

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye into

the world" — Mark 16:15

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NO. 6

Our Friends Have Done It Again

WHEN the Circulation Campaign went over in such a fine way last year, everybody interested in the Arkansas Methodist was happy over the results. Some, however, were a little doubtful that such a plan and such gratifying results could be made a permanent part of the program of our church in Arkansas. Now our friends and supporters have done it again with results even more encouraging.

Some were afraid that the success of the Campaign, last year, was the result of a temporary enthusiasm which might wane as the days passed. The wonderful response of our preachers and our people in the Campaign this year should set at rest that fear. Despite the fact that the general increase of the cost of publishing the paper made it necessary to make a small increase in the subscription price, the leadership of our church, in pulpit and pew, have put over another Circulation Campaign in such an excellent manner as to demonstrate the fact that "Arkansas Methodist Week" is a permanent part of our annual church program.

Since the lists began coming in, we have had some inquiries because new subscribers have not been getting the paper. This has been a matter of deep concern to us as well as to our readers. Fortunately we were able to get some excellent, additional help in the office for the emergency. We would have had more help, for this job, if it had been available. However, the big job of changing ninety percent of the names or date lines on our large subscription list is up to date. After this week we will want notice at the office if any subscriber is not receiving the paper. Our office force has worked overtime carefully and sincerely in an effort to place every name on the mailing list with proper address and date line. Any mistakes or omissions will be gladly corrected. Again, thanks for the fine job you have done.

Selling Arkansas On A Bargain Counter

NOTHING has cheapened Arkansas quite so much in the sight of our neighboring states and of the nation as our ninety-day divorce law and the fact that we have joined hands with dog racers and jockey gamblers for the little revenue it brings to the state. For legislators of the past to put the good name of Arkansas on the bargain counter and sell it to the lowest bidder and then for the present legislature to put the stamp of its approval on that action is to register a new low in moral statesmanship in our legislative bodies.

Despite the fact that most states, where races have been held, have discontinued them for the duration because of the war requirements; despite the fact that our Governor has repeatedly asked that the races be discontinued, at least for the duration; despite the protests of good citizenship throughout the state urging that the races be discontinued, the state senate refused to adopt a law that would have prohibited the races this year. The better citizenship of Arkansas knows what it wants and there is the will and a way to get it. This short-lived victory of the racing interests will likely mean "unconditional surrender" when the people have a chance to speak.

Hendrix College And Ministerial Education

WE HAVE heard much in recent years about "must" legislation and "must" programs of various kinds. Arkansas Methodism has a "must" feature in its program.

Hendrix College "must" have increasingly the support of the Methodist church in Arkansas. For the past two years our Annual Conferences have had the February Special for Hendrix College and Ministerial Education. Each year the amount asked for has been overpaid. The need for this campaign is much greater this year than on either of the previous years. The resources of our church are much greater this year



SCIENCE HALL, HENDRIX COLLEGE

than on either of the previous years. These two facts combined mean that the quotas assigned to the churches should be the minimum goal, with a plus and a "double plus" wherever possible.

Methodism in Arkansas had better consider seriously two questions: "Do we need a Christian College?" and "Do we need a trained ministry?" The first of these questions, seriously considered, could have but one answer. Across the years our church in Arkansas has leaned heavily on its Colleges. Our church would be indescribably poor but for the enriching contribution our church colleges have made to its life. By a force of circumstances we now have but one Methodist College left in Arkansas. It is likely the only Methodist college we will have in a generation. Little wonder that Methodism in Arkansas has placed the support of Hendrix College as one of the "must" features of its program.

"Do we need a trained ministry?" Our church had better face seriously that question. The Government has already called from the ranks of the Methodist ministry almost a thousand of our best trained young men as chaplains. It is asking, this year, for about one thousand more. We need to be training every ministerial prospect possible to supply this call of government and to fill the ranks in our ministry at home depleted by the large number that have already entered the service. If you have not already done so, make your contribution to The February Special, Sunday, February 14th.

Legislators Hear A Fable

A FEW days ago a Committee of the Legislature was holding an open hearing on a question which many believe has to do with the good name of the state and the character of its citizenship. A group of church people were present to represent the opinions of good citizenship in the matter.

One representative of the opposition appearing before the Legislative Committee was also a member of the legislature. In order to muddy the waters and becloud the issue and mislead the gullible this legislator, in the heat of the debate, dragged out the tattered, threadbare argument of "Revenue." We were advised, in substance if not in words, to sell the state down the river for the revenue it would bring.

For the benefit of those present—and we here pass it on for the benefit of those who were not present—Clyde E. Coulter, Superintendent of the Anti-Saloon League, gave us a fable which applies pointedly to the "license for revenue" question.

"A jackass suffering from the heat sought relief in a pond. A leech attached itself to the jackass and proceeded to such blood."

"Kindly remove yourself," said the jackass; "I do not like your company."

"Not so fast my dear jackass," said the leech; "I have a proposition to make that will be to our mutual advantage."

"I do not expect any sensible suggestion from you," sneered the jackass; "but let me hear it."

"Well, here is the plan: You license me to suck your blood; for every ten drops that I withdraw I will pay you back one drop as revenue. This will enable you to balance your budget and place you on easy street."

"Really," said the jackass, "your sagacity astounds me! I gladly accept your proposition."

A wise old owl, overhearing the conversation, remarked: "Only a jackass would fall for that kind of economics."

"For We Are Brethren"

NEXT Sunday, February 14th, is Race Relations Sunday. Possibly we have seen no time when this question of race relationship has demanded a better balance in thinking than this present time. Especially is that true in America. The citizenship of our nation is made up of racial groups of practically every race and nation of earth. We must have proper consideration and respect for each other if either religion or democracy is to have real meaning.

There are no racial reservations attached to the Golden Rule or to the Great Commission, or to the Law of Love. Peter, the bigoted, intolerant, narrow-visioned Jew, discovered through a Divine revelation "that God is no respecter of persons." The earlier we recognize the rights of other people, whatever the race, the nearer we will be to peace at home and abroad.

The present world war, which has caused our "terrestrial ball" to shrink to such small proportions as that all races in all climes must rub elbows should teach us the absolute necessity for a proper understanding and a harmonious relationship with all people everywhere, regardless of color or race. This will be one of the major problems confronting world leaders at the peace table, when war ends. The leaders of our government should be ready there to promote a sympathetic racial understanding that will guarantee justice to all races.



Time To Stop, Look and Listen



By BISHOP ERNEST LYNN WALDORF

(The following sermon was preached by Bishop E. L. Waldorf over the Mutual Broadcasting System's Sunday morning Radio Chapel Hour. Bishop Waldorf is president of the Commission on World Service and Finance, which has oversight over Methodism's vast benevolent program. At the moment he is giving leadership to an emergency effort upon the part of the Church which has as its goal the discovery of spiritual and material resources with which to meet war-caused needs. The movement will have its culmination in a "Week of Dedication," February 28-March 7.)

THIS Sabbath connects us with the thoughts which have centered about Christmas and those which enter into our thinking as, after reviewing the past year, we face the entering of the New Year with its new responsibilities, its new attitudes, new tasks and opportunities.

Christmas has reminded us of Christ's plans for a newer and a better world and of the Kingdom which He came to establish. He has made it clear that he expects us to carry on his plans when, in response to the solicitation of his disciples over His going and their wish for His remaining in the flesh with them He said: "Greater works than these shall ye do, because I go unto my Father."

McKinley Helms, in his book "Angel Mo," delineating the life and character of Roland Hayes, not only one of the greatest negro singers but one of the greatest soloists of all time, has a chapter wherein Hayes' mother, in bidding him goodbye, made it clear that she did not expect to see him again. Mr. Hayes was startled. He said: "Mother, that being the case, I will not go." She replied: "You must go. When I fall do not come to pick me up. I will be in good hands. There have been many things that I wanted to do. I want you to know that you are to be the continuation of my desire." Such is the position of Christ's followers—they are to go on with His work, and in the spirit suggested by the angel choir when they sang on his natal day: "On earth peace to men of goodwill."

One of our American citizens returned from a trip around the world recently, to declare that he had found a great reservoir of good will among the nations of the world and that those who contributed most to it were the missionaries of the cross. That angel chorus has attracted a throng of singers in increasingly large numbers, until the message of the song has been heard in every tongue. This chorus must be added to until everybody, everywhere has caught the significance of it and there has been ushered in those mutual understandings and that spirit of good will so essential for an enduring peace. Christians everywhere are realizing that there is a spiritual morale for which they are responsible, which means life on a higher spiritual level than that on which we are now living.

It is necessary for those who would lead to these heights to have had the necessary experience and to have become the embodiment of that which they would inspire others to become. Thus it behooves Christians everywhere to utilize the suggestion in the railroad crossing sign which reads: "Stop, Look and Listen."

Fortunately, Christian denominations and those who are animated by the Christian spirit by whatever name called, are making plans which are far-reaching and continent-wide, looking toward the accomplishment of this purpose. I cite one instance only as a sample of the prevailing spirit. The Methodist Church in America with more than 45,000 congregations, is planning a review of its spiritual development. It is stressing the need of a renewed consecration and dedication of life, money and service.

