

# Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go

all the world" — Mark 16:15

VOL. LXII

LITTLE ROCK, ARKANSAS

JANUARY 28, 1943

NO. 5

## Report Of The Circulation Campaign

PAGE twelve of this issue carries our first report of the results of the Circulation Campaign. This report carries all pastors' reports which reached our office up to and through Saturday morning. The total for the first four days and a half, following the date for mailing reports, is about equal to the total of reports for the first seven days following the Campaign last year. Last year we held our report open until Monday afternoon. This year it was necessary to close it Saturday noon because copy for the paper must be in earlier than last year at this time.

If the reports yet to be received follow the trend of the reports already received, our total number of subscriptions should be well beyond that of last year. A study of the reports on page twelve will reveal the fact that some excellent work has been done for the Arkansas Methodist by many of our people. Some of our largest churches excelled their quotas and some of our circuits doubled theirs. Of those reporting 20 equaled the quota assigned and 69 exceeded their quota.

We are to have a supplementary report next week. There are several charges which have good reports which have not as yet reached our office. Some of our people are still at work and are unwilling to stop until the situation has been thoroughly canvassed. For the sake of all concerned we are anxious for the work of this Campaign to be completed as early as possible. Thanks for the excellent work already done. It is evidence of a loyalty and appreciation for which the editor and his staff are sincerely grateful.

## Synthetic Fears Become A Stern Reality

BACK in the days of Munich, when Hitler was running his mechanized, brutal hordes across one country after another, in his schemes for conquest, his stock excuse for his outrageous savagery was that "Germany was being encircled."

At that time no one was trying to encircle Germany. The world knows now that, at that time, Germany had been left too much alone. So completely had she been left to follow her own course as that she was able to build inside Germany, with its tentacles reaching into every nation of earth, the most dangerous war machine earth has ever known.

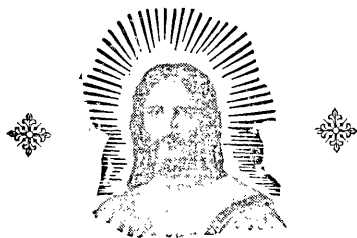
To conjure up some fancied reason for turning loose this terrible force on unsuspecting people, repeatedly we heard the cry "Germany is being encircled." The course of action Hitler followed produced the very thing he professed to fear. There was nothing left for the nations attacked to do but encircle Germany, or be destroyed by her one at a time. This they have right well done. Germany is now encircled and the circle is gradually growing smaller all the while. Germany cannot now go far in any direction without running into the enemies her action has made. The circle Hitler once professed to believe was being welded about Germany, he now knows has been welded. Fancied, fabricated, synthetic fears have become a stern reality. History is about to repeat itself. Another would-be world conqueror has about run his course, leaving his people in a more pitiable condition than when they took up arms and leaving the world much poorer because he lived.

## That Amazing Man— Christ Jesus

LAST week we stated, in this column, that one reason for our faith in the New Testament Christ as the Son of God is that He fits so perfectly into the picture of the Messiah of the Old Testament as to force the conviction that His life is a part of a well ordered Divine plan.

May we say here that another reason for our faith in Christ as God's Son is the fact that His life is so perfect, so superior, so comprehensive of all that is good as that He stands alone among men in character and personality; towering above all other mere men like a majestic mountain towers above a mole hill; the incomparable Christ.

All other men of earth can be compared with each other. One king is like another king; one statesman is like another statesman. Warriors, poets, painters, sculptors, musicians, orators all may be compared with others who have



worked in their field. Among all of the multiplied millions of men of earth, no man has so excelled his fellows as to forbid all comparisons.

Of Christ alone can we truthfully say, incomparable. With whom can we compare the Christ? It is quite possible that Moses influenced the world more than any other man before the day of Jesus. With the many mistakes, failures and limitations found in the life of Moses no one would compare Christ with him. Great prophets lived before the day of Christ. We would not compare Christ with them since one reason many of them were accounted great was because of the faint glimpse they had of the coming Messiah. No man since the day of Jesus has so distinguished himself but that he may properly and fittingly be compared to some other man. We cannot properly compare Christ with any man who lived before His day, in His day or since His day.

Some of our great men have immortalized themselves because they possessed so nearly to perfection one great quality of life. Abraham had great faith; Moses was meek; Job was patient. This one great quality of life immortalized these men despite the fact that each of them failed more than once at the point of his greatest strength. In Christ we have a Person in whom every virtue of life is found in perfection. He is great, not because one quality of life is highly developed, but because every good quality of life is found in Him in flawless perfection. It is little wonder that there is no one with whom to compare Him.

## Why Aid Young Ministers?

THIS year, as usual, the February Special for Hendrix College and Ministerial Education will include an amount to be used for aiding our ministerial students now in training. Of the sixteen thousand dollars minimum, which the two Annual Conferences are planning to raise, six thousand dollars will be used to aid directly our Methodist boys now training for the ministry.

Some may ask the question, "Why help these young men financially?" Let us remember that these young men feel called of God to preach. Our church requires that those seeking admission into our Annual Conferences must have at least an A. B. degree from an accredited college if they are to be admitted by a regular vote. Many of our young men are called to the ministry from homes that are unable to finance a college education for the boy. For such lads this law makes necessary one of the following courses: He must turn to some other church where educational standards are lower or spend too long a period in school "working his way through" and with it incurring debts hard to repay, or repudiate his call to preach or accept financial help.

Such a boy deserves to be permitted to enter his chosen work as early as possible and financial help can come from nowhere more properly than from the church to which he is planning to give his life. Our church needs these young men in its ministry and with the demands of war on our ministry that need is increasing every day.

After long years of thought and planning this ministerial aid fund, raised in the February Special, is the most satisfactory answer to the perplexing problem of ministerial education that our church has found.

## The Same Old Blather

THE daily press reports that the spokesman for the delegation from Hot Springs made the following statement in the recent meeting of the Racing Commission: "It's better to control gambling than to suppress it. Much more gambling existed when it was supposed to be banned in Hot Springs." It is a damaging confession for the representatives of any city to make to say that an effort on the part of legal authorities to enforce the law but increases lawlessness in their city.

If that is good Chamber of Commerce talk about the city and represents facts which the delegation would like for the world to know about Hot Springs, then our idea about good advertising would not sell for much. Such a statement might justify any number of processes in order to make the law of the land effective anywhere that such conditions prevail but just why the delegation would think that such a statement would be a good basis for asking for further concessions is not clear.

This talk about it being better to control evil than to suppress it is a lot of shop-worn blather. Usually the person who makes such an argument does not believe it, and if he does it is but evidence of a state of mind that is not at all enviable. Gambling, licensed or unlicensed, is morally demoralizing and no one knows this better than the gambler. Perhaps there will be gambling in Arkansas so long as some people believe that something can be had for nothing. However, the sooner Arkansas, as a state, gets out of the gambling business the better for its good name and the better for its citizenship.



# Gearing College Into Life



By BOYD M. McKEOWN

PRESIDENT J. B. RANDOLPH, Claflin College, Orangeburg, South Carolina, said: "Yes, we try constantly to relate the college to the daily life and needs of our people. We were talking in his office and this statement was made in response to a question I had asked him:

"Let me illustrate," said Dr. Randolph. "Several years ago Charles Jones, a successful Negro farmer in this section, saw no good in education. He insisted that it always spoiled otherwise competent farm hands and inasmuch as he worked his 500 acres of cotton with the aid of his children and grandchildren he wanted no disturbing influences and would not talk of college plans for any of his tribe.

"He was an influential member of our race, however, and the college needed his interest and support. Furthermore, we wanted some of the Jones children as Claflin students. I felt that if we could ever get one member of the family here the way would be opened and others would follow.

"Accordingly, I cultivated him very diligently. I displayed an interest, which was genuine in his crops and in his livestock.

"At length one of the children came to Claflin. Then others came. To date, four of the Jones have been students here. But that is not all. Each of the four returned to the farm and the things they learned with us are being applied in the improvement of business methods and in the enrichment of home life.

"One of the girls now handles the business of the farm; she keeps the books, weighs the cotton, keeps the time and pays the hands. A boy serves as manager of the farm and has modernized its methods. And into all the Jones homes have come culture and enrichment such as the members never dreamed of a few years ago. One of the girls studied Home Economics and she has brought into the homes improved methods of cooking and housekeeping, an emphasis on better dress and countless touches of artistic home decoration. Another studied music and into her home came a piano followed by other musical instruments and by radios in other Jones homes. A new school and other community improvements have also resulted and better ideals obtain throughout the community.

"This is the kind of thing we try to do for all our students,—give them a quality of training that will send them back into their communities able to live more satisfying lives and able and eager to help lift the level of community life. We feel that we succeed with a very large number of them and that they may take up their stations in life with pride and enthusiasm.

"In the main our students go back to the farms and into the smaller towns. Very few of them trek to the slums of our larger cities. We try not so much to educate them away from their homes as to help them learn how to improve those homes. Claflin trains public school teachers in numbers which are second only to the numbers of ministers we train and if teachers are to be trained effectively the school itself must know the situations in which these teachers will work, the communities of South Carolina, the people and their problems. To keep in possession of such knowledge we continually use all our powers of observation and conduct extensive surveys and studies through the various departments of the college."

Later, I was to visit a class in Sociology which was engaged in one of these projects, an illuminating and impressive survey of college background, as associated with home ownership, family size, economic status, etc., among the Negroes of Orangeburg.

## By Their Fruits

That the college serves its people in a religious way is indicated by the fact that a total of 76 Claflin-trained ministers, either are at present or have been in the past, members of the South Carolina Conference, (Central Jurisdiction). I was told that approximately 75% of

the ministers of the Conference at present are Claflin men. In 46 years Claflin has sent 80 men to Gammon Theological Seminary and 10 to the School of Theology of Boston University.

The impress of the College has been felt in still other fields. For example, a graduate of Claflin who became a construction engineer in the employ of the Government erected in the course of his career thirty buildings aggregating in value more than \$6,000,000.

Geographically, the influence of Claflin is widespread. Its graduates are now working in 19 states and in the District of Columbia.

Reflecting on the Institution's service record and on its pioneering genius one is not surprised to learn that the first colored woman in South Carolina to take a college degree was a product of Claflin. She is Alice Mooror, B. A., 1884, who is still living and is a fine influence in her community. Several of her children and grandchildren have attended Claflin and are numbered among the School's alumni.

The third Negro in America to earn a Ph. D. degree was a man who had done his undergraduate work at Claflin and who received his doctorate from Syracuse.

## Claflin's History

Established in Charleston in 1867 and moved to Orangeburg in 1869, Claflin occupies the site of Orangeburg Female College, a popular and select institution of ante-bellum days. The College was named for Lee Claflin, a prominent layman of New England who had assisted in the organization of Boston University and who sponsored the sending of the first Methodist Episcopal missionary to the Negroes of South Carolina.

The missionary was T. Willard Lewis who arrived in Charleston in 1865 equipped with a zeal for his task and with an unusual organizing ability. Many are the stories told about his work, stories, e. g., of how he helped many of the recently freed Negroes choose names for themselves and of how he organized churches and gave rudimentary training to Negro ministers. One of his most significant achievements, however, was the founding of the institution named for his sponsor.

Lewis and a small group of Negro preachers under-wrote the expenses of the new educational venture and the Negro Methodists of South Carolina rallied to its support in a manner that was nothing short of amazing and in a manner that set a precedent which continues to the present. In proportion to the numerical and financial strength of its Conference constituency, Claflin, in its revenue from the Conference, is still favored above most of the colleges of Methodism.

The early Claflin sensed the needs of the people it was designed to serve and before Tuskegee or Hampton or Clark came into being was offering courses in the skilled trades. Always it has been a pioneer in providing the type of training which Negro young people of the next decade would need.

Through the years the College has had its share of the good and the ill. It has been fortunate in the quality and tenure of its leadership, Dr. Randolph, now in his twenty-first year in that position, being only the fourth president in Claflin's history. Three times, however, devastating fires have swept the college plant leaving the school in ruins and necessitating large outlays for new buildings and equipment.

Out of it all has emerged the modern Claflin, a co-educational institution of more than two hundred and fifty students,—not counting those in the Demonstration School. It has a campus of twenty-one acres and has fifteen buildings. But it is not in its buildings that it finds its greatest source of pride. Some of them would bear improvement or even replacement. It is in its academic program that the modern Claflin is modern indeed.

A fine cooperative relationship exists with the State College of Agriculture located on an

adjoining campus and two types of education—liberal and vocational—flourish side by side with the individual students profiting from the offerings of both institutions.

In line with current trends, Claflin's curriculum is organized under three divisions, the Humanities, the Social Sciences and the Natural Sciences and present in the office of Dean E. Horace Fitchett are statistical studies of a constructive and progressive nature that would do credit to the internal administration program of a much larger school than Claflin.

## Enduring Loyalties

Unique in the Claflin record are the continuing loyalties that bind individuals and groups to the Institution. One of the original trustees, for example, was Mr. Abram Middleton, and since the beginning of the college there has been an unbroken line of Middletons in varying relationships to Claflin. A total of thirty-one have held places as students, faculty members and trustees.

Strong loyalties toward the College have also been present in the families of early graduates. One who graduated in 1882 has five lineal descendants in the ranks of the alumni and one of his descendants is in the College now.

Remarkable also is the conference loyalty which has no doubt been largely inspired by the loyalty of the trustees and alumni and which finds expression in gifts to the amount of \$10,000 per year for the current expenses of the Institution.

## Claflin and the War

Of the Claflin alumni of the last fifteen years 63% are in the armed service. With them are many others who attended but did not graduate. Forty of the Claflin graduates are chaplains. One of these is serving in India and two of them are in Australia.

The war is reaching into the ranks of the staff and taking some of the faculty and it is also taking most of the men students, thereby posing a difficult problem for the administration. With falling interest rates colleges generally have been forced in recent years to derive less and less of the money for their budgets from endowments and invested funds and more and more from student revenue. Now with the size of student bodies sharply curtailed this source of revenue diminishes and college presidents wonder what next.

I visited a chapel service at Claflin and the wholesome and practical counsel which I heard imparted to the student body impressed me with its genuine Christian quality. The service was more or less a farewell ceremony for three young men who were leaving immediately for the Army. In a fatherly way President Randolph admonished them to remember the religion of their fathers and mothers and to stay by its guiding principles. He urged them to remember Claflin and assured them that the group at Claflin would be thinking of them and praying for them through the months and years ahead.

He then put into practical terms some of the philosophy for which, he told them, Claflin had always stood. "Always and in every situation," he said, "be faithful. Some of you may advance in rank and become corporals or sergeants or even commissioned officers. If so, that will be fine; but if you never achieve a promotion and even if you should spend the entire period of the war peeling potatoes or washing dishes, remember that you are making your contribution to the total cause just the same as the fellow who wins the honors. And above everything else, remember whatever your job is, to do it the best you can. That is your Christian and your patriotic duty and therein the honor lies."

The laughter of little children is an echo of the unspoiled gladness of the world before the poison of cruelty and hate have entered their hearts. They remain in every age the type of the Kingdom and the joy of the home.—North Carolina Christian Advocate.

# THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

## MINISTER WARNS YOUTH AGAINST VARIOUS DANGERS

By H. H. Hunt

There are a few things which I think are dangerous for a young man to engage in and I want to present them for thoughtful consideration.

First, avoid the use of profanity. In the estimation of those who use it you are not benefited and with a host of folks who object to its use you lose prestige. Then it is wrong in the sight of God. "Thou shalt not take the name of the Lord, thy God, in vain." Figure it from any standpoint and the young man who uses profanity is a loser.

Second, be honest with God and man. Take a dishonest dollar and bury it in the center of the earth and heap all the rocks of the mountains on top of it. That one dishonest dollar in the center of the earth will begin to heave and rock until it comes to the resurrection of damnation.

Third, stay off the horse-racing business. There is no objection to admiring the horse or its speed, but not at the expense of human degradation. The horse race is not as important as the human race. At the horse races many have lost their honest earnings and their souls.

Fourth, stay clear of adultery and fornication. It leads to venereal disease. In the Gazette's columns it was stated that 60,000 babies are born every year with syphilis. What a tragedy! The God of wisdom knew what was best for man when he said, "Thou shalt not commit adultery."

Fifth, stay clear of the iniquity of rum. Daily almost in the newspapers and over the radio we hear of men killing and being killed, maimed and bruised as a result of intoxicants. See these unfortunate ones as they are brought home to their loved ones. Those loved ones, wringing their hands, exclaim, "cursed be rum, cursed be rum."

A man being attracted by the peculiar movements of an eagle, stood watching it for a time. All at once it fell to earth dead. On examination he found it had carried from its mountain home a small asp. That asp did its deadly work. So the poison asp of sin brings to the lowest depth those who continue therein. Beware, oh, beware, young man "The soul that sinneth it shall die." Ezekiel 4:18.

## CHRISTIAN CHARACTER

Christian character is not developed in our sons and daughters by accident, or by exposure to decent society. Character is made by education, and in no other way. Christian character is made by Christian education, and in no other way. In this awful day of mixed tragedy and opportunity, the leadership in sound education that produces good men and women must be taken by Christian educators.—Conway Boatman.

He who has injured thee was either stronger or weaker than thee. If weaker, spare him; if stronger, spare thyself.—Seneca.

## THE TAPESTRY WEAVERS

Let us take to our hearts a lesson—  
No lesson can braver be—  
From the ways of the tapestry weavers  
On the other side of the sea.  
Above their heads the pattern hangs,  
They study it with care,  
And while their fingers deftly work,  
Their eyes are fastened there.  
They tell this curious thing, besides  
Of the patient, plodding weaver;  
He works on the wrong side evermore,  
But works for the right side ever.  
It is only when the weaving stops  
And the web is tossed and turned,  
And he sees his real handiwork,  
That his marvelous skill is learned.  
Ah, the sight of its delicate beauty,  
How it pays him for all its cost,  
No rare daintier work than his  
Was ever done by the frost.  
Thus the master bringeth him golden hire  
And giveth him praises as well,  
And how happy the heart of the weaver is,  
No tongue but his own can tell.

The years of man are the loom of God  
Let down from the place of the sun,  
Wherein we are weaving always,  
Till the mystic web is done.  
Weaving kindly; but weaving surely,  
Each for himself, his fate,  
We may not see how the right side looks,  
We can only weave and wait.  
But looking above for the pattern,  
No weaver hath need to fear,  
Only let him look clear into heaven—  
The perfect pattern is there.  
If he keeps the face of the Saviour  
Forever and always in sight,  
His toil shall be sweeter than honey,  
His weaving is sure to be right.  
And when his task is ended,  
And the web is turned and shown,  
He shall hear the voice of the Master,  
It shall say to him, "Well done."  
And the white-winged angels of heaven  
To bear him thence shall come down,  
And God shall give him gold for his hire,  
Not coin, but a fadeless crown.

—ANSON G. CHESTER, D.D.

## WHAT CAN WE DO?

We all see the need of activity. For many, religions is a matter of words rather than deeds. James said, "If you will show me your faith without your works, I will show you mine by my works." Jesus said, "I must work the works of him who sent me while it is day for the night cometh when no man can work." It was said of Him, "He went about doing good." The wise man, Solomon said, "Whatsoever thy hand findeth to do, do it with all thy might; for there is no device, nor wisdom, nor knowledge in the grave whither thou goest." These are just a few of the great passages which emphasize the importance of work.

Many people get a false conception of religion. They take it as a spiritual insurance policy which will keep them out of hell and get them home to heaven. Incidentally, religion will do that but Christ had very little to say about it. He was constantly calling people into His fellowship to enlist their help in building His Kingdom, and mind you, it

was His Kingdom here on earth that He was anxious about. He taught His disciples to pray, "Thy kingdom come; thy will be done on earth as it is in heaven." In calling His Apostles He said nothing about keeping them out of hell and getting them to heaven, such an appeal would have been to their self-interest. His challenge was, "Come with me, and I will make you to become fishers of men." According to Jesus, people were always saved to serve. Saved to give something rather than to get something. It is a fact that they will get something, but he wished to emphasize the giving side of the picture. Said he to a group of people who were wasting all of the day of life, "Why stand ye here all the day idle . . . Go work in my vineyard."

There is something that each one can do, and that is true regardless of lack of training or even lack of a great deal of natural ability. I take it that any person who has common sense, has at least one talent to invest for his Lord. And re-

member, the person who has one talent and faithfully uses it will receive the same reward as the one who faithfully uses his ten. We are not responsible for the number of talents we receive. That responsibility belongs to God. But we will be held strictly to account for the use we make of what has been entrusted to us. At the end of the way, I had a thousand fold rather be a one-talented person who had faithfully used what had been entrusted to him than a ten-talented individual who had been untrue to the great entrustment of life. Both the ten and the one talent persons are in danger; the first in that he may fail to use to the fullest extent all of his abilities; and the second, in comparing his lack to the other fellow's bounty is likely to form an inferiority complex which will send him away to bury even the one talent he has in the napkin of uselessness. Don't begrudge the other fellow his many talents for with them comes greater responsibilities. Talents are in a sense like money. It is a fine thing to be rich but exceedingly dangerous. God will hold the rich man strictly to account for all the good he can do with his money. If he uses it well he will lay up treasures in heaven; if selfishly, he will lift up his eyes in hell, sent there by the misuse of that which was entrusted to him. Use faithfully and well whatever you have in the way of time, talents, training and money in helping to build the Kingdom of God, and one day you will hear the welcome plaudit, "Well done, good and faithful servant," and this will mean much coming as it will from the lips of our Lord.

God has called us into this great fellowship of service, and there is something we can do. We can become students of His Word; we can meditate more upon His will; we can spend more time in prayer; we can be more faithful in attending public worship; we can be more sacrificial in supporting His cause; and we can render more helpful service of all types to others in His name. By so doing, we shall be workers together with Him in the building of a great world brotherhood where war shall be no more and love shall reign supreme. Thank God for the great privilege of working with Him to this eternal end.—H. O. B.

## ARKANSAS METHODIST ORPHANAGE

1610 Elm Street

The period just closing has been one of the most enjoyable of my whole life in connection with our Home for helpless children. The people are in favor of our Home and are willing to support it and are doing their best.

The Christmas Offerings have come in fine and I want to thank all for their loyal support and help to me as I have undertaken to manage things for the Home.

With much love for all, I am, your brother.—James Thomas, Superintendent.

Opportunities do not bide our leisure, and when past can never be recalled.—J. R. Miller.



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

ASSOCIATE EDITORS { H. O. Bolin Curtis Williams  
W. P. Whaley Mrs. E. T. Wayland

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## COMMISSIONERS

Little Rock Conference—James Thomas, J. D. Hammons, C. M. Reves, J. S. M. Cannon, Connor Morehead, J. L. Hoover, J. L. Longino.  
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## CALENDAR

February 1-14, February Special for Hendrix College and Ministerial Training.

February 14, College Day.

February 14, Race Relations Day.

February 22-25, W.S.C.S. Jurisdictional Conference, Dallas.

March 7, Dedication Day Offering.

March 7-13, School of Evangelism, Little Rock.

March 16-18, W.S.C.S. Annual Meeting, Jonesboro.



## IN THE LIVES OF MEN

By

CHARLES O. RANSFORD

A young soldier at home on furlough appeared on a public occasion in full uniform instead of civilian dress. He was asked why he did not appear as others. He replied, "a war is on and no soldier lays aside his clothes save for washing them." A soldier must always be prepared for service. Like Nehemiah's builders on the wall, "every one with one of his hands wrought in the work and with the other hand held a weapon." Life's fighting is intense. The Christian soldier is urged to "Put on the whole armor of God, that he may be able to stand against the wiles of the devil."

From every source come reports that our young men in military service when attending religious meetings in the training camps or in outside churches prefer Bible sermons. They know they are in a great war, but when they go to church they prefer a worship service. They do not desire "another gospel" as Paul speaks. Likewise the fathers and mothers of sons in service prefer the old message of salvation "how Christ died for our sins and rose again." No other message is so full of hope and comfort.

The aged grow weary and give up with the feeling that life is done. But life is never done for any soul so long as faith in men and God abide. The aged by their experiences may comfort other souls. The aged in their way may always love and serve. The aged may make bright their own days and cheerful their own way in the love and good will they impart.

The Week of Dedication immediately precedes the Lenten Season. There will be an intenser purpose in our dedication should each Methodist get the beginning of the inspiration of those holy days, so meaningful in contrition, heart-searching, meditation, evangelism, and offerings.

## NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. C. B. DAVIS, whose address is given in the Conference Journal as Denver, Colorado, wishes his friends to know that his address is Warren, Ark.

THE Board of Trustees of Texas Wesleyan College recently announced the payment of all indebtedness and the dedication of the campus and buildings.

REV. JOHN G. GIECK, pastor at Charleston, according to report of Rev. Archie N. Boyd on another page, has been accepted in the Army as a chaplain and will report to Harvard University for training.

A CABLEGRAM to the Board of Missions and Church Extension from Bishop Carleton Lacy, of Foochow, gives the information that the family of Bishop W. Y. Chen has arrived in Foochow from Shanghai; and that Bishop Ralph Ward, who has been interned in Shanghai by the Japanese, is "comfortable."

PRESIDENT M. LaFAYETTE HARRIS of Philander Smith College, Little Rock, announces two checks received recently totaling \$900.00. These checks will be added to the Philander Smith Student Loan Fund of the College. President Harris states that checks of smaller denominations come in weekly from persons interested in the work of the College as far east as New England, and as far west as Utah.

REV. M. K. ROGERS, of Sheridan, retired member of the Little Rock Conference, died in a Little Rock hospital on January 22. He was a member of the Conference for forty years and served two years after his retirement as pastor of the Sheridan Circuit. Brother Rogers is survived by his wife, two sons, four daughters, two brothers and a sister. Funeral services were held on Monday at the Sheridan Methodist Church by Rev. C. H. Giessen, Rev. Fred Roebuck, Rev. Frank Roebuck and Rev. Neill Hart. The family has the sympathy of many friends.

MADAME CHIANG KAI-SHEK, China's first lady, now in the United States, teaches that every woman should be an excellent housekeeper, and in addition should have a "cause" that is outside herself and beyond the confines of her home, says Dr. George W. Shepherd, missionary friend of this leader and of her soldier husband. He says: "Madame Chiang runs sewing machines, rolls bandages, knits in her spare moments, seeks subscriptions for charitable causes from her friends, and then dips deep into her own funds that others may be fed and clothed, educated, in good health, and given a chance to be useful and happy."

REV. FLOYD G. VILLINES, JR., pastor at Elm Springs-Harmon, writes: "The Elm Springs-Harmon Charge is moving forward in all of its work. The charge has increased its Benevolences, pastor's salary and all apportionments. It has paid its acceptance on the Benevolences 100 per cent for the year and most of the apportionments are paid in full. The pastor's salary is up-to-date. The Arkansas Methodist quota was exceeded. Harmon has installed a furnace in the church and plans are being completed to remodel the church at Elm Springs and the parsonage. We begin our second year here, thankful for the opportunity to serve these fine people."

CHURCH boards and agencies interested in sending religious workers among the men and women in various defense and industrial areas in New York State have been moved to increase their activity by reports of increased delinquency of juveniles made public by a special committee reporting to the New York State Social Welfare Board. This committee pointed out that during the first six months of 1942, in thirteen war and industrial counties in northern New York juvenile delinquency increased by 22 per cent; child neglect by 39 per cent; and the first admission of children to foster care by 33 per cent. "The gain in delinquency," the report said, "resulted from the breaking up

of families due to the employment of mothers, or due to the father's working in another community or going into military service."

EMORY UNIVERSITY held its ninth annual Ministers' Week, January 18-22. The Quilian Lectures were given by Dr. Edwin P. Booth, professor of New Testament, Boston University School of Theology. Bishop William T. Watkins delivered a series of lectures on the Jarrell Foundation. Rabbi James G. Heller, president, Central Conference of American Rabbis, conducted two forum periods on the backgrounds of Anti-Semitism in Europe, the danger of its development in America and practical measure for counteracting it before it reaches a state of emergency.

DR. NOLAN B. HARMON, JR., Book Editor of the Methodist Church, was voted a member of the Corporation of the Save the Children Federation at the Eleventh Annual Meeting in New York on January 21. At the meeting, Col. John Q. Tilson, Treasurer of the Federation, disclosed that the year just passed was the Federation's first million dollar year in social service for child welfare. The total distribution of cash and commodities amounted to \$1,133,465.15. Of this amount, \$619,800.00 represents the appropriation for child rural welfare work in the United States, and \$397,362.83 the portion sent overseas, making a total of considerably more than a million dollars appropriated for the entire child welfare work program.

REV. WESLEY SMITH BISSONNETTE, for forty years a missionary of the Methodist Church in China, and in recent months in charge of all Methodist institutions and work in Kutien, Fukien Province, which shifted from time to time from Chinese control, died from pneumonia in Kutien on January 11, according to cable advice just received by the Board of Missions and Church Extension of the Methodist Church from Bishop Carleton Lacy of Foochow. Dr. Bissonnette made two valuable contributions to the promotion of Christianity in China, one being the training of hundreds of young Chinese Christians for service as pastors, and the other in the organization of churches and chapels out in the countryside for many miles surrounding the centers in which he labored.

REV. ROLAND E. DARROW, pastor of Grand Avenue Church, Stuttgart, writes: "Our church accepted the Conference askings of \$700 for World Service. Today the congregation brought \$1000.00 for that cause, believing that it ought to go much beyond a 100% acceptance. Last year we took a 100 per cent acceptance and paid it. This year we added more than 40 per cent as a token of our thankfulness for God's blessings and are happy to pay this increase. Our church has found that the Sunday evening recreation hour following the worship services is paying dividends in many ways. There is a better attendance upon the part of the youth at the Youth Fellowship program and at the evening service. The adults have found this period very attractive. Some months ago the Recreation Committee set up a fund of several hundred dollars for equipment and supplies and the groups enjoy shuffle board, table tennis, ring toss and other games.

