

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 23, 1942

NO. 17

Denominational Rot Over Radio

NO AGENCY, since the invention of the printing press, has been so useful to the church in carrying its message into the homes of the people as has the radio in recent years. The most beautiful religious music of the world, both instrumental and vocal, and the most noted religious leaders of the world have been heard in the homes of the masses where such privileges would never have come but for the radio.

There is much, however, that comes to us over the radio, in the name of religion and the church that is pure denominational rot. This character of broadcast is a reproach on the church and discredits the cause of Christ which it professes to promote. Only recently we heard on the radio a young, amateurish bigot, a member of one of the smaller religious denominations, presenting his oft-repeated, shop-worn arguments—and doing it much poorer than it has been done a thousand and more times by men much more capable than he—proving to his own satisfaction that his particular church alone is the one true church. He was waxing warm over his stale arguments as though he were giving to the world a profound statement of truth for the first time. He seemed to be either forgetful or ignorant of the fact that these same arguments have been worn thread-bare for scores of years by men capable of speaking much more convincingly than he was doing. It should be said also that, convincing as have been those arguments have been worn thread-bare for as is evidenced by the size of the church our speaker represented.

There are few things, if any, that come over the radio less appreciated or more disgusting than to hear a representative of some church attempt to build up his particular group by un-Christianizing all others. If religion were as intricate and complicated as some of these misguided denominational bigots would have us believe only a genius could understand it well enough to be saved. Hearing some of these technical, dot-the-I-and-cross-the-T dissertations on religion, one might conclude that he is in constant danger of being lost eternally on a technicality. God is pictured as a kind of a Divine traffic-cop, hiding in the shadows, ever ready and almost anxious to pounce on the unsuspecting driver with a ticket that will consign him forever to the flames. May God hasten the day when there will not be so much religious static on the radio.

Preaching In Crisis

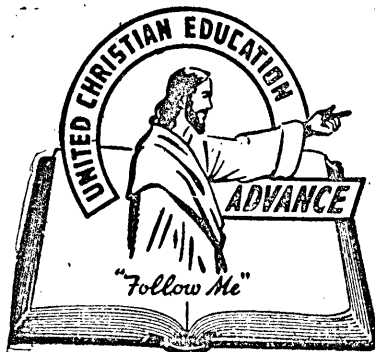
THE minister, who interprets God's eternal truth to people in the light of present day events and leads them to know that, although "heaven and earth shall pass away," God's word will stand, that minister has rendered his people an inestimable service. The minister who takes advantage of the sense of insecurity and fear that grips the lives of many today and adds to their mental confusion and fear by a dogmatic interpretation of the prophecy of Daniel and Revelation has but made of himself an ecclesiastical demagogue, a ministerial quack and, if he has a sense of shame, he later stand before his people embarrassed because in a crisis he lost either his soul or his head.

United Christian Education Advance

ON FRIDAY of this week, April 24th, we are to have a State-wide Convention in Little Rock, which will mark the opening, officially in Arkansas, of the Nation-wide United Christian Advance. This Convention will be held at the First Methodist Church, opening at 9:30 a. m.

This Convention is but one of one hundred and thirty-five Conventions of similar character which are being held across the nation from the thirteenth of April to May the second. Forty Protestant denominations, which include about 90% of the Protestant church membership of the United States, are united in this Christian Advance movement.

Nine great teams, composed of outstanding leaders from these forty denominations, will furnish leadership in the conventions. This is the widest, most



comprehensive pooling of Christian leadership, for service in the field, that has ever yet been attempted. According to announcements, the team for Arkansas will be composed of the following nation-wide leaders: Miss Sallie Lou MacKinnon, from our General Mission Board in New York; Rev. John B. Ketcham of Chicago; Mr. S. J. Patterson of Nashville; Dr. John Q. Schisler of Nashville. Other leaders will have part on the program throughout the day.

The United Christian Education Advance is a nation-wide effort on the part of the Protestant forces of the church to give positive, aggressive, Christian leadership to the life of America. It is another evidence of the reserve power of the Christian church. It is but history repeating itself when the church increases its activities as a crisis increases.

Those directing the work ask that at least five leaders attend from each pastoral charge; the pastor, the Sunday School Superintendent, the Chairman of Educational Committees, some person responsible for a Family Life Program in the church, a representative of Missionary activities and some one who represents inter-denominational activities in the local church.

Doing The Unexpected

IF A MINISTER does the unexpected simply to attract attention or to bring to himself some cheap publicity, he has stooped to the cheapest type of clap-trap, ballahoo and the all-but-inevitable result of such activities is humiliation, disappointment and defeat.

On the other hand, if a minister does the unexpected, in that he renders a larger service to his people than they had any reason or right to expect, that minister is walking a pathway that will bring publicity of the highest, finest type; in addition there will come the love, confidence and approval of his people, the approval of his own conscience and the blessings of Almighty God.

The world is full of reasonably good people who are unknown outside of their own small circle because they have done only what is expected of them. Many talented people have lived very limited lives because, despite their unusual ability, they were content to do only what might be expected. The fact remains that no one ever got his name in the headlines by doing the expected, in the usual way. We enter into an ever-expanding realm of life when we do well those things which our people naturally and normally expect us to do and then, on our own initiative and volition go on to render additional services which no one had a right to demand or reason to expect. By that attitude and service the true servant of God and man distinguishes himself from the time-server more clearly than spoken or written words could do.

Matthew, in describing the matchless life of the Master, said that "He went a little further." Jesus would not have been known outside of Palestine nor would He have been remembered beyond His generation if He had done only the expected. Instead He amazed and confounded His enemies and created in the hearts of His disciples, unshaken, unshakable faith in Himself as the Son of God by the surprising, unexpected activities of His life from the beginning of His ministry until His ascension. These activities were born of a burning desire to serve and save people. May we be "more like the Master." Let us more nearly measure up to our full capacity for good by rendering that additional service which only our conscience demands that we give.

Eye For Eye And Bomb For Bomb

WITHOUT raising the question here about what should be done under the circumstances, we feel that there must be a sense of disappointment and sadness in the hearts of Christian people when we face the stern reality, after two thousand years of Christian culture, that our international relationships have not as yet risen higher than the old Mosaic Law. Perhaps it would be more accurate to say that they have not as yet reached as high as the Mosaic Law, since that ancient rule for conduct demanded only an eye for an eye, while now we exact not only a bomb for a bomb but promise bombs multiplied for each bomb received. In the bombing of the cities of Japan the United States has now become a part of modern war in its worst form. In our perplexing world there are so few courses open where the way is altogether clear. There is one course open to all Christians; we can pray the God of all that the day may soon come when bombs no longer fall on people anywhere.

ABOUT PEOPLE

Trust in yourself, and you are doomed to disappointment; trust in your friends, and they will die and leave you; trust in money, and you may have it taken from you; trust in reputation, and some slanderous tongue may blast it; but trust in God, and you are never to be confounded in time or eternity.—D. L. Moody.

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

THE BROTHERHOOD OF BURNING HEART

It was Sunday morning. Two disciples were on the way to the village of Emmaus. They were sad. They were discouraged. They were confused. Their hopes were not only dead but buried; buried in Joseph's new tomb. They had already begun to speak of their Lord in the past tense: "But we trusted that it had been He which should have redeemed Israel." Then there came to these discouraged disciples an experience that completely changed their outlook. Later on in talking of this wonderful journey, they said, "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the scriptures?"

Probably, more than anything else we, in our day, need this heart-burning, soul-warming experience. In seeking such a contact it might be well for us to note the different steps by which these early disciples came by it.

The record tells us they were thinking. They are to be highly commended for that. We read in God's Word, "As a man thinketh in his heart so is he." We live like we habitually think; no better, no worse. It is interesting to note that they were not thinking about money and what money can buy, pleasure, comforts, high places in economic, political or church activities. They were simply thinking about Jesus. If it be true that people live like they think, such thinking was likely to lead them to live like him.

The next step to this glorious contact was they were talking about Jesus. Nothing strange about that; for "out of the abundance of the heart the mouth speaks" and it is equally true that the hands act from the same source. It is said the early Christian won out "by the blood of the lamb and the word of their testimony." I wonder how many of us are talking about Christ today? All around us there are people who need to hear such talk. Recently some figures came out stating that there are seventeen million children and young people of school age in the U. S. who are receiving no religious training whatever and that there are thirty million adults in the same category making, if you please, forty-seven millions in our nation who are wholly without religious instruction. If it be true (as our national leaders tell us) that the successful continuation of democracy depends upon Christianity, the Church had better get busy or we are likely to lose both Christianity and democracy. Certainly, the religious front is the most vital one we face today.

From thinking about Christ and talking about him these disciples finally came to talk with him and walk with him. When they reached this point the contact was completed and the experience was realized. He rebuked them for their lack of faith. He opened to them the Scriptures concerning the Messiah. Their hearts burned within them and so will ours if we think about, talk about, talk to and walk with Christ.—H. O. B.

FACE TO FACE WITH REALITY

*What did you see out there, my lad,
That has set that look in your eyes?
You went out a boy, you have come back a man,
With strange new depths underneath your tan.
What was it you saw out there, my lad,
That set such deeps in your eyes?*

*"Strange things, and sad, and wonderful—
Things that I scarce can tell;
I have been in the sweep of the Reaper's scythe,
With God, and Christ, and hell.*

*"I have seen Christ doing Christly deeds;
I have seen the devil at play;
I have gripped to the sod in the hand of God.
I have seen the godless pray.*

*"I have seen Death blast out suddenly
From a clear blue summer sky;
I have slain like Cain with a blazing brain,
I have heard the wounded cry.*

*I have seen them killing the wounded ones,
I have seen them crucify.
"I have lain alone among the dead,
With no hope but to die;*

*"I have seen the devil in petticoats
Wiling the souls of men;
I have seen great sinners do great deeds
And turn to their sins again.*

*"I have sped through hells of fiery hail,
With fell red-fury shod;
I have heard the whisper of a voice,
I have looked in the face of God."*

*And no man looks into His face
You have met God in the ways,
You've a right to your deep, high look, my lad,
But he feels it all his days.
You've a right to your deep, high look, my lad,
And we thank Him for His grace.*

—JOHN OXENHAM.

GOOD ADVICE IN U. S. A.

Let us not forget the imperative for continued teaching of the young. The late Chief Scout—Baden Powell—gave counsel that every scoutmaster ought to practice and pass on to his troupe, "Keep off liquor from the very first; make up your mind to have nothing to do with it. It is a stupid fashion when, in order to prove that you are friends, you have to drink with each other. Luckily it is dying out now; the best men do not do it, because they know it does them no good. Remember that drink never yet cured a single trouble. There is only one cure for this disease, and that is—never get it." Splendid advice for scouts and for everyone. We ought to be propagandists by the fireside these days. Invite lads in uniform to your home. Let them see and feel the radiant joy, that is undulled and unspoiled by evil effects, the joy of life in a home clear of the blight of liquor.—W. E. Blackburn, Capetown, S. A.

CAUSE AND EFFECT

We have cause to suspect our religion if it does not make us gentle, forbearing and forgiving; if the love of our Lord does not so flood our hearts and cleanse them of all bitterness, spite, and wrath. If a man is nursing anger, if he is letting his mind become a nest of foul passions, malice, hatred and evil wishing, how dwelleth the love of God in him?—Hugh Black.

A GLORIOUS TRANSFORMATION

Some ten years ago a phenomenon occurred in Death Valley, that torrid region in Nevada, one hundred and fifty miles long and from ten to thirty-five miles wide, far below the sea level. In the summer even the lizards and horned toads disappear, and the parched ground is bare of vegetation.

Wonderful to relate, showers fell in this district for nineteen consecutive days, and seed which had been hidden there for years suddenly came to life, so that the whole valley burst into a riot of gorgeous colors.

That marvel may never happen again in Death Valley, but in the world of spirit it happens constantly. It is always foolish to give up any life as barren and dead, however forbidding it may appear. Let the showers of divine grace fall on it, as in some blessed revival, and seeds of beauty and goodness planted long ago will suddenly spring into loveliness, and the entire life will be gloriously transformed.—War Cry.

Serenity of mind is a fair and fragrant flower that comes only from the root of generosity. Greed always grows grief and regrets.

Sweetest melodies are those that by distance are made more sweet.—Wordsworth.

NOT ONE ACCESSION!

The church plant, though plain, is comfortable and serviceable. It is clean, well kept, and attractive. The total membership, just reported to the Annual Conference, is above three hundred. The church school has a complete staff of superintendent, teachers, and department heads. The pastor is a college and seminary trained man. They have been at work for an entire year. The church-school board has held monthly meetings to plan the work, with considerable regularity. The official board has met many times during the year. At least fifty-two sermons have been preached from the pulpit during the twelve months and a number of other special meetings have been held. There is a Woman's Society of Christian Service, a Youth Fellowship, a Men's Brotherhood, and several other organized groups.

But according to the report to the Annual Conference there has not been one accession to the membership by profession of faith during the entire twelve months.

What, we would like to know, has that church-school board been doing all year? What have those teachers been doing all this time? What has that pastor been preaching about. How has he occupied his time during the week? Among all his pastoral visitation has he found no unconverted person to whom he could present the claims of Christ?

We know the answer the pastor is apt to give—"The unconverted do not come to church." We know the answer the people are apt to give—"Our preacher is not evangelistic." But neither of these answers is satisfactory.

It is perfectly true that getting people converted is not the sole purpose of the church. Nurturing the saints and training new recruits in Christian living is as important as winning new recruits. But a church that is not being trained to win new recruits is not being nurtured in the gospel nor trained in true Christian testimony.

In some cases the pastor cannot get his people interested in the subject of evangelism. In other cases the people would be willing to follow if they had an evangelistic leader. But in this case both pastor and people have failed for an entire twelve-month period.

No matter how much has been given for missions, how many repairs have been made on the building, how many church dinners have been held, or how many pastoral calls have been made, if the church cannot show one member gained by profession of faith—one soul converted to Christ—then the work for the year is a failure, and nobody's conscience ought to be easy.—The Christian Advocate.

It is not the high summer alone that is God's. The winter also is His, and all man's winters are His—the winter of our poverty, the winter of our sorrow, the winter of unhappiness, even the winter of our discontent.—George MacDonald.

Write injuries in dust; kindness in marble.—D. C. Yoder.



Freedom From Leprosy



By EUGENE R. KELLERSBERGER, M. D.
General Secretary, The American Mission to Lepers

"I thought leprosy existed only in Bible times!" exclaimed a graduate of a great eastern university to one of our doctors the other day.

Actually, expert leprologists now believe that there are from five to ten million victims of leprosy in the world, and that approximately one person out of every 185 in the earth's population is such a victim.

