrs. Minnie L. Owens and Mrs. J. R. Barton. Funeral services were conducted on March 23 in the Methodist Church at Seminole by Dr. Forney Hutchinson, assisted by Rev. J. C. Curry of Seminole. We laid her to rest in Maple Grove cemetery.—Paul O. Noe.

YEARGAIN — The loved ones, friends and members of the Methodist Church and Woman's Society of Christian Service of the East Side Methodist Church, Paragould, feel our deep loss in the death of Mrs. Sallie Yeargain, who departed this life on March 7, 1942, at the age of 78 years. She had been a member of this Church for 21 years, and was faithful and active in her church life until death. She was loved by all who knew her.

She is not dead. She has gone to that beautiful city where we never grow old. Her good life will still live on in the hearts of her friends and loved ones.

Yes, we miss her but we know that after a while we shall meet her where parting will come no more. Until then we will serve and trust the same God whom she loved who hears every prayer and who shares every heartache.—Mrs. T. A. Morgan, President of the W. S. C. S.

MELLARD — Good men do not gone entirely out of mind when gone from our sight. Jesse Mallard had dropped out of active conference relations but continued his good work as a local preacher.

THE MESSENGER FROM BEYOND

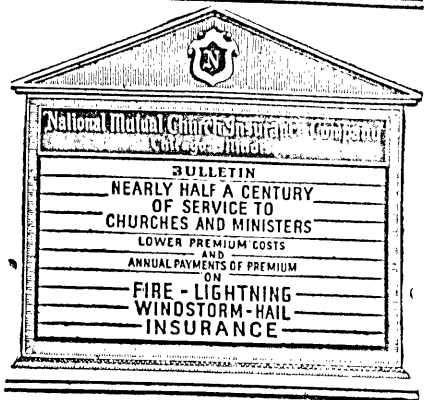
*Oh, that some voice might
speak out of the grave to tell
us what death means! Oh, that
some wayfarer along that lone-
ly and mysterious road might
come back to bring us tidings
of that undiscovered country!
Is death death, or is it birth?
Such a Messenger did come.
The tomb empty, and he who
had lain in it was risen from
the dead, saying, "I am alive
forevermore." The bitter cry
of all the centuries is an-
swered. Death means life. Our
dear ones beyond are gladly
alive.—Dean Hodges.*

When in the pastorate a young man getting important places in the Little Rock Conference has this testimony: "I shall always remember J. J. Mellard as a man who hated sin and fought it with all the energy he had. He made no compromise with wrong and stood for his own personal convictions even at personal expense. I admired him because he dared to do things and did them with a holy zeal. He was not blind to his faults and earnestly tried to make amends even when it was costly to do so. He had a passion to do the work of the Master. He inspired stamina in Christian living. He gave encouragement to young men and young women to do Christian work and was a kind counsellor. His encouragement and help to me, a boy preacher, will not be forgotten. God rest his soul. I am glad he lived."

After taking a local relation to the conference he continued to work as evidenced by the following from an intimate co-worker: "Bro. Mellard, for several months before his going, has been one of the outstanding lights in church and civil activities in our community; he was always and anxious to take any part assigned to him in religious activities or anything that stood for the betterment of the community. Brother Mellard was one of the charter members of the Magnolia Heights Mission from which grew the Madison Dumas Memorial Methodist Church and it was largely through his efforts that the building now being erected was started. As his neighbor and co-worker I feel I have suffered an irreparable loss and I know I voice the sentiments of this community and especially those of us who looked to him for advice, council and inspiration."

Bro. Mellard was fatally injured when an automobile struck the wagon in which he was riding. His body was laid to rest in the family cemetery at Fordyce. My conference classmate is gone but we know where to find him.—J. M. Workman.

When we cannot have all we like it is a mighty fine thing to learn to like all we have. This is the secret of happiness.—Ex.