## A PRAYER FOR FAITH

Help us, we pray Thee, not to doubt God. We live in a world where so many things are evil. We are almost overwhelmed by the power of hate and cruelty and lust. May we not think of them as unconquerable. May we not stoop to believe we must always have that kind of a world. Help us to remember that with God all things are possible, even a new sort of world in which war shall have been banished, and nations shall live together after the pattern of the Golden Rule. Because this is too great a task for human wisdom, we pray that we and the leaders of the nation may be granted the wisdom which cometh from above. Through Jesus Christ, our Lord. Amen.—Ryland Knight in Christian Index.

RICHARD PERDUE  
President Little Rock Conference  
Co-Editor

# YOUTH'S PAGE

CURTIS WILLIAMS, Editor, R-3, Box 63, Little Rock

ALVIN MURRAY  
President North Arkansas Conference  
Co-Editor

## MORAL BACKBONE

The wise man or youth is able to learn by the experience of others. If the powers of observation or reason were cultivated by our young men and young women there would be a marked reduction in the tragedies of youth. We all learn comparatively early that we do not have to fall off a high cliff to test the law of gravitation. The laws of clean living are just as definite in their effects as are those of falling bodies. Final success and achievement in life depends up on the way one steers through the numerous temptations and difficulties of life. The man or woman who has time and folly enough to "do everything at least once" has already crossed the danger line. It is worthwhile for everyone to realize that unless death comes early or by accident, everyone lives long enough to pay his own bills for his own physical and moral mistakes.

The fear of disease or bodily damage is not enough to restrain many young men who are of the fighting age, men who will dare all on the battlefield. The great restrainer of moral conduct is to HAVE IDEALS, to want to play the game square, to have a vision of home, wife and baby. I have seen men and women spend a lifetime of regret and misery because at one particular time they failed to resist the baser call. Backbone hardens when used. One must have backbone enough not to "be a good fellow" when being a good fellow means degradation. Athletics are of the greatest value. They show the benefits of denial, of struggle, of training in order to win a definite goal. The present is hard, but it leads to a definite future. As one prepares by training for a race, so can one prepare for life by having the ultimate end in view and making the necessary day by day self-denials. Worldly success has various values, but there are no greater satisfactions in life than those that come from consistent moral conduct.—R. L. Wilbur in Out For Character.

## NOTE

For the past six weeks I have been editor, and mostly author, of this page. You will rejoice with me this week, however, to learn that enough contributions have been sent in to practically fill the page. If I can get enough contributions sent in, I shall not dominate the page as I have in some of the recent issues. You who read this page might be of assistance to me if you would drop me a card stating what you would like to see on this page and offer your suggestions. I would like to give you what you want that is helpful, but I may be wrong in my guess as to just what it is.

Contributions which are sent in must be received at least one week before the date of publication. Send to me at the address listed at the top of this page.—C. W.

"Enthusiasm breakfasts on obstacles, lunches on objections, dines on competitors, and rests in the peaceful slumber of their scattered tail feathers."



THE METHODIST STUDENT UNION OF ARKANSAS COLLEGE

Reading from left to right: First Row—President John D. Spragins, Jr., Howard Tripp, vice-president of Union, Barbara Ann Murphy, president of Union, Maxine Taylor, Maxine Smith, Jack Barnes, Professor H. W. Pinske. Second Row—Edgar Brown, Mary Beth Shoffner, Wynona Wheeler, Ruth Sutherland, Byron McSpadden, ministerial student. Third Row—Mildred Headstream, Maxine Stroud, Ernestine Stallings, Lula Beth Fox. Fourth Row—Rev. James T. Randle, pastor Central Avenue Church, Ethel Jean Dent, Lucile Young, Dean S. W. Williams. Fifth Row—Rev. H. M. Lewis, pastor First Church, Kenneth Fallis, Dorothy Jo Ward, Lillian Johnston, Maurice Speed.

## Methodist Student Union of Arkansas College

By H. W. JINSKE

The Methodist Student Union of Arkansas College was organized by Rev. and Mrs. Horace M. Lewis early in 1942. Its aim is to strengthen fellowship and understanding among Methodist students and to relate them more fully to the Methodist churches of Batesville. In keeping with the trend of the Methodist Church to follow its students, Batesville Methodism is fathering this union in cooperation with Arkansas College. Its program is centered in the four commissions: namely, Worship and Evangelism, Community Service, World Friendship, and Recreation. In expressing themselves through these services and through the religious activities of the college and the churches, the students are becoming more appreciative of the value of Christian Education.

Three of the students in the picture participated during the past summer in the Methodist Youth Caravan. They are: Miss Lula Beth Fox, Miss Barbara Ann Murphy, both of Batesville, and Miss Ruth Sutherland of Bethesda. Miss Fox worked in the North Texas Conference No. 1, Miss Murphy in the Dallas Conference, and Miss Sutherland in the South Louisiana Conference. These young women traveled from town to town in their respective conferences and explained the new youth set-up with respect to the four commissions. Each girl spent a week in every town visited, lecturing and conducting activities in connection with these commissions. There are others in this group from whom Methodism will also hear in the future. These students are preparing themselves through the church and through the college to serve, not merely one group or one church, but rather through them, all humanity.

In this section of the state Arkansas College and Methodism serve each other. In the immediate past years Arkansas College has helped to train other outstanding young

leaders of the Methodist Church, among whom is George Stewart, son of Rev. and Mrs. Allen D. Stewart of North Little Rock. George's work speaks for itself and he needs no introduction to Methodist young people of Arkansas. It was while he was a student in Arkansas College that he was licensed to the Methodist ministry. Another outstanding young man who is serving Arkansas Methodism in the field of music and who is a graduate of Arkansas College is Professor Glenn Metcalf of Hendrix. We could mention many more, but space will not permit.

Dr. John D. Spragins, Jr., president of Arkansas College said this in a recent article for publication: "The value of Christian Education to the nation is very great. American democracy is rooted and grounded in the principles of Christianity. Jesus taught the worth of the individual, a respect for the rights of others, a love of freedom, a feeling of responsibility for the underprivileged, a sense of justice, and the other tenets upon which our American way of life rests."

"Under Christian influences where worship comes naturally, a sane and sensible religious life is developed. Godly men and women, genuinely concerned for the well-being of their students, strive to develop well-rounded personalities. Arkansas College seeks to produce God's greatest masterpieces: Christian gentlemen and gentlewomen."

## A DEFINITION

What is concentration? A woman reading the newspaper while her pie in the oven burns to a crisp.

A miracle? Luther Burbank taking all the seeds out of oranges.

A modern miracle? Digging twenty-three seeds out of a seedless orange.—C. W.

He who offers God second place offers Him no place.—Ruskin.

## FELLOWSHIP NEWS

The North Little Rock Methodist Youth Fellowship met Monday night, January 11, at Gardner Memorial Church. The council meeting preceded the regular meeting. During the business meeting it was decided that the monthly services at the Girls' Industrial School would be continued.

Officers elected to replace those who had resigned were: Miss Frances Bowers, Recreation Counselor; Rev. Garland C. Taylor, World Friendship Counselor; Leta Mae Hodges, Secretary; Ruth Stewart, Program Chairman.

Rev. E. J. Holifield told of the Volunteer Service Plan, and Don Goss spoke on the Youth Week at First Church, Little Rock, last month. Gene Goss was leader of the worship service and Mr. R. B. Brawner was the guest speaker. Recreation and a song-fest closed the meeting.—Don Goss, Reporter.

## CENTRAL UNION

Central Union met at Walnut Springs on the Horatio charge on the night of January 12, with representatives from Lockesburg, Rock Hill, and Horatio present.

A splendid program was rendered under the direction of Miss Vivian Ray, after which owing to the absence of all Union officers the business session was turned over to Brother Lewis, the pastor.

A welcome address was given by Dr. E. L. Manning, then the following were introduced: Rev. and Mrs. Eldred Blakely of Lockesburg, Miss Betty Berry of Horatio, and Miss Viola Thornton of Lockesburg. Bro. Blakely gave an inspirational talk, after which the following officers were elected for the sub-district: Sponsor, Miss Betty Berry; Assistant Sponsor, Mrs. Eldred Blakely of Horatio; President, Miss Viola Thornton of Lockesburg; Vice-president, Miss Ernestine Averett of Horatio; Secretary-Treasurer, Miss Irene Hargis of Gillham. Then a social hour was enjoyed by all, the games being directed by Miss Roena Grady. The hostess League served delightful refreshments.

Lockesburg was selected for next meeting place, and Tuesday night, April 13, is the date. We are determined to keep the home fires burning in our churches in this sub-district.—W. C. Lewis, Reporter.

## BIBLE QUIZ

1. What two men hid in a well? (II Sam. 17:17-19.)
2. Who feigned insanity successfully? (I Sam. 21:12-15.)
3. Who was "the beloved physician"? (Col. 4:14.)
4. Under what three other names was Peter known? (John 1:42; Matt. 10:2; Acts 15:14.)
5. Who was Jesus' grandfather on His father's side? (Matt. 1:16; Luke 3:23.)
6. What prophet condemned music lovers? (Amos 6:1-5.)
7. Who was the first musician and what instrument did he play? (Gen. 4:21.)
8. What bridegroom gave a stag party and schemed to get a linen shower? (Judges 14:1, 2, 10-13.)



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### GROUNDHOG'S DAY

By Margaret Drake Elliott

It was a bright, sunny day, the last of January in the Wood Lot and all the Wood Folk—all except the Seven Sleepers—were frolicking about in the snow for there was a promise of spring in the sun's rays.

Rabbit and Squirrel were among the gayest of the whole group—for Rabbit found a carrot behind the house last night and Squirrel's supply of holiday nuts was not yet used up. Rabbit and Squirrel were always gay when they had enough to eat.

"It's such a fine day, let's wake up the Sleepers," called Squirrel from the Oak where he was frisking from branch to branch.

"What fun! Let's see, there are seven—there are Bat and Bear, Skunk and Jumping Mouse, Coon and Chipmunk and Groundhog," agreed Rabbit.

"Groundhog," interrupted Flying Squirrel, "he'll soon be coming out anyway—day after tomorrow, the second of February, you know?"

"Yes, I know," whined Mink from the Brush Pile, "and I think he gets too much pub—pub—, publicity for one animal."

"He's even written up in the newspapers," complained Rat, who snoops in and out the house and knows human ways.

"Why, last year I heard him on the radio," said Sparrow. "Imagine, when none of my cousins, the Finches and the Buntings with their fine voices, can make it."

"It's too much for one animal," put in Rabbit.

"Well, you haven't much to say. There's Easter, you know?" countered Squirrel, winking at Rat.

"After all I share that with Chick and anyway, it isn't named after me," defended Rabbit.

"Yes, that's so. 'Groundhog Day!' Why, my great-great-great-grandmother told me that its real name is 'Candlemas Day,'" added Squirrel.

"You don't say. I can't believe it. Really?" came from every corner of the Wood Lot.

By this time all the Wood Folk had gathered about the Oak where Squirrel was directing the conversation.

"Does he always come out on the second of February?" asked Young Weasel.

"Always as far as I know—or any of my folks know," answered Rabbit.

"Never misses, never misses, never misses," sang Sparrow from a top-most branch.

"Let's fool him," suggested Mink.

"How, how?"

"Why, easy. Plug up his hole," continued Mink.

"He'll dig out," volunteered Flying Squirrel.

"Yes, but it'll take him so long that it'll be night or February third," figured Muskrat.

"What a joke. Let's," several agreed.

Then all the Wood Folk scattered in every direction.



## A DECISION

*In our family we've decided that we  
Will all try this plan every day,  
If things all go wrong and frowns come along,  
We will smile so the frowns cannot stay.*

*It's not easy to do when you're all cross inside  
And nothing seems turning our right,  
But we've found that we feel much better, you see  
When we smile and put frowns out of sight.*

*What a change could be made in this world of ours,  
So much joy could be spread all around,  
We hope that you'll help to pass this along,  
It's an old, old secret we've found.—A. E. W.*

"Meet here tomorrow," Squirrel called after them.

Next day some of the animals were there before dawn with sticks and stones, logs and boulders. Others came until all were there and they worked all day without stopping for lunch and they toiled quietly, too, for they thought Groundhog might be getting a bit restless.

It was a tired group of Wood Folk that went to bed early that night. Several stayed all night in Rabbit's burrow. They were too tired to go home.

Next morning before time for sunrise Groundhog wiggled his left ear, then his right ear; Groundhog stretched first one front paw and then the other; Groundhog gave a great kick with his two hind feet to limber them and then with a snort, rolled over thinking to himself, "February 2—oh, dear, it comes so soon—but that was a good sleep." Opening his eyes he saw how badly his fur suit fitted him—how it sagged and wrinkled—"well, that's what comes of sleeping in it," he thought.

Then going to the front door of his burrow, he pushed it lightly, then more, but it didn't give even the least bit. "My, my, it must have been a hard winter and the snow has drifted in and ice frozen the hole shut." So turning, very drowsily, he stumbled through his burrow and quietly emerged from his back door, a hole left wide open by the careless and unobserving Wood Folk.

Groundhog looked about and saw no shadow, so he ventured farther.

## JUST FOR FUN

Teacher: "Can you tell me what a pauper is, Bobbie?"

Bobbie: "Yes'm, he is the man that married my mama."

\* \* \*

Tommy: "Why do you suppose Adam was created first?"

Dad: "Oh, perhaps to give him a chance to say something."—Capper's Weekly.

\* \* \*

"What's the matter, Ben? You're lookin' worried."

"Work—nothing but work from mornin' till night!"

"Ow long have you been at it?"

"I begin tomorrow!"—The Churchman.

No animals anywhere. How strange, they had always been about to greet him. Well, well—he settled down for a little cat nap by the burrow.

Now it was noon and still there was no sun, so Groundhog knew that he must stay awake. He decided to call on Rabbit, for not a friendly animal had he seen.

At Rabbit's burrow he knocked politely, but there was no answer. So he called, "Rabbit, Rabbit,"—

A very sleep voice replied, "Who is it?"

"It's Groundhog. It's February second, you know!"

Rabbit chuckled. "The joke's on us. My, my, we worked so hard, we've all overslept."—Michigan Christian Advocate.

## BOYS AND GIRLS OF OTHER LANDS

### ANNA'S DAY OFF

"If I could have a whole day just to play I would be so glad," said little Anna one day at the breakfast table to her mother. "I am so tired of going to school all the time and studying my lessons. Why do I have to spend so much of the time doing things I don't like to do?"

"Try it," her mother answered. "You may have this day just for play. You do not need to go to school or help me at all with my work."

How the other children on the way to school envied Anna as she, standing at her gate, informed them she need not attend school, but that this was to be her day of just play.

When all the children had passed by she ran down into the garden and gathered some gooseberries. Bringing them into the kitchen to her mother, she exclaimed, "Oh, mother, I have gathered these gooseberries, and now you'll let me help you make some gooseberry pudding for dinner, won't you?"