Not only is there ignorance of the fact that leprosy exists, but there

of 1,488 patients with leprosy in my own colony and I have seen over 7,000 cases in Africa, in America, and in the Far East. Without fear I have touched them in treatment; and I have seen the germ under the microscope hundreds of times. The disease is not inherited and is hard to contract. It is a family disease, thriving under primitive living conditions. But "once a leper, always a leper" is no longer true. Early cases are being cured, and many others are being arrested or being made free from infection. Children are being protected and education is being carried on to show people what leprosy really is. Faithful workers are ever seeking a complete cure. Encouraging results have been obtained with

that that was a good riddance. That is the way some people feel about leprosy. Recently, two patients were on the way to our Federal Hospital in Carville. When they missed the train and someone found out that they had leprosy, they were tied to a freight car in the hot sun, and food was thrown at them as it would be to a dog. They had to be rescued by health officials. In my station at Bibanga, a woman came to me who had lost her fingers, who had been deserted by her husband and had her three children taken away from her. When she came to her family, they said, "We don't want you because you are a leper." Another leper who came to me went home twice because we had no room for him.

His family cursed him and the day he was born. Finally, he took a dagger and killed his father, because there had been no room for him.

We can obtain freedom for all from leprosy only when we can overcome the greed of commercialism. It is almost impossible to find a

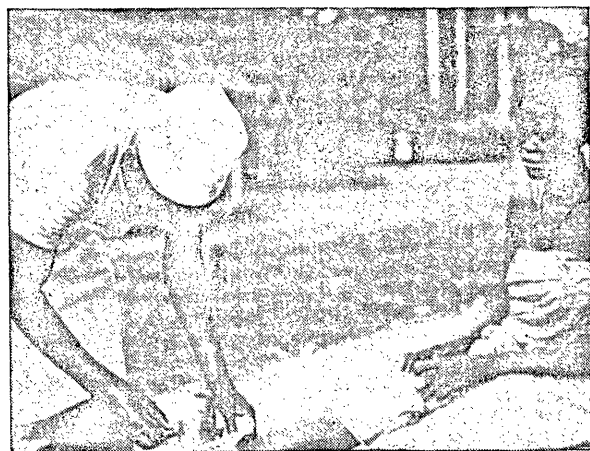
Cameroon, in the Gulf of Guinea, which was a leper colony. We know that Culion is an island. And in the Congo, lepers are put in the great forest, away from villages. In Egypt we saw them out in the desert. In my own territory, in Bibanga, when I called the chiefs together and tried to get a place for the leper colony, they did everything they could to keep me from getting it. Here in our country, they are right on the levees of the Mississippi River. It is only the love of Christ in our own hearts and the hearts of others that will stop a situation like this. We can obtain freedom for all from leprosy only when we can raise the standard of living of three-fourths of the world. Leprosy has practically died out in Europe. It has never got a hold in North America. Why? Because of the increase in better living conditions. Leprosy is found mostly in backward countries. We must realize the difficulties and the problems that lie ahead of us, and the challenge that results. Billions are being spent for the war god today. Millions for personal pleasure, for liquor, for tobacco, and a few thousands for the five million to ten million lepers in the world.



Eugene R. Kellersberger,
M. D.

is ignorance of what is being done about it. Comparatively few people have ever heard of Mary Reed, of Pere Damien, of Dr. Hansen, or of Carville, of Culion, of Chiengai. Recently, I was guest speaker in a beautiful church where a window of stained-glass depicted the healing Christ. Among the select group of leaders to whom I spoke, however, there was practically no knowledge of the five leprosariums of that denomination. They had a picture of the healing Christ in glass, but they knew nothing about his healing ministry as it is being carried on today by the American Mission to Lepers through various denominations.

We can obtain freedom for all from leprosy only when we dispel the superstitious fear of people about leprosy. I have had charge

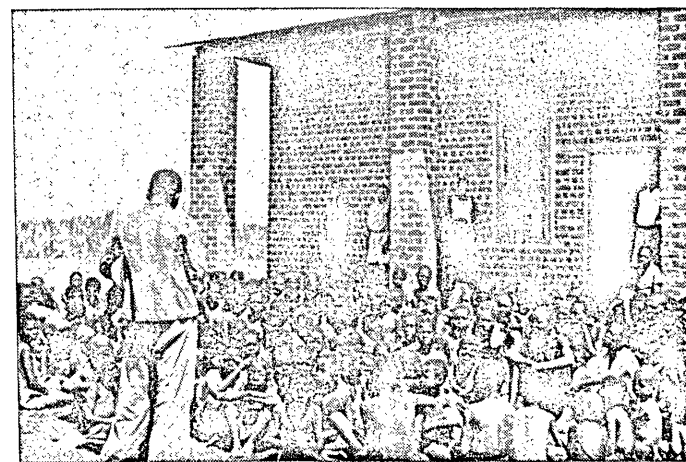


One of Dr. Hughlett's native assistants dressing sores of a leper at Minga Methodist Hospital, Belgian Congo

diphtheria toxoid, but it is too early to state its real value.

We can obtain freedom for all from leprosy only when we can dispel the cruelty and the callousness of the world toward the suffering of its victims. We know that one Easter Sunday morning, several years ago, in South China, sixty lepers were shot. The comment of one of my American friends was

place in the world where you can put those afflicted with leprosy. When I was sailing off the west coast of Africa, I saw an island off



Rev. Amos Chimbu, evangelist at Dr. Piper's Kapanga Leper Camp, Africa, addressing lepers

The Church And The World

By RALPH W. SOCKMAN
Christ Church, New York City

The word "foreign" has lost almost all its former force. Our world has become so bound together that nothing is now foreign to us. The fall of Singapore reduces the number of cars on Park Avenue and removes the rubber from the soles of our shoes. Total warfare tends to equalize the risks of those at the front and those at home.

In such a situation the church of Christ must realize its world responsibility. Pearl Buck, in a most significant recent speech, reminded us of what the Japanese are using as propaganda to win the support of the Filipinos, the Chinese and the peoples of India. They are saying that "the colored peoples have no hope of justice and equality from the white peoples because of their unalterable racial prejudice against us." Unless we can coun-

teract such propaganda, the white race will live in the future at enmity with colored races which outnumber them and possibly may control them. The strongest bond which we have with Oriental peoples is the cultural tie woven by the Christian missionaries. And in the extension of those ties lie our best hope and surest defense for the future.

But it would be unworthy of the Christ whose name we bear to put our missionary motive on the plane of self-defense, valid as that is. The church is the body of Christ. Our church at the corner of Park Avenue and Sixtieth Street is no more a self-sufficient unit than is the human hand an organ which can exist independent of the body. We belong to the body of Christ. We draw five-sixths of our mem-

bers from other parishes throughout America. If Christ Church were not fed by the bloodstream of the church-at-large, it would have to close its doors within a decade. In those little country churches which are often dependent on home mission support were reared many of our members and most of our nation's preachers. And yet Christ Church, since we entered our beautiful new building, has been giving about one-tenth as much for missionary support as it has been spending on its own maintenance.

I realize how natural it is in these dire and uncertain times to feel that we must first safeguard our home situation. Truly, that task is not yet completed. But some facts have recently come to my attention.

In the year 1792 when the Reign of Terror was raging in France and the conflagration of revolution threatened to ignite England, the Baptist Missionary Society was organized in Britain.

In the year 1804 when the vic-

torious Napoleon, it seemed, was about to invade England, the British and Foreign Bible Society was organized for the purpose of spreading the scriptures to the world.

In 1812 while our American ports were blockaded in our second war with Great Britain, the first party of American missionaries sailed for India.

Do not such records demonstrate that the church of Christ has a vital spark which the world's darkness cannot dim. May it be that the very difficulties of our day shall drive us back to the divinely moving spirit of our churches and there again we shall touch the quick of our gospel.

Do you know a book that you are willing to put under your head for a pillow when you lie dying? Very well; that is the book you want to study while you are living. There is but one such book in the world.—Joseph Cook.

GEORGE STEWART
President North Arkansas Conference
Co-Editor

YOUTH'S PAGE

HAROLD EGGENSBERGER, Editor

FRANCIS CHRISTIE
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RELIGIOUS EMPHASIS WEEK

By MARY MITCHELL
Hendrix College

The Religious Emphasis Week, sponsored by the Hendrix Christian Association, of which Francis Christie is president, began Wednesday, April 15, and continued through Friday, April 17.

Dr. Albert W. Palmer, president of the Chicago Theological Seminary, was the chief speaker. Other adults advisers invited to the campus were: Mr. Charles Stuck, Jonesboro; Mrs. Robert Bearden, Walnut Ridge. Rev. Kenneth Shamblin, Atkins; Miss Margaret Hutchinson and Rev. Harold Eggensberger, both of Little Rock.

The meaning of Religious Emphasis Week and something of its results can be seen in the following statement made by students on the campus:

"Hearing Dr. Palmer has been a real opportunity and inspiration. I feel that Hendrix and Conway have had a great religious experience this week that will not be forgotten."—Mary Griffin.

"It means to me a realization of the meaning in life, a chance to get a new outlook and to strengthen an old faith."—Dorothy Bowers.

To Dorothy Hogue it is a chance to "pause on a mountain top, while a man of great vision points out to us a God of love as he has come to know Him, and religion as he has experienced it in his own life. This is what Dr. Palmer and these counsellors of young people are doing for the Hendrix students during this week."

"These three days have brought religion to the consciousness of the entire campus," writes W. P. Florence. To Walter Hoy and Robert Jewelle it is "an opportunity to stop and think" and realize the "closeness of the Divine Spirit of Jesus Christ."

"The most important aspect of Religious Education Week has been the stimulus it has given to individual thinking and discussion among students," says Walter Leoy. Mayneal McCoy thinks of it as a "splendid experience in thinking and working out together the implications of placing religion at the center of life."

Joe Roe spoke of the week as one which has enriched his life, while Enid Tarlton was glad Hendrix had this Religious Education program because of the inspiration and fellowship it afforded. Douglas Wayland appreciated the opportunity for personal interviews and the exchange of ideas. He said, "Those of us who have taken advantage of these contacts realize to a greater extent the value as well as some of the more fundamental problems of the dynamic force which we call religion."

E. P. Young states that "out of the past few days has come the assurance that all is not chaos in the world as the events of the past months have seemed to indicate, although we all realize that there is a long and difficult task before us it gives us some consolation to know that some of our outstanding lead-

What Can Religion Do For The World?

By ALBERT W. PALMER, President Chicago Seminary

There are days when the world certainly needs help. Some people who haven't spent much time or money on the church for many years are inquiring: Why didn't Christianity prevent this terrible state of things? Can't the forces of religion do something about it yet? The church certainly faces a tremendous responsibility today. People are being shaken out of their smug complacency and routine thinking and are more ready to listen than in times of prosperity and peace. What, then, has the church to say? What can religion do for the world today?

It seems to me that the Christian religion has five definite things to offer the world today: A pattern, a philosophy, a spirit, a discipline and a person. Let us explain what I mean.

1. *A Pattern of World Unity.* Our scientific inventions in the fields of transportation and communication, together with our resulting industrial civilization, have made the world an economic unity. The world has become a neighborhood, but a badly organized and quarrelsome neighborhood. But in this past decade when the world has been flying apart politically it has been coming together religiously. The foreign missionary movement has borne splendid fruit in the younger churches of India, China, Japan and elsewhere. The Oxford, Edinburgh, Madras and Amsterdam Conferences have resulted in a World Council of Churches. Christianity now thinks in world terms.

2. *A Philosophy of Human Brotherhood.* Unless, and until, we make this neighborhood which science has given us into a brotherhood, we shall always be in danger of cruel and destructive wars. World unity must have a foundation in an intellectual and emotional conviction that the universe is really one. Christianity with its doctrine of one God, the Creator and Sustainer of all things, has the unifying philosophy, which is absolutely necessary. Only as we realize that all men are equally amenable to the laws of God and equally loved by Him, that British, Italian, German, Russian, Chinese, Japanese and Americans, whether Negro or white, are all his beloved children, can we build a united world. Christianity has this basic philosophy of cosmic and human unity to give the world today.

3. *A Spirit of Forgiveness.* If this war develops into great bitterness and ends in a treaty dictated by hatred, revenge and fear, then, no matter which side wins, such a peace treaty will surely lead to future wars. Some people think only a spirit of hatred can win the war. That is open to serious question. Blind rage is seldom wise, efficient or far-sighted. But, whether it wins the war or not, hatred is sure to lose the peace! One great task of the Christian religion today is to remind people of Jesus' great emphasis upon forgiveness and love, and thus keep our people from being stamped by propaganda and atrocity stories into a wild hysteria of hatred.

ers are looking toward the establishment of a 'lasting peace'."

Emily Lanier and Francis Christie write: "We experienced an awareness of God. God, the invisible, creative, sustaining, super-personal intelligence behind all life became more real and meaningful to us as we sat and heard what Dr. Palmer had to say. But ideas of God mean little or nothing to us without strength and courage with which to act. These days helped us realize the importance of this inner power. . . . We still believe the Kingdom of God will come day by day. Such days and experiences as these will produce the attitudes and devotion necessary for the achievement of this goal."

Teachers Tell of Results

Apart from the undoubted, direct and immediate results, there are indirect and future consequences following from these days that have highest significance. The students have been in charge. The satisfying and inviting pulse accompanying a cooperative effort in a common



DR. A. W. PALMER

cause has been realized. This satisfying glow has been shared with maturer members of the Christian church, bringing youth more consciously into its meaningful fellowship. Here is a body of youth who this day have set their hand to the plow. They will not be easily deterred. By this fact is "a gleam of hope on the far horizon."—N. R. Griswold.

The entire Hendrix Community is fortunate in being able to participate in the Religious Emphasis Week. The group in charge of securing the leader and counselors are to be highly complimented. The vast experiences and great strength of Dr. Palmer really is vitalizing the heart of religion to both faculty and students alike. It is not a duty but a real pleasure to follow the leader in his well selected, well organized, and powerful messages. In this hurried, workaday life which is disturbed and unbalanced by the unpredictable onrush of events, there is a need for an interpretation of wholesome and adequate living.

YOUTH FELLOWSHIP NEWS

The Conway Perry County Young People's League Union held its regular monthly meeting at Oppelo Monday night, April 13th, and elected the following officers: President, Ray King, Perry; Vice-President, Ray Coleman, Morrilton; Secretary and Treasurer, Veleta Yarborough, Ada Valley; Reporter, Bobby Po-teete, Perryville.

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Barbara Hyatt reports that the Elberta Methodist Youth Fellowship opened their meeting at Nashville, April 2 with a Fellowship Supper. Seventy-nine young people represented churches at Bingen, Doyle, Murfreesboro, and Nashville. Following the supper Nancy Ramage of Nashville, chairman of the recreation commission, led the singing. The young people in their business session voted to meet less frequently. Rev. C. B. Wyatt, the new District director, was present. Talks were given by Bro. Wyatt, Bro. Baker, Bro. Mann, and by Wallis Callaway, Jr. Jane McGraw, Lucille Hewitt, and Elizabeth Carlton assisted with the inspirational program.