This movement is to begin with a Covenant Sunday in every church on January 3, and continue with heart-searchings during the weeks that lead up to what is to be known as a "Week of Dedication." This week is to be preceded by laymen's meetings on what is known as "Lay-

men's Sunday," February 21. Then follows a full week for this purpose for all communicants beginning with worship services on February 28 and carried forward day by day and night by night, until the closing Sunday, March 7. On this date, the dedication will take definite form when people will be given an opportunity to register their several plans of re-dedication respecting their own lives, and make a thanksgiving offering which will give a tangible expression of their new outlook and purpose.

This proposed week will be but a symbol of a continuous purpose which will be carried forward through Lent and Easter and the remaining days of the year. Such expression is necessary on the principles that "A thought unexpressed is only half born."

We would emphasize the word STOP. In recent months and years we have been living in a mad rush. A visitor from another nation recently wrote up America as seen by this visitor, and the spirit of the Americans whom he had contacted by saying that you can tell an American by his constant rush. He declared that Americans are born in a hurry, live in a hurry, and die in a hurry; that if they could go by a train at a mile a minute or be shot instantly from one point to another by a pneumatic tube, most Americans would choose the pneumatic tube route. He further stated that our national



BISHOP E. L. WALDORF

maladies are heart disease, nervous prostration and premature old age. There is an element of truth in this. We have been so anxious to go places and see things and keep step with the passing moods of the hour, that we have left God out of our thinking. Our lives have been given over to routine wherein our attitude has been quite similar to that suggested in Kipling's "Boots, Boots, moving up and down again" where the marcher saw not definite goals and underlying purposes, but followed merely those who were marching on ahead of him. It takes time to be Holy. We must spend much time with Jesus alone and let the undiscerning marchers march on while we stop and consider and properly orient ourselves in God's plan.

I would emphasize the word LOOK. We all do well to look backward and see the route over which the nations have been traveling and the path along which we have come as individuals. That look should be a long look. A short look would probably bring discouragement and lead to pessimism. A long look will see that there have been mighty strides forward and that life is unbelievably better than in the far-off days of the past. Too many fine things and sacrificially acquired assets social, commercial, personal and religious are threatened with a blackout, hence the necessity of girding ourselves and fighting for these precious values now

threatened, but more valuable than life itself.

We must look around us that we may overcome the weaknesses, personal, national and world-wide, and strengthen the things which remain in order that nothing shall be lost.

We must look inward in order to see ourselves as God sees us and as we really are in thought, motive, heart and life. Some of us seeing there that we have not made the progress spiritually that we should, and have really lost some of our early enthusiasm and the glamor of a new experience in Christ Jesus, will be led to repeat the words of the old hymn—

*Where is the blessedness I knew
When first I found the Lord?
Where is the soul-refreshing view
Of Jesus and his word?*

We need not be too alarmed when we read of the chaplain who either did or did not say during a battle, "Praise the Lord and pass the ammunition." We have real reason to be alarmed if in this gigantic struggle any of us are saying "Pass the Lord and praise the ammunition." Our high spiritual purposes must not be overcome by hate, prejudice, confusion, or fear. We must have an eye single to the glory of God and the advancement of His kingdom.

We must look forward. People have been heard to say, if my foresight had been as good as my hindsight, I would not find myself in my present predicament. This is the time for us citizens to determine the wisest and most effective ways of bringing about peace, and of planning a peace which will last and will not have in it anything that is unfair, but breathe the spirit of goodwill to all as a permanent basis for lasting national friendships and make likely the proper methods of necessary mutual understanding.

It is time for us to determine afresh the Christian goals which should lie ahead of us and discover some method which should get us from where we are spiritually to where we ought to be and to begin those processes which ultimately lead to a Christlike world.

We should look upward. This is a time to put to a test the saying that when the outlook is bad, try the uplook. We, like the people of old, should say with new significance: "I will lift up mine eyes unto the hills from whence cometh my help." "My help cometh from the Lord, which made heaven and earth."

I would underscore the word LISTEN. God has a message for us. He will speak to us through His word, through the needs of His world, through our reason and our conscience and our intuitive powers. We must not be like those whom the Master described as being "blind leaders of the blind" because having eyes, they saw not, and ears, they heard not, and tongues that confessed not, whereas they should have been witnesses of the things which they should have seen and heard and felt. We must cultivate that sixth sense—spiritual discernments—more important than all the other senses combined.

These are our privileges. This is God's call. Let us heed it!

*He came to the desk with a quivering lip—
The day was done.
"Dear Teacher, I want a new leaf," he said,
"I've spoiled this one."*

*I took the old leaf so stained and blotted
And gave him a new one all unspotted,
And into his sad eyes smiled—
"Do better now, my child."*

*I came to the throne with a quivering soul—
The year was done.
"Dear Lord," I said, "I need a new leaf,
I've spoiled this one."*

*He took the old leaf so stained and blotted
And gave me a new one all unspotted,
And into my sad soul smiled—
"Do better now, my child."*

—Author Unknown.

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

KEEP YOUR FAITH

Our Heavenly Father, our God of strength in whom we trust, teach us to increase our own faith while loved ones are far away in scenes of woe and danger. In Jesus' name. Amen.

From his unnamed post of dangerous duty a son in uniform wrote home to his father and mother, hinting at perils and sufferings, which he was undergoing, but adding, "My own faith is sure and strong. Don't lose your faith whatever happens to me."

Perhaps this young service man had received some letter or had felt some premonition that caused him to send warning and appeal to keep the home fire of faith burning. He may have sensed some need at home for firmer confidence in God to comfort and sustain in any future hour of grief and pain.

Something more was meant in his letter, although he did not name it definitely. It is this: his own spiritual hope and strength in great degree depends upon home hearts remaining strong.

Countless messages have gone across lands and seas to absent husbands, brothers and sons, urging them not to lose heart but to keep their faith. Certainly these have given renewed spiritual morale. No letter of affection and encouragement has been or can be more helpful in "peril, toil and pain" than the message which tells of home altars and hearts burning brightly with personal fidelity and faith. This fact gives value and meaning to the young man's request, "Keep your faith."

It is not enough to make the homeland solely an arsenal for ships, millions of trained men and vast quantities of machines and munitions. Far greater is the necessity for those in authority and every other citizen in the nation to give definite evidence of trust in God and to be like "hope that sends a shining ray far down the future's broadening way." Any letter "whose ink is courage and faith" will be like an invincible reinforcement.

The home altar of prayer is the guardian angel of faith. It discovers grace, arms with spiritual power, undergirds endurance. A poet once termed prayer the "carrier-pigeon of heaven." Now prayer is a global broadcast.

"Though sundered far by faith they meet around one common mercy seat."

Keep your faith! It will be a shield of faith for an absent loved one. It also will be a source of comfort and peace in the home from which he has gone, in the hearts from which he is separated. —The Christian Advocate.

CHRIST OUR HELPER

Flee in your troubles to Jesus Christ. The experience of upward of thirty years enables me to say: "No man ever had so kind a friend as he, or so good a master. View him not at a distance, but as a stay and comfort ever at hand, and He will requite your confidence with blessings illimitable." —Sir Henry Havelock.

The Methodist's subscription campaign was a success.

INFLUENCE

*Drop a pebble in the water,
And its ripples reach out far;
And the sunbeams dancing on them
May reflect them to a star.*

*Give a smile to someone passing,
Thereby make his morning glad;
It may greet you in the evening
When your own heart may be sad.*

*Do a deed of simple kindness;
Though its end you may not see,
It may reach, like widening ripples,
Down a long eternity.*

—JOSEPH MORRIS.

THE CONFUSION OF VALUES

On one occasion Jesus said to His disciples, "Are not two sparrows sold for one farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows." (Mat. 10:29-30).

He spoke these words to reassure His friends. In the sight of men sparrows were almost worthless. They sold for half a penny each. But God even cares for them. Not one of them can fall to the ground without His knowledge and interest. Surely if God so cares for sparrows, He will not overlook His chief creation, man. "Fear ye not therefore, ye are of more value than many sparrows." A great hymn was inspired by this passage: "His eye is on the sparrow, and I know He watches me." He watches us, not to condemn us, but to help us through all the troubles, temptations and sorrows of life.

In speaking of the security of the believer Christ closed the greatest sermon ever preached with these words (and I paraphrase here), "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, who built his character; his life upon Christ and His teachings. And sorrows came and persecutions came and misunderstandings came and disappointments came and temptations came and diseases came and finally death came and beat upon that man's character and it fell not because it was founded on Christ. And everyone who heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, who built his character upon the sand; the shifting things of life; wealth, pleasure, social standing, political preerment, religious prejudice, pharisaical exclusiveness, etc. And temptations, trials, persecutions, disappointments, sorrows, losses, disease and death came and beat upon that man's character and it fell; and great was the fall of it." Great because a soul which is worth more than all the world was implicated in it.