"Gooseberry pudding shall be made from them," answered mother, "but you cannot help today. Remember this is your day of play."

Anna's face began to look serious. She took her doll and played a while with her, but she soon wearied of that. She then brought her ball out, but it was not long until she was tired of that game too. As she went to look out through the window, she caught sight of her mother picking peas in the garden.

"Oh, may I help, mother?" she called eagerly from the window. "I would love to do it."

"No, Anna, this is work, not play. Was it not today you wanted just for play?"

By this time Anna was getting very tired of her day of play. She was beginning to realize that it wasn't so much fun, after all, just to play.

Later when she heard her mother begin to set the table for dinner, she wanted so much to ask if she could help, but felt ashamed to go and offer herself.

When the day was almost at an end she grabbed her sewing outfit and went out on the steps to go to work. She felt she could stand it no longer to be idle—it was no fun at all! It had been such a long, weary day.

"Mother," she said, as she gave her a good-night kiss, "this has been the longest day I have ever lived! Now I understand what our teacher meant when she told us that 'those have the heaviest labor, who have nothing to do.'"—The Burning Bush. Translated from the Norwegian.

"Carry yer bag, sir?" begged a little boy of a man hurrying to catch a train.

"No, thanks!" answered the man.

"I'll carry it all the way for a dime," persisted the boy.

"I tell you, I don't want it carried," returned the man irritably.

"Then what are you carrying it for?" asked the child innocently.—Unknown.



# A Commanding Ad } MEDITATIONS OF AN } AMATEUR PHOTOGRAPHER }

By JAMES R. BERRY

Text: Luke 2:34.

SIMEON in our text was right. Perfectly right! How well he understood! Here he stood with a new life, a small child, held in his gnarled hands. It became to him the sign for which he had been waiting years to see and recognize. And now he knew. So we have his simple statement made to the Mother of the Child he held: "Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." And in the verses just before he had whispered these words: "Now, O Lord, thou mayest let thy servant depart according to thy word in peace for my eyes have seen thy salvation which thou hast given before all the peoples—a light to give light to the nations."

Like us, Simeon prepared for his journey through life and had a planned destination. He was on the lookout because the Holy Ghost had told him he would not die until he saw the Christ. So he was on the lookout for signs to direct him along the right road. He located the sign almost at the end of the highway, but find it he did. A commanding sign no one could help but seeing!

A sign, to be noticed by a good driver who travels rapidly toward his planned destination must carry an appealing message in a very few words. And no good driver will pay any attention to one which keeps his eyes from the road AHEAD for very long at a time. But, whether drivers along our highway read them or not—signs can be placed in one of the following classifications: Signs of direction, advertising, or welcome.

We have so many of these along our highways that we now have an organized society combating their erection. Far be it from me to say whether we should or should not have them, but as long as we are influenced so much by signs on our trips and longer journeys, we can make a comparison between them and those found along God's highway.

## Direction

All of the signs painted by the prophets in the Old Testament pointed to one main Highway. Like the branches of a tree from the huge trunk, their signs all led up to the Highway Jesus came to earth to teach every man to follow. But like our signs of direction along our highways today, their signs were divided into detour and warning signs. Everyone knows there are two kinds of detours—the good and the bad.

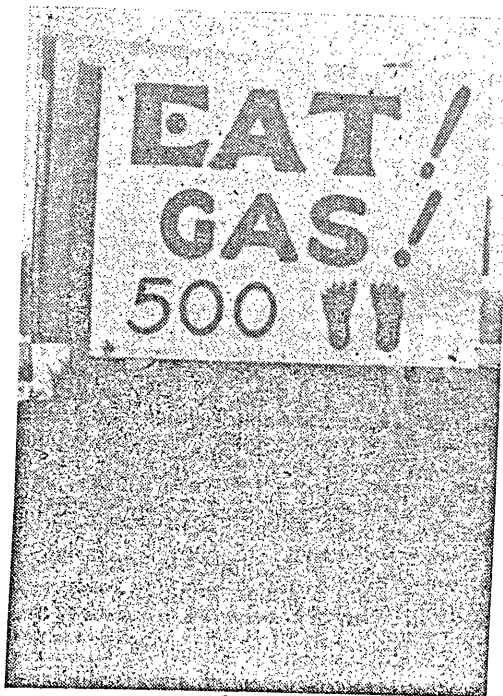
Somehow, I always thought of these detours as illustrated in the story of the man who was beaten, robbed and thrown in the ditch. Several passers-by got off the main highway and passed around and by on the other side. This action of theirs represented the bad detour in the long run because they never quite returned to the main highway. The good detour, which detour was perhaps even better than parts of the main road, was represented in the act of the Good Samaritan who ministered to the man in the ditch, pulled him out, gave him first aid and rented a hotel room for him until he was able to care for himself. There are two different kinds of detours.

Besides detour signs though, we have those bearing a warning word, phrase, or symbol. They usually have large, bold letters: "Stop, danger ahead, narrow bridges, curves ahead." And it was one of these danger signs to which the strongest man in the Bible—Samson—paid no attention. He did not obey the danger sign advising him that physical strength could be used to better advantage in the furtherance of his purpose than the way he used it. If he had only realized that force alone did not accomplish the task he wanted to do, and instead, when women came to him begging him to give them his secret and source of strength, heeded these danger signs, he might have traveled further along the highway in helping his people overcome their enemies before he had his accident. And the sign he missed? The one warning of

bad curves ahead—in his case, redheads, blonds, and brunettes.

And then we have the information given on signs telling the names of towns and the distances in between. We watch for these because when we find them we realize we have progressed a little way forward on our journey. They give us some little encouragement.

To compare these signs of Direction on Man's Highway—detour, warning and information—with those to be found along God's Highway is



indeed an easy comparison to make. While numerous on Man's Highway, they are very rare on His Highway and for one reason only. There is no need for signs of direction along His route. There are absolutely no detours—only one road and it is in good repair all of the time. It was the Christ Himself who said: "I am the Way." There are no curves because the road is straight and narrow: "Few there be that find it." No need for informative signs regarding distance to the next town—He rides in the seat beside you throughout your journey. If it were not so, He would have told you because He said, "Lo, I am with you always."

## Advertising

Beside signs of direction we have advertising signs. And most nearly all advertising signs along Man's Highway can be said to have been erected to increase business. We all can recall the hotel signs with rooms from \$2.00 up or signs which advertise certain brands of gasoline at \$0.179 per gallon with tax included. Such signs to me, always brought the thought that that hotel or that kind of gasoline was a little bit cheaper, if anything, than the others. Cheapness! And if something is just a little bit cheaper than the other fellow's products, then the quality is lacking. Boiled down, a man's business depends upon the name of the person and the things he stands for which are behind that product. A man's reputation for honesty, and his desire to help his fellowmen, if put into his products gives them quality unobtainable elsewhere. The right kind of advertising always pays.

Those signs which always claim the most tempting and better flavored whiskey on the market, are so written and pictured as to make people thirsty. They are good signs, but we must remember that any sign (even as our illustration) is an advertisement no matter if poorly written or whether worded by the highest priced advertiser. It is consented that it does take willpower not to pay any attention to them and not accept their invitation to their kind of pleasures, if such participation can be called a pleasure. In a large number of cases willpower is sadly lacking.

There are also the places giving themselves the titles of "Come On Inn" and "Dipsey Doodle Inn" and such other houses of pleasure where one is enticed by their signs to relax and enjoy themselves during their long trip. Such advertising signs regarding increases of business and pleasure along the way are a far removal from those John the Baptist originated. John was the Greatest Introducer. A good advertiser and campaign manager! He was, during his time, trying to sell what ministers and your pastor are trying to sell today. Had you ever thought of them as advertisers?

Along God's Highway, the highway they are attempting to get you to travel, there is no need for hotel signs. This statement is substantiated by the recordings of the New Testament that if the Master had no invitation to stay for the night at the house of some friend, then He "had no place to lay His head." Along God's Highway are always friends and kind souls willing to share their home without pay.

Fuel signs are not appropriate along this Highway. Once on the road, you are drawn along as if by a magnet—such is the force and magnetism of Jesus, the Christ, and your Master.

No need arises for signs advertising places of pleasure. Those traveling God's Highway have too much to do and no time to spend at such places. The same applies to those signs suggesting the proper liquor to use for the proper occasion. If those on God's Highway do any drinking at all it is from the Fountain of Life.

## Welcome

So we've come a long way down the highway. The only sign we've found on God's Highway so far is the one which says "I Am the Way." So we journey forward.

Along man's highway we find signs of Welcome at entrances to cities. Weeds have usually grown up around them so high that we derive a feeling that the message they are trying to convey to us must have existed a long time ago and does not apply to us NOW. It is true there cannot be a welcoming committee from each town to stop every driver and welcome him to their respective towns, but at least the spirit of Welcome could be exerted more powerfully if those signs men do erect were kept neat, clean, and in conspicuous places.

However, no matter how those signs of welcome along Man's Highway are handled, nor what they represent, there can be said this for them along God's Highway: Welcome signs are all along the Way—they are not just at entrances to cities. A person may see one of them and know that he IS welcome!

In conclusion we would ask a question: Which Highway do you travel? Man's Highway all littered up with billboards or God's Highway free from unnecessary signs? Which highway does the world travel?

And we would make this assertion along with Simeon of old and our text when he stood before Mary, the Mother of our Christ and said: "Behold this is the sign on which I've been waiting. This child is the Savior of the World." And looking down through the years, perhaps Simeon had in his mind the thoughts penned by Edgar A. Guest:

*And how to build a better world?*

*Well, not by chart or plan*

*Unless we start to teach the boy to be a better man.*

*For all our dreams of nobler things will meet the same old fate*

*Unless we turn to fellowship and do away with hate.*

*The time to build the better world?*

*Ah, some of it has gone!*

*'Twas yesterday, the day before and now as war goes on!*

*For after victory is won 'twill surely be too late  
If hearts and minds still keep alive the bitterness of hate.*

(Continued on Page Ten)

# The 1943 February Special

## ... FOR ...

### Hendrix College and Ministerial Education

## Arkansas Methodism and Hendrix College Hand In Hand!

**M**ETHODISM has always sought to have an educated ministry and an educated laity, feeling that "piety and education" must go hand in hand and that both are indispensable assets for ministers and laymen.

Arkansas Methodism has increasingly shared this conviction and has labored through all the years of her history to give to her people and to her ministers a better Christian education. This has caused Methodists in Arkansas to build and maintain many fine schools and colleges.

Never was the conviction deeper than it is now that we must have a strong, dynamic college to help us in the task to which the Church is called in these difficult times.



### Two Major Goals

The FEBRUARY SPECIAL, in which all Arkansas Methodism is conducting an intensive campaign, has two major goals:

1. TO ACQUAINT OUR PEOPLE better with the fine institution we have in Hendrix College.

2. TO RAISE NOT LESS THAN \$8,000 IN EACH CONFERENCE to be used on the basis of five parts for general College needs and three parts for direct aid to young men being trained, mainly at Hendrix College, for the Methodist ministry.

The Church, led by its energetic ministry, has responded with inspiring enthusiasm to the February Special campaigns of past years. This year the needs are even greater, and the Commission appointed to direct the Campaign is setting goals with full confidence that they will not only be met but oversubscribed as they were last year.



### Aid to Ministerial Students

In 1936 the Church worked out a plan in Arkansas to help our young ministers who were finding it difficult to go to college because of lack of

funds. According to the plan, an opportunity to work was paid from this ministerial fund directed by the Conference of the District Superintendent. This can go to school and pay for

The plan has met with success. The plan went into effect in the Arkansas Conferences a district year ago, preparing for the ministerial students have 70 men who are in school (about half of them) ready to preach.

Of these 70 young men, 15 are from the Ministerial Education Fund, 15 in the February Special, 15 in the Conference and 19 in the District. Many others are not in the plan. They have received it in the past. Student aid has had a great effect on the number of men who are ready to preach. We are counting on us for help in our productive ministry.

The amount raised for ministerial education has steadily increased. But the demands have increased more our young preachers. The Church's offer to help them to prepare to preach is a goal higher than ever. We are disappointed in our young men counting on us for help.



### Aid to Laymen

Arkansas Methodism is strong in persons. Her people are the millions. What a glorious growth Methodism has had in one hundred years.

Such a history and growth only because Methodism has workers not only in the field as well. As one calls them, leaders and workers, the percentage of them were in church colleges. It is in our history in Hendrix College as one

Methodism has always of the laity is vitally important. Methodism needs her college to Arkansas Methodism. linked together.



READING ROOM SCENE IN THE HENDRIX LIBRARY



## A Crucial Year

In this crucial and upsetting year the importance of Hendrix and the needs of Hendrix are both increased. Student fees do not provide half the cost of operating Hendrix, and during the coming year student fees have every chance of being materially reduced.

As we face the future, we want Hendrix to mean more to Arkansas Methodism and we want Arkansas Methodism to mean more to Hendrix. Let us join hands together and bring a deeper appreciation of every Methodist for the college and a deeper appreciation of the college for every Methodist.



## Telling Our People About Hendrix

Besides raising money for aiding ministerial and lay students, the February Special Campaign has the purpose of acquainting our people with Hendrix, her problems and her achievements. We become interested in things only as we become acquainted with them. Many Methodists in Arkansas know little about their College. Part of the Campaign, therefore, aims through both the printed and spoken word to give our people some of the essential facts.



## Plan For the Campaign

The Joint Commission appointed from the two conferences for the February Special has worked out detailed plans ensuring the success of the campaign if all Methodists will do their share.

No doubt your church has appointed promotion and finance committees who are publicizing and organizing your local campaign and who will personally follow through till your goal is reached. Your pastor is assisting by devoting Sunday sermons to Christian education and the call of the Ministry.

The Campaign closes on Sunday, February 14. The Campaign offering will be taken on that Sunday or earlier.



## Conference Directors, Feb. Special

North Arkansas Conference: Dr. A. W. Martin.  
Little Rock Conference: Rev. W. Neill Hart.



## Commission Members

Members of the Joint Commission of the February Special are as follows:

North Arkansas Conference: Rev. R. S. Hayden, Rev. Earl Cravens, Rev. W. Henry Goodloe, Judge John G. Moore, Mrs. R. E. Connell, Rev. Ira A. Brumley, and Mr. Alvin Murray, Jr.