* * *

Clara McGill reports that the Batesville Sub-District has met bi-monthly since January, due to the problem of transportation. It is extremely difficult for some churches to send representatives. The March meeting was held at Salado. The Worship Commission was in charge of the program led by Barbara Ann Murphy, who spoke on "The Easter Story as Told by the Four Gospels." A solo, "Must Jesus Bear the Cross Alone," was sung by Ruth Turner, after which Dorothy Jo Ward read an appropriate Easter poem.

* * *

The Youth Division of Central Avenue Methodist Church was in charge of the "Good Friday" Service and chose as their theme for this program, "Christ Has No Hands But Yours." An offering was taken during the service to be used for overseas relief. The members of the Youth Division also assisted the pastor at the early sunrise service Easter. The youth choir sang at this service.

* * *

It is interesting to note that The youth of First Church, Batesville, used a cross made of white flowers as the worship center for their Easter program. Burning white tapers at the side of the cross added to the symbolism. The youth of First Church, Little Rock, used a cross made of white leaves as their worship center on Easter. It is very appropriate to use the cross on Easter since it signifies not defeat but victory for every follower of Jesus.

When we come to moral ideas I tell you there is no standard: I can set my moral watch by the sun of righteousness and know that is right.—Patton.

This leader's interpretation is meeting a real need on our campus. His continued influence will be felt long after his departure from the local scene.—Coach Ivan Grove.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



BOYS AND GIRLS OF OTHER LANDS

"MING CHEE, NAN-CHEE"

The twins sat in the sunlight at either side of the broad bay window trying to do two things at the same time. One of the things was to study the multiplication table of seven; the other, to hear what the missionary woman from China was saying.

The missionary woman was staying with the Denhams. Both Mildred and Frank found her immensely interesting. It was hard to study while she was telling their mother about the wonderful "New China," and it was harder when she began to talk about the queer schools and the games of the boys and girls in that far-away land.

"I simply can't get that table," Frank declared at length, throwing his book down on the window sill.

Mildred sighed woefully.

"I can't either," she admitted.

The missionary woman looked across at them with a twinkle in her eye.

"Did you say that you were studying the table of seven?" she inquired smilingly. "I was just going to tell your mother of a game which has seven in it. Maybe you would like to play it with me?"

The twins looked pleadingly at their mother.

"I think they may drop their studies for a little while," Mrs. Denham replied.

"First of all, then, we will form into a circle," said the missionary woman. "We need you, too, Mrs. Denham—that will make four of us. There really ought to be more, but four will do. The game is called 'Ming - Chee, Nan - Chee, which means plain seven, hidden seven. We will call numbers, beginning with one, and go round the circle. Each time we come to a number which can be divided by seven, or which has seven in it—like twenty-seven or sixty-seven—the one whose turn it is will slap his knee instead of calling that number, and we will start around in the opposite direction. Do you see?"

The twins nodded their heads rather doubtfully.

"Suppose I start, then you will catch the idea. One!"

"Two!" said Mrs. Denham.

"Three!" "Four!" called the twins.

"Five!" "Six!" their mother followed the missionary.

"Sev—" Mildred almost had it out, but she remembered just in time, and slapped her knee.

"Eight!" called Frank confidently.

"You're out," declared the missionary woman. "It was your mother's turn. We go in the other direction, you see, after each number with seven in it. Never mind, though. The rest of us will start over, and before long all will be out; then we can begin a new game. Watch how much further along we go each time."

Sure enough, they went as high as seventeen, and then, to Frank's delight, it was his mother who slipped.



FISHIN'

*Come and see the fish I caught today
When dad and I went fishin'.
We'd waited long without a bite
And both were just wishin'
That least one fish would come our way
To make complete our happy day
And then—my line gave one big jerk,
My dad's did too—and oh the work to land those fish.
We brought them home and what a noise
When mother praised her "two big boys."
But somehow deep inside of me
The happy part was just to be
Out in the woods all day with dad
And take long steps the way he had
For he's my pal—and close beside
In the days ahead I'll let him guide—
That is my wish.—Exchange.*

"I had forgotten about the plain seven," she confessed. "I was waiting for the hidden seven in twenty-one."

Mildred did remarkably well. She got up to thirty-five, but there was the hidden seven lying in wait for her. She spoke the number aloud, instead of slapping her knee.

"All but one," announced the missionary woman. "Now we can start another game."

They started another, and another, and another. It was great sport, especially after the first two games, for it was not always the missionary woman who won. Mildred and Frank found they knew more about the table of sevens than they would have dared to believe. After they had missed on a number with a hidden seven in it, they were on the lookout for that number in the next game. Finally, when supper time was at hand, and the games were all over, the missionary woman asked them to recite the table of sevens, and they got it right the first time.

"Why, we must have learned it in the game," cried Frank, excitedly. "Why can't we play that game with other numbers too?"—Child's Hour.

A well-known bank president says. "If I had twenty tongues I would preach politeness with them all, for a long experience has taught me that the results are tangible and inevitable. Politeness is the Aladdin's lamp of success."—Our Dumb Animals.

IN STORYLAND

NO LOOSE ENDS

Louise was spending a week with her great-aunt Hilda, who weaves beautiful rugs. "You work every minute, Auntie," she said. "Not quite that, but I'm doing something most of the time. I don't like to leave anything at loose ends."

The words puzzled Louise a little, but watching the brisk old lady made them clear. Aunt Hilda had picked up the rug she just cut from the loom. At each end there was a fringe of work about three inches long. Aunt Hilda made these ends even and began knotting the warp fringe in groups of six strands. When this was done she rolled the rug and laid it away.

"Suppose you brush up the litter and then we'll go to the other room," she said.

Louise likes to sweep, but sometimes she does not remember to put her broom and dustpan away! This time she did, because she knew just how auntie herself would have done. "I didn't leave any loose ends," she told herself proudly as she went to sit beside Aunt Hilda who had taken her mending baskets now. That made Louise recall that she, too, had stockings to darn.

"It's good for me to visit Aunt Hilda," she thought, for Aunt Hilda is wise enough to see that she has a habit of leaving many things unfinished. What trouble both she and brother Carl have because of the things they "leave at loose ends." Much of their work and even their play to be done over because of being left like that scarf the kitten unraveled so easily. Aunt Hilda knows better than to make herself so much extra work. Everything she does counts, because it is finished right.

Fretful hours, shame and danger still come from leaving things unfinished. Girls and boys are wise to train themselves to better ways. The difference will show quickly and will also be a help to them their whole lives long. — The Lutheran.

QUEER QUESTIONS

Have you ever heard the dogwood bark?
Or a pussy willow purr?
Does a larkspur sing just like a lark?
Can one make coats of fir?

Did you ever hear a horse sorrel neigh
Or see it run a race?
Can we really tell the time of day
By four o'clock's red face?

If a cowslips down does it hurt to fall?
Is oxalis a lady ox?
Does the sleeping clover wake at all?
Are sheep or birds in phlox?

Is the toadflax woven into cloth?
Is silkworm made of silk?
Does a pale star-flower attract a moth?
Can one drink milkweed's milk?

Is a tiger lily dangerous?
Can a dandelion roar?
Are the catkins any kin to us?
Please tell me, I implore.

I've a brand-new flower book, you see,
I've read the index through
And these are questions bothering me,
I think them queer, don't you?

—Maude Wood Henry in Ex.

JUST FOR FUN

Mother: "Why did you give Tommy Smith your nice new ball, Bobby?"

Bobby: "He promised to let me be Secretary of the Navy when he becomes President of the United States, that's why!"

* * *

A tourist was enjoying the wonders of California as pointed out by a native.

"What beautiful grapefruit," he said as they passed through a grove of citrus trees.

"Oh, those lemons are a bit small due to a comparatively bad season," explained the Californian.

"What are the enormous blossoms?" questioned the tourist a little farther on.

"Just a patch of dandelions," answered the guide.

Presently they reached the Sacramento River.

"Ah," said the tourist, "someone's radiator is leaking!"—Ex.

* * *

A man by the name of Little lived in a little house in a little town, and he worked for a very little salary. The neighbors wondered how Mr. Little and the whole Little family could get along on so little salary. He was asked, "Mr. Little, how do you and Mrs. Little and the little Littles get along on such a little salary?"

Mr. Little replied, "Every Little helps."—Ex.

How To Be Happy Even In These Times

By KENNETH L. SPORE

(Delivered on Methodist Hour on KTHS, Sunday, April 12, 1942, by Rev. Kenneth L. Spore, pastor First Church, Hope.)

Text: "Be of good cheer, I have overcome the world." John 13:33d.

MANY people are saying, "I don't see how anyone can be happy with all that's going on in the world." Well, there is no use shutting our eyes to the fact that we are facing difficult times, and that the future for an indefinite period is none too bright. But is our religion only for bright days and not for dark ones, too? Jesus said, "I am come that you might have life and have it more abundantly." And that was for the whole of life or it cannot be for any of it. And there will be trial and tribulation along the way. There have been "wars and rumors of wars" through the ages, but God's people have had a secret which kept them calm and serene amidst it all, and that secret can be ours today. This does not mean that we are to become indifferent to all that is going on in the world—God forbid—but it does mean that we can, in the midst of it, be of such spirit, that whatever our lot and wherever we go, we can carry with us a spirit which creates happiness and inspires confidence in those whom we contact. The secret we shall find in the following: our faith, our fellowship and our service.

I. OUR FAITH. We believe in God. If our faith is true, nothing should be allowed to shake it. The God of the Christian is a God of righteousness and love and these things are unchanging. They will remain true all through this war and continue through the ages to come. Someone may say—indeed many have said—"I have lost my faith in God because He has not stopped this terrible war and because He has allowed so many innocent people to be killed, and so much suffering and hardship over the whole world." Let me say this, firmly, God has nothing to do with this war. It is of man's making. Man has failed to bring into his life the full righteousness and judgment of God. Mankind does not want war because of the inconvenience and suffering it brings, but mankind has not yet learned that the price of peace is righteousness. The man who has faith in God knows this and it is his buttress against all the questions which are hurled against his faith.

What is true of righteousness is also true of love. "God is love," says St. John. And whatever happens in this world—this truth, too, is unchanging. War or no war, God is still love. It is in this conception of God that we find the basis for our happiness amidst the stress and strife of the times through which we live. Let us hold fast to this faith, knowing that when the world learns this great truth, we shall find it can bring what man himself cannot bring. "I will hear what the Lord speak to His people, and to His saints; but let them turn not again to folly. Surely His salvation is

nigh them that fear Him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other."

II. OUR FELLOWSHIP. We yearn for fellowship, especially in dark days of trouble. It is never best for us to carry our hearts on our sleeves, but we should sing with a full heart:

*"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."*

*"Before our father's throne,
We pour our ardent prayers,
Our fears, our hopes, our aims are one,
Our comforts and our cares."*

*"We share each other's woes,
Each other's burdens bear,
And often for each other flows
The sympathizing tear."*

This fellowship began when Jesus gathered together His first followers to tell them of His faith in His Father's love and His own plans for the redemption of the world. And it didn't cease when He was no longer with them. The news of the resurrection was brought to a fellowship gathered to encourage one another in the faith. It was this fellowship which kept the followers of Jesus together through the times of persecution which followed. It is this same fellowship which today will give us strength

to face whatever the future may hold in store for us. The man of faith looks forward to the "assembling of the saints" knowing that here he finds that which the world cannot give—and in worship and sacrament, he knows there is a joy which can be found nowhere else. This fellowship of Christian believers must be our testimony to the times in which we live, so that it may be said of us who are Christians as it was of those of old, "They took knowledge of them that they had been with Jesus." We do not need the stimulus of liquor or of jazzy music to make us happy. Ours is of a deeper and more abiding reality; "Truly our fellowship is with the Father, and with His Son, Jesus Christ."

III. OUR SERVICE. Can that bring us joy? It can and it must; but it must be a service which offers more than what is usually meant when that term is used. One is thrilled today as one reads of great ways in which men and women are giving themselves in service to their fellowmen, and everyone with any human feeling will be doing all he can to make others hap-

py in this time of stress—and the Christian will, of course, be in the forefront of all this. Our faith is represented by a Cross and that Cross means suffering that God's purpose may be accomplished. It is only as we keep this always before us and bring it into our lives that we shall be able to rejoice in our faith.

Much is happening in the world which makes our hearts bleed. Our hearts go out to all those who suffer in whatever land—and they find a place in our prayers both public and private. And even for those who make these evil things possible there must be also a prayer. Jesus prayed on the cross for His persecutors. So must we. This is our distinctive service, as Christians, for this age. We hate the wrong, but we will pray for the wrongdoers. This, I know is not the way of the world, but our Lord said we "are not of the world." We cannot find true happiness if there is hate in our hearts. There is something about hate which sours one's life, and our faithful loving God lifts us to a higher sphere where all bitterness is done away.

To the man or the nation that believes in God, there is never reason for discouragement. God is sovereign, He reigns, and no matter what may be going on in the world, this fact will be a source of strength in every time of trial and difficulty. This has been proven again and again through history. One long ago found that "God is our refuge and strength, a very present help

in time of trouble." If we want that same strength we can find it in the same place—God. The fact is we are all to prone to look to the world for our happiness, help, and strength—and when the world fails us, as so often it does, we are helpless. To be sure the world is much about us and we shall have to deal with the world at its worst in the years just ahead, but the secret for the man or woman who believes in God is to be found in the experience of our Master, "Be of good cheer, I have overcome the world."

*"City of God, how broad and far
Outspread thy walls sublime!
The true thy chartered freemen
are,*

Of every age and clime."

*"How gleam thy watch fires through
the night,*

With never fainting ray!

*How rise thy towers, serene and
bright,*

To meet the dawning day!

*"How purely hath thy speech come
down*

From man's primeval youth!

*How grandly hath thine empire
grown*

Of freedom, love, and truth!

"In vain the surge's angry shock,

In vain the drifting sands;

Unharmed upon th' eternal Rock,

Th' eternal city stands."

A STRIKING SIMILE

As to a lack of faith and practice in prayer, James uses a simile which is ludicrously striking—the wave, literally, "The surge of the sea, driven with the wind and tossed." There are two motions when the sea is tempestuous; undulation, up and down; fluctuation, to and fro. Both are referred to—"driven with the wind," fluctuation; "tossed," undulation. The peculiarity of the wave is that it stays nowhere; and so the double-souled man is unstable in all his ways. If he is impelled forward, he falls back; if he is lifted up, he sinks down again. If he believes one moment, he distrusts the next; if he gets a little ahead, he cannot hold on to any advantage. Unstable as water he cannot excel.—Selected.