WINFIELD MEMORIAL

NEW IN WINFIELD'S FELLOWSHIP

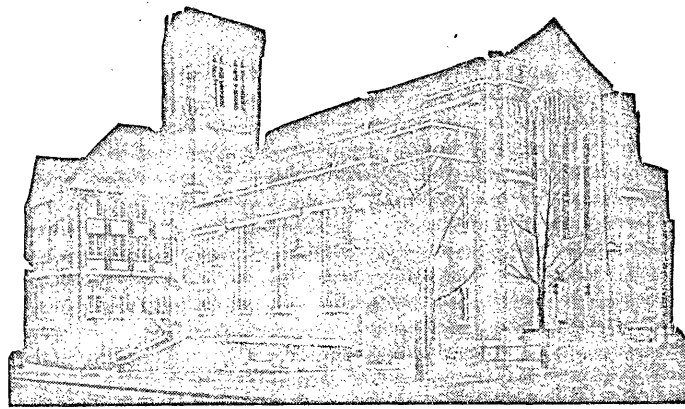
Miss Pearl Bowen, 217 West 15th.
Mr. Herman H. Branton, 428 West
"G", Park Hill.
Mrs. Herman H. Branton, 428 W.
"G", Park Hill.
Mr. R. H. Bradford, 1854 Chester.
Mrs. R. H. Bradford, 1854 Chester.
Phil Dixon, 615 East 21st.
Mr. W. B. Futral, 4209 Lee Ave.
Mrs. W. B. Futral, 4209 Lee Ave.
Miss Norma Frances Futral, 4209
Lee Ave.
Mr. Theodore Franklin Grace, 10
Lombardy Lane.
Billy Grace, 10 Lombardy Lane.
Mr. Dan Kays, 811½ West 5th.
Mrs. Alvin L. Kline, 600 West 3rd.
Hubert Mayes, 1819 N. Harrison.
Mrs. F. M. Sanders, 2809 Gaines.
Shirley Wimberly, 908 Barber.
John Woodyard, 2124 Center.
Baptised
James Robert Ricks, 223 Johnson.
Shirley Sisk, 1524 W. 19th.

CHRISTENED EASTER AFTERNOON

Ivy Joe Blackwell, niece of Mr.
and Mrs. W. P. Ivy.
David Marshall Boyce, son of Mr.
and Mrs. Harold Boyce.
Guy Matthew Bradford, son of
Mr. and Mrs. R. H. Bradford.
Lucy Virginia Branton, daughter
of Mr. and Mrs. Herman H. Branton.
Martha Frances Cox and Judith
Cox, daughters of Mr. and Mrs. W.
M. Cox.
Joyce Ann Duckworth and Caro-
lyn Marie Duckworth, daughters of
Mr. and Mrs. R. E. Duckworth.
Stanley Franklin Grace, son of
Mr. and Mrs. T. F. Grace.
William Neitz Haller, son of Mr.
and Mrs. W. N. Haller.
James Donald Hayes, son of Dr.
and Mrs. Donald Hayes.
Daniel Jerome Kays, son of Mr.
and Mrs. Dan E. Kays.
Wayne Kellar, son of Mr. and
Mrs. L. E. Kellar.
David Michael Koonce, son of Mr.
and Mrs. George Koonce.
Judith Martin, daughter of Mr.
and Mrs. Arthur Martin.
Patricia Ann Mayes, daughter of
Mr. and Mrs. Hubert Mayes.
Mary Martha Moe, daughter of
Mr. and Mrs. Clarence Moe.
Donald Hadly Morehart, son of
Mr. and Mrs. Homer Morehart.
Linda Lucille Reed, daughter of
Dr. and Mrs. C. C. Reed.
Roberta Ann Sisk, daughter of
Mrs. W. M. Sisk.
Frances Ann Summers, daughter
of Mr. and Mrs. Summers.
Robert Lester Vandiver, III, son
of Mr. and Mrs. R. L. Vandiver.
Rebecca Carol Wann, daughter of
Mr. and Mrs. H. G. Wann.
Betty Louise Wilmoth, daughter
of Mr. and Mrs. F. S. Wilmoth.
Peggy Jo Wilson, daughter of Mr.
and Mrs. C. O. Wilson.

YOUNG WOMEN OF WINFIELD

The April meeting of the Young
Women of Winfield will be held in
the Young People's Parlor at the
Church next Monday night, April
13, at 7:30. Miss Dorothy Kinser
will be in charge of the program
which will be taken from the World
Outlook for April. Mrs. Paul Ma-
lone will be the hostess.