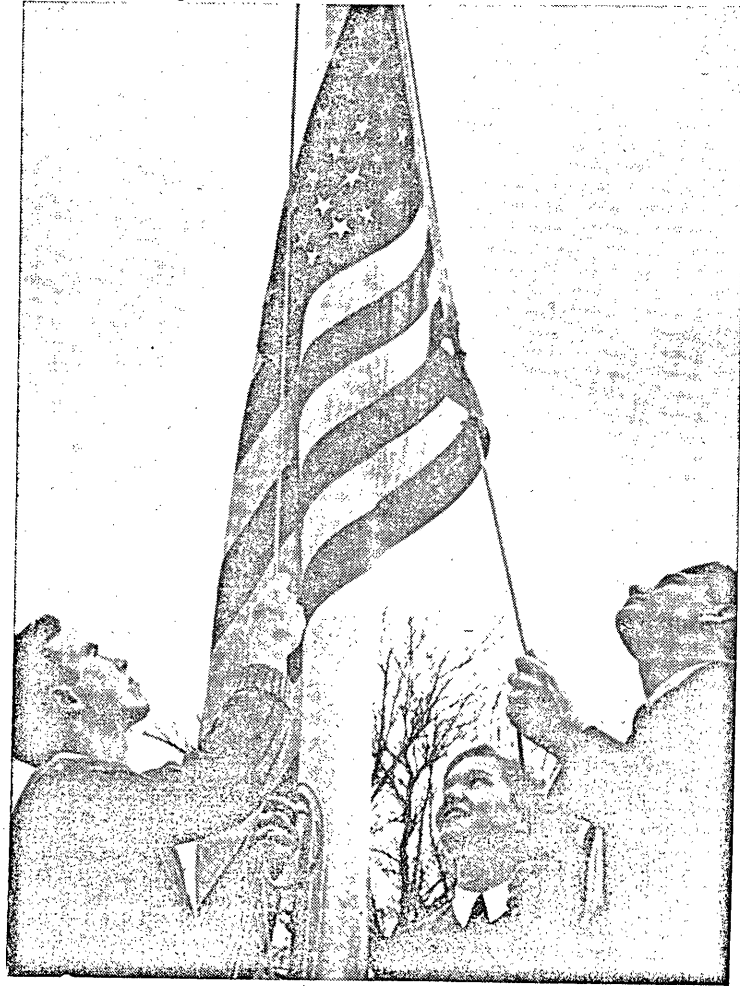
Little Rock Conference: Rev. E. C. Rule, Dr. Clem Baker, Mr. J. I. McClurkin, Mrs. Gordon Young, and Mr. Richard Perdue.



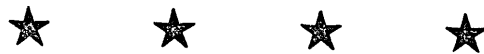
## Conference Treasurers

Little Rock Conference: Mr. C. K. Wilkerson, 723 Center St., Little Rock.

North Arkansas Conference: Mr. E. Wainwright Martin, Treasurer, Hendrix College, Conway.



RAISING THE FLAG. THE STARS AND STRIPES FLY DAILY ON THE FLAGPOLE LOCATED IN THE HEART OF THE CAMPUS



HENDRIX STUDENT CHORAL GROUP SINGING AT A SPECIAL CANDLELIGHT CAROL PROGRAM



# 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.

## NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

### Race Relations Sunday, February 14

The problem of race relations has never been more acute in the history of the world than at this time. The world revolution now going on involves the relations of the races of the whole world. The underprivileged groups are asking for their rights. The principles announced as our ideas of the kind of peace our world must have say to the various groups that they must have their rights in the world of tomorrow.

Christianity offers the only solution of the problems involved in the relations of the various racial groups in the world.

The Methodist Church has taken a very positive stand in the interest of helping all peoples to become what they have a right to be. But we have only started in the right direction.

The second Sunday in February has been designated by action of the General Conference as Race Relations Day. While this is a time for our local churches to make a contribution to the Methodist program of Christian Education for the colored race, that is not the most important purpose of the day. This day should be used as an opportunity for creating Christian attitudes in the field of race relations.

It is hoped that all of our churches will use the materials provided to make Sunday, February 14, a day for developing the spirit of Christian brotherhood.

A packet of materials have gone to pastors with suggestions for making most of this special day. There are program suggestions and an effective poster.

The following list has been given us by College Division of General Board of Education, indicating—

### Materials Supporting Race Relations Sunday In Church School Periodicals

#### CHURCH SCHOOL (February)

Where Is Thy Brother? by John L. Ferguson.

General Worship Services, theme: Brotherhood In Action.

#### ADULT STUDENT (February)

Two Races Work Together, by David A. Jones and Frederic A. Jackson.

Who Are the Latin Americans? by Elizabeth M. Lee.

How They Do It In Cuba, by Arva C. Floyd.

#### HOME QUARTERLY (1st Quarter)

Toward Understanding and Cooperation In Race Relations, by John W. Haywood and Robert B. Eleazer.

#### HIGHROAD (February)

Things To Be Done, a short story, by Emmett Steele.

#### CLASSMATE

February 7: Man of the People, first of an eight chapter serial about Lincoln, by James Daugherty. Slick Sam, a short story, by Frederick Hall. The Wizard of the Peanut (George Washington Carver), by John O. Gross. For Brotherhood, devotional material.

February 24: Man Without a Country (Japanese evacuation), by Betty Cavanna.

February 28: The Shadow of the Valley, a short story, by Betty Cavanna.

#### WORKSHOP (February)

For Better Relations Among Races, by Emily C. Hodder, pages 26-27.

#### THE PASTOR (February)

I Serve the Evacuees, by the Rev. Shigeo Tanabe.

#### Children Are Here

We constantly hear the remark that so many of our people have been called away by the war program. That certainly is true as to

youth. It is even more far-reaching in some types of communities.

Most communities still have a large number of children. Some of these are too young to take any part in the church school program of Christian teaching, but the church school has an extension department called the Nursery Department. This program has as its chief purpose a program of activities through which the church will help the home be the kind of home in which the child will have the chance to become what said child should be. It is a program for parents as much as for the child.

The records of our churches indicate that many of our church schools have made no plans for promoting the Nursery Department.

Most of our communities have a large number of children who attend the public school, but are not in any program of Christian teaching.

Most of the communities where there are unreached children there are enough adults to provide a program of Christian teaching if some leader would take responsibility for seeing that an adequate program was provided.

The hope of a good world tomorrow depends upon the leadership the adults of our present age give the children of our day. What about the children of your community?

We can have a church school program of activities on Sunday and at least a two weeks' of Vacation Church School. We should have more than that.

#### Books For Pastors

The North Arkansas Conference Board of Education has offered to provide any minister in the North Arkansas Conference with the opportunity to read the following books: "Evangelism In Christian Education," Ownbey; "Go Ye Therefore," Brower.

The plan is for the Board office to send the book or books with the understanding that these materials are to be read in two weeks and the book or books returned at the end of the two weeks.

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#### "Where Are the People"

"Where Are the People" is the title of a recent book. This book has been recommended by the Adult Department of the Local Church Division of the General Board of Education. It is a very popular book just at this time.

A copy has been provided by the Board of Education office for each of the district of the North Arkansas Conference. These have first been used by the persons to take part in the state-wide program of evangelism directed by Dr. Guy Black; then to be made available to any minister in the Conference.

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#### Abingdon Commentary

Last year we secured special copies of the Abingdon Commentary for men in the first year of their Conference Course, whether as Undergraduates or Accepted Supplies. Through the Board of Education of the Conference we are able to make a special price to those of the first or second year, who will be needing these for their work. Ministers in North Arkansas who are interested should write us.

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#### S. M. U. Ministers' Week

The annual Ministers' Week held at Southern Methodist University, Dallas, Texas, is a week earlier this year than usual, being January 23-28. It is our understanding that the program begins at 8 p. m., January 23 and closes Thursday afternoon, January 28. The general announcement indicates that a rich program is being offered this year.

A number of ministers from the North Arkansas Conference are planning to attend even though transportation is much more difficult than in former years.

## FORT SMITH DISTRICT NEWS

The Methodist ministers of Fort Smith met at the Goddard Memorial Methodist Church, Monday morning, January 18, to work out plans for taking a survey of the city in preparation for a city-wide evangelistic effort to culminate the latter part of March. Dr. O. E. Rice, chairman of the city-wide visitation evangelistic effort, presided over the meeting, and Rev. Archie N. Boyd was elected secretary. Rev. W. R. Dalton was elected chairman of the survey. Rev. E. H. Hook was asked to head the committee to tabulate the results of the survey.

January 31 was set as the date for taking the survey. Each pastor will be responsible for instructing his workers before that date and get them to meet at 1:30 to begin the survey. The opening date for the visitation evangelism campaign was set for March 21 at 1:30 at the First Methodist Church. The territory of the city was divided among the resident ministers.

The Fort Smith District organization meeting for the Visitation

Evangelistic Campaign was held on Monday, beginning at 10 a. m. All ministers were present except one. A complimentary luncheon was served at noon by the ladies of the host church. Among other important announcements, Rev. W. V. Womack, district superintendent, announced that the churches of the district had increased their Benevolent acceptances \$905.25 over last year and with a few more Quarterly Conferences to hold he hoped to raise this amount to \$1,000. Twenty-four churches increased their acceptance, while three churches accepted the full askings. They are: Alma, Clarksville, and Paris. First Methodist Church of Fort Smith accepted more than their askings. The ministers are working hard to secure their quotas for the Arkansas Methodist.

Rev. E. H. Hook is putting on an aggressive program at the Goddard Memorial Church and is meeting with fine response. Two fine young men have accepted the call to the ministry and will be recommended by Rev. Mr. Hook at his Quarterly Conference Wednesday evening,

January 20. These two young men are both grandsons of Methodist ministers. They are Jeff Davis, Jr. and Charles McDonald, Jr.

Rev. John G. Gieck, pastor of the Charleston charge, has been notified to report at Harvard University, Cambridge, Massachusetts, on February 3, for induction into the Chaplaincy.—Archie N. Boyd, Reporter.

#### A COMMANDING AD

(Continued from Page Seven)

And where to build the better world?

Within the human heart!

If we would change the ways of

men 'tis there mankind must start.

For men must want the better world

from all that's cruel free

And work for it and train for it

before that world can be.

Yes, God painted only one sign—His Son.

On that sign were written only two words: "Follow Me." Those words are more than a suggestion; they are a command! And where do you locate this sign? In God's

Word. If you follow the direction printed on it, you will never lose the Highway.

But it takes some effort on one's part to always have this sign before his eyes when traveling. Travel along God's Highway is not always free as some "hitchhikers" would have you believe in regard to travel along Man's Highway.

Two easy words to understand. A short command—"Follow Me." An unsurpassed advertisement in the shape of a sign. Those two words give direction, serve advertising purposes, and welcome all at once along God's Highway.

#### FOLLOW THAT SIGN!

Paul never claimed lordship over his converts, but pleaded as a nurse with her charges. At one time he based his appeal on the sorrows of his imprisonment; at another, on his accumulating years; at another, on his tender love. The wooing note is characteristic of the man, who amid the strife and contention of his life never lost the savor of the meekness and gentleness of Christ.—F. B. Meyer.

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## WILMOT SOCIETY

The W. S. C. S. of Wilmot met at the home of Mrs. F. W. Schwendimann, January 12, for the first meeting of the new year. Mrs. Carl Wells was leader of the program, using as the theme for her devotional, "We Cannot Live By Bread Alone." This was a comparison of the new year to a new house. A poem was read which expressed words to this effect: A little boy returned a marked and spotted page to his teacher and asked for a new one so that he could make a new start. In like manner must we all start anew.

Mrs. Thomas, the new president, gave a resume of last year's work in which she reported much progress made, with the best financial report in many years. She urged all members to serve when called upon, each giving her time, talents and tithes, gladly and willingly.

The "Rosary" was beautifully rendered, with Mrs. Schwendimann at the piano. The pastor, Rev. J. W. Thomas, conducted the installation of the new officers. They are as follows: Vice-President, Mrs. F. W. Thomas; Vice-President, Mrs. J. W. Schwendimann, also Secretary of Supplies; Recording Secretary, Mrs. L. Engle; Corresponding Secretary, Mrs. M. Hughes; Secretary Missionary Education and Service, Mrs. Carl Wells; Secretary Children's Work, Mrs. Buddy Jones; Secretary Christian Social Relations, Mrs. T. Callo-way; Secretary Literature, Mrs. Gertrude de Yampert; Secretary Publicity, Mrs. Jim Boyette; Secretary Spiritual Life, Mrs. T. M. Hayden.

After singing, "Give of Your Best To the Master," all present took part in the pledge service which was very impressive. Bro. Thomas gave a talk commending the members for their faithful and loyal work during the past year.

During the social hour refreshments were served by the hostess, assisted by Mrs. A. B. Cone.—Reporter.

## CAVE CITY PLEDGE SERVICE

On January 13, the W. S. C. S. met in the church auditorium for the pledge service of the new year. Quiet music, with Mrs. Olaf Pinkiston at the piano, opened the meeting, followed by scripture reading by Mrs. Lou Botsford and prayer by Mrs. C. E. Kirtley, and song, "We've a Story To Tell to the Nations." The retiring president, Mrs. W. E. Carpenter, gave an inspiring talk. Mrs. Eric Reeves, leader, read the righteousness commandments with piano responses, followed by a call to citizenship. Rev. E. R. Reeves read Romans, 12th chapter, and was followed by a service litany and prayer in unison by the group. The new president, Mrs. T. A. Woodyard, gave an address, challenging the society to enter the year's work with increased determination and zeal. The services closed with group singing, "Are You Able," and prayer by Bro. Reeves.—Mrs. C. E. Kirtley.

Nothing is so strong as gentleness; nothing so gentle as real strength.—Francis de Sales.

"... let us have grace, whereby we may serve God acceptably with reverence and godly fear." Hebrews 12:28.



## TO STUDY LEADERS OF ARKANSAS

The records of the conference secretaries of Missionary Education and Service show that there were 41 Schools of Missions in the North Arkansas Conference last year, and 22 in the Little Rock Conference. By "Schools of Missions" we mean the church-wide study classes directed by the pastors early in the year. Another term we use is "joint study." The text last year was "The Methodist Meeting House."

We feel that this year there should be many more classes studying the texts "Latin American Circuit" and "Latin America, U. S. A." The men of our churches are naturally interested just now in the Americas to the South because of the closeness of political and economic relations between them and our own nation. It is a strategic time to make them better acquainted and more interested in the common spiritual destiny of all the Americas and the foundations that our church is laying for the achieving of that destiny.

We urge, therefore, that the presidents and secretaries of missionary education of our local societies co-operate fully and enthusiastically with the pastors in the Schools of Missions. Those who have already studied Latin American Missions in the W. S. C. S. are prepared to make the most worthwhile contribution to the church-wide study they ever have. We shall be deeply disappointed if any group fails its pastor in this study because of the previous one in the W. S. C. S. Much to the contrary—a society should have come out of its own study aware of how much more there is to learn and with an eagerness to continue its study.

There need be very little overlapping of materials. In our classes we used "On This Foundation" as a basic text. Even the S. J. R. classes that used "Latin American Circuit" probably had time to glean only the work of the Woman's Division from it. The pastors will naturally base their courses on a thorough study of "Latin American Circuit" and "Latin America, U. S. A.", but will be glad to use "On This Foundation" for background material. We can enrich their courses also by sharing our maps, posters, flags, World Outlooks, and other illustrative materials we had.

Our present relations with the other Americas are so vital and our futures so closely bound together that we ought to want to know all we can about them regardless of "credit" or "recognition." However, a local society may count this joint-study as one of the approved studies required for meeting the Efficiency Aim (now called "Seven Keys to Progress"). If different materials are used so that the course is not a duplicate of the one the society had in the fall, and if the pastor wishes to meet the requirements for Special Jurisdiction Recognition, a society may be granted such recognition, even though the class in the fall also met the requirements. We do not urge this type of study, however, in the Schools of Missions because it takes a great deal of the pastor's time and the men of the church may not enjoy such a study as much as one of a different nature.