As I see it, the world is confused in a great multiplicity of values. There are values all around us with which our very physical make-up force us to deal. We can't wholly ignore them and live in a material world. We, therefore, get busy with them (through the very force of

circumstances over which we have no control) and become so preoccupied with them that we forget the spiritual side of life. Jesus said, "Man cannot live by bread alone." He cannot be a full orb person and forget he has a soul which has its needs as well as a body. But sad to say that is exactly what millions are trying to do. They are living for the material values of life alone. They can't succeed at it. To thus live is like trying to run head first into a stone wall. They will be sure to commit spiritual suicide. Like the rich farmer who became so engrossed in the material things of life that he forgot he had a soul, the last words they will hear from the Lord will be, "Thou fool, this night thy soul shall be required of thee, and whose shall all these things be?"

With all the emphasis I can command let me shout from the housetop that my biggest problem and also yours is the fact that we get confused in a multiplicity of values. We often fail to put first things first. The greatest enemy of the best is not the wholly bad, all of us are more or less decent people. We are not likely to indulge in questionable activities. The most harmful foe of the best is the second best. We put necessary things, which have a rightful place in our lives, first when we ought to put them second. It was a great truth which strikes at the very heart of our problem that Jesus expressed when He said, "Seek ye first the kingdom of God and his righteousness, and all of these things shall be added unto you." Christ was too wise and too familiar with human needs to insist that materials be left entirely out of our lives. He only asks that they be given second and not first place. Like a wheel, life must have a center. The center of the wheel is the hub. The wheel is built around the hub which supports it and holds it together. Christ offers Himself as the Hub of human life and character. A life built around Him will be sustained, supported and held together in spite of the outward, adverse circumstances of life. The person who puts Him first and relates all other values with regards to Him is saved. The one who fails to do so is lost, beaten and confused in the multiplicity of the values of life. May God help us not only to see, but to practice this great truth.—H. O. B.

THE BIBLE AND THE POST-WAR WORLD

If we ever needed testimony to the profound impression that the Bible has made upon this civilization of ours, we are fighting it today in the various plans put forth for the organization of the postwar world.

Even a casual perusal of them will reveal that we cannot even think of the world after this war is over without thinking at the same time in terms of equal rights for men everywhere. We are being told by high authorities that the kind of world we should strive for is one in which it will be possible for every child to have a quart of milk a day, a world in which people will be fully employed, well-fed, well-housed, and well-clothed. It is proposed, too, that the democratic principle of minority rights be recognized and observed, that weaker peoples be protected by the strong nations and educated against the day when they shall be competent to govern themselves, that, wherever possible, people be guaranteed the right to choose their own form of government, that, finally, world chaos be replaced by world government through the adoption of some form of federal world union.

An analysis of these proposals will show that all are based on the conviction that man is sacred in his person without reference to color, or race, or the part of the earth which he inhabits, that the democracies have a direct responsibility for the welfare of mankind, and that we consider war an evil which must be avoided in the future. Further analysis will show that these convictions are rooted in the Holy Scriptures and that the only valid reason for our ability to think in terms of the sacredness of human life and of world justice based upon order is because God's Word has been a lamp unto our feet and a light unto our path.

It is imperative, however, to point out that the kind of world we hope for can never exist if we simply depend upon organization. It can exist only if there are enough people in it who can say to God in sincerity and truth, "O how love I Thy law! it is my meditation all the day. Thou through Thy commandments hast made me wiser than mine enemies! for they are ever with me . . . I have refrained my feet from every evil way, that I might keep Thy word." (Psalm 119:97, 98, 101). A righteous world can be sustained and ordered only by a righteous people.—Institute of American Democracy.

The more perfect the sight is the more delightful the beautiful object. The more perfect the appetite, the sweeter the food. The more musical the ear, the more pleasant the melody. The more perfect the soul, the more joyous the joys of Heaven and the more glorious that glory.—Baxter.

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.—N. C. Chris. Advocate.

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CALENDAR

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

We need daily to make new studies in the life of Jesus. Each new experience gives new understandings of His grace and each new relation demands a new application of His gospel.

A study of one day in the life of Jesus amidst the busy throngs or in the temple precincts in Jerusalem reveals more of His life than all we may know of Him in His quiet hours of retirement or His seclusion in the wilderness.

Only a child says, "I will not." That is the evidence of self-will and an undisciplined nature. Every parent must be alarmed when a child with frequency says, "I will not!" Coercion does not always correct the bad spirit. The proper corrective is graciousness in a parent and an example of condescension in all family relations.

Perhaps more prayers are being offered today than ever this world has known. Parents with sons in military service and daughters away from home in employment, who have never before prayed, are now stretching their lame and groping hands up to God. Such people need help. They would like to be taught. They do not know the Bible well enough to say, "Lord, teach us to pray." New lessons and new examples in prayer in the Church and by all Christian people would very much help.

An emergency may call forth an ejaculatory prayer. But when one desires preparation for good living and service there must be thoughtfulness and meditation in prayer. We shall best prepare ourselves for the Methodist Week of Dedication, February 28-March 7, by a study of our own lives. Then we shall know our need. By a study of Bible prayers and particularly the Psalms, we shall know how to search our own hearts and offer "the effectual fervent prayer of a righteous man that availeth much."

NEWS AND NOTES ABOUT FACTS AND FOLKS

DISTRICT SUPERINTENDENT W. V. WOMACK of the Fort Smith District and Mrs. Womack were visitors at the Methodist office on Thursday of last week.

MRS. W. T. MARTIN of Conway will leave soon to make her home in Farragut, Idaho, with her daughter, Mrs. Kehart and Lieutenant Commander Martin W. Kehart.

THE International Council of Religious Education is holding its annual meeting in Chicago from February 6-12. A report of the meeting will be carried later in our columns.

REV. R. M. CRAIN, pastor at Buckner, writes: "The people on the Buckner charge have been very nice to us. They gave us a nice pounding which was greatly appreciated. The people are devoted to the work of the church."

REV. W. R. DALTON, pastor of Grand Avenue Church, Fort Smith, writes: "Our son, Captain A. R. Dalton, M. C., was married November 1 to Miss Joyce E. Christoferson at Tacoma, Wash. Captain Dalton is now overseas a cablegram reveals."

OUR readers will be glad to know that a sermon by Dr. Gaston Foote will be carried in our columns in an early issue. Dr. Foote is having a great year in this his second year at First Church, Montgomery, Ala. Beginning in March two morning services will be held to accommodate the crowds.

REV. S. G. WATSON, pastor at Springdale, writes: "Please announce the dedication of the church here by Bishop Charles C. Seelman on February 14 at the eleven o'clock service. All former pastors are invited to be present. All mortgages have been paid, and the church is being redecorated. We are expecting this to be a great day in the history of this church."

THE Committee for the Week of Dedication makes this appeal: "It is urgent that Laymen's Day be observed in all our churches on February 21 and that a layman be given opportunity to speak out of his heart from every pulpit in The Methodist Church on that day." It states that Laymen's Day is a "climax to the period of preparation" for the Week of Dedication.

THE Laymen's League of Tennessee, organized within the Protestant Episcopal Church of the state, is asking every man in the diocese to "take a personal interest in one boy in the Armed service. Write him a letter. Not just one letter; write him regularly. Be an older brother to him. He gets lonesome at times. He isn't as mature as you are. He needs sympathetic understanding and help. He needs to know you care. This is a service every churchman can render."

FIVE interdenominational Christian colleges, supported largely by funds from American churches, are today operating jointly in Chengtu, West China, four of them driven out of Occupied China by advancing Japanese forces. These colleges are: West China Union University, the University of Nanking, Gingling College, Shantung Christian University, and Yen-ching University. They have a total enrollment of 1,856 men and 1,005 women, though almost 10,000 persons applied for admission this year. More than half of the student body are refugees from Occupied China.

DR. A. GARFIELD ANDERSON, who after thirty years of medical service under the Methodist Church in Union Christian Hospital, Pyengyang, Korea, was transferred to Nyadiri, Southern Rhodesia, Africa, to build a new hospital and medical service "from the ground" has been drafted by the British Government for additional medical work. The Government has asked him to superintend a clinic and hospital and a leper colony of 500 patients, at a place twenty miles from Nyadiri; and also a small hospital thirty miles in another direction.

Trained male nurses carry on the regular treatments and services. "Here we do not have to pay duty on imported drugs or equipment as we did in Korea," says Dr. Anderson. "The Government gives us a grant and helps with the drug bill. . . . At Nyadiri I am the only doctor in a large area—the nearest being at Salisbury, eighty miles away."

THE Indian Army, now serving alongside British and American units in Asia, for the first time in its history has a Chaplain's Department. Provision has been made to provide Christian *padres* (pastors), for both Indian and overseas, "wherever there are 120 Roman Catholic or Protestant Christians in any unit, formation, or station," on the recommendation of the head of the denomination in the area concerned. Where there are not enough Christians to justify the appointment of a chaplain, the National Christian Council of India will secure the service of some local church to minister to the troops.

FRANCIS B. SAYRE, former High Commissioner to the Philippines, said in a recent address to churchmen: "Christianity is not merely a beautiful dream of the past. Either it is an active, living force shaping and qualifying our national and our daily life—or it goes by default. If it is to play a vital part in America's future life or in the shaping of the postwar peace it must prove itself a dynamic force now, when America is going through the fire. And if it is to be made dominant and meaningful in America, by whom will this be wrought? God depends upon human ministers for the doing of his work. We are those ministers."