Sixteenth and Louisiana, Little Rock

"Where Old-Fashioned Friendliness Survives"

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

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

J. R. HENDERSON
Church School Supt.
Church Secretary
MARGUERITE GOLDEN



MRS. I. J. STEED
Minister of Music
MISS KATE BOSSINGER
Organist

MISS OLIVE SMITH, Director of Religious Education

Next Sunday At Winfield

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

10:55 a. m. Sermon: "An Adequate Religion."

Text: "What man is there of you, when if his son
ask bread, will ye give him a stone?" Matthew 7:9.

This is the first of a series of three sermons to be preached
at this hour during April on the general theme, It is not so much
religion that men need and want as it is Religion that is adequate.
All these sermons will be by the Minister.

6:00 p. m. Meeting of the Junior High, Senior, Y. P. and Young
Adult Fellowships.

SUNDAY NIGHT, 7:30—"ADAM: DUST AND
DIVINITY"

by the Minister.

April 19th—"ABEL: Unfinished."

April 26th—"NOAH: Making Bad Matters Better."

THE MINISTER'S MESSAGE

Winfield's Anniversary Sunday

Please do this for it. If you have been a member of Winfield
Church for 25 years or more we want some information about you.

Please write us, on a card, some of your record of work and
achievement, such as officers, work on committees, etc., which is
outstanding and of duration.

Then write, on same card, a message of a few words telling of
what you are the proudest in the work of Winfield during the
years you have been a member.

It is significant to have been a member of Winfield for 25 years
or more, to be now engaged in its great work, to have helped
plant the seeds yesterday and to see the harvests come today.
The date for the Anniversary has been set for May third.

A CHURCH INCOME is the product of giving, and giving
is the expression of love, and love is the gift of God, therefore
Church finances is a Spiritual matter. The development of the
Spiritual Life is a matter of major consideration. The Church
stakes its strength on the liberal giving of Spiritual persons.

METHODIST CHURCH

Christian Education

By Miss Olive Smith

MRS. CLAY SMITH TO TEACH TRAINING CLASS

On Sunday morning, April 12, we
begin a plan whereby during the
year each teacher in the Church
School from the youth and chil-
dren's divisions will be given a
quarters' leave of absence.

The plan provides a teacher train-
ing class into which these workers
on leave may go for instruction and
inspiration. The class for the spring
quarter will be conducted some-
what on the order of a laboratory
course, with the first hour from 10
to 11 spent in class, followed by
practice teaching or observation in
the various departments of the chil-
dren's division the second hour.

We are most fortunate to secure
as a teacher for this class, Mrs. Clay
Smith, who is an authority on work
in the Children's Division. Mrs.
Smith is an author, writing much
of the material used in the current
periodicals and Church School liter-
ature for children's workers. She is
now a teacher of psychology in Lit-
tle Rock Junior College.

This is a splendid opportunity for
both workers and prospective work-
ers in the Children's Division to re-
ceive training for which standard
credit will be given.

The class begins this Sunday
morning at 10 o'clock and it will be
held in the room at the top of the
stairs on the third floor

FELLOWSHIP MEETINGS

6:00 P. M.—April 12

YOUNG ADULT: Meet in Coup-
les Class Room. They are beginning
a series of discussions on the sub-
ject, "Interesting Summer Oppor-
tunities."

YOUNG PEOPLE: Meet in Fel-
lowship Hall. New officers are to
be elected, followed by a service
with Frederick Cloud leading. At
attendance last Sunday evening was
28 with 23 staying for church.

SENIOR HIGH: Meet in Young
People's Parlor. Betty Jo Hartsell
will lead the worship service on the
subject "Choices Jesus Made." At-
tendance last Sunday was 35 with
35 staying for church.

JUNIOR HIGH: Meet in Recre-
ation Room on the fifth floor.

WESLEYAN SERVICE GUILD TO MEET

Mrs. W. B. Slack will be the guest
speaker at the regular monthly meet-
ing of the Wesleyan Service Guild
to be held at the church next Tues-
day evening, April 14. She will give
a report on her recent trip to the
Jurisdictional Conference which was
held in Oklahoma City.

Dinner will be served in Fellow-
ship Hall at 6:30, and the meeting
held afterwards.

All business women of the church
are invited to attend.

JUNIOR STEWARDS TO MEET

The Junior Board of Stewards
will hold its April meeting at the
church next Tuesday evening, April
14, at 7:30.