Our children and young people are studying Latin America this month, too. What a glorious opportunity to make another good use of all of our illustrative materials and to assist our church school teachers in making the study an effective one. We are not just teachers of study courses; we are secretaries of missionary education and service. Our fingers rightfully belong in every missionary education pie in the church.

Mrs. Peter Kittel, Jurisdiction Sec. of Miss. Ed. and Ser.

Mrs. Alfred Knox, North Ark. Conf. Sec. of Miss. Ed.

Mrs. E. D. Galloway, Little Rock Conf. Sec. of Miss. Ed.

## SPIRITUAL LIFE LEADERS

Spiritual Life Workers:

"The world at its worst summons women at their best." "Methodist women must revitalize the spiritual life of the church beginning with themselves."

Through this year let us keep before us the objectives of Spiritual Life cultivation and seek constantly to realize them:

1. To quicken the spiritual life of women. To deepen the prayer life. To increase the sense of responsibility for personal service and giving.
2. To develop a clearer appreciation of Christian living.
3. To seek to permeate the local church with a spiritual power.
4. To promote Christian Stewardship, devotional Bible study, and use of devotional materials. (Handbook on S. L. pp. 10, 14-17).

In these days we need God. "The direct finding of God is in prayer," says Buttrick in his book, "Prayer." Therefore may we in this new year face the world with prayer groups. Call them "Colonies of the Kingdom," companies with "Upper Room" experiences. This is a means of "cultivating a poise of the soul which is carrying us through these tense days."

It is very appropriate in 1943 that the W. S. C. S. is to have The Seven Keys to help advance the work of the organization, and for the Master Key to be Spiritual Life. What doors of opportunities may be

(Continued on Page Fourteen)

## WYNNE INSTALLS OFFICERS

A very impressive installation service was held on January 3, at the regular evening church service. Candles were placed on a table and as each officer took her place before the altar she lighted her candle from that of the new president. Rev. Earl Walker, pastor, installed the following officers: President, Mrs. G. G. Dorris; Vice-President, Mrs. W. O. Flippin; Recording Secretary, Mrs. Harry Scott; Corresponding Secretary, Mrs. H. K. Barwick; Treasurer, Mrs. G. R. Kellogg; Secretary of Supplies, Mrs. W. D. Stroupe; Secretary of Missionary Education, Mrs. C. B. Hall; Secretary of Student Work, Miss Louise Coffin; Spiritual Life, Mrs. Earl Walker; Children's Work, Miss Mollie Weeden; Christian Social Relations, Mrs. Geo. Gregory; Literature, Mrs. Louis Kellogg.

Under the leadership of Mrs. T. M. Ellis, past president, and Mrs. C. B. Hall, past vice-president, the Wynne W. S. C. S. has had one of the most successful years in its history, both spiritually and financially. We have on roll 100 members. Our free-will offerings last year amounted to \$500.00.—Mrs. Harry Scott.

## MONETTE WESLEYAN GUILD

The Wesleyan Guild of the Methodist Church met Monday evening, December 21, in the home of Mrs. Tucker Blankenship. The home was decorated with a beautiful tree, and table decorations of Santa and his sleigh and reindeer.

Mrs. George L. McGhehey was leader of the devotional. "The Light Is Shining Into the Darkness" was the theme. Song, "O Little Town of Bethlehem" was read by the leader. Prayer and talk on "Lights" as Christmas followed the devotional, closed with Christmas blessing by Guild chairman.

The president, Mrs. Maxie Cope, introduced the play, "The Light in the Wind" from our program literature. This play is dedicated to the task of making the World Federation of Methodist Women known to the church. Parts were read by Guild members. Theme was women praying at the tomb of Jesus—very impressive and appropriate.

Report of Guild's yearly activities was read by Mrs. Cope.

Mrs. Henry Witcher was made an honorary member for the year by love offering made by Guild members.

During the social hour the retiring chairman, Mrs. George L. McGhehey, was presented with a quilted housecoat from Guild members in appreciation of her leadership during this successful year. The Christmas gifts were distributed from the tree to each member.

The hostess served delicious date-nut bread and ice cream and hot coffee.

I am not so anxious as to what may be a hundred years hence. He who governed the world before I was born will take care of it when I am dead. My part is to improve the present moment.—John Wesley.



# The Arkansas Methodist Circulation Campaign

REPORT NO. 1--THROUGH SATURDAY JANUARY 23

## ARCADELPHIA DISTRICT—Quota 1,172

	New	Ren.	Not Due	Total
Arkadelphia	6	71	---	77
Benton	20	48	---	68
Benton Ct.	2	5	---	7
Carthage-Tulip	3	22	7	32**
Couchwood Ct.	---	1	---	1
Dalark	---	6	---	6
Holly Springs Ct.	3	5	---	8
Hot Springs First	---	3	---	3
Grand Avenue	2	23	---	25
Oaklawn	7	8	---	15
Pullman Heights	8	8	---	16
Keith Memorial	4	5	1	10
Leola Ct.	8	13	---	21
Pearcy Ct.	2	1	---	3
Princeton Ct.	4	19	---	23
Sparkman-Sardis	13	22	---	35*
Totals	82	260	8	350

## CAMDEN DISTRICT—Quota 1,609

Bearden	4	22	---	26**
Camden First	67	86	9	162**
Fairview	12	21	4	37
Camden Ct.	10	7	---	17
Chidester Ct.	13	53	6	72**
Ebenezer Ct.	12	18	1	31
Fordyce	8	48	---	56
Junction City Ct.	26	20	12	58**
Kingsland Ct.	6	14	7	27**
Louann Ct.	7	19	---	26
Magnolia First	8	34	2	44
Jackson St.	10	43	---	53
Smackover	27	24	5	56*
Stephens	7	40	1	48
Strong	13	30	4	47
Thornton Ct.	4	16	6	26
Waldo	26	19	---	45**
Totals	260	514	57	831

## LITTLE ROCK DISTRICT—Quota 3,500

Austin Ct.	1	9	4	14
Carlisle	11	29	1	41
Carlisle Ct.	8	2	---	10
Des Arc-New Bethel	12	24	---	36
DeValls Bluff-St. Marks	3	15	---	18**
Douglasville-Geyer Springs	4	21	3	28
England	18	12	2	32
Hazen	9	12	2	23
Keo-Tomberlin-Humnoke	3	7	---	10
Asbury	15	33	---	48
Capitol View	15	26	---	41
First Church, L. R.	---	1200	---	1200**
Henderson	8	18	---	26
Pulaski Heights	45	56	1	102
Scott Street	4	10	---	14
Twenty-Eighth St.	12	20	---	32
Winfield	---	1000	---	1000**
Lonoke	7	17	---	24
Mabelvale	40	28	---	68**
Primrose	12	19	15	44**
Totals	227	2558	26	2811

## MONTICELLO DISTRICT—Quota 900

Arkansas City	9	11	---	20**
Drew Ct.	8	23	---	31
Fountain Hill	3	10	18	31
Hamburg	12	17	2	31
McGehee	18	27	1	46
New Edinburg Ct.	15	15	---	30
Portland-Parkdale	9	20	---	29**
Tillar-Winchester	36	30	7	73**
Watson	8	9	---	17**
Wilmar	35	3	7	45
Wilnot	4	16	---	20**
Totals	157	181	35	373

## PINE BLUFF DISTRICT—Quota 1,323

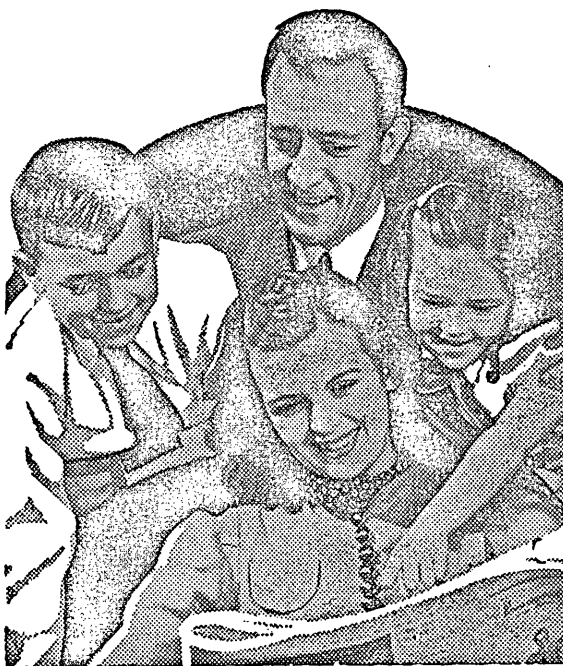
Almyra	6	6	---	12
Alzheimer-Wabbaseka	12	30	1	43**
Bayou Meto	4	17	---	21
Gillett	8	27	---	35
Grady-Gould	9	21	---	30**
Little Prairie Ct.	10	2	2	14
Rison	25	19	---	44**
Rowell Ct.	23	37	---	60**
Sherrill-Tucker	7	12	---	19*
St. Charles Ct.	7	10	---	17
Star City	8	14	---	22
Stuttgart First	37	15	2	54
Grand Avenue	15	13	---	28
Swan Lake	3	10	1	14**
Totals	174	233	6	413

## PRESCOTT DISTRICT—Quota 1,007

Amity Ct.	5	18	4	27**
Bingen Ct.	13	12	---	25
Blevins Ct.	4	37	3	44**
Center Point Ct.	15	4	1	20
Emmet-Waterloo Ct.	10	28	---	38
Forester	5	8	---	13
Gurdon	2	63	---	65**
Murfreesboro-Delight	25	49	6	80**
Nashville	7	25	3	35
Prescott Ct.	1	5	---	6
Waterloo Ct.	5	---	---	5
Totals	92	249	17	358

\* Indicates that Charge has reached quota.

\*\* Indicates that Charge has exceeded its quota.



## TEXARKANA DISTRICT—Quota 1,094

	New	Ren.	Not Due	Total
Ashdown	17	39	---	56*
Buckner Ct.	6	6	---	12
Doddridge Ct.	2	15	---	17
Fairview	13	20	---	33
Hatfield Ct.	5	2	---	7
Horatio Ct.	2	16	4	22
Lewisville-Bradley	13	43	---	56
Lockesburg Ct.	8	10	4	22
Stamps	17	34	---	51**
Texarkana First	63	90	7	160*
Texarkana Ct.	4	3	9	16
Totals	150	278	24	452

## BATESVILLE—Quota 911

Batesville Central Ave.	11	52	---	63**
Batesville First Church	25	140	---	165**
Bethesda-Cushman	7	11	2	20
Cave City Station	4	10	---	14*
Charlotte Circuit	7	6	---	13
Cotter-Gassville	2	16	---	18**
Elmo-Oil Trough	---	1	1	2
Evening Shade Ct.	1	7	7	15
Melbourne Ct.	5	---	---	5
Mountain Home	10	18	2	30**
Newark	13	15	1	29**
Newport	4	29	1	34
Salem	10	15	---	25**
Swifton-Allicia	10	20	---	30
Tuckerman	1	23	---	24
Viola Ct.	7	6	---	13
Weldon-Tupelo	---	18	---	18**
Yellville Ct.	1	7	---	8
Totals	118	394	14	526

## CONWAY DISTRICT—Quota 1,416

Atkins	1	24	---	25
Cato-Bethel	5	9	1	15*
Danville	7	11	---	18
Dardanelle	2	19	1	22
Dardanelle Ct.	5	3	---	8
Gravelly Ct.	9	18	11	38**
Greenbrier-Springfield	3	1	---	4
Levy	18	18	---	36**
Morrilton	17	59	---	76
N. Little Rock First	22	133	---	155*
Gardner Memorial	22	63	---	85
Washington Avenue	21	19	1	41**
Opello	6	12	---	18**
Perry-Perryville	3	18	---	21
Plainview	1	9	---	10
Pottsville	7	1	9	17
Russellville	14	29	1	44
Totals	163	446	24	633

## FAYETTEVILLE DISTRICT—Quota 931

Alpena Ct.	3	5	---	8
Bentonville	4	12	---	16
Berryville	6	8	---	14
Elm Springs-Harmon	21	25	---	46**
Fayetteville	17	25	4	46
Centry	10	11	---	21
Gravette-Decatur	10	20	1	31**
Huntsville	5	9	1	15
Lincoln	3	7	4	14
Monte Ne Ct.	1	3	---	4
Pea Ridge Ct.	2	11	3	16
Rogers	12	15	---	27
Siloam Springs	7	8	5	20
Springdale	4	25	---	29
Springtown-Highfill	8	5	1	14**
Sulphur Springs	11	7	---	18**
Winslow	2	---	2	4
Totals	126	196	21	343

## FORT SMITH DISTRICT—Quota 1,666

	New	Ren.	Not Due	Total
Alix Ct.	1	1	---	2
Altus Ct.	1	6	---	7
Booneville	6	46	4	56
Branch Ct.	12	6	---	18
Clarksville	17	71	---	88*
Fort Smith First	10	20	---	30
Goddard Memorial	20	38	---	58
Midland Heights	27	33	5	65
South Fort Smith	3	23	---	26**
Greenwood	4	14	6	24
Hackett-Hartford	18	18	---	36**
Hartman Ct.	3	8	---	11
Lavaca Ct.	5	7	---	12
Magazine Ct.	5	2	5	12
Mansfield	1	19	---	20*
Prairie View-Scranton	6	9	12	27
Van Buren, First	13	17	---	30
East-New Hope	2	12	---	14
Waldron	12	24	---	36**
Waldron Ct.	3	6	---	9
Totals	169	380	32	581

## HELENA DISTRICT—Quota 1,081

Aubrey	1	16	---	17
Clarendon	10	22	5	37
Earle	2	16	---	18
Elaine	7	11	---	18
Forrest City	15	51	---	66
Harrisburg	7	24	---	31
Marvel Ct.	13	4	2	19**
Helena	15	20	---	35
Holly Grove	2	13	2	17**
Hughes	---	5	---	5
Marianna	14	40	---	54*
Parkin	1	4	---	5
Vandale-Cherry Valley	20	17	1	38*
West Helena	5	23	2	30**
West Memphis	8	12	---	20
Widener-Madison	21	20	2	43*
Wynne	38	43	1	82**
Totals	179	341	15	535

## JONESBORO DISTRICT—Quota 1,069

Black Oak	24	20	3	47**
Blytheville, First Church	21	24	14	59
Blytheville, Lake Street	19	27	1	47**
Bono-Trinity	9	6	7	22
Brookland	21	19	---	40**
Dell	2	5	---	7
Dell Ct.	---	1	12	13
Jonesboro, First	---	22	---	22
Fisher Street	3	14	---	17
Huntington Avenue	3	4	2	9
Jonesboro Ct.	15	12	---	27
Keiser-Garden Pt.	8	4	1	13
Leachville	3	14	---	17*
Lepanto	6	14	1	21**
Luxora	7	8	7	22**
Manila	6	10	---	16
Marion	8	26	1	35**
Marked Tree	11	20	4	35*
Monette	2	12	1	15**
Osceola	2	23	---	25
Truman	8	10	---	18
Turrell-Gilmore	2	8	---	10
Tyronza	7	4	6	17
Yarbro-Promised Land	26	22	3	51**
Weona	18	---	2	20**
Totals	231	329	65	625