OVER a network of 35 radio stations from coast to coast, Dr. Leslie B. Moss, secretary of the Committee on Foreign Relief Appeals in the Churches, will give a series of broadcasts on "This World of Ours" every Friday at 12:30 Central War Time. They will be carried over the Blue Network. This will be Dr. Moss' sixth year of such broadcasting. Dates and subjects are as follows: Feb. 12, "Humanity Hungers"; Feb. 19, "Stout Hearts"; Feb. 26, "Barbed-wire Binding"; March 5, "Africa—Open Gateway"; March 12, "It Is Dangerous to Talk"; March 19, "From Broadway to Bombay"; March 26, "The Last Full Measure"; April 2, "A Non-Rustable Peace"; April 9, "Doctor's Prescription"; April 16, "Men Unashamed"; April 23, "From Twelve to Three"; April 30, "Prophecy Unlimited."

BISHOP JOHN M. SPRINGER, whose grandfather is said to have preached the first evangelistic sermon in Chicago, has recently completed forty years of missionary service in Central Africa. The conference of the Methodist Church in the Belgian Congo, Southern Rhodesia, Mozambique, Angola, and Liberia are under his direction. Thirty years ago he and Mrs. Springer trekked on foot from the Indian Ocean across the continent to the South Atlantic—a trip they can now make by auto over good roads. It was on this trip that they "spied out" the possibilities of Christian work in the Belgian Congo. Today there are hundreds of chapels and schools and thousands of Christian tribesmen in this area. Some of the groups were cannibals in those early days, but their children and grandchildren are in the Christian churches.

A PRAYER FOR BROTHERHOOD

Our heavenly Father we thank Thee that Thy grace can cleanse us from all unrighteousness. Cleanse our hearts, we beseech Thee, from prejudice and from contempt of our fellow men. Help us to have the spirit of kindness and goodwill toward those who differ from us, whether they differ in culture, in wealth, in nationality, in opinions, or in the color of their skins. Help us to remember how Jesus stepped over barriers of race and class, and be a Helper of Gentile and Jew and a Friend of publicans and sinners. Give us grace to be more like Him. In His name we pray. Amen.—Ryland Knight in *The Christian Index*.

RICHARD PERDUE
President Little Rock Conference
Co-Editor

YOUTH'S PAGE

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President North Arkansas Conference
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LOOK, AND SEE

An unthinking youngster once said to Miss Helen Keller, "Miss Keller, isn't it awful to be blind?" Like a flash Miss Keller replied, "Not half so bad as to have two good eyes and see nothing." A great deal today depends upon where we turn our eyes and what we see.

Poe may pine for his kingdom by the sea and his beautiful Annabel Lee. Song writers may say:

"O give me a home by the sea,
Where wild waves are crested with foam;
Where shrill winds are caroling free,
As o'er the blue waters they come;
I list to the ocean's loud roar,
And joy in its stormiest glee,
Nor ask in this wide world for more
Than a home by the deep heaving sea."

Yet, will I turn to the Psalmist who said, "I will lift up mine eyes to the hills from whence cometh my help. My help cometh from the Lord." "The heavens declare the glory of God." "The Lord reigneth." The hills are eternal. The sea for mystery, the hills for strength. Of course the waves represent strength, but they are treacherous. They can not be trusted. One moment the sea lies calm as a lake, with scarcely a ripple, blue as the sky above or reflecting the beauty of a sunset; the next moment its foam-decked waves are tossing high into the air carrying destruction in their path. One day the waves steal gently upon the shore, kissing every pebble and shell as if they were gifts of love; they purr pleasantly at your feet until they have won your confidence, then the white-crested billows overwhelm you, crack your bones and consume you as a cat eats a bird, and then wipe the crimsoned foam from their jaws as if nothing had happened.

The hills are not so; they are dependable. Their foundations seem too deep to be shaken. We need to look up—look up to the hills, and, as G. Ray Jordan has said in his book, "Look At the Stars." We are not looking high enough nor far enough. "Two men look out through the same bars: one sees the mud, and one the stars."

If we look down we shall see the things of dust which crumble; if we look up we shall see God and the unity of life. We need to look at those things which have enduring values. We need to see that banks and shops and factories are not for the sake of producing goods, but for the sake of humanity. We must put making a life before making a living. There is poverty of soul as well as body. Upon this basis many a rich man is languishing in the poorhouse.

We must look to the hills of higher ideals. The workman must not think of himself as working for pay, but working to become a master craftsman, working to render service. The disease of the world is thigmatis which deludes its victims into thinking that all one needs to be happy is to possess plenty of money or material things. The working girl needs only a new dress, the rich man's daughter a \$50,000 necklace, mother wants an imported rug, and son wants a twelve-cylinder

IF I WERE A MAN, A YOUNG MAN

ELLA WHEELER WILCOX

*If I were a man, a young man, and knew what I know today,
I would look the eyes of Life undaunted
By any fate that might threaten me.
I would give to the world what the world most wanted—
Manhood that knows it can do and be;
Courage that dares, and faith that can see
Clear into the depths of the human soul,
And find God there, and the ultimate goal,
If I were a man, a young man, and knew what I know today.*

*If I were a man, a young man, and know what I know today,
I would think of myself as the masterful creature
Of all the Masterful plan;
The Formless Cause, with form and feature;
The Power that heeds not limit or ban;
Man, wonderful man.
I would do good deeds, and forget them straight way;
I would weave my woes into ropes and climb
Up to the heights of the helper's gateway;
And life should serve me, and Time,
And I would sail out, and out, and find
The treasures that lie in the deep sea, Mind.
I would dream, and think, and act;
I would work, love, and pray,
Till each dream and vision grew into a fact,
If I were a man, a young man, and knew what I know today.*

*If I were a man, a young man, and knew what I know today,
I would guard my passions as Kings guard treasures,
And keep them high and clean.
(For the will of a man, with his passions, measures;
It is strong as they are keen.)
I would think of each woman as someone's mother;
I would think of each man as my own blood brother,
And speed him, along on his way.
And the glory of life in this wonderful hour
Should fill me and thrill me with Conscious power,
If I were a man, a young man, and knew what I know today.*

car. All the family wants something else, which after they get they don't want at all, except the baby girl who has thrown down her \$50.00 talking, walking, crying doll and taken up the old rag doll with its features made of ink. She loves the old rag doll because it gives room for her imagination. The poor man who can imagine that someday he will be rich is happier than the man who is already rich.

We need to look to Sinai. The world needs to be introduced again to the ten commandments. We need to put God first, we need a greater reverence for him, we need to honor our parents and respect those in authority; we need to know the sacredness of life, the happiness of virtue, and the harm of covetousness to greed.

We need to look to the hill of Calvary. On Sinai God spoke in words; on Calvary he spoke in a stupendous act. On Sinai he revealed his will and his antipathy for sin; on Calvary he revealed his heart and his love for the sinner. God suffering is greater than God speaking, greater than God punishing. God on Calvary is greater than God on the throne. LOOK, and SEE! Look to the HILLS, and—see GOD!—C. W.

Prejudice is a special habit, not a social law. To men and women of good-will the world is too full of jobs to be done, of purposes to be accomplished, to excuse the perpetuation of bad habits.—Anon.

THE DIFFERENCE THAT RELIGION MAKES

That is one of the differences that religion makes. It keeps one cool and brave when others falter, enables one to look out upon life with all its hazards and its threatening possibilities, even to live through the grimmest of these, when for us too they have become dreadfully real, with a bigness and a courage that make other folk look small and peevish, cowardly and mean. The power to do that, to remain so unperturbed in trying days when things go wrong, to face the difficulties and the disappointments that life brings with pulses beating quietly and a heart that can see this through with honor, to be cool and undismayed when others whimper and break down, is one of the gifts that Christ explicitly promises, one of the natural outcomes, so he assumes, of fellowship with him. I haven't much to leave you, he said with a smile; but there is one thing I can give no one else can, something that will keep you always steady, that will lift you clean above anxiety and worry—better than that, that will make you a rallying-point at which others who had grown frightened and lost heart, suddenly sure of God again, and themselves bigger and better and braver because they have chanced on you, will turn and face, with stout hearts, what had beaten them, and win.—From a Sermon, "How to Face Life with Steady Eyes," by Arthur John Gossip.

IF I WERE TWENTY-ONE

If I were twenty-one I would underwrite good health by a balanced diet, obeying the eighteenth amendment and taking five miles of oxygen each day on the hoof.

If I were twenty-one I would find my recreation, not in reading about games or watching them, but in playing them.

If I were twenty-one I would choose some trade or profession in which my imagination would have freedom of action and learn to like work for its own sake.

If I were twenty-one I would preserve the health of my mind by feeding it less newspaper and more history, biography and Bible.

If I were twenty-one I would strive each day to do something myself for some less fortunate individual rather than pay someone else to do it.

If I were twenty-one I would be more interested in being a friend than in having friends, and would take time to keep the fences of friendship in repair.

If I were twenty-one I would spend some time each day in the garden of humor, smiling at the flowers and pulling out the weeds.