REV. KENNETH L. SPORE

Light Out Of Darkness

By JAMES MYERS

Throughout human history, over and over again, it has been in times of darkness, calamity and evil, that new light and new revelations of truth have broken through from God to men. Jesus, Isaiah and the prophets spoke out of such times and showed new ways of light and love and goodness and peace for the human race. The present world situation is no different qualitatively than previous dark times. It differs only quantitatively. It is world-wide. But the very fact that it is world-wide, in turn makes it possible for the new light and truth when it breaks through also to go around the world and lead the entire human race into newness of life.

Now the prophets who appear in dark days always come from among those who refuse to allow their thinking and attitudes to be altered

or coerced by the pressures of the contemporary circumstances in which they live, but who insist upon steadfast loyalty to eternal principles, come what may. In fact those who in dark days bring new light and leading to mankind go a step farther. They press forward, as Jesus did, on new frontiers of goodness. They bring new revelations and understanding of greater potential goodness than man has ever before dreamed of as possible. Some religious thinkers, like Gerald Heard in his studies of the Lord's Prayer and the Beatitudes, and others are already exploring the outposts of new spiritual achievements for the human race. When the Light breaks through again, it will go round the world. And our eyes shall behold the salvation which God has prepared for all people.

WITH THE CHURCHES

THE FELLOWSHIP OF EVANGELISM, FIRST CHURCH BATESVILLE

By H. W. Jinske

Under the leadership of our very able pastor, Rev. Horace M. Lewis, the Fellowship of Evangelism evolved to meet a felt need in our church and in order that its evangelistic effort might have some direction and organization. The fellowship is composed of fourteen teams of two persons each—two men or two women or husband and wife.

During the week prior to Palm Sunday from Monday through Friday, the teams met at the Barnett Hotel at 7 p. m. for a fellowship luncheon. After partaking of the meal the pastor conducted a brief devotional; then, the church secretary, Miss Margaret Carpenter, gave each team from two to four cards, on each of which was the name and address of some person who should be visited.

The card also stated whether the team should seek a decision for Christ or permission for the pastor to secure the church letter if membership was somewhere else. The data for the cards was provided by a census which was taken a little earlier under the direction of the Church School.

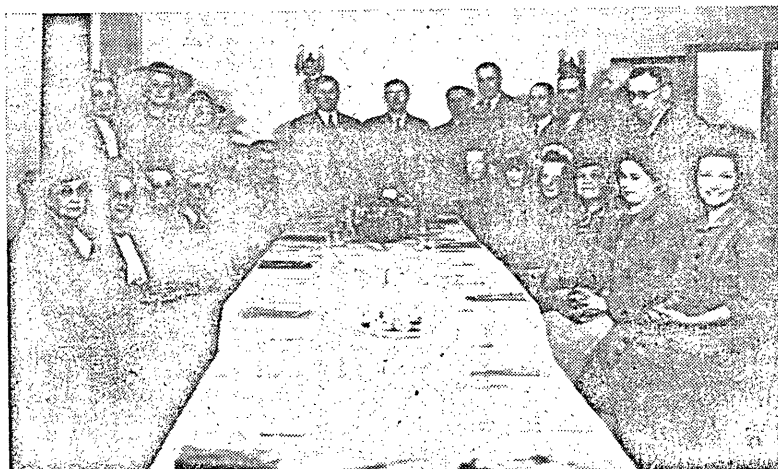
After the cards were distributed each team was asked to look at one card at a time and offer for the person whose name was on it a word of silent prayer. After all the cards were seen the pastor asked that the teams immediately go into those homes. In a few cases it was better to go the next day.

The next day all returned to the same place for another luncheon and assignment. The cards of the previous day were returned to the pastor then with comments on the visits.

These evangelistic efforts were followed by pre-Easter revival services conducted at the church by the pastor. From 7:45 to 8:00 p. m. was devoted to meditative worship. A few candles and a lighted cross above the organ loft gave the church auditorium a kind of tableau appearance. This together with soft organ music played by Miss Bess Maxfield provided an impressive worship atmosphere. Another interesting feature was the communion service Thursday evening before Easter. The Last Supper was re-enacted almost as Jesus instituted it. A long table with the elements was arranged and twelve at a time partook of them. Again the soft organ music and the tableau-like atmosphere contributed greatly to the impressiveness of the occasion.

At this point the reader no doubt is asking, "What were your results? How well did your plan work?" In reply we may say that results are both tangible and intangible. Among the tangible results we have 213 visits into homes and 31 people who were taken into the fellowship of the church on Palm and Easter Sundays. One-half of these are on profession of faith. In addition 14

THE FELLOWSHIP OF EVANGELISM FIRST CHURCH, BATESVILLE



Reading from left to right (seated): Mrs. W. F. Albright, Mrs. A. C. Burt, Miss Clara McGill, Mrs. Craig Johnson, Miss Vela Jernigan, Miss Margaret Carpenter, Mrs. H. M. Lewis, Mrs. Fred Maxfield, Mrs. M. E. Phillips, Mrs. Ben Jernigan, Miss Maude Moore, and Miss Thelma Pickens.

(Standing): Miss Maxie Maxfield, Mrs. B. B. Conine Jr., Miss Ora Meeks, Rev. H. M. Lewis, W. A. Sensabaugh, M. E. Phillips, H. W. Jinske, W. F. Albright, Craig Johnson, W. P. Jones and Ben Jernigan.

The following also participated as members of the fellowship but were not present for the picture: Mr. and Mrs. Nels Barnett Jr., Dr. A. D. Matthews, Frank Albright, Dean Wiles, G. M. Ward, and Paul Wright.

teams received training in evangelistic work and are now banded together as a permanent organization. They will meet monthly for luncheon, assignment and visitation each Wednesday evening at the church prior to the fourth Sunday. Besides the ones who came into the church, the evangelistic workers have the promise of many more who plan to do so later. In addition the church itself was revived. The pastor need not do it alone because he is training his workers. It appears to be an interesting experiment here in Batesville in the way of an evangelistic effort.

VIOLA CHARGE

The good people at Viola Charge have their church paid out and are happy over it. It will be dedicated on May 10 when Rev. G. C. Johnson, district superintendent of the Batesville District, will preach at 11 o'clock. We are planning to have an old time reunion and are expecting all the members of this church to be present, also members from the other churches on the charge. All the people from other churches are invited. You who read the Methodist invite all your friends and neighbors to come and enjoy themselves and see friends that you have not seen in some time.

The tenth of May is Mother's Day. We should honor our mothers of America. They need our encouragement these days when their sons are in the army. We, too, have a son in the army and we know just how dads and mothers feel. We ought to appreciate the privilege of meeting on that day, so come and be one of us. You have this invitation and will be welcome. —Luther Love, pastor.

Teach the children! It is painting in fresco.—Emerson.

ARKANSAS METHODIST ORPHANAGE

1610 Elm Street

Last Sunday I had the privilege of worshipping at Highland Church and hearing our young preacher, Brother John B. Hefley. I married John to his wife and have always been very fond of him, and his wife is a jewel. I do not know when I have ever enjoyed a service more than I did the service there—the congregation was large and everything went off in good order.

Mrs. Thomas and I visited the Orphanage this week and spent our time, as the children were all at school, with the faculty or helpers or whatever you want to call them. Mrs. Lane is an ideal matron, popular with the people over the state and with the whole Church. Our assistants to Mrs. Lane—Mrs. Hayes, Mrs. Lacey and Mrs. Turner—cannot be excelled. They are ideal and we already love them as though they had been with our family all along. We feel grateful to God that we have been able to get these women for our Home.

Our children are doing well and the people are good to us—constantly sending us evidences of their appreciation or giving us money to help us along.

I want to say once again that nothing would please us more than to have the readers of this article to visit us and see just what we have. The preachers of the two Conferences are so thoughtful and brotherly and so deeply interested in our work that I feel like I would like to get out and help everyone of them.

With best wishes for all, I am, yours truly.—James Thomas, Supt.

It is only when tomorrow's burden is added to the burden of today that the weight is more than a man can bear.—George Macdonald.

CHURCH EXTENSION NEWS

The recent tornado brings forcefully to mind the obligation of Methodist congregations to protect church property by an adequate insurance program. Many appeals for aid in reconstructing damaged churches and parsonages reach the Church Extension agencies. In all too many cases the sad story is "complete loss and no insurance."

During the last four years total damage by fire amounted to \$19,654.00 in the Little Rock Conference of which \$8,961.00 was net loss not being covered by insurance. During the same period, the North Arkansas Conference suffered \$61,321 of fire damage with net loss of \$15,744. In provision for the protection of church property, wind-storm insurance is not to be forgotten.

During the last five years, the Extension and Conference Church General agencies have paid donation grants totalling \$29,997.89 in the Little Rock and North Arkansas Conferences. Of this amount the General Board provided \$15,987.79, the Little Rock Conference provided \$7,090.10 and the North Arkansas Conference \$6,920. Loan grants were placed by both boards in the amount of \$105,804.63 during the same period.

Forty-six churches and fifteen parsonages not previously aided, were the recipients of grants in the Little Rock and North Arkansas Conferences.

This is the opportune time to liquidate the church debts. Many congregations having troublesome debts of long standing are giving effective thought to the reduction of their obligations. A little planning and hard work will pay big dividends in the reduction of church debts. The battle cry during this time might well be, "No Churches Burdened with Debt at the Next Annual Conference." — Board of Church Extension.

REVIVAL AT MORRILTON

From March 15th to March 29th, the Morrilton Methodist Church had the privilege of the assistance of Rev. E. B. Williams, pastor of the Methodist Church, Russellville, and Rev. Poe Williams, pastor of the Second Methodist Church, Ft. Smith, in a revival meeting. These were days filled with grace and uplift. Rev. E. B. Williams brought a series of messages that were a benediction to all who heard them. He is a splendid preacher and presents a gospel that is understandable and appropriate to everyday life. Rev. Poe Williams did outstanding work in the directing of the music and with his work with the young people. Bro. Poe is not only one of the finest of our young preachers, but also is a singer of unusual ability. The services were well attended. Additional attraction was the use of loud speakers broadcasting the organ music before each service. This was a great inspiring experience in our church. There were a number of additions to the church and great good accomplished.—J. A. Gatlin, pastor.

One Ambition--Escape! §

By JAMES R. BERRY

TO LIVE is to grow; to die is to cease growing—physically, mentally, spiritually.

And strangely enough, it was growth which aided in the imprisonment of this chicken and prevented the use of its normal function. It has never known the joy of stretching at length its wings; it has never learned to walk or scamper after grasshoppers nor to fly over a fence into someone's garden; it has not become useful to mankind except as an oddity and an amusement. Escape was possible only on the day when as a baby chick it was placed in the jar—never later without help.

I wonder if, like human prisoners, this chicken ever entertains the hope of becoming free—of seeing its prison door sometime opened? Then those things it has missed may be enjoyed and, after a period of adjustment which will necessarily follow, life lived anew! What a thrilling experience to see without a thick wall of glass before the eyes; to walk without turning around in circles; to stretch and eventually strengthen the wings for first flight.



MEDITATIONS OF AN AMATEUR PHOTOGRAPHER

And, if such a picture suggests cruelty to animals, how much does God sympathize with man in his prison—man who was created in God's image and "a little lower than the angels?"

For men, like this bird, do often become prisoners—spiritually!

Before men realize it they permit evil habits to imprison them so that outside help will be needed before they can escape. Examples? Too numerous! But no man calling himself a Christian and a follower of Christ's way can answer in the affirmative the question of whether Jesus would personally accept and advance through the openings offered in modern habits and evils if He walked the earth today. Only a negative answer would be correct because these same openings stood before Him in the debaucheries, licentiousness, and immoralities of the peoples of His day, and He did not accept them then. Christian men and women must likewise reject all such openings leading toward their soul's imprisonment today. One doesn't have to name them. A hint, stating that just because "every-

body's doing it" does not make wrong right, is sufficient. Jesus never sought to follow any throng to please it—He asked the crowd to follow Him. He is the way—out of prison.

Men, once in prison, can with hope like to that of the poet who said, "Stone walls do not a prison make nor iron bars a cage," visualize a day when they shall become free. David prayed for such a happy event in these words: "Bring my soul out of prison that I may praise Thy name." (Ps. 142:7.)

Freedom gained, adjustments might be easily accomplished—almost coincidental with the opening of the prison, or, like the unfortunate fowl, over a longer period of time. Such freedom can be gained as evidenced by the words of one who said "The spirit of the Lord God had sent him to preach the good tidings unto the meek, bind up the broken-hearted, proclaim liberty to captives, and open the prison to them that are bound." (Isaiah 61:1.)

* * *

(Note: Exhibited at the 1939 Arkansas Livestock Show. The chicken did actually grow up in the five gallon jar. This is no "double exposure" photograph.)

World Service And Our Hopes

By WILLARD G. CRAM

Executive Secretary Board of Missions and Church Extension

"We must preserve at all costs the world-wide Christian fellowship, without which no free world order of justice and peace can be achieved," is the way the Federal Council of Churches states a great truth that is growing in the minds of Christian people.

"I was in the last war. My son's in this war. But I'm not going to have my grandson in the next war," is the way in which more than one Methodist makes concrete the same realization.

"If \$8,000,000 can be given for one battleship then it is not too much to ask half of that amount to help make that battleship an unnecessary piece of machinery in a Christian world," is the way one church leader expresses the same idea.

Everywhere . . . in high place and in humble cottage . . . in simple broken English and in million-dollar phraseology . . . is the determination that the future world into which we are fighting our way, in which our children and their children will live, shall be so organized that world conflagrations shall not come with every cycle of twenty years.

Said Archduke Otto of Austria recently: "We have to create the necessary institutions, but we have to be fully aware of the fact that they will succeed only if we can promote the spirit of tolerance, compromise, liberality and mutual good-will which makes a Christian society."

That is part, and a big part, of the task to which the church, its individual members, its World Service agencies, its ministers are committed. Three-fourths of our missionaries are still on the firing lines of service overseas, despite the conditions that have forced the temporary withdrawal of some. Place

is being found for those withdrawn—places in other needy fields. All of this demands the continuance, yes, the increase of funds used in missionary service at home and overseas: World Service funds. Of all times in Christian history this is no time to "divert" missionary and World Service funds to any other channels—the needs of humanity out across the world are greater than at any time in our memory, perhaps at any time in human history. "The hour calls for an increase of sacrifice everywhere."

Let us not minimize the value of this idealism, this determination to make a better world. Let us rather implement and strengthen the agencies through which we can realize that high ambition: a better world, a world of peace, a world that is the earthly Kingdom of God. Let us implement and strengthen the World Service agencies—Methodism's share in this movement.

From June 1, 1941, to March 31, 1942 (ten months of the present fiscal years of these World Service agencies) they received from Methodist local churches and individuals a total of \$2,613,878.