## PARAGOULD DISTRICT—Quota 1,121

Beech Grove-Camp Ground	7	20	---	27**
Biggers Ct.	27	10	2	39**
Greenway Ct.	8	32	---	40**
Hoxie	9	19	2	30
Imboden-Black Rock	5	20	9	34*
Knobel Ct.	3	6	---	9
Leonard Ct.	1	2	---	3
Maynard Ct.	9	13	---	22
Marmaduke	10	13	2	25**
Morning Star Ct.	3	15	6	24
Paragould, First	41	66	5	112
Paragould Ct.	15	30	3	48*
Piggott	5	17	10	32**
Pocahontas	5	19	3	27
Rector, First	3	27	---	30**
Rector Ct.	8	18	---	26
Walnut Ridge	9	33	8	50
Strangers Home Ct.	9	14	---	23**
Totals	177	374	50	601

## SEARCY DISTRICT—Quota 1,122

Antioch	14	5	6	25
Augusta	12	28	2	42*
Beebe	11	30	1	42**
Cabot	9	36	1	46**
Clinton	2	14	3	19
Griffithville Ct.	4	9	---	13
Harrison	4	36	---	40
Heber Springs, First	13	24	1	38*
Central	1	14	---	15
Hunter Ct.	2	5	3	9
Jacksonville	7	7	---	14*
Judsonia	4	4	1	9
Kensett	12	10	1	23**
Leslie	1	12	---	13**
McCrory	10	30	3	43*
McRae Ct.	8	14	---	22
Pangburn	---	2	---	2
Quitman	7	29	---	3

	New	Ren.	Not Due	Total
Searcy	12	57	5	74
Valley Springs	13	11	4	28
Totals	146	377	31	554

## SUMMARY

	New	Ren.	Not Due	Total
Little Rock	227	2558	26	2811
Camden	260	514	57	831
Conway	163	446	24	633
Paragould	177	374	50	601
Fort Smith	169	380	32	581
Jonesboro	231	329	65	625
Searcy	146	377	31	554
Helena	179	341	15	535
Batesville	118	394	14	526
Texarkana	150	278	24	452
Pine Bluff	174	233	6	413
Monticello	157	181	35	373
Prescott	92	249	17	358
Fayetteville	126	196	21	343
Arkadelphia	76	189	8	273
Totals	2424	7015	411	9850

## THE CHURCH GROWS IN YENPING

By the Rev. Frederick Bankhardt  
Yenping, Fukien, China

Thirty-five years ago I attended my first annual conference session in China.

At that time, with very few exceptions, the missionary was the leader in the conference, and he was chairman of most of the committees.

How we longed for the day when we missionaries would step back and let our Chinese colleagues take the lead! Thank God, I have been allowed to live to see that day. Now, with only one or two exceptions, a Chinese is the chairman of every committee, and his voice is the one heard most of the time during a conference session. The principals of all our schools are now Chinese. They now are the real leaders in the Kingdom work, and we thank God for it.

Another thing that early filled our hearts with prayer was that we might see the day when there will be Chinese bishops in China. That also has come to pass. We now have two Chinese bishops, and one missionary who was born in China—so he might be called a Chinese also. Then we also have Bishop Ralph A. Ward. So we have four outstanding leaders now as our bishops. Never have we had abler episcopal supervision than we now have. Frequently our bishop is with us in meetings whereas in the early years of my missionary life we saw the bishop only at conference time. He left soon after reading the appointments.

In spite of the serious economic conditions existing because of the war, the giving for pastoral support in the Yenping Conference increased from \$6,302 to \$9,600 (Chinese currency). The total contributions for the year was \$15,392, an increase of \$5,633. During the year 145 adults and 116 children were baptized; 225 were received on probation and 195 into full membership of the church. Our three hospitals gave 23,303 treatments in the dispensaries, and 23,487 days were spent by patients in the hospitals. Our schools are crowded; the enrollment in nine primary schools was 2,226 boys and girls, and over 400 young folks crowded our high school. One of the joys of the year was the erection of the Coleman Assembly Hall which will seat all our student bodies.

During the first half of this year we held four training conferences for young folks of our churches throughout the Conference. I wish you could have been with me at the one held in Yuki City. It was by far the best I have ever had the

privilege of taking part in since I have been in China. We had thirty-eight young men and women present. It was a great inspiration to me to see the deep interest they took in the whole conference. Every circuit on the district was represented by at least two delegates. Since these conferences have been held we have had a number of letters telling how many of these young people are a real help to the pastors. The results have revealed that God was with us during those days.

## WHERE COUNTRY EVANGELIZES CITY

By J. Merle Davis

In Brazil we visited some of the rural churches of Espiritu Santo State, in which the usual city to country trend of the gospel has been reversed. The market towns and country seats are being evangelized by the rural congregations.

A migration of farmers from less fertile areas of Minas Geraes into the unsettled parts of Espiritu Santo has been going on for a decade or more. Families have come singly and in groups as pioneers to develop this virgin territory. The forest has been cut, the stumps burned, the fertile soil prepared, and crops of maize, beans, coffee and cassava have been planted. Little homesteads and scattered rural communities have emerged from the forest and these are connected by slender trails which converge on the county seat many leagues distant. Among these settlers have come not a few evangelical families, with a belief in God, in themselves and in their responsibility to evangelize their communities. These Christians very soon discovered one another and began to meet in each others homes for prayer and fellowship. Congregations have been formed under lay leadership. Small church buildings have been put up by the members; the churches have become centers of a vital community life with fellowship among these widely scattered settlers.

In time the contacts of these forest plantations with the market center increased. Through the witness of their faith of the rural members and the occasional moving to town of a rural evangelical family, the Gospel took root in the larger community.

In company with Bishop de Carso of the Methodist Church of Brazil, we toured for eleven days through this region. At Veado, several of the rural congregations of the district joined with the younger urban church in a welcome meeting for the Bishop. Fifteen of the young members of the choir of a rural church walked eighteen miles to sing at the service, and were facing the same long return walk on the next day. Eight of these churches have been organized into a parish served by an ordained minister, but it is worth noting that the Mother Church is not in the market town, but is situated eighteen miles away from the hills.

## DYNAMIC UTTERANCE

"Those who call themselves Christians and yet do not wish all others to be Christians are confessing the insecurity of their own faith. A church that is not training in terms of bringing the gospel to all men is tacitly admitting that it has no message for any man."—Kenneth Scott Latourette.

## LEARNING TO LIVE TOGETHER

By Stanley W. Clemes  
Lucknow, India

Reconciliation is one of the most apparent needs of the day. We try to achieve this at Lucknow Christian College, India, through personal conversations, definite religious meetings and cultural contacts.

We recall one Sunday afternoon meeting at the house of the provincial director of rural development, a government official, a Hindu, and a personal friend. Informally, over the tea cups, twenty-five men and women gathered together sharing experiences as to how they were getting into better personal relations with their fellowmen because they realized that God should be given first place. These people came from groups ordinarily quite widely separated socially, politically, religiously; but, in fellowship with God's spirit, those barriers disappeared. Married, unmarried, Moslems, Christians, Hindus, Indians, Americans, English, Anglo-Indians, doctors, professors, students, clerks, government officials, missionaries, and a soldier came to closer understanding of and fellowship with each other that day.

Another incident that we hope will foster reconciliation between the have's and have-not's is the hospitalization of a six-year-old club-footed Moslem lad, the son of an ignorant, ragged fruit seller who squats by his basket of bananas and guavas on our street corner. He was operated on free of charge by a Hindu, the best orthopedic surgeon in the United Provinces, whom we came to know through the International Club, an organization we helped initiate last year. The Parable of the Good Samaritan is going

to mean more to our college students through this.

## SULPHUR SPRINGS CHURCH

We have been very kindly received by the Sulphur Springs church and town. Prospects are fine for a good year. The church is really responding to the challenge and are measuring up to their obligations. As this church went from an early morning service to full time and from \$200.00 pastor's salary to \$600, quite a little step, on January 3, we discovered that we could pay in full all the claims ordered by the Conference. These included Bishop, Conference Claimants, Benevolences and World Service, Tendrix College, Orphanage and district work. This was all paid in full at that time for the year and pastor and district superintendent paid in full up to date.

We have secured eighteen subscriptions to the Arkansas Methodist and four subscriptions to the Christian Advocate. We have also received four into the church, three on profession of faith and twelve by certificate. Rev. Porter Weaver did a fine work here.—J. C. Gibbons, Pastor.

## ARE YOU WILLING TO TRY THESE?

To close your book of complaints and open the book of praise?

To believe other men are quite as sincere as you and treat them with respect?

To ignore what life owes you and to think about what you owe your life?

To stop looking for friendship and to start being friendly?

To be content with such things as you have and to stop whining for the things you have not?—Selected.

# Race

## Relations

### Sunday



Our armed forces abroad are fighting to make democratic principles secure. A task for us at home, now, and henceforth, is to make democracy succeed.

## Race Relations Sunday

February 14, 1943

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### MONTICELLO DISTRICT COACHING SCHOOL

Under supervision of Rev. Arthur Terry and direction of Dr. Clem Baker, the Monticello District Coaching School was held at Lake Village, Monday, January 18. Of the 20 charges, 17 scheduled training courses. The three charges not definite enough to set a date now, will have some training course during the year. Courses scheduled will run from last half of February to middle of May. The pastors will be the instructors in their respective charges. The course to be taught in each case will be "The Life of Jesus" and the text will be "From Bethlehem to Olivet." Warren, Monticello, Crossett, each plan to have a Standard Course of Training during the year also.

Six hundred eighty-six subscriptions to the Arkansas Methodist was reported at the end of the first week of the campaign. Three charges, whose pastors are in school, did not report. It is presumed these three charges have secured sufficient numbers of subscriptions to place this district out in full. Rev. Fred Schwendemann led the Monticello District and the Little Rock Conference in the Methodist Campaign. With a quota of 46 for the charge, he secured 73 subscriptions.

This district paid more than the askings for the Christmas Offering. It also went on record at Lake Village as agreeing to pay all connectional items in full each quarter.

While the brotherhood were guests at dinner at the Majestic Cafe, with Rev. Lewis Averitt and his lovely people as host, a most unusual and beautiful thing occurred. A stranger, a man who happened to be taking his dinner at the Majestic, but who does not live in Lake Village, and whom no one was able to identify, asked the privilege of being host. When the cashier told the gentleman the dinner had already been paid for, he insisted that the money be refunded and that his money be taken. Whereupon the cashier complied. Although we may never be able to discover who the brother was, we assure him our prayers do follow him. We feel certain that one with such regard for the ministry and in whose soul such beautiful deeds live will one day stand with the redeemed of the ages before the judge supreme, who delighteth to reward them who go about bringing happiness to all they touch in this life.—J. L. Tucker, District Secretary.

### KEISER-GARDEN POINT CHARGE

We arrived on the Keiser-Garden Point Charge Wednesday after Conference adjourned on Sunday. We give half time to each church. There are small congregations at both churches, but a very loyal people. Poundings came in from both of the churches and fresh meats and produce since. The January grocery bill will be light.

Bro. Gatlin held our Quarterly Conference January 10. Mr. and Mrs. A. H. Diggs invited Bro. Gatlin, the pastor and wife with the stewards and their wives from the Garden Point Church to a duck supper the Saturday night before. A pleasant three hours were enjoyed. Bro. Gatlin is a fine preacher and made a hit with these people.

The Charge increased the Benevolences seventy-five per cent over last year. We are hoping and praying for a happy and successful year.—M. N. Johnston, Pastor.

### SPIRITUAL LIFE LEADERS

(Continued from Page Eleven)

opened for each of us this year! Let us all use the Master Key!

The Conference Spiritual Life Committee has chosen for the Spiritual Leadership theme this year the same as the W. S. C. S., "A New Earth Wherein Dwelleth Righteousness." In the Spiritual Life work we may do our part to help develop the new earth by promoting the following:

#### Spiritual Life Objectives

First Quarter: STEWARDSHIP and EVANGELISM.

1. Every W. S. C. S. seek to form prayer groups, "Colonies of the Kingdom" (Spiritual Life groups); Bear the marks of Christ; Be wholly

committed to Him;

2. Promote Fellowship Groups of the gospel message;

2. Promote Fellowship Groups of Intercession";

3. Pray for: New officers, Pledge service, Peace, our Soldiers;

4. Observe World Day of Prayer, March 12.

5. Promote the Bible study, "Will A Man Rob God?";

6. Cooperate with the pastor in the "Week of Dedication";

7. For further guidance: Study the Spiritual Life Handbook (420 Plum St., 10c). Use same Prayer Calendar (420 Plum St., free).

Watch Methodist Woman and Arkansas Methodist;

8. Some devotional books to read: The Presence of Jesus (Weather-

head); Prayer (Buttrick); Handles of Power (Dunnington); Abundant Living (E. S. Jones); Our Stewardship Book (Cushman); Two or Three Gathered Together (Clark); As A Man Thinketh (James Allen); In His Steps ((Charles M. Sheldon.)

May we pray that the world will find anew the blessed Christ. My prayer is that the Prince of Peace will make glad our hearts and bring to us a New Year of greater blessings and opportunities in His service.—Mrs. D. G. Hindman, Secretary Spiritual Life.

When you wake up in the morning immediately greet God as an objective reality, an Unseen Presence close beside you.—Muriel Lester.

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COME TO Me?  
HOW CAN I Bear IT?  
WHY MUST I SUFFER?

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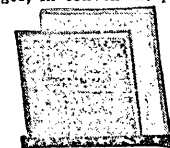
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# The Sunday School Lesson

By DR. W. P. WHALEY

## The Bread of Life

LESSON FOR JAN. 31, 1943

LESSON TEXT: Entire sixth chapter of John.

GOLDEN TEXT: Jesus said unto them, I am the Bread of life." John 6:35.



Let us keep in mind that John is relating these incidents in the life of Jesus, the carpenter of Nazareth, that we might believe that he "is the CHRIST, THE SON OF GOD." In the preceding chapters he has told us of the conversion of Nicodemus, of the conversion of the Samaritans in Sychar, and the conversion of the man healed at the pool of Siloam. Today we have the story of the miraculous feeding of the multitude. This story is told, too, by Matthew, Mark and Luke.