If I were twenty-one I would practice the virtue of patriotism in times of peace as well as in days of war.

If I were twenty-one I would plan to get married, hope for a family, and deliberately plan to make home life sweeter, happier, and more contented than it has been in other generations.

If I were twenty-one I would begin each day by thinking of something beautiful, remembering that in life as in a mirror you never get more out than you put in.

If I were twenty-one I would live the Golden Rule, and stick to it in spite of all adverse experiences.

If I were twenty-one I would build my life on the conviction that I am not a mortal body which has a spirit, but an immortal spirit which has a body, and I would take time each day to commune with God.—Samuel M. Lindsay.

POLK COUNTY YOUTH FELLOWSHIP

The Polk County Methodist Youth Fellowship met at First Methodist Church, Mena, Wednesday, January 27. Four churches were represented by an interested group of young people and adult leaders. Miss Mavis Roberts was the leader. Miss Mary Ellen Watson gave the devotional. Miss Elaine Barham and Hollis Elamonrode had parts on the program.

A two-act play on the use of the Bible was given by members of the Mena Fellowship. Those taking part were W. C. Townsend, Mildred Faye Johnson, Polly Standridge, Billie Wood, Glenn Milham, Mary Jo Wood, Billie Jean Faulkner and Clayta Carver.

Miss Betty Ann Straus, president, presided over the business session. Other officers are Ama Moore, vice-president, and Mary Davidson, secretary-treasurer.

It is by no means unusual for an open mouth and a closed mind to be connected up with the same anatomy.—N. C. Christian Advocate.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

HOW FEBRUARY LOST A DAY

Far away in the land of Forever lived Father Time with his sons and daughters in the Castle of the Years. There were twelve children in the family: January, the oldest, who generally dressed in white; little dark-skinned February; harum-scarum March; April, full of moods; sweet-tempered May and June; July, a noisy, frolicsome boy; generous August; September, a busy little book-worm; mischievous, rosy-cheeked October; polite November, who never forgot his "Thank you"; and last of all, happy December, very generous and very good.

There was always plenty of room in the huge castle for all the children; nevertheless, Father Time thought it best to send each of them once a year to play and work on the earth.

They were glad when their turns came. But February had such a gloomy disposition and was so moody that after a while Father Time cut down his visit a little. February should stay only twenty-nine days, he said, instead of thirty or thirty-one. However, he tried to make up the loss in other ways.

"February," he said, "the fourteenth day of your stay on earth each year shall be a happy day for birds and children. And I am giving you, too, the birthdays of several great men."

But February sulked and would not even say "Thank you."

And then, after all the children had been told how long they might stay on earth, Father Time found that in three years out of every four the year would have to be one day shorter. He was very unwilling to shorten any child's visit, but he knew that one of them would have to give up a day. He decided to watch for one year and see how well each child used his weeks on earth.

Just as April's month was up that year, Father Time was called away.

"I'm sorry I have to be absent, children," he said. "But I know I can trust May to get down to earth and go on with the work of getting ready for summer."

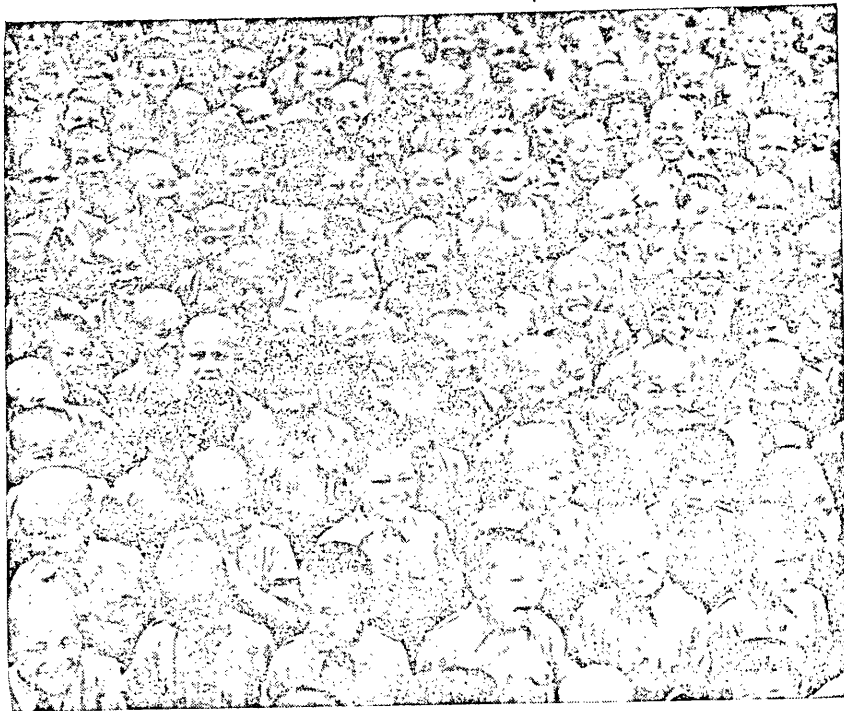
He was scarcely out of sight before February ran to May and said, "My time on the earth is always too short, and so I am going back for another day. You have thirty-one days; you can easily spare me one."

"Oh, please don't go now!" May begged. "All the children are looking for me to come and bring May Day."

"I will go now!" said February crossly. And off he went an hour ahead of May.

April was just about to leave the earth when February came hurrying down.

"O February do go home!" April cried. "I have worked so hard to get the ground soft for planting, and I have called out many of the flowers for May. Don't freeze the poor things and disappoint all the children."



LOVE THY NEIGHBOR

*These little girls and these little boys
In China over the sea,
Are hungry today, they are far away,
But they're looking to you and me.*

*Some have lost their homes, some are all alone,
They smile, though they're cold, afraid,
We can be a friend in this time of need
By sending to them our aid.*

*"Love thy neighbor," the Master said,
We can show our love in this way,
The children of earth are calling to us,
We can answer by helping today.—A. E. W.*

"I'm going to stay one day while I can," February answered obstinately. "I can't help it if North Wind and Jack Frost choose to follow me wherever I go."

"O dear!" sighed April. "My time is up, and I can't stay another minute! I feel like crying!" And she went away almost in tears.

Just then May reached the earth, running lightly, with warm South Wind beside her. As soon as South Wind saw February he pulled out his cheeks and blew a hot breath at him. "Go straight back to the castle!" he said.

"Father Time has come home and is angry because you went to earth. Be off with you!"

February knew South Wind would punish him severely if he stayed longer. He went hurrying back to the Castle of the Years.

Father time was waiting at the door.

"February," he said sternly, "from this time forward your visit to earth shall be cut down by one day."

However, he relented later on, and said that once in a while the time might be lengthened. So three years out of every four February stays with us only twenty-eight days; but the fourth year he stays one day longer. Now and then, while he is here, he loses his temper or sulks; but on the whole he tries hard to be pleasant, and often he succeeds. —Marion Churchill Graves, in The Youth's Companion.

BOYS AND GIRLS OF OTHER LANDS

THE SCARF MAKER

In the rear of a little Hindu shop the scarf maker works at her profession. Before the sun has tipped the Bombay harbor with its silvery caress, she winds her way through the rambling streets to her little den.

She does not hurry; indeed, she walks unseeing among the few early pedestrians; her gaze is turned toward the fast brightening east. With dreamy eyes she watches the colors as the softer hues gradually give place to roseate ones, which in turn become vermillion. In fancy she is again roaming through the hills of the inland country. She tends the sheep on the hillside, breathing the sweet fragrance of dew-laden wild flowers. She sees the flash of the bird of paradise, its gorgeous tail feathers bobbing in the tall grasses. The scream of a parrot on a far-away tree makes her eyes dance with appreciation of the wild life. Colors, dew, sunrise—ah, living is sheer loveliness!

Such remembrances as these quicken her footsteps. There is the Nile-green scarf of the sheerest silky gauze unfinished from yesterday morning. A peacock design of decoration has been chosen from her portfolio of precious memories. With the tiniest brush she applies the paint to the filmy mesh, her shapely brown fingers working deftly and eagerly.

The odor of the paint is to her the sweetest of fragrances; and as the design develops, her dark, dreamy eyes shine. The stroke of the brush is now a caress; the shadings become so delicate and so perfectly blended that later, when viewing her finished work a joyous surprise is hers. True art is achieved in those happy moments.

At 1:00 o'clock the shop is opened for business. No rappings by a prospective buyer, however insistent, are answered in the morning. Those fresh hours are reserved for work; the laziest part of the day is for sales. The artist herself displays her wares. Lack of a common language is no barrier to understanding and appreciation. The tenderness with which the foreigner handles the scarfs; the exclamations of joy and wonder; the quick flash of art recognition—all these things are to the artist the purchaser's tribute.

There are scarfs decorated with flower designs—wild flowers upon which one can almost smell the dew; there are subdued colors and colors brilliant. Autumn leaves adorn some dainty things; birds of paradise peer from delicately tinted foliage. Any of these wonderful scarfs would have graced the Queen of Sheba herself. All the colors and marvelous imagery of the Orient are portrayed there in real artistry.