For the same months of 1940-1941 they received for the same purpose \$2,685,410.

In other words, the decrease in the ten month's period was \$71,532. This was a decrease of 2.66% of the World Service total giving.

Methodist giving to World Service in April and in May will determine whether these agencies that are to build the better world, the better America, are to decrease their services, stand still, or go forward implemented and strengthened for the new day. Let us go forward together in service!

What can you—the pastor of a local church—do about this?

1. You can present World Ser-

vice to your people at least one Sunday in May.

2. You can use the leaflet prepared for use on the Fourth Sunday in May—"Your Gift Serves the World" in your church and church school.

3. You can see that your World Service treasurer remits at once (and again after the Fourth Sunday) all World Service moneys given to him. Speak also to your church school superintendent concerning this.

4. You can urge your people to pay up all their subscriptions to World Service immediately.

5. And you can, at your Official Board meeting, set an increase for your church in World Service giving for the next fiscal year.

Let us strengthen the agencies that look toward building a better world—in our today, and in our children's tomorrow.

ANOTHER BIBLE COMES FROM THE PRESS

In spite of bombs, labor shortage, submarines and other trials of war, 3,000 Bibles which might easily have been destroyed in the making, are now on their way to the heart of Africa. These Bibles are for the Luba Lulua people, three million of whom live in the heart of the Belgian Congo.

It was almost three years ago that the American Bible Society delivered the corrected manuscript to the printers in England. The work was scarcely begun when the war broke out. Compositors and pressmen were called to the colors. Priorities on metal and paper further impeded the progress. Nevertheless, by March of 1940 the galley and page proofs had been read. Then fell a bomb which, though it did not damage the plates, did destroy the entire of paper reserved for the Bibles. After this and other delays the entire edition of 3,000 Luba-Lulua Bibles was finally printed and bound. Because it was too hazardous to ship the precious

cargo from England direct to Africa the Bibles were sent to New York where they arrived safely at the headquarters of the American Bible Society in January. As soon as shipping space can be found the books will be sped on the second leg of their journey through submarine-infested seas to their destination in Africa.

The Luba-Lulua dialect is spoken by a great host of black people living between the Kasai and Lulua Rivers in the Belgian Congo. It was first reduced to written form about 1890 by missionaries of the Southern Presbyterian Church. The first complete Luba-Lulua Bible, the joint work of Dr. William Morrison and the Rev. T. C. Vinson and other helpers, was published by the American Bible Society in 1927. By that date, however, the missionaries were already beginning to feel that the language was undergoing such changes, along with the changes that were coming into the lives of the people themselves, that revision must be undertaken. A committee set up in 1929 was engaged nearly ten years in preparing the present edition of the New Testament in such a way that the various dialects spoken in the vast mission area would be fused into a common language which could before very long be understood by all the people.

It is the work of this committee, under the chairmanship of the Rev. L. K. McMurray, that has produced the Revised New Testament. The revisers have given painstaking attention to the Greek and careful weighing of every native term or word in order to discover its true meaning. The present printing of the 3,000 Bibles binds together the earlier Old Testament with the revised New Testament. The committee is now busy revising the Old Testament.

Our want of usefulness is often to be ascribed more to our want of spiritualistic than to our want of natural ability.

OFFERING

By Sarah Mizelle Morgan



Strange how one can see many touching things that are soon forgotten and yet . . . another will be indelibly imprinted in one's memory.

Late one afternoon I stood in the doorway of a loved one's room at the hospital and watched an old man come tiptoeing down the dimly-lighted corridor.

His aged face was deep-creased, toil-worn and grief stricken. His thin gray hair was unkempt. A tattered hat was tucked beneath his arm and he wore a faded blue shirt and overalls with numerous patches. In his work-scarred hands he carried a small flower pot in which there was one white flower. The pot was the kind used by florists for stock plants and was entirely devoid of decoration. The cost could not have exceeded ten or fifteen cents. He held it as carefully as though he were carrying some precious thing. With faltering steps he entered the room across the hall and gently placed the pot on a table beside the bed where his loved one lay.

One white flower . . . yet in its simplicity and beauty was reflected the love in the heart of the giver. A life time devotion and the revelation of a mute crushed heart was embodied in that last simple offering and the priceless gift of a millionaire could not have portrayed more.

I thought of the "Widow's Mite" and the Master's comment thereon as I saw the loved one's feeble smile as she looked at that one white flower. She did not see that undecorated pot with its one simple flower. She saw the expression of faith, love, compassion and sincerity. And the cost of the gift didn't matter.

So often gifts are not bestowed because of failure to realize that gifts can be given without paying for them in dollars and cents.

Yet sometimes the most priceless gifts are those which are free to us for the giving. For instance:

A smile costs nothing, nor a kindly word—

Or a simple "I understand."
Yet who could say the value of these—

Or the gift of an outstretched hand.

CONCERNING FRIENDSHIP

If you want to have friends who are trusted and true, you must let them have that kind of friend in you, because friendship is a fifty-fifty proposition. You get the kind of friendship you give.

If friends you think the most about are those that you can boast about, right here and now you can depend your friendship has a selfish trend. While it is true that wealth or fame the glory of a friend enhances, true friends are friends, regardless of their wealth, or fame, or circumstances.

In times of trouble, you soon find out who are all-weather friends and who are just fair-weather friends. What kind are you when the other fellow is in trouble—Selected.

When there is not want of will there will be no want of opportunity.—Spanish.

Some Precepts For Preachers

By W. R. MALTBY, in *The British Weekly*, London

1. Preaching without emotion is not preaching, but beware of the cheap substitute. Synthetic unction may impress simple souls, but it corrupts the preacher.
2. Remember Penial and wrestle with the great themes, even if they throw you. Jacob was not Israel until he shrank a sinew.
3. Be loyal to your text. Be aware of context; if you leave it, be courteous and ask permission. Possibly the writer had bigger thoughts than your own.
4. There is always water if you bore deep enough.
5. Motorists and preachers should remember that the aim is not to cover the ground, but to see the country and seeing, love.
6. Illustrate; but don't illustrate the obvious. One good illustration is worth ten bad.
7. The well is deep, and you must have something to draw with. But there is no need to make people drink out of the bucket, still less to chew on the rope.
8. In preaching—no demand without the gift; no diagnosis without the cure. One word about sin; ten for the Saviour.
9. Irrelevance is sometimes an infirmity; usually it is a sin.
10. Emotion arises out of the truth. Emotionalism is poured on to it.
11. Listen before you speak. See before you say.
12. Aim at being independent of the Concordance, but do not disdain it until you are.
13. Love simple speech as much as you hate shallow thinking.
14. Polysyllables are not the sign of profundity. Often they are the cloak of poverty, bought at a jumble sale.
15. Never talk down to your audience; they are not there.
16. Beware of the abstract noun. The abstract puffeth up, the concrete buildeth up.
17. By your consonants people will know what you say; by your vowels where you come from.
18. Be audible, but don't shout. Clearness carries farther than clamor.
19. Be sparing of gestures, but do not be a post or a robot. If your hands can talk, let them; if not, give them a rest.
20. Be not like the brook; pause sometimes.
21. One cannot always finish, but one can always stop. If the flow ceases, do not dribble.
22. *A preacher's damnation.* "He spoke of great things and made them small; of holy things and made them common; of God and made Him of no account."

A Prayer For Methodism

My heart's desire and prayer for Methodism in this tragic world is that she may be saved by a rededication of herself to her high spiritual mission and destiny. "Let the Church be the Church" and bear witness to the adequacy of Christ to meet the world's need. In fellowship with other churches may Methodism confront a false philosophy of life, not with a program, but with a supernatural message, a victorious spiritual experience, a deeper prayer life and a higher thought life.

Out of this rededication should flow gracious results: 1. The recovery of an intelligent loyalty to the Sabbath, the Bible and the Church. 2. A definite responsibility for the Christian nurture of childhood and youth. 3. An enlarged vision of the Church's mission to "preach the gospel unto every creature"—to seek and to save the masses, rural and urban. 4. A burning passion for the extension of the kingdom of God on earth. 5. Lavish, unselfish service to the unfortunate and underprivileged. 6. All of this will call for a more adequate standard of stewardship and a true spirit of sacrificial living and giving.

With such a church we can "attempt great things for God" even in the face of present difficulties.

THE CHRISTIAN HOME

The Christian home should have certain distinguishing characteristics. It must be different from other homes, not only within its own four walls, but also in its impact upon the community round about. In such a home the Bible must be honored as the Word of God; it must be received with faith and love, laid up in the hearts of the members of the home, and practiced in their lives. In the Christian home there will be the voice of prayer—personal, private prayer on the part of the individual, and the family altar as well. It will be a home whose members are active in the work of the church and in strengthening the moral and spiritual life of the community, and it will be a home where Christ's teachings are known and obeyed. From such homes will go out men and women who will help to make a better world because they will "seek first the Kingdom of God and His righteousness."—Christian Observer.

OFFERS \$150 FOR NEW HYMNS

The Hymn Society of America, a national organization of hymn writers and composers, announces through its executive secretary, Reginald L. McAll, the offering of a total of \$150 in prizes for the best new hymn texts in three categories. Fifty dollars is offered for the best text in each of the following groups: a hymn of Christian faith in a time of stress; a hymn reaffirming the world-wide mission of Christianity; a hymn of personal Christian dedication.

The Society will name judges to pass upon hymns submitted. Announcement will be made of the winners at a meeting of the Society in October, celebrating the twentieth anniversary of its founding. The winning hymns will become the property of the Hymn Society of America, to be copyrighted, and made available to the press, hymn book editors and publishers, etc.

The following rules have been adopted by the Hymn Society of America governing the contest:

1. Authors may themselves submit hymns; or persons seeing a hymn in print or in manuscript may "nominate" it—giving due credit to the author. A "nominated" hymn can win a \$50 prize only if the author agrees that it shall become the property of the Hymn Society of America if selected as best in its category.

2. Hymns that have been printed in newspapers or magazines may be submitted; but not any that have previously been printed in hymn books for public use.

All manuscripts must be in the hands of the Hymn Society of America by October 1, 1942. Send them to Hymn Contest Committee, Hymn Society of America, 297 Fourth Avenue, New York, N. Y.

4. Manuscripts will not be returned; nor will the Hymn Society of America nor any of its officers or committees enter into correspondence concerning them. Authors should, therefore, keep copies of all hymns submitted.

5. The Society may, at its discretion, refuse to name a "best hymn" in any of these categories.

"I KNOW HIM"

Years ago lived the wise teacher Bengel whose beautiful life was a marvel to his students. Some of them resolved to know the secret of it; so one of their number hid in the study where the old professor spent his evenings.

It was late when the teacher came in. He was very tired, but he sat down and spent an hour with his Bible. Then he bowed his head in a secret prayer; and finally closing the Book of books, he said:

"Well, Lord Jesus, we're on the same old terms."

To know him is life's highest attainment; and at all costs, every Christian should strive to be "on the same old terms with him."

The reality of Jesus comes as a result of secret prayer, and a personal study of the Bible that is devotional and sympathetic. Christ becomes more real to the one who persists in the cultivation of his presence.—Maltbie D. Babcock.

If we put off repentance another day, we have a day more to repent of, and day less to repent in.—F. B. Mason.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

CHURCH WOMEN FACE NEW RESPONSIBILITIES

"Church women must deepen their own spiritual lives and double their efforts in service among minority groups," believes Miss Edith E. Lowry, executive secretary of the Home Missions Council of North America. "More than this, the millions of women who have not affiliated themselves with any religious faith, Protestant, Jewish or Roman Catholic, need to take stock in these days. Religion is basic in democracy and only as all our citizens are motivated by Christian ideals can democracy be achieved. And this is our goal.

"As leaders in practically every phase of community life the primary concern of women has been the welfare of the community. Organizations of all descriptions have sprung up in the interest of a better life for all in the community. This trend in America is significant and exceedingly important for the 'community is the proving ground for all we undertake in national life.' It is in the communities of America that the difficult job of building real democracy takes place. If we cannot make democracy work in our home community, it will not work in the nation or the world. The community implies individuals enmeshed in a net of relationships — family, friends, neighbors and associations. Every one of us knows how difficult it is to face problems on this intimate level; it is so much easier to get agreement when we are dealing with broad policies than to face issues in our own community group that may involve personalities and arouse hostility. As Ruth Burton Sayre, former president of the American Country Life Association, said, 'We are all in harmony as we walk together looking at the stars, but when we stub our toes on the clods of reality, we fall down and get angry.'

"This is a day in the life of our nation when we must not let ourselves stumble because of realities to be faced in our own communities if they are to be units of democracy across our land. There are causes that we have crusaded for through the years — too numerous to list. There are very definite achievements as a result; for example, the schools, the playgrounds, the health services, the participation of women in the government and, most important of all, the churches in our communities. I think it is fair to say that women—and many times church women—are the ones who have worked passionately for these institutions in our communities. The job is far from completed because there are still vast areas where only limited educational opportunities are available, where almost no medical care is provided, where the church is ineffective and reflects the poverty of the area. But we are still working at this and we must not lessen any of our efforts, for these institutions must maintain their strength. Millions and millions of American women are making a great contribution in holding this major defense line."

What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Micah 6:8



SPRING TIME

BETHLEHEM W. S. C. S.

The Woman's Society of Christian Service organization met at the Church Tuesday afternoon, April 7th, for its regular meeting. Owing to weather conditions only ten members were present.

"Sweet Hour of Prayer" was the opening hymn.

Devotional services were conducted by Mrs. Golden Tedford.

Scripture, First Thessalonians 4:10-12.

Prayer—Mrs. Lillian Hays.

Subject of Meeting: Our Highest Joy, Our Father's Work to Do.

Prayer—Mrs. Mollie Cochran.

Roll call and business meeting as usual.

Closing prayer—Mrs. Lela Smith.
—Mrs. Benton Leigh.

W.S.C.S., NORTH ARKANSAS CONFERENCE, FINANCIAL STATEMENT, 1st QUARTER

RECEIPTS

Pledge	\$4,531.43
Scarritt	131.25
Edith Martin	138.06
Bible Women	90.00
Scholarships	50.00
Children	9.84
Baby Life	54.00
Life	25.00
Young Women and Girls	29.13
Youth	4.49
Lenten	16.75
Total	\$5,079.95
Reports	\$5,079.95
Supplies	97.95
Wesleyan Guild	347.59
Jurisdictional Refund	10.00
Car Refund	35.00
Conference Refund	12.66
Total	\$5,583.15

EXPENDITURES

To Division:	
Pledge	\$1,929.49
Scarritt	131.25
Bible Women	90.00
Scholarships	50.00
Children	9.84
Baby Life	45.00
Adult Life	25.00
Young Women and Girls	29.13
Youth	4.49
Lenten	16.75
Conference Scholarship, Africa	50.00
Conference Scholarship, China	40.00
Missionaries' Salary	1,450.00
Deaconesses' Salary	1,200.00
Wesleyan Guild	309.99
Total	\$5,380.94

FROM SUPPLY SECRETARY

Never again will you see or hear the names Scarritt College, Epworth School, Valley Institute, MacDonell School without a keen interest because of what you have done the past quarter. I was pleased to have letters of inquiry about these schools, and pleased to receive a report from some societies not accustomed to reporting Supplies.