### I. When Jesus Rationed Food.

In the spring of the third year of Jesus' ministry, he and his disciples went for a little rest to a secluded spot east of the sea of Galilee. However, his numerous miracles had created such a stir that Jesus could have no privacy; and he and his disciples were soon surrounded by a multitude seeking healing and to witness more miracles. In the afternoon of a busy day, the disciples suggested to Jesus that he dismiss the people so they might go and get something to eat. Jesus said, "It is not necessary to send the folks away. We will just feed them right here." The disciples replied that thirty dollars worth of barley bread (costing only one-third the price of wheat bread) would not be enough to give each person a little piece. However, they discovered a little boy in the crowd that had five loaves of bread and two fish. Jesus ordered the crowd to be seated by companies on the grass; then he took the loaves and fish and broke them in pieces, and had the disciples to pass them among the people. All were fed, and twelve baskets of fragments were taken up.

### II. The Man For King.

This astounding miracle convinced the people that "This is of a truth that prophet that should come into the world." When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. The people were convinced that Jesus was the long-expected Messiah; but they thought the Messiah was to be a successor to David, to restore the kingdom of Israel. A man who could feed people so easily evidently could take care of all their economic interests. A few hours later the people found Jesus on the west shore of the lake, and he accused them of being more interested in bread than in him or his miracles (v. 26). However, Jesus had great compassion on the multitudes of poor people in Palestine. They were working hard for a living, eating cheap barley bread, yet so hungry they would walk miles for a little free bread. The burning questions with them were: "What shall we eat? What shall we drink? Wherewithal shall we be clothed?" What a task Jesus had of diverting their attention from these immediate and pressing fleshly concerns

to the need for spiritual food. Jesus himself just had to feed some people and heal their bodies before he could talk to them about spiritual matters.

### III. Same Interest In Spiritual Needs As In Physical Needs.

Jesus had fed these people, so he told them they should be as interested in spiritual bread as in material bread, and work as hard for it (v. 27). Law and necessity require that we work with our hands for the bread that feeds our bodies. Man is not just an animal body, with needs for food and gratification. Man is a spirit, the offspring of God, who is a spirit. A spirit has needs. A spirit must be fed and cultured. Christianity is trying to get men to realize this. What a marvelous uplift in the human race, if we should become as interested and active in the care of our spiritual needs as we are in providing for our physical needs.

### IV. Everlasting Life.

Christianity is trying to feed and culture the human spirit so that it may endure to "EVERLASTING LIFE." Christ brought "life and immortality to light." He lifted these subjects up out of obscurity, and set them on high and to the fore. He left his followers thinking about heaven and eternal dwelling places there. The supreme goal is eternal life. If so, man's supreme endeavor should be to attain that goal. If we cannot maintain the life and growth of the body without toil and sweat, how can we presume that eternal life may be had without interest or effort?

### V. No Man Can Do a Miracle.

While Jesus was talking to the crowd about the bread of eternal life, they recalled the story in their scriptures about the manna in the wilderness. They understood that Moses worked the miracle of the manna. Jesus told them they were mistaken. No man can suspend the laws of nature, or set aside the forces of nature; as is necessary in doing a miracle. Nicodemus acknowledged that when he said to Jesus, "No man can do these miracles that thou doest except God be with him." God can suspend the laws of nature and set aside the forces of nature if he wishes; so, wherever a miracle is wrought, it is the work of God and not of man. Even Moses was not mighty enough to do those miracles of his time—the plagues upon Egypt, crossing the Red Sea, the lightnings upon Sinai, bringing the water out of the rock, feeding Israel with manna, and keeping the pillar of cloud and fire in the lead of the marching people. The disciples inferred, and the people should have inferred, that the miraculous feeding of the multitudes was not done by a man, but God.

### VI. Jesus the Bread of Life.

How arresting to these simple

people must have been Jesus' statement: "I am the BREAD OF LIFE." Doubtless there were many in that multitude that had not thought of Jesus as anything more than a body of flesh. It is easy to estimate a man in physical terms—so many pounds—and overlook the fact that the real man is invisible, a mind, a spirit. So the people talked among themselves: "Is not this Jesus, the son of Joseph, whose father and mother we know?" Some in that group of people had known Jesus since he was a small boy. They had regarded him as just one of the boys in Nazareth. Now he is a man, claiming to have come down from heaven, and to be the BREAD OF LIFE. They asked one another: "How can this man give us his flesh to eat?" Jesus replied to their questionings: "The flesh profiteth nothing." He was telling them that, even if they could literally eat his flesh, that would not help them. His flesh, was like all other flesh. "It is the spirit that quickeneth," he told them. The spirit of man needs spiritual nourishment that can quicken him into spiritual life and development; and that spiritual nourishment is the spirit of Christ.

### VII. How Can We Take the Bread of Life?

- (1) "The words that I speak unto you, they are spirit, and they are life."
- (2) "Let this mind be in you which was also in Christ."
- (3) "Except ye have the spirit of Christ ye are none of his."
- (4) "He that hath the Son hath life."
- (5) "I am the way, the truth, and the life."
- (6) "He that believeth in me shall never die."
- (7) "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God."
- (8) "I in them, and thou in me."
- (9) In the sacrament of the Lord's Supper we are given bread and wine, emblems of the broken body and shed blood of Jesus; and told to feed upon him (the invisible spirit of Christ) by faith. In that holy service we must exercise faith that reaches beyond the material elements.

As the hands of our bodies labor for bread to nourish our bodies, so the faculties of our spiritual natures must exercise themselves to secure spiritual food. An inactive spiritual nature dies of starvation. "Labor \* \* \* for that meat which endureth unto everlasting life."

So John tells us of the miracles in this chapter, and of Jesus' astounding claim to be the BREAD OF LIFE, as further evidence that Jesus is more than a carpenter from Nazareth, that he IS THE CHRIST.

How few there are who have courage enough to own their faults, or resolution enough to mend them.—Church Times.

### Good For Over 100 Years

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

### GRAY'S OINTMENT

AT FIRST SIGN OF A

**COLD**  
USE **666**

666 TABLETS, SALVE, NOSE DROPS

### FEEL PEPPY! RELIEVE THAT AWFUL BACKACHE

DUE TO FATIGUE AND EXPOSURE



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

EN-AR-CO

## Relief At Last For Your Cough

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

### CREOMULSION

For Coughs, Chest Colds, Bronchitis

## For Quick Cough Relief, Mix This Syrup, at Home

### No Cooking. No Work. Real Saving.

Here's an old home mixture your mother probably used, but, for real results, it is still one of the most effective and dependable for coughs due to colds. Once tried, you'll swear by it.

It's no trouble. Make a syrup by stirring 2 cups granulated sugar and one cup water for a few moments, until dissolved. No cooking needed—it's so easy! Or you can use corn syrup or liquid honey, instead of sugar syrup.

Now put 2½ ounces of Pinex into a pint bottle, and add your syrup. This makes a full pint of truly splendid cough medicine, and gives you about four times as much for your money. It keeps perfectly and tastes fine.

And you'll say it's really amazing for quick action. You can feel it take hold promptly. It loosens the phlegm, soothes the irritated membranes, and helps clear the air passages. Thus it makes breathing easy and lets you get restful sleep.

Pinex is a special compound of proven ingredients, in concentrated form, well-known for its prompt action on throat and bronchial membranes. Money refunded if not pleased in every way.

## HEADACHE from Anxiety

After hours of anxiety, a headache is the last straw. But it quickly yields to Capudine, which also soothes nerves upset by the pain. Capudine is liquid. No waiting for it to dissolve before or after taking. So it's really quick. Use only as directed. 10c, 30c, 60c.



**CAPUDINE**



Next time you need calomel take Calotabs, the improved calomel compound tablets that make calomel-taking pleasant. Sugar-coated, agreeable, prompt, and effective. Not necessary to follow with salts or castor oil. Use only as directed on label.

# WINFIELD MEMORIAL METHODIST CHURCH

## NEW MEMBERS

Mrs. Thomas T. Ramsey, 2411 North Filmore.  
Mrs. Irene Milliken, 422 West Fourth, North Little Rock.

## INFANT CHRISTENING

Patricia Ann, daughter of Mr. and Mrs. C. A. Reinsch, Jr., 1707 West 14th Street.

## KNOWN ILL

Mr. Joe Waldenberger, St. Vincent's.

## BOARD OF STEWARDS

The regular monthly meeting of the Board of Stewards will be held February 1, 1943 at 7:30 p. m. at the church. Every member of the Board of Stewards is expected to be present.—Clyde C. Arnold, Chairman.

## WEDDING BELLS

Mr. Arthur Mullikin to Miss Ella Mae King, January 25, 1943.  
Mr. L. W. Lawhorne to Miss Mary Frances Cruce, January 23.

## WOMAN'S SOCIETY

The speaker for the February meeting of the Woman's Society will be Mrs. C. M. Weston, who will discuss "A Just and Enduring Peace," followed by an open discussion on several phases of the peace question.

Mrs. W. J. Cargile, Chairman of the Young Matrons' Circle, will lead the devotional which begins at 11 o'clock. The Spiritual Life group will meet in the parlor at 10:30 under the leadership of Miss Lila Ashby.

Lunch will be served at 12 o'clock by Circle No. 4, Mrs. Frank Thacker, Chairman. A business meeting, with Mrs. Ray Scott, presiding, will follow the luncheon.

## FINANCES FOR TWO MONTHS

NOW is a good time to check up on your payments to Winfield Church and budget. It will save the Stewards if you will phone or write about your pledge for this year. The Finance Committee is grateful for the response given to date.

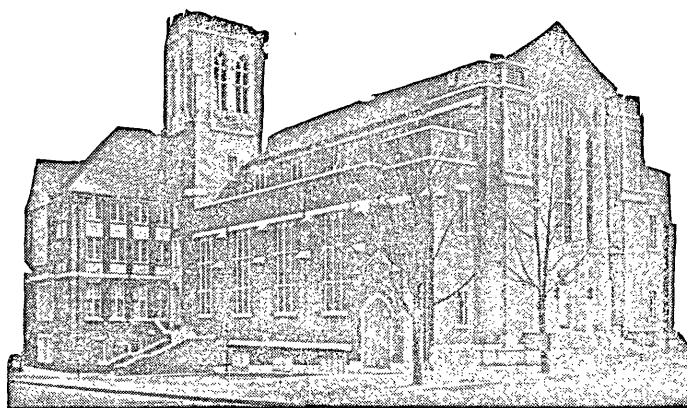
NOW is the time, also, to prod yourself to get up-to-date on the payments. Two months of the Conference year will have gone after Sunday. See that your envelopes have cleared that date, that is a good bookkeeping system.

IF you do not have envelopes just phone the Church office, 2-1990, and the Secretary will mail them to you. If you do not use envelopes then see that you have paid two months of your pledge or what you expect to pay for the year.

Too, while the matter is not being pushed, members and friends are giving War Bonds payable to the TRUSTEES, WINFIELD MEMORIAL METHODIST CHURCH. That money will serve the first purpose now and then can be used for the church debt in some future time. Create a MEMORIAL for a loved one in a War Bond made to your church.—W. P. Ivy, Chairman Finance Committee.

## MID-TERM GRADUATES

Little Rock High School: Letha Mae McIntyre, Frank Thacker, Jr.



Sixteenth and Louisiana, Little Rock  
"Family, friendly Fellowship"

WILLIAM B. SLACK, Minister

J. R. HENDERSON  
Church School Supt.

MRS. JOE ALLBRIGHT  
Church Secretary



MRS. I. J. STEED  
Minister of Music

MISS KATE BOSSINGER  
Organist

MISS OLIVE SMITH, Director of Christian Education

## Next Sunday at Winfield

- 10:00 a. m. Church School.  
Be on time so your group can start on time.
- 10:55 a. m. Sermon by the Minister  
"So, you have grown up!"  
"When I put away childish things, I became a man."  
I Corinthians 13:1-13.  
Have you had a birthday lately? Was it in January? Are you sure you have grown up?
- 6:30 p. m. The Study on International Goodwill.  
We have averaged 106 each Sunday in this study, according to the Chairman of the Board of Missions. Let us increase that average; this will be the next to the last Sunday.
- 6:30 p. m. Youth Fellowships, Devotionals, etc.

7:30 p. m.

"RIGHT AND WRONG AND YOUR EMOTIONS"

by the Minister

This is the fifth of the series on  
"How to tell Right from Wrong"

Medical Science, Psychology, etc., as well as  
Religion, have answers.

Read I Corinthians 12:25-31

## THE MINISTER'S MESSAGE

"I'm a soldier. I've long ago stopped looking for definitions of right and wrong which have their basis in rules—because situations continually change, and rules are retarding. A set of principles is not sufficient—a creed will not cover. It's an entirely individual matter. I'm sure that when any person is in the right, he feels definitely "in tune" with the great heart and mover of the universe. Don't make it a matter of conscience—it's greater than that. If a person really thinks and gives himself some quiet moments for God to speak, he will not be hampered or blinded by a "Trained conscience"—merely thinking in a rut. Remove ourselves from "educated thinking" and we have a clear road to God—and I believe in a self-revealing God. Maybe it sounds vague, but it's the way my life finds direction."

PFC ———  
Camp Robinson.

## CHURCH CALENDAR

- SUNDAY, JAN. 31:  
9:50—Be in your Church  
School place ON TIME.  
11:00—Service of Worship.  
6:00—Youth Fellowships.  
6:30—School of International Good-Will.  
7:30—Service of Worship.  
8:30—After-Church Fellowship for Youth.
- MONDAY, FEB. 1:  
10:30—Spiritual Life Group, Young People's Parlor.  
11:00—Woman's Society of Christian Service.  
12:00—Luncheon, Circle No. 4.  
7:30—Board of Stewards.
- THURSDAY, FEB. 4:  
7:30—Choir practice.
- FRIDAY, FEB. 5:  
7:30—Boy Scout meeting.

## YOUTH FELLOWSHIPS

The Young People and Seniors will meet together for recreation in Fellowship Hall with Mr. and Mrs. Robert Major in charge.

Leading the discussion of Mexico and Cuba at the 6:30 study period, Betty Jo Kinsolving will be the leader for the Young People.

In the Senior High Group the leader will be Eloise Nelson, who will discuss the country of Brazil.

The Junior High Group will have as their guests Mrs. Dewey Price and Mr. C. B. Wilson who will show films on Mexico and Cuba. This session will close the series of World Friendship studies and it will be led by Wilfreida Olsen.

## CHURCH SCHOOL ATTENDANCE

Sunday morning the attendance reached 594 which is the highest since October 18. The attendance was as follows:

### I. Adult Division

Ashby Class	30
Bullington Memorial	14
Buzbee Couples	38
Fidelity Class	20
Hinton Class	36
Marion Slack	10
Men's Class	37
Friendly Couples	39
Jenkins Class	30

Total.....261

### II. Youth Division

Young People	41
Senior High	46
Junior High	87

Total.....174

### III. Children's Division

Junior Department	55
Primary Department	54
Beginner Department	20
Nursery Department	30
Total	159

Grand Total.....594

## ON-TIMERS

We are beginning a study of our Church School as to the number who are on time. We have such a short time for religious education that it behooves all of us to take advantage of every minute. We are asking each class and department secretary to report the number of teachers and students actually there at ten o'clock.

Reports were insufficient to print for this Sunday, but we hope to have them for the next issue. BE ON TIME NEXT SUNDAY!