That dark, dreamy-eyed scarf maker! Can one ever forget a visit to the Hindu woman's shop?—The Christian Science Monitor.

"All men cannot be best, but every man can be his best."

JUST FOR FUN

Ruth: "Is my hat on straight, William?"

Bill: "Quite straight, my dear; now do hurry. We're late already."

Ruth: "Well, I shall have to go back, then; this isn't the sort of hat that is worn straight."—Enthusier.

Subscriber (to operator): Please give me Mr. Dill's telephone number.

Operator: Is the initial B., as in Bill

Subscriber: No, it's Dill, as in pickle.—Exchange.

"Where have you been?"

"Havin' me hair cut."

"On the company's time?"

"Well, it grew on the company's time, didn't it?"

"Not all of it."

"Well, I didn't have all of it cut off."

History was the subject which the class was studying and presently the teacher asked: "Now, can any of you tell me who Joan of Arc was?"

Profound silence. Then a hand went up and a small boy shouted gleefully: "Please, teacher, Noah's wife."

Visitor: These biscuits are lovely, Mrs. Smith. I don't know how many I've had.

Little Tommy: You've had seven!

Fundamentals In The Christian Family

By MARGARET THORNBURGH WORKMAN

(Dr. and Mrs. Workman were married in First Church, Little Rock, on February 15, 1893, by Dr. R. D. Smart, father of Dr. W. A. Smart. Dr. Workman is a long-time leader in the Little Rock Conference, having served as pastor, presiding elder and college president. He and Mrs. Workman will celebrate their Golden Wedding Anniversary at their home in Conway. They Anniversaries at their home in Conway.

Published at the Request of Dr. James Mims Workman, as a memento of their Golden Wedding Anniversary, February 15, 1943.

THE Church is the redeeming leaven in the life of the world, and the Christian family must be the redeeming fellowship in the Church's life. It is impossible to create a Christian order of society without individuals motivated and directed by Christian ideals, just as it is impossible to establish a Christian government without families founded and functioning upon Christian principles.

Challenge

There is much ado about the divorce evil and how it can be remedied, but the only real cure for it is ultimately to be found in bringing to bear upon youth the sacredness and responsibility of Christian home-making. When marriages are based not on social or economic ambitions but upon love and amity and spiritual ideals, the first step will have been taken in making a Christian nation.

There must be, for the rearing of a Christian family a husband and wife united in ideals and purpose, holding their fellowship with each other in higher esteem than any social or pecuniary ambition, placing the highest of estimation upon parental privilege and responsibility and relying on the presence and direction of Christ in their home.

A Prime Factor

One factor in the life of a Christian family is a sympathetic understanding. There never has been a time when parents had such help in coming to know the circumstances and needs of these in the home and such opportunity for giving to the members of the family an understanding of each other. It is only when one can view a situation from the viewpoint of another that he is able to help solve a problem or sympathize truly and deeply. Students of child-life and its psychology should use to advantage in the home the knowledge acquired along these lines.

The Home School

Parents today can render no excuse for ignorance; but in a day when they need not teach their children through a system of "trial and error" they have a mighty responsibility in using what is given them, and they have no right to hand over the education of their families to school and church unless they are convinced that the agencies they select are properly functioning. Even then the influences exerted must be strengthened and upheld by the influences in the home.

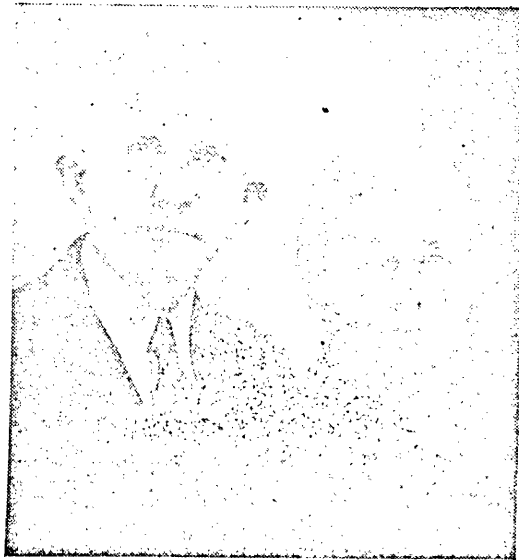
No church school can teach the little child to trust in the Heavenly Father when that child does not feel that the very word "father" implies all that is true and helpful and loving. The roots of reverence for the parenthood of God are nurtured upon what is known of parenthood in the home. Individuals should not be censured for a low, meager conception of God when high conceptions of Him can become known only through the use of terms, the meaning of which are inconceivable because they have not been revealed in human experience. It is to be wondered at that even today men and women think of the Father as having to do only with correction and punishment, and having no time for communion and inspiration?

Parenthood speaking through every detail of home life, in every apportionment of time, in every dealing with wrong and error is silently interpreting God in terms which will have immeasurable effect. Time, some time under even the most oppressive conditions, is always given

to that which is most desired, and time in the home can be and will be given to those things which are of highest concern. But too often that highest concern is not to make the home the beauty-spot of the world, and this in respect of more than the strictly physical. For to those who seek ideal ends, poverty has the same opportunity as wealth, and physical surroundings mean much less than comradeship and care.

What Makes a Home?

In the Christian home there must be an understanding of those things which are of prime importance. Proper clothing, comfortable housing, satisfactory economic conditions are helps that cannot be overlooked; but a real home must have more than these. As a sound body is a



DR. AND MRS. JAMES MIMS WORKMAN

wonderful asset to a great soul, so these material comforts may be wonderful assets to great spirits; but many of the world's great souls have patched up frail bodies in order to "carry on", and have conserved limited strength and given humanity invaluable service.

The home deprived of many of the things that would make its building easier may become a more potent force, because of the elements of sacrifice and service which must be exerted in an effort to acquire what is lacking. The spirit of cooperation necessary to accomplish difficult tasks becomes part of the fiber and warp and woof of personality, something that will help one to meet the world's great social need. When each member of the family is led to a realization of his own worth in the making of the first rank social group that will stand as a lighthouse to many striving to reach the port of happiness and harmony the result will not be doubtful.

The social atmosphere of the home exerts a powerful influence, and the tendency to attribute more importance to furnishings and entertainment than to the creation of an atmosphere which encourages original thinking and spontaneous expression, is hurtful.

Abiding Guests—Choosing the Better Part

Too much cannot be said of the guests who come to contribute to the forming of ideals. The minister, the Christian worker, the friend worth while, tarrying for a time is an honor to the home, will leave lasting impressions, and it is to be hoped that the spirit of hospitality may become a part of every truly Christian family, that luxury and show may never replace the friendly fellowship for which the finest Christian homes have been noted.

It was interesting to read in a current publication the difference in the entertainment accorded to guests in England and in America. The fact was set forth that in America when one desires to honor a guest in the home, a plan was made in which every moment should be spent in excitement and hurry; but in England the highest honor to be paid a guest is the taking of time from social and business cares to

indulge in conversation, and that much banqueting and entertainment is a doubtful compliment to the intellectual attainments of the guest. Are the families of today missing the stimulation and uplift of mature conversation around the table and the fireside where youth catches visions of service from maturity and age receives inspiration from youth, and each comes to have a vital interest in the others, where kindly courtesy and real democracy find outlet and where sparkling wit and clean fine humor leave a lingering sense of rest and refreshment? The aids which science has given to entertainment in the home may be used to great advantage, but they cannot take the place of an interchange of ideas through the fellowship of individuals. Homes (not houses) are made to be used by families, and with the using, members themselves become more worth while. "It takes a heap of living in a house to make it home!"

Life Begins At Home

It is a mistake to think that only after people have put away their childhood do they enter into "life." Social life begins in early childhood; it continues and grows gradually more and more complex. The problems of the home are the problems of life; as they are dealt with seriously and settled justly, the individuals composing the group will become capable of dealing with and settling more complex problems. This is the social problem existing where questions arise concerning associates and the relation to underprivileged people; the race question, as arising in dealing with servants; and conversation about members and nations of different races. The question of arbitrament by brute force or by Christian charity—all of these are met and dealt with either in the right or in the wrong way in every normal family. What the home is to contribute to society at large will be determined by the manner in which the family thinks and lives out the principles of Christianity. It takes more time and thought and prayer to help immaturity to get a conception of right than many are willing to give to it; but looking down through the years, seeing the final outcome, we know it pays a hundred times over. Punishment for a single wrong is easy; but the hard thing is to bring about a realization of the wrong—of the meaning of the person against whom it was done, and in what it consisted. A still harder thing is for any member of the family, young or old, to be willing to face a wrong decision or act and make proper acknowledgment and reparation.

The Good Life Continues Through a Home

The business of rearing a family is the greatest responsibility, the most wonderful opportunity, with the greatest possibility for service to humanity and lasting joy to all concerned of all the vocations in the world, and it is a crime against God and man to undertake it lightly.

The attitude of the persons in the home to each other, to associates, to servants and to God will determine whether life is to be Christian or pagan. Selfishness, snobbery, and commercialized standards are not acquired instantly; they are the growth of misdirected childhood and youth, and unfortunately of parental example.