You gave \$79.45 in cash and \$158.96 in supplies to these schools. Cash for Foreign Supplies \$20.30, total \$258.71. While this is not a large amount we recognize this as a new feature of our work and you are to be commended. Of this amount the Wesleyan Guilds gave \$21.95. Supplies and cash for Ministerial Aid \$67.34.

All cash should be sent to the Conference Treasurer.

A new joy is in store for you this quarter. The joy of sending Edith Martin back to her work in Africa with all the supplies she can use. in her work.—Mrs. Fred Lark.

Conference Expense

Officers	\$ 64.29
Secretaries	49.15
Jurisdictional Meeting	67.41
Jurisdiction Assessment,	
1st Quarter	75.00
Board Members	25.00
Exchange	9.00
Total	\$ 289.85

Supplies: Receipts

W. S. C. S.	\$ 97.95
Wesleyan Guild	21.95
Total	\$ 119.90
To Division:	
W. S. C. S.	\$ 127.95
Wesleyan Guild	21.95
Total	\$ 149.90

Wesleyan Guild: Receipts

To Division	\$ 309.99
To Supplies	21.95
Cultivation Fund	15.65
Total	\$ 347.59
Balance, First Quarter, \$1,512.24.	

LIFE MEMBERS

Baby Life: Nancy Ann Hanks, Ronald Allen Stewart, Central Zone Conway District; Phyllis Jean Lazenby, Bluffton; Wanda Lee Gilmore, Peggy Nan Gilmore, Briggsville; Sallie Ruth Villines, Harmon; Karl Dickson Weland, Zone 2, Fayetteville District; Rufus C. Crow, Jr., Elaine; Dixie Dickey, Earle.

Adult Life: Mrs. J. A. Boman, First Church, N. Little Rock.

—Mrs. W. T. Bacon, Treas.

FORT SMITH DISTRICT MEETING

The Ft. Smith District of the Woman's Society of Christian Service opened its meeting at First Church, Fort Smith, March 27, with a song service led by Rev. C. N. Guice. The theme of the meeting was "Methodist Women Facing This Hour." The meeting was in charge of Mrs. J. B. Randolph, our District Secretary.

The following program was given:

Devotional—Rev. W. V. Womack, stressing our faith for the facing of this hour.

Mrs. Kemp Johnson, Goddard Memorial Church, represented Zone No. 1 and gave a helpful talk on Christian Education of Our Children.

Mrs. Moore of Booneville, representing Zone 3, gave a review of an article from the Arkansas Methodist on the Task of Church Women.

Mrs. A. E. Collum of Alma, of Zone 3, gave a very inspiring pre-Easter meditation.

Miss Estelle McIntosh of Waldron, deaconess, gave a talk on her work as deaconess in Scott County. She also gave a report on the Jurisdictional Meeting in Oklahoma City.

Chaplain Bahmfalk of Camp Chaffee gave the afternoon devotional, using as his subject, "Strength for the Facing of This Hour." An open discussion about Camp Chaffee and what we could do to help was led by Chaplain Bahmfalk.

Miss Gertrude Don Diro, Y. W. C. A. worker in the U. S. O., gave a discussion on Religion and Service Toward a Democracy.

The business meeting was in charge of Mrs. J. B. Randolph, District Secretary. About 150 women were present with 25 churches being represented.

After the report of the courtesy committee and the reading of the minutes, the meeting was adjourned by prayer.—Mrs. Ben Bedwell, Sec.

HARMON SOCIETY ENTER-TAINS ZONE 1

Zone No. 1 of the Woman's Society of Christian Service met with the women of Harmon Methodist Church, March 30th.

Seven societies were represented with seventy-five present.

The theme for the day was "Our Task in Today's Crisis." The discussion was led by Mrs. Ewing T. Wayland of Prairie Grove; Mrs. Louis Anderson, Elm Springs; Mrs. W. P. Hale, Springdale, and Mrs. W. F. Duskin, Fayetteville.

A short play, "Mothers of the World," was presented by the Harmon Society.

A Baby Life membership was presented to little Miss Sally Ruth Villines, daughter of Rev. and Mrs. Floyd Villines, by the Harmon Society. The service was directed by Mrs. Sam Wiggins of Fayetteville.

Mrs. Carl Wright, chairman of the zone, had charge of the program for the day.—Reporter.

Where your will is ready your feet are light.—Proverb.

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

A Good Week With Bob Cannon At Lake Village

The Executive Secretary had a delightful time with Rev. R. H. Cannon and his good people of Lake Village in a Training School last week. This is getting back toward his childhood section of the State and many friends of other years were enjoyed while there. Our school was a good one. Not large because the Church and Church School membership is small but we had the leaders of the Church in the school and all of us felt that much good was accomplished. Brother Cannon is having a good year at Lake Village and his people love and appreciate him.

Training School At Warren This Week

Continuing our Training Program we are in the midst of a Training School at Warren this week where Rev. E. D. Galloway is having one of the very best years in the history of that Church. The Instructors for the Warren School are: Mrs. W. F. Bates, teaching the Children's Workers course; Rev. Arthur Terry, teaching a course for the young people and Rev. Clem Baker, teaching a course for the rest of them.

Good School at Dermott

Sending in his check for Church School Day offering in full, Rev. J. L. Tucker, pastor, reports they had a fine training school at Dermott last week with Rev. Arthur Terry as the Instructor. We thank Brother Tucker for this report and his offering. Brother Terry is leading in a magnificent training program in the Monticello District this spring.

Growing List of Superintendents Taking Credit

The following Church School Superintendents were reported to this office as having taken training credit last week: Mr. Hal Sessions, our Superintendent at Lake Village; Mrs. E. B. Horton, our Superintendent at Ebenezer on the Traskwood Circuit and Mr. S. T. Sanders, our Superintendent at Traskwood. Needless to say, we are delighted and greatly heartened over this growing interest in our training program as proven by so many superintendents taking credit this year.

Two Training Schools on the Traskwood Circuit

Rev. R. S. Beasley, recently accredited to teach the course on THE LIFE OF CHRIST, sent in a report of two schools he has held recently on the Traskwood Circuit where he is pastor. At Ebenezer there were 9 enrolled and 7 credits; at Traskwood, 15 enrolled and 13 credits. In addition to reports on these schools, Brother Beasley also sent in the first report on Vacation Schools held this year. His school was held at Traskwood in connection with his Training School and was a good one. Brother Beasley expects to

THE SUPERINTENDENT'S CORNER

"SUGGESTIONS FOR STARTING A NEW SUNDAY SCHOOL"

By CLEM BAKER

DID YOUR SCHOOL OBSERVE CHURCH SCHOOL DAY LAST SUNDAY?

Brother Superintendent, last Sunday, April 19, was the day set aside by Methodism for the observance of Church School Rally Day. Many schools throughout Arkansas observed that day. Did yours? And, has the offering been sent in? If you did not get to observe the day last Sunday, we earnestly hope that you will do so just as soon as possible. Programs are still available if you have not received them. Church School Rally Day should be the biggest day in your Church School year. It is the one day in all the year for the Superintendents and his school to tell the entire congregation what they are doing. It is also the only day in the year in which an offering is taken for the work of Religious Education in your Annual Conference. Both Conferences in Arkansas have made an outstanding record in the observance of this day throughout recent years. Our goal this year is 100% observance of this day in both Conferences. For the Little Rock Conference your offering should be sent to Mr. C. K. Wilkerson, 723 Center Street, Little Rock. In the North Arkansas Conference the offering should be sent as directed by Brother Brumley.

have Vacation Schools in all the churches on his charge this year. This good pastor is having one of the very best years of his ministry and his people appreciate him.

Our Sympathy to Dr. Warren Johnston

The hearts of the thousands of his friends throughout Arkansas go out in sympathy this week to Dr. Warren Johnston, whose good mother was called home to Heaven early last Monday morning. Mrs. Johnston was the widow of Dr. F. S. H. Johnston who gave his life to the Methodist ministry in Arkansas. Dr. Johnston, pastor of First Methodist Church, Little Rock, is a member of the Little Rock Conference Board of Education.

Church School Day Offerings Little Rock Conference Received Since Our Last Report up to Monday, April 20, 1942

Benton	\$60.00
Tulip	5.00
Manchester	6.00
Bethlehem	6.00
Dalark	5.00
DeVall's Bluff	5.00
Dermott	25.00
Swan Lake	4.00
Ashdown	25.00
Stamps	25.00

—C. K. Wilkerson, Treasurer.

Arkadelphia District Leading on Church School Day Offerings

The Arkadelphia District with Rev. J. E. Cooper, Superintendent, starts out in the lead in the observance of Church School Day in the Little Rock Conference. Monticello District, with Rev. Arthur Terry, Superintendent, holds second place. The total received to date is \$431.55. We thank all who have sent in their offerings so promptly. Next week the offerings will be published by districts and a list of pastors whose charges have paid in full by next Monday will be published in our Honor Roll.—Clem Baker.

HENDRIX HAPPENINGS

Religious Emphasis Week was held on the campus, April 15-18, with Dr. Albert Palmer, president of Chicago Theological Seminary, as principal speaker. Five outstanding Arkansas churchmen and laymen served as counselors during the period, living in the student dormitories while on the campus, and devoting their time to informal student discussions and individual conferences.

The counselors were Charles Stuck of Jonesboro, former lay leader of the North Arkansas Conference; Rev. Kenneth Shamblin, pastor of the First Methodist Church at Atkins; Rev. Harold Eggenberger, assistant pastor of First Methodist Church, Little Rock; Miss Margaret Hutchinson, Little Rock, secretary of Baptist student work in Arkansas; and Mrs. Robert Bearden, wife of the Rev. Mr. Bearden, pastor of the Walnut Ridge Methodist Church.

Dr. Palmer spoke twice daily at assemblies which were open to the public.

Student committees of the Christian Association, in which all campus religious activities are centered, were in charge of the Religious Emphasis Week. Francis Christie, sophomore from Junction City, president of the HCA and Robert Jewell, senior from Hope, past president, were general chairmen for the three-day meet. Mayneal McCoy, senior from Little Rock, was in charge of entertainment for the visitors and Richard Perdue, sophomore from Louann, was publicity director.—Pat Dunnahoo.

WHAT MARY GAVE

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

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

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

Welsh proverb—God is always atop of the devil.

Four Training Schools with 41 Credits

Rev. Kirvin A. Hale reports that under the leadership of Mrs. Minnie Webb Forrest, training schools on the Taylor charge have been taught at New Hope with 15 credits; Sharon with 6 credits; Taylor with 10 credits and Harmony with 10 credits, making a total of 41 credits on this charge. We congratulate Brother Hale and his people and thank Mrs. Forrest for this fine contribution to our program.

Camden District to Reach All Goals

A good letter from Superintendent Leland Clegg reports an enthusiastic pastors' meeting last week and that we can count on the Camden District reaching every goal set this year. Brother Clegg mentions especially the Church School enrollment, the training credits and Church School Day offering goals. We had expected nothing less from this great district and thank Brother Clegg for this report.

A GOOD EXAMPLE

A Chinese boy in Singapore had arranged to be baptized just after he graduated. But he won a scholarship of \$500 a year for four years in Hong Kong University, and one of the conditions was that the student be a Confucianist. The youth was poor and the temptation was great to say nothing and defer his baptism until he had finished his course. But finally, he stood at the altar for Christian baptism at the appointed time.

The youth who stood next in rank was a Confucianist, but he was much impressed by his friend's decision that he said, "If Christianity is worth so much to my classmate, it can be worth no less to me. I will be a Christian." He also refused the scholarship and was baptized.—Epworth Herald.

Wrinkles should merely show where the smiles have been.—Mark Twain.

Will Celebrate Golden Wedding Anniversary

Rev. and Mrs. R. E. L. Bearden will be at home to their friends at their residence in Leachville, Ark., on Sunday, May 3, between the hours of 2:00 and 6:00 P. M., in celebration of their Fiftieth Wedding Anniversary. Members of their family will assist in receiving the guests.

They were married at Big Flat, Ark., May 3, 1892. The Rev. Mr. Bearden joined the Arkansas Conference of The Methodist Church at Morrilton, Ark., in November, 1898, and served in the active ministry for 42 years, re-



REV. AND MRS. R. E. L. BEARDEN

tiring in Nov., 1940. He received fourteen appointments, among which were some of the leading churches of the state. He was twice elected a delegate to the General Conference.

Upon retirement, the couple moved to Leachville to make their home near their farm.

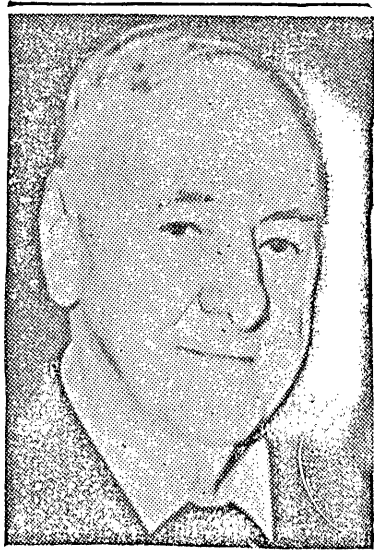
Four of their children are living: Mrs. Ed Gordon, Morrilton, Ark., John Bearden and Mrs. Guy Edwards of Leachville and Rev. R. E. L. Bearden Jr., pastor of the Methodist Church at Walnut Ridge, Ark.

MEMBERSHIP ON COMMISSION ON PUBLIC INFORMATION

The Hon. Josephus Daniels, Secretary of the Navy under Woodrow Wilson and recent Ambassador to Mexico, has accepted membership on the six-man Commission on Public Information of the Methodist Church to which he was recently elected, it is announced by the director, Dr. Ralph Stoodly.

This Commission, of which Bishop G. Bromley Oxnam of Boston is chairman, was established by the new Methodist Church at its first General Conference to convey news of the denomination's program, policies and personalities to newspapers, magazines, and radio commentators. Headquarters are in New York City with sub-offices in Nashville, Mrs. Maud M. Turpin, manager; and Chicago, George B. Ahn, Jr., manager.

Mr. Daniels, though 79, has resumed his former editorial chair on the Raleigh (N. C.) News and Observer for the duration to permit his sons to serve their country. For many years Mr. Daniels was active in the lay activities of the former Methodist Episcopal Church, South, having served as a member of its General Conference. He taught a



THE HON. JOSEPHUS DANIELS

Sunday School class for many years in the Edenton Street Methodist Church, Raleigh, of which he is a regular attendant.

Others on the Commission are President Umphrey Lee of Southern Methodist University, Dallas; B. E. Chappelow, advertising executive, St. Louis; William A. Bailey, publisher of the Kansas City Kansan, and Dr. Roy L. Smith, editor of the Christian Advocate.

A SERIOUS LOSS

We think of the serious loss resulting from rejecting Christ. Two kinds of rejectors come to mind: They who have never known him and show no interest in the gospel and refuse to accept Christ belong to one class. The other class is made up of people with ample instruction, information, and privileges relative to Christ, who yet reject him. The latter is the more blameable class, for they repudiate the gospel and the Christ, though offered the assured blessing of both.

It is argued that people who are not told the gospel are better off, if they already have a religion that satisfies them. This is set forth as an anti-mission argument. But Christians dare not argue the mat-

ter. They cannot put their petty thinking against the declarations of the Scriptures. The fight against the justification of missions must be waged against the Bible and against "the great commission" of Christ.

But no argument can be made in support of those who, though being well informed, reject Christ. No human means of measurement can tell how great is the loss resulting from rejecting Christ. The rejector loses communion with Christ and salvation itself. The kingdom of God loses a citizen. Christ loses one he died to save.—Selected.

We may look for more kindness when we show more gratitude.—*The Virginia Methodist Advocate.*

Church And Countryside

By GLENN F. SANFORD

Come Let Us Work Together

A few days ago I received a letter from a well-known layman asking for an outline of the program which the Town and Country Commission was promoting this year. It was a joy to write him in detail the program as far as it had been developed at this time. It was necessary also to say to this layman that we did not sit down in the office at the beginning of the year and set forth a program of work. The guide for what we do is being discovered out in the field among the people with whom we work. The program is still in a process of development and will possibly remain in a changing form.

The happy element regarding the request from this layman was not the joy of discussing with him the program but rather the fact that he was concerned enough about the work of the church in rural areas to make inquiry. I sincerely hope that every Methodist in Arkansas will become anxious about the work of this commission. If a large number of Methodists would become concerned about the rural people of our state and the status of the church working in this area something could then be done.

The contacts which I have had this year leads me to the firm conviction that the road is wide open for action. Only one thing remains for us to do and that is to ACT upon the opportunity that is before us. Action is necessary if we accomplish the desires of our hearts. The ministers of our church are talking of this one great opportunity. The laymen are writing me from every corner of the conference wanting to know what they can do to reach the country immediately around their town. They want to know about the "Group Ministry" plan of work. (Copies of this Group Ministry plan of work may be had from this office in Conway.)

The opportunity of making the church more permanent in the rural areas is greater than ever before. All the cultural agencies, all the health agencies, all the social and recreation agencies, all the home

agencies, all the farm and economic agencies, in fact every agency working for the welfare of country life is anxious that the church cooperate in promoting these necessary elements of life that the whole of life may be made Christian. The leaders of these state and federal agencies feel that the church must cooperate with them in order to prevent this democracy and this land of freedom from becoming a land ruled by a pagan government. The church can prevent this by cooperating with these leaders in their effort to lift the standard of life in our rural sections.

In the seven Rural Life Christian Conferences held this year the people were greatly pleased. Their understanding of the function of religion in their lives was broadened. They were led to see that religion has something to do with all the necessary interests of life and with every day in the week.

Your attention is called to the following things we can begin now to put into our plans:

RURAL LIFE SUNDAY, May 10. Programs for this special service may be had by writing to the Federal Council of Churches, 277 Fourth Ave., New York City. The cost is 65 cents for each one hundred copies. The **4-H CLUB SUNDAY** is May 17. It might be well to combine this with Rural Life Sunday. Helps may be secured from the County Farm Agent or from the National Committee for Cooperation in Character Education, 2328 Brewster Street, St. Paul, Minn. Write to the Town and Country Commission, Conway, Arkansas, for information regarding the Rural Church in the North Arkansas Conference.

THE PASTOR'S SCHOOL, June 1-12. Special emphasis is being given to the rural church in this school. Dr. A. H. Rapping and Dr. A. W. Hewitt will be here to lead us. The course "The Program and Administration of Circuits," offered by Dr. Rapping, will be presented from the standpoint of "The Group Ministry" plan of work. The pastors from the large churches should plan to take this course along with the pastor on circuits.

A CURE FOR BAD TEMPERS

The manager of a large laundry business recently cured two of his men who could never agree with each other on account of their bad tempers. These men's duties caused them to work side by side in the laundry; and, owing to their quarrelsome natures, they were constantly in hot water in more senses than one. At last their employer hit upon the following plan to cure them:

He put the two men, one inside the building and the other outside, to clean all the windows on the premises. There they were, face to face with each other, without being able to exchange a word. At last the charm began to work, for the whole of the work people were laughing at them. Noticing this, the two men could not help but smile at each other, and at last broke out in a hearty roar of laughter. The cure was permanent, for they have been good-tempered friends since.—Selected.

WISHES

We would often be sorry if our wishes were gratified. Let us recall the tale of Aesop: An old laborer, bent double with age and toil, was gathering sticks in the forest. At last he grew so tired and hopeless that he threw down the bundle of sticks and cried out, "I cannot bear this life any longer; I wish Death would come and take me!"

As he spoke an angel in the form of Death appeared and said to him, "What wouldst thou, Mortal? I heard thee call me."

"Please sir," replied the laborer, "would you kindly help me to lift this faggot of sticks onto my shoulder?"—Scrapbook.

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An inspiring testimony of faith in Christ
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THE LAYMAN'S PAGE

A. J. SHIREY, Editor



POETS' CORNER

TODAY

Gates are open now anew,
Fearless then may I go through;
Verdant fields within to till,
Love, the guardian of my will.

Only kindness I would sow,
With a zeal each hour to show
Perfect pages on the Scroll
Time unfolds for mortal soul,
—Mary Gossett Smith,
Little Rock, Arkansas.

READING THE SCRIPTURES

The main trouble with most Bibles is, they are too often not read. Neglect of our Bibles is an open invitation to the Devil to sow our hearts with tares. The person who claims to be a Christian but fails to study diligently the Word of God is wide open prey to all kinds of subversive doctrines. The amazing growth and development of heretical sects, preaching all kinds of false and unscriptural doctrines can easily be explained on the grounds of neglect of church-members to earnestly study the Word. Nearly all of these false-doctrine cults that have sprung into existence in recent times make no effort to win membership except as they proselyte members from orthodox churches. In every case, those whom they win are those who have never grounded themselves very deeply in the great truths of Scripture. They are those who "professed" but never "possessed" Christ as their Savior and Lord. As a rule they are people who, as a result of some kind of emotional stirring joined the Church and never did anything more about it. They did not give themselves the spiritual food necessary for "growth in grace." The result was, that as their emotions cooled their interest waned, and soon they were looking for something else to satisfy the longing of their hearts for an assurance that all was well with their souls. The door was open for the preacher of false hopes. Invariably, these cultists are garblers of the Word of God. They twist it to suit their ends and deny many of its most fundamental teachings. The person unfamiliar with the teachings of the Bible as a whole, fail to catch these deceptions in their underhanded work.

Be a Scriptural Christian

The only kind of a Christian who cannot be shaken is the one who bases his faith and hope on the Word of God. "Thus saith the Lord" is the preface to Scriptural Christianity.

There is no real reason why we should have such a dearth of Bible-reading, Bible-loving Christians. The old excuse, "I can't understand the Bible when I read it," just is not an adequate reason for throwing our Bibles aside to gather dust. If we were more honest, most of us would have to agree with Mark Twain who once said, "It isn't what I don't understand about the Bible that gives me trouble. It is the part of it I understand too well."

There is no way to keep from understanding the greatest truths of the Bible—IF YOU READ THEM. You just cannot miss the meaning

of passages such as these: "All have sinned" (Rom. 3:23). "If we say that we have no sin, we deceive ourselves and the truth is not in us" (1 Jno. 1:8). "The wages of sin is death" (Rom. 6:23). "Christ died for our sins . . . was buried . . . rose again" (1 Cor. 15:3-5). "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). "Thou shalt love thy neighbor as thyself" (Matt. 22:39). These great passages, and many, many more, teaching man's sinful condition, his need of a Savior, the way of salvation, and the path of Christian duty are so easily understood that to merely read them is to catch their meaning. The Bible is not an incomprehensible book, if earnestly read and studied.

HAVE WE DELIVERED THE MESSAGE?

From the Boy Scout booklet: "They Were Prepared," published in London, comes the following true story: In war-torn England a notice appeared one day in a paper of a coastal town to this effect: "Boys, 16 and over, to run messages. Apply A. R. P. Warden."

Derrick Belfall, a Boy Scout, was only 14, but he was very anxious to do something for his country, besides he had a bicycle. So he applied to the Air Raid Precaution Headquarters and was at first refused on account of his age. But he was so insistent about his application that the official finally passed him and gave him the necessary badge.

Derrick's job was to deliver messages to various A. R. P. workers, since they cannot be reached in any other way when on duty. After each trip he had to report the success or failure of his mission.

"DERRICK BELFALL REPORTING—I'VE DELIVERED THE MESSAGE" would be his usual report, although sometimes, because of the terrible bombings he would not be able to deliver the message.

After a "Blitz"

One day, during a "blitz," he delivered his message as requested and was on his way back to headquarters to report his success when a bomb unexpectedly exploded on a nearby building. The A. R. P. workers were soon on the job and Derrick thought he, too, could lend a hand.

Going to the rear of what remained of the building, he thought he heard the cry of a child. Frantically he worked to clear away the debris and there, sure enough, in the basement he found a baby, little the worse for its terrifying experience.

Derrick climbed down into the horrible mess and lifting up the child, he was soon able to place it in loving hands.

But Derrick was not so fortunate. Before he could climb out of the wrecked building, the remainder of the wall collapsed and Derrick was completely buried. Once again the workers cleared away the debris, and found Derrick very badly injured. Tenderly the doctor tried to ease his pain but as he was past all aid the kindly doctor asked him if he wished to send word to anyone.

He replied, "Yes, just say, 'Derrick Belfall reporting—I've delivered the message.'" With that the boy was dead.

The Challenge of the Story

Fearlessness and faithfulness on the part of believers, delivering the Gospel message, is appreciated by the Lord today.

The Gospel is the glad message of the death of Christ for our sins and His resurrection for our justification.

The vital importance of delivering that message can be gathered from the fact that the Lord expressly commissioned His own to go "into all the world and preach the Gospel to every creature."

Christ Was Faithful

Speaking reverently, John 17 is the Lord Jesus Christ reporting to His Father—"I have glorified Thee on the earth: I have finished the work which Thou gavest me to do. . . I have given them Thy Word."

It meant death to Him, but by His death and resurrection unnumbered multitudes have been, are being and shall yet be "Saved."

Paul Was Faithful

"The Apostle Paul reporting—"I have fully preached the Gospel of Christ"—is the substance of Romans 15:19.

Years later this stalwart Son of the Faith is in a Roman jail awaiting execution: his final report is sent out—"The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." (II Timothy 4:7, 8).

His fearlessness and faithfulness cost him his life; but think of the thousands "saved" through his self-sacrificing delivery of the message!

And We?

Are we faithful in delivering the message? If every layman, every preacher, every believer in Christ was ready to deliver the great Gospel message of Jesus Christ to lost people, regardless of cost; when the time for our reporting comes we could say with joy—"John Doe reporting—I'VE DELIVERED THY MESSAGE."

The Lord's "Well done thou good and faithful servant . . . enter thou into the joy of thy Lord" will more than repay any sacrifices or sufferings incurred at the task! Derrick Belfall has not died in vain, if we catch his spirit and use it in the Master's service.

SACRIFICIAL LIVING

One of the greatest temptations that come to any person is the temptation in a time of increased personal prosperity to spend that increase on personal luxuries. Realizing this bent of human nature our government is enacting legislation to confiscate, through taxation or otherwise, the excess of buying power that is coming into people's hands through war-time prosperity. This is a very necessary step to keep down the kind of inflationary spending that accompanied our entry into World War No. 1. Some of us can well remember the "silk shirt craze" that swept across this country. Men who had scarcely had good cotton shirts before, thought

they were not dressed fit to appear in public unless they were wearing a silk shirt that cost anywhere from \$10 to \$15. The authorities in Washington are determined that those days shall not come again as a result of our participation in this war.

It is a sad commentary on our patriotism as citizens of this great republic that has offered us so much and given us so many advantages not enjoyed by other peoples of the world that we should have to be curbed by such legislation. It is particularly depressing to think that many of those who have to be restrained by such legislation call themselves Christian.

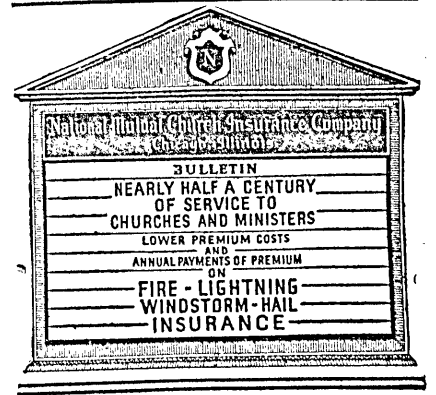
Constraining Love

The sympathy that should be ours for those who have suffered so terribly as a result of this war should arouse a constraint of love that would be more effective in determining what is to be done with any excess money that may come into the possession of Christians than any law that Congress could possibly enact.

This is not a time to indulge in counting accrued profits and planning to spend increased income on personal pleasures—not for the Christian. It is a time to get under a burden that is crushing the life out of peoples who have borne the burden and heat of the strife while we were idling around doing little or nothing to save the liberties and wealth that we prize so highly. Our allies in England, Russia, China, Greece, The Netherlands and elsewhere have suffered the loss of about everything that is dear to the human heart in this world. Can we bask in luxury while these peoples die upon a cross for our salvation.

The King's business demands haste. If you are working for the Devil there's no reason to hurry.

Some of the best prayers every prayed are voiced by shoe leather wheting on a sidewalk carrying the wearer to be reconciled with some brother man.



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.

The Sunday School Lesson

By HORACE M. LEWIS



Requirements For Christian Discipleship

LESSON TEXT: Luke 13:22-23.

GOLDEN TEXTS: "And whosoever doth not bear his cross, and come after me, cannot be my disciple." Luke 14:27.

LESSON APRIL 26

The parables of Jesus concerning the lost coin and the lost sheep have this characteristic in common. In both something was lost. In the parable of the prodigal son the son was lost and knew it. From the depths of a pig sty, the prodigal remembered. He not only remembered, he acted. This action resulted in his salvation. In the parable of the coin the owner realized his loss and acted. Both illustrate parts of a whole, the search of the sinner for God and God's anxiety for the sinner.