Above everything else the will of God as seen in Jesus Christ must be the recognized Lord, Saviour and Friend in all matters; to him must be given the glory for all successes and achievements. His presence will be not only an honored guest on the Sabbath day, but also as a loving, sympathetic, vital head of the home at all times. To him all must commit times of doubt and indecision. He comes into the individual's and family's worship and communes there. He shares and sanctifies the sorrows, enters into every pleasure, and makes joys more lasting and deep. The highest conception of Heaven comes to us in this ideal home, the memory of which is an eternal spring of joy and blessing. Christendom first for Christian homes means the family first in bringing the Kingdom of God in our homes and the world.

CHRISTIAN EDUCATION

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

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

LITTLE ROCK CONFERENCE NOTES

By Clem Baker

Young People To Observe March 7 For Dedication Program

At their cabinet meeting last week, the young people decided to set Sunday evening, March 7, for a Dedication Program. A special program for this occasion is being prepared by our young people's officers, all of whom are in Hendrix College at Conway. Among other features, this program will provide for the introduction of our new Methodist Youth emblem, the new Methodist Youth Motto, and the new benediction. These programs will be made available at an early date through the District Directors for use in all churches in the Conference.

Good Reports On Hendrix College Ministerial Education Special

Our Treasurer's report this week will show that a goodly number of churches have already sent in their offerings for Hendrix College and our young ministers' fund. It is worthy of note that every charge so far has paid its apportionment in full. We have no doubt but that this record will be kept up until all charges in the Little Rock Conference have reached their quota. This campaign continues through Sunday, February 14. All offerings should be remitted at once to the Treasurer, Mr. C. K. Wilkerson, 723 Center Street, Little Rock.

On the Little Rock Conference Directing Committee

Through some unaccountable oversight, the two new members of the Little Rock Conference Committee, directing the Hendrix College-Ministerial Education Special have been omitted from all the publicity that has gone out over the Conference. These two men are Rev. Leland Clegg, who served so well as director of the campaign for two years and is now the representative of the Cabinet on the Committee, and, Rev. Fred R. Harrison, who represents the pastors of the Conference. These two have made valuable contributions to the campaign, as well as the other members.

Treasurer's Report On Hendrix College-Ministerial Education Special

Sparkman	\$ 20.00
Barge's Chapel	6.00
Chidester Circuit	40.00
Fordyce	100.00
28th Street	40.00
Pulaski Heights	175.00
Capitol View	50.00
Hamburg	75.00
Fountain Hill Circuit	10.00
Dermott	75.00
Arkansas City	15.00
Wilmot	45.00
Montrose-Snyder	40.00
DeWitt	100.00
Grady-Gould	45.00
Henderson Church	40.00
Total	\$876.00

—C. K. Wilkerson, Treasurer.

Conference Youth Cabinet Meets

The Little Rock Conference Youth Cabinet, composed of the Conference officers, the District Directors and the Assembly Deans met in

THE SUPERINTENDENT'S CORNER

By CLEM BAKER

"THE CHURCH SCHOOL'S PART IN THE WEEK OF DEDICATION"

In these days of great need, our Church is calling upon all Methodist people for a rededication of their lives to the service of God. The date set is February 28-March 7. A great multitude of children, young people and adults must be reached by the saving gospel of Jesus Christ. They are sick hungry, and suffering because no one has reached out a helping hand. Confusion, dissatisfaction, disappointment and uncertainty permeate the whole nation. Christians are face to face with the opportunity of expressing their confidence in the Church to reach and serve people.

Our Church School Superintendents will want to lead their Church Schools in participating in all the opportunities of Dedication Week. Your pastor has a leaflet outlining the several ways in which the Church School may participate. This leaflet can serve as a splendid outline for the program in a special meeting of the Workers' Council or the Board of Education. We suggest that our superintendents get in touch with their pastor and arrange for such a meeting and begin now to plan for the Church School's part in Dedication Week.

their quarterly meeting at Little Rock, Tuesday night, February 2nd. Rev. A. J. Christie and Rev. Arthur Terry were guests and participated in the discussions. A number of interesting topics were up for discussion and plans were made for increased emphasis upon our Young People's Work. Richard Perdue presided.

Dates For Youth Assemblies

At the meeting of the Youth Cabinet, the following dates were fixed for the Young People's Assemblies in the Little Rock Conference this summer:

1. Senior Y. P.'s Assembly at Hendrix College, Conway, June 7-11.
2. Monticello Christian Adventure Assembly at Monticello A. & M. College, June 28-July 2.
3. Camp Ferncliff for Intermediates, June 28-July 2.
4. Christian Adventure Assembly at Magnolia A. & M. College, July 19-23.

Deans Selected For Conference Assemblies

The Deans selected for the Assemblies in the Little Rock Conference this summer are:

Young People's Assembly—C. Ray Hozendorf.

Monticello Christian Adventure Assembly—Fred W. Schwendemann.

Magnolia Christian Adventure Assembly—Roy E. Fawcett.

Camp Ferncliff—Fred R. Harrison, Director.

Brother Fawcett and Brother Harrison have served efficiently in this capacity for several years. Brother Schwendemann and Brother Hozendorf have been active in Assembly work but are serving as Deans for the first time.

New Remittance Blanks Available For Young People

A new remittance blank for use by young people in sending in payments on their pledge for the Methodist Youth Fellowship have been mailed to all District Directors who have in turn promised to see that they are sent to the young people

of each church in their district. By agreement with the W. S. C. S. these blanks provide for the young people sending in their total offering to their Treasurer, Mrs. R. A. Thomas, 723 Center Street, Little Rock. Mrs. Thomas will make the division and see that the Conference Treasurer of the W. S. C. S. receives one-half of all the offerings sent. If the young people of any church have not received these blanks, please write your District Director.

ALEXANDER VILLAGE

"Alexander Village," named after and provided for by church women in Alexandria, Virginia, has just had its first unit of buildings completed and occupied on the outskirts of Kapanga a tribal center deep in the heart of the Belgian Congo, Africa. The unit consists of twelve two-room houses, made of sundried brick, and will accommodate some thirty lepers under the care of Dr. Arthur L. Piper, medical missionary of the Methodist Church. Next dry season Dr. Piper expects to erect some thirty-six similar houses in Alexandria Village—also the gift of church women. Dr. Piper expects soon to build also a chapel at the Leper Colony and a chapel at the Mission Hospital some miles away—all gifts from America. Under his care are some 300 lepers in all stages of the disease; many of those who are in the early stages are cured and able to return to their tribal villages.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—I Tim. 2:15.

There are three attitudes a man may take toward the Bible: sympathy, antipathy, apathy.—James Moffatt.

The man who has begun to live more seriously within, begins to live more simply without.—Phillips Brooks.

HENDRIX COLLEGE NEWS

Rev. Edward Harris, pastor of First Methodist Church, announced at the close of the "February Special" campaign for Hendrix College and ministerial education that the Conway church had exceeded its tentative goal of \$1,300 by \$30. Additional contributions are expected, he said.

Four officers of the Little Rock Conference Methodist Youth Fellowship elected at the Young People's Assembly in Conway last summer are Hendrix College students. They are Richard Perdue, president, junior from Louann, James Edward Christie, vice-president, freshman from Texarkana, Mary Jo Rowe, treasurer, freshman, daughter of Chaplain D. T. Rowe of New Orleans, and Dorothy Bowers, secretary, senior from Little Rock.

Arnold Nachman 20, Jewish refugee from Germany and senior in Hendrix, has volunteered for service in the armed services it was announced by the Faulkner County Selective Service board. He will be sent to Little Rock induction center February 19. Nachman was sent to Hendrix by an eastern philanthropic organization and has proved an excellent student. He will be graduated immediately after his acceptance by the armed forces. Nachman will be eligible to become a naturalized citizen after six months in one branch of the service.

Glenn Pinnell, son of Rev. Hal Pinnell of Hot Springs, and a junior in Hendrix, has been awarded a triple major part in the new play "A Riddle for Mr. Twiddle" which began production last week under the direction of Dr. R. B. Capel. This is one of the few triple major parts in the history of play production at Hendrix and is sufficient in itself to qualify Pinnell for membership in Alpha Psi Omega, National Dramatic Fraternity. The play will be presented March 6 and 7 at the Hendrix chapel.

Twenty-five students are included in the first semester's Dean's List it was announced by Dean T. S. Staples. Requirements for the honorary scholastic rating is a grade point average of 2.25, better than all B's, and no grade lower than a B. Mentioned on the list are: Carolyn Baird, Dorothy Bowers, Eugene Haun, all of Little Rock; Anne Porter Burney, Ada Ryland and Walter Trulock, of Pine Bluff; Glenn Black, Booneville; Robert Campbell, Dallas, Texas; John Gowdy and Ida Hogg, Camden; Rosalyn Hall, Hope; Larry Honeycutt, Nashville, Walter Levy, Fort Smith; Ruth Murphy and Ethel Rogers, El Dorado; Clifton Meador, Dumas; Joe Moore, Helena; Frances Newcom, Jonesboro; Al Nimocks, Forrest City; Charles O'Rear, Warren; Wilton Pinion, Texarkana; Virginia Rhine, Thornton; and Harold Stephens, Blytheville.—Reporter.

Behavior is a mirror in which everyone shows his image.—Goethe.

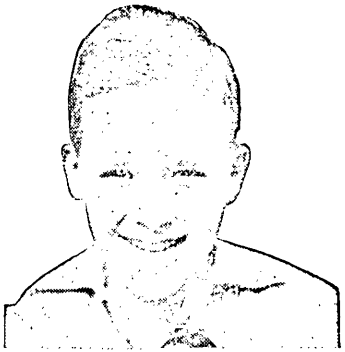
A Father's Letter To His Son

Little Rock, Arkansas,
January 5, 1943.

Dear Son:

You have probably heard of the story of the man who resigned his position with the U. S. Patent Office in Washington, D. C., during the latter part of the 19th century because he thought no further mechanical improvements could be made—in other words, there were no new ideas to patent.

That unwise man of the late 19th century had probably never heard of the telephone, the telegraph, the electric light, the automobile, the airplane, the electric refrigerator, the floor furnace, the radio, or thousands of other ideas which have since been developed to make life more pleasant and enjoyable.



Despite all the strides which have been made since the beginning of our present century, we still live in a world that is relatively crude and untaught; the world is yearning for leadership and guidance from a dark and gloomy existence, both in the realm of the physical and spiritual. Most of our physical frontiers have been developed, yet there are still many other "frontiers" to be conquered; never was there a day with such challenging aspects to the youth of this country as today. Let's examine a few of the possibilities:

Physical

Vast improvements for combating disease have been made during the past few years, yet there are thousands of people who suffer and die each year from cancer, "TB," heart disease; the world over is plagued needlessly with venereal disease; the common cold, influenza, and pneumonia annually take their toll; some clear-eyed, foresighted youth of today should and will find the solution to these problems. Who knows but what you may not find the answers?

Mechanical

The world is crying for the solution of our mechanical problems. The automobiles, airplanes, etc., of today appear to be about perfected—yet the automobile of 1926 (the year you were born) is antique compared to our present day cars—similarly, the present day car will be as obsolete a few years from now. The present airplane, as fine as it is, will be a mere "crate" compared to the ones the "youth" of today will develop. "Plastics" will revolutionize the post-war period, due to the imagination of bright-eyed youths. The present farm equipment is "old-fashioned"—our homes are not modern or as "livable" as they should and will be, thanks to the ingenuity of our young men who will devise ways and means for their improvement. You and boys like you, can and will do this.

Political

The present-day "bungling" of our "statesmen" should be a challenge to our youth to bring about a

better and more sensibly ordered world. A more tolerant, a more unselfish statesmanship the world over would have averted the present global war in which we are now engaged. The youth of today should take a lesson from the present chaotic world conditions and should determine that men and nations can live in peace and prosperity by a more unselfish statesmanship. Perhaps you may assist in the solution of these problems.

Spiritual

Perhaps there is no realm in the world's activities today that has been more neglected than the spiritual. Paradoxically, men have sought happiness in pleasure and in selfishness instead of recognizing that the greatest happiness is gained in following Christ's admonition, "He who would be the greatest among you must be the servant of all." The rendering of service has been neglected to serving self. The simple philosophy of Jesus, "Do unto others as you would have them do unto you" has been ignored and instead a philosophy substituted, "Get all you can from the other fellow before he gets from you." Men seem to have forgotten that "all that I have is that which I have given away," or that the greatest achievement is attained in "going about doing good." The enormous problems facing the war-torn world today will be solved only by resorting to the philosophy of the "Man of Galilee"—you and the other youth of today have a challenging opportunity to solve these problems.

You may wonder as to the purpose of this letter. It is simply this: Merely make the very best of your opportunities for education and development that are yours today so that when you take your place among the men of tomorrow you will be well equipped to adequately cope with the obligations and opportunities that will be yours. Sincerely.—Your Dad.

JURISDICTIONAL MISSIONARY COUNCIL POSTPONED

The Missionary Council of the South Central Jurisdiction, scheduled to be held at Dallas, Texas, February 23-25 has been postponed, indefinitely on account of travel restrictions and other conditions due to the war emergency.

This announcement has been made on behalf of the General and Jurisdictional Board of Missions and Church Extension and the Jurisdictional Woman's Society of Christian Service. As originally planned the Council was a joint meeting of these agencies for the Jurisdiction.—Lewis N. Stuckey, President of the Jurisdictional Board of Missions and Church Extension; Mrs. George S. Sexton, Jr., President of the Jurisdictional Woman's Society of Christian Service; Elmer T. Clark, Representing the Board of Missions and Church Extension.

"Unceasing prayer" is an attitude of heart and mind. It is always there. It may break out at any time in ejaculation, intercession, praise, or petition. It is continuous communion with God. It creates an abiding atmosphere, supplying spiritual oxygen, the very breath and life of our spiritual existence in Christ Jesus. It is ceaseless supplication and perpetual praise "in everything," producing the "peace of God which passeth all understanding."—A. L. Ballbach.

QUARTERLY REPORT OF BATESVILLE DISTRICT MISSIONARY EVANGELIST, NOV. 15-FEB. 5.

To The Area Council: Since coming to Cave City in November we have traveled more than 1500 miles. We have preached forty-eight sermons and spoken to the schools at Cave City, Ashflat, and Maxville eleven times.

In addition to making pastoral calls and praying in most all of the Methodist homes in these three communities we have been in the homes of the seven churches on the Cave City Circuit and preached in all seven of the churches, some of them as many as three times. We have called upon many other than Methodist people and tried to encourage them in their spiritual life.

We have assisted the pastor of the Cave City Circuit in raising the conference claims for the year, paying the district assessment and the Hendrix College Fund. Three rugs have been provided for the Circuit parsonage, entertainment for a visiting ministry for one week and a box of supplies for the pastor's family.

Two new preaching places have been established in this field and Church Schools are being organized in both these churches. There are two other communities within the bounds of this work that are calling for the preaching of the gospel and we hope some service may be rendered there at an early date.

The Local Board of Christian Education has been organized in the Cave City Church and the Children's Division is already functioning in a fine way. We hope the work of the other divisions may soon be worked out in a helpful manner. Mrs. Reaves will teach a Short Course Training School at Cave City and one at Maxville. We are planning for a Daily Vacation Church School at both of these places and we hope to have such a school at Ashflat as well.

Twenty dollars have been raised for World Service at Ashflat. Cave City has paid \$42.00 on World Service, the district assessment has been paid for the year and our quota for the Arkansas Methodist has been reached.

The parsonage at Cave City has been improved and furnished to the sum of \$300 and all of this has been paid with the exception of an outstanding debt of \$35. The church house at Ashflat has been painted with two coats of paint inside and outside and the people there are now planning to re-roof the parsonage and do other needed repairing.

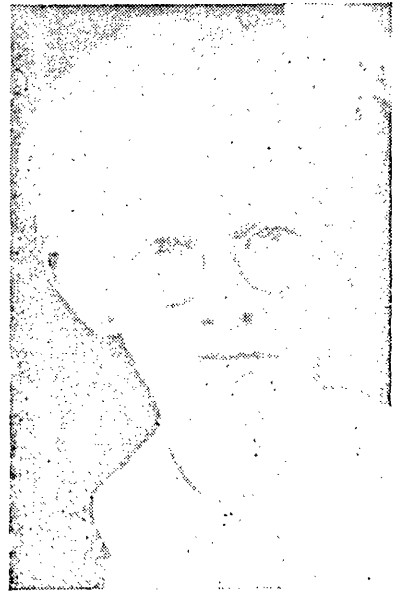
Eight members have been added to the church at Cave City with others to be received and there are at least four babies to be baptized as soon as we can get back to Powell's Chapel for a preaching service.

Next Sunday, February 7, with the help of three speakers from Batesville we will conduct worship services in nine of the churches in this rural section, giving both morning and evening services to at least two of them and administering the Sacrament of the Lord's Supper at Cave City and at Maxville.

We are planning to be with Bro. Smith in a revival meeting at the Fairview Church beginning on the second Sunday in February. You will pray God to give us victory in the work there.—Eric J. Reaves.

CELEBRATES EIGHTY-SIXTH BIRTHDAY

Mrs. W. B. Wolf of Fayetteville celebrated her eighty-sixth birthday at her home on Sunday, January 24. She is the mother of fourteen children, seven of whom are living. There are thirty-four living grandchildren and twenty-five great-grandchildren. She is the mother of



A. F. Wolf, prominent layman at Fayetteville, and Rev. W. B. Wolf, who was for years a member of the old Arkansas Conference.

Mrs. Wolf was a charter member of the church at Paris which was organized in February, 1875, by Rev. Isaac B. Hickman with Rev. H. M. Grenade, presiding elder. Other charter members were Mrs. Lydia Jane Wolf, Mrs. Louisa Jane Wolf, Mrs. Amanda Jane Wolf, Jess Hickson, Mrs. Mary Hickson, Mrs. Lou Hickson, Mrs. Louisa Waddell and Mrs. Mary Waddell.

Mrs. Wolf was born in Pope County at Dover on January 24, 1857. As long as she was able she was active in the church at Fayetteville.