On one occasion Jesus was going from some village north of Capernaum into the city. He passed a custom booth in which sat one of his future disciples. Jesus paused at the door and said to Matthew, "Follow Me." He rose and followed Him. The difference between things and animals being lost and men being lost is that man knows his condition and wants to be saved. Out of this experience of loss comes a desire not only for salvation but a desire to avoid the consequences of being lost. This results in living the life of a disciple. The person then is able to contrast the conditions before and after salvation. He finds the conditions after salvation much more attractive than before and so chooses the life of a disciple. This is the key to discipleship. We call it counting the cost—contrasting a life apart from Christ with a life with Christ. Man exercises his divine nature, chooses his course and becomes a disciple. Love is central in the life of a disciple and while existence apart from Christ in the end means destruction, love that is at the center of life with Christ makes the disciple feel as if he were following in the footsteps of the Master. God is not a shylock demanding, but because of his love he is a servant-serving. We must be like him. We must be servants of His.

The only way that God, a spirit, could get into this world so men could see, hear and understand him was by appearing among them as a man, Jesus. He was incarnated, that is, he took a physical body and lived in it. How can Christ be in the world today? By being incarnated; by living in men and women, in you and in me. We represent Christ; he is seen in us; we witness by what we say, by what we are, and by the way we live.

This is at once a responsibility and a privilege. A boy can play the game so hard and clean, a girl can be so kind and considerate, a man can be so square and diligent, a woman can be so patient, poised and unselfish in her home that other boys and girls, men and women, will say, "I wish I could be like him or like her." Of course we can not be like God, unless we choose to be like him. This choice that we make indicates that there is no other choice, no other alternative that offers such possibilities to us. Jesus

used a term that to our ears is rather harsh when he said, "You must hate your father, mother and friends." He must have meant that the ties of Father and Mother must be submerged to the ties of God. I cannot conceive of Jesus, who in His last hours of agony cared for his mother so much that he gave her into the care of his beloved disciple, ever hating his family. I think that Jesus held his relationship to God in such high esteem that the love and respect for his family must take second place. In the life of his disciples, then, nothing must come before God. He must be placed before family or friends—before all.

Many of the teachings of Jesus seems to conflict with our better nature but on closer examination we find that they do not. Service to God is not to be construed as detracting or in any way interfering with service to man. One of the most scathing denunciations that Jesus uttered during his earthly ministry was a rebuke concerning one who under the guise of giving to God would let his parents starve. Jesus said, "Inasmuch as you have done it unto the least of these my brethren, you have done it unto me." Service to mankind is on an equality with service to God. Service to mankind is service to God. Service to man is discipleship.

When Jesus spoke of the narrow way and the straight gate he was opening up the possibilities of spiritual service. God's love is more than the bestowing of material gifts. Out of the love that he has for mankind God does bestow material gifts. These gifts however are but a minor part of his love for us. If we are to know the richness of God's love we must have his spirit in our hearts. If we are to know the blessings of discipleship to Jesus we must have the spirit of Jesus in our hearts. When we have the spirit of Jesus in our hearts, when we give him right of way we will have entered through the narrow gate into the rich field of spiritual fellowship with Christ.

A disciple of Jesus is one who knows, who counts the cost, who finds nothing to compare with the life of fellowship with Christ and who is willing to count all things lost in order to gain that fellowship.

SPRING PASTURE

Judy Van Der Veer

I never saw such silly cows
As my cows are today,
We turned them in the pasture,
They all began to play.

They galloped up the hillside,
Like horses running free,
They all cavorted down again,
And shook their horns at me.

Their bells are ringing wildly
To celebrate the day,
The youngest calf and oldest cow
Think spring is here to stay!

—Our Dumb Animals.

SEVEN STRONG STATEMENTS SUPPORT THE CHURCH PRESS

A statement of the case for the church paper recently made by Dr. Lewis O. Hartman, editor of *Zion's Herald*, Boston, independent Methodist weekly, was reported by the editor of the *Christian Leader*, Dr. John van Schaick, Jr., as follows:

Men always want a reason. Here are some of the reasons for support of church papers:

1. Church papers are at least as important as other parts of church work. We finance our churches, our hospitals, our homes for the aged, our missionary projects. We ought not to put the ministry of the written word in a different category. Church papers are entitled to the support of Church people.

2. We ought to support church papers because every Christian ought to take and read such a paper. Every special group has its paper. Lawyers, doctors, farmers read their own papers. Ought not Christians to do as well by Christianity as farmers do by the interests of the farm?

3. The influence of church papers, extends far beyond the borders of the denomination they represent. There is a great spread to what they say. We took a survey of articles copied from *Zions Herald*. In two months, nineteen papers copied the articles. For one article we had a circulation outside our own list of four hundred eighty thousand people and for another article twenty million people. The church paper reaches out far beyond the subscription list.

4. The church should support the paper because the paper strengthens the church. The paper reinforces the word of the preacher and brings techniques to the local church that have worked in other churches.

5. The church paper raises thousands of dollars for the causes and the projects of the denominations. Dare the denominations let the church paper perish for lack of financial backing?

6. The church papers promote fellowship. They keep us from becoming provincial. The paper brings news from all over the world and broadens men.

If Christianity means anything, it means understanding. It means faith in one another. It means faith in God. The paper strengthens faith. It fosters co-operation. In our Methodist Church, it keeps the parts together.

7. Finally, support the church papers because the church papers mold opinion and opinion is the mightiest thing on earth.

Enjoy the blessing of the day if God sends them; and the evils bear patiently and sweetly; for this day only is ours; we are dead to yesterday, and not born to tomorrow.—Jeremy Taylor.

He who imitates what is evil always goes beyond the example that is set; on the contrary, he who imitates what is good always falls short.—Guicciardini.

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—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

A CONGO ZACCHEUS

By LESLIE C. SARAH
Mulunguishi, Belgian Congo

Many years ago, in a makeshift tabernacle in Jadotville in the Belgian Congo, Africa, Missionary John M. Springer was preaching about little Zaccheus, the tax-man whom Jesus treed. In the congregation was another little man called Mukambi. Only five feet two inches, he was also an official, being boss over 500 men. He felt a similarity between himself and Zaccheus, so likewise he left his well-paid position, consecrating himself to Christian service.

The missionary set him to work as evangelist near a government post. He did well there and in other villages later.

His energy and devotion caught my eye three years ago. As an experiment he got a roving commission to go back among his own tribesmen and preach. Like dynamic little John Wesley, Pierre Mukambi kept on a constant round of evangelistic endeavor. Starting with two villages, he now has a chain of twelve with nine helpers living in them. At Kapango he has built a model brick church and central primary school, besides an excellent house for visitors.

At last quarterly conference he reported thirty-three members, with sixty-one others on probation and 133 in study classes awaiting admission. Five hundred eighty-one persons come to his Sunday Schools, while 161 boys and 63 girls attend primary schools, and the folk of this lively circuit brought in offerings of 104 francs.

He is entirely fearless and apparently tireless. He loves to tell people, white or black, "I am a soldier of the Lord Jesus. I have authority to go everywhere and carry his command calling you to repent and follow Him."

Due to an accident, I got stranded at Kanene recently and couldn't hold the district conference at Kafakumba. Pierre, almost ready to be ordained a deacon, was drafted to go and represent the missionary. Without comment he undertook to appoint seventeen graduating students to villages, replacing workers who were almost illiterate. With the help of some teachers he administered the sacrament to 190 Christians, and baptized twenty-seven converts as members of the church.

This is the biggest piece of responsibility that any of our pastors has ever undertaken. Pierre isn't stuck up about it, nor did I congratulate him. It's considered as in the line of duty.

'Tis not what man does which exalts him, but what man would do.

HEADACHE

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CAPUDINE

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Relieve Pain In Few Minutes

WINFIELD MEMORIAL

\$2,900 IN NEW CONTRIBUTIONS PLEGGED FOR DEBT PAYMENT

The number of members participating in Winfield's Debt Retirement Campaign was doubled last week and these have indicated they will contribute \$2,900.00 over and above the sum pledged to the general budget for the Conference Year.

The Board of Stewards has proposed to the note holders that the building loan be refinanced May 1 on a basis which will permit the retirement of the entire obligation in 20 years with annual minimum payments, interest included, of \$6,000.00. Several Board members believe that with a similar special campaign for debt retirement funds every five years, the whole debt can be retired in 15 years or sooner.

Additional contributions still are needed to reduce the debt to \$80,000 by May 1 from the present figure of \$83,900. Members who have indicated they will participate in the campaign, but have not sent in their contributions, should make the payments next Sunday or early next week in order that the funds may be in the bank by May 1. Use of the special envelope in the sanctuary will facilitate the handling of the special gifts in the Church Office.

MISSION STUDY CLASS TO BEGIN MONDAY

The first meeting of the Mission Study Class for this year will be held at the Church next Monday morning, April 27th, at 10 o'clock. The book to be studied is entitled "American Roots of Democracy in America", and Mrs. N. T. Hollis, Secretary of Missionary Education in the Woman's Society of Christian Service, will be the leader of the classes. The subject for the Class Monday will be "Woman's Responsibility in the Democratic Way of Life".

The remaining classes will be held as follows:

2nd meeting—Tuesday morning, April 28, at 10 o'clock at the Church.

3rd meeting—Monday afternoon, May 4, at 1 o'clock at the Church.

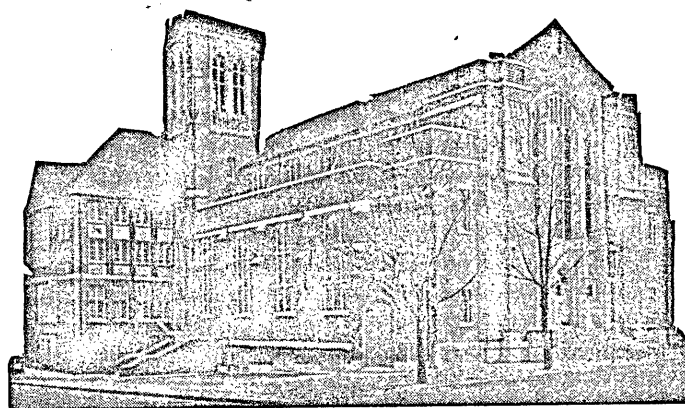
4th meeting—Tuesday morning, May 5, at 10 o'clock at the Church.

It is hoped that as many women as possible will attend these classes.

JOHN WESLEY RICKS

The story of John Ricks is not merely a few incidents about a person but an emphasis upon the significance of a life given to and for the Church. John joined Winfield as a child—Jesus and Methodism magnify that as significant. John grew in stature and wisdom as the Church taught him—for 32 years John has been at work somewhere in the Church, reaching the high office of Chairman of the Board of Stewards this year. Too much cannot be said for any person who has been with the Church and its ideals all his life. John was clean, honest, square, sincere. John was a Churchman. John was religious in the kind of way that made religion practical and enjoyable.

John will be missed; who will take his place?



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.

MARGUERITE GOLDEN
Church Secretary



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 Classes for all age groups.

10:55 a. m. Sermon, "VITAL RELIGION IS COMING,"
by W. B. Slack, Minister.

Text, "If I have taken anything from any man
wrongfully I restore it fourfold." Luke 19:1-10.

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

7:30 (just at twilight)

NOAH: MAKING BAD MATTERS BETTER
by the Minister

Text: And Noah found favor in the sight of the Lord.
Genesis 6:8.

THE MINISTER'S MESSAGE

THE ANNIVERSARY SUNDAY, MAY 3rd, should be a great Day for Winfield. To be most effective we must have an overflow crowd. Therefore, I want 100% attendance of the Board of Stewards, 100% attendance of all officers, circle leaders, and members of the Woman's Society, 100% attendance of all officers, teachers, etc., of the Church School plus all officers of the Divisions, Departments, Classes and all members of the Church School, 100% attendance of all Young People of the Fellowships, 100% attendance of all members of the choir. Especially do I want all 209 persons who have been members of Winfield for 25 years or more.

A CHURCH SCHOOL RECORD ATTENDANCE is being sought for that Sunday morning. Every class and department is making special effort to exceed the record attendance of any Sunday in the history of the Church School. It takes individuals to make the mass, so YOU be here May 3.

CHRISTIAN FAMILY WEEK will follow the Anniversary Sunday. The Parsonage will hold open house each night from May 4 to 8, Monday through Friday. Every member is invited to be there for a few minutes at least one evening. THE CHRISTIAN FAMILY SERVICE is part of the Mother's Day worship service, May 10th. All families are asked to sit together at Church on Mother's Day.

METHODIST CHURCH

Christian Education

By Miss Olive Smith

FELLOWSHIP MEETINGS

April 26—6:00 p. m.

JUNIOR HIGH—will meet in Recreation Room, followed by a program led by Dorothy Mabrey on the subject "Prayer".

The YOUNG PEOPLE will meet in Fellowship Hall for recreation, and the SENIORS in the Young Peoples' Parlor. After refreshments have been served these two groups plus those of the Young Adult Fellowship are to come together to hear Mrs. Morena Downing, of Little Rock, Methodist missionary who witnessed the bombing of Pearl Harbor. Mrs. Downing has a message which strikes close to the heart of those who hear her.

SENIOR HIGH OFFICERS INSTALLED

New officers for the Senior High Dept. were installed Sunday morning by Dr. Slack. Those leading the Dept. for the next six months are: Pres., Jimmy Ricks; Vice-Pres., Bill Slack; Secretaries, Betty Jo Hartzell and Barbara Dixon; Treas., Martin Caldwell; Publicity, Betty Bronson; Commissions, Worship, Billie Louise Wilson; Evangelism, Alice Holliman; World Friendship and Community Service, Delores Fuller; Recreation, L. A. DeVore and Katie Frank Slack.

ONE DAY CONVENTION FOR ARKANSAS

A great deal has been written about the United Christian Education Advance. This week the Advance becomes a reality as Church leaders all over Arkansas come together for a one day convention on April 24th at First Methodist Church. Joined in this movement are forty denominations representing ninety per cent of Protestantism. It is the hope that through united action every person may be reached with Christian teaching in the home, the Church, and the community. The program begins at 9:30 a. m. and concludes with an evening session beginning at 7:30.

CHURCH SCHOOL LIBRARY

For a long time we have felt the need for a well-equipped Church School Library. Even before the library could be started, it was necessary to find a group of people to lead us in this venture.

A splendid beginning has been made by the committee composed of Mrs. J. L. Verhoeff, Mrs. L. H. Caldwell and Miss Frances Barnett. They have been working for several weeks cataloging the books we already have.

There will be a shelf with books and helps for workers in each division. The committee is planning to make files available on the different missionary units.

The committee would like to have old copies of the World Outlook and the National Geographic to use in building picture files on various subjects. You will hear more about the library from time to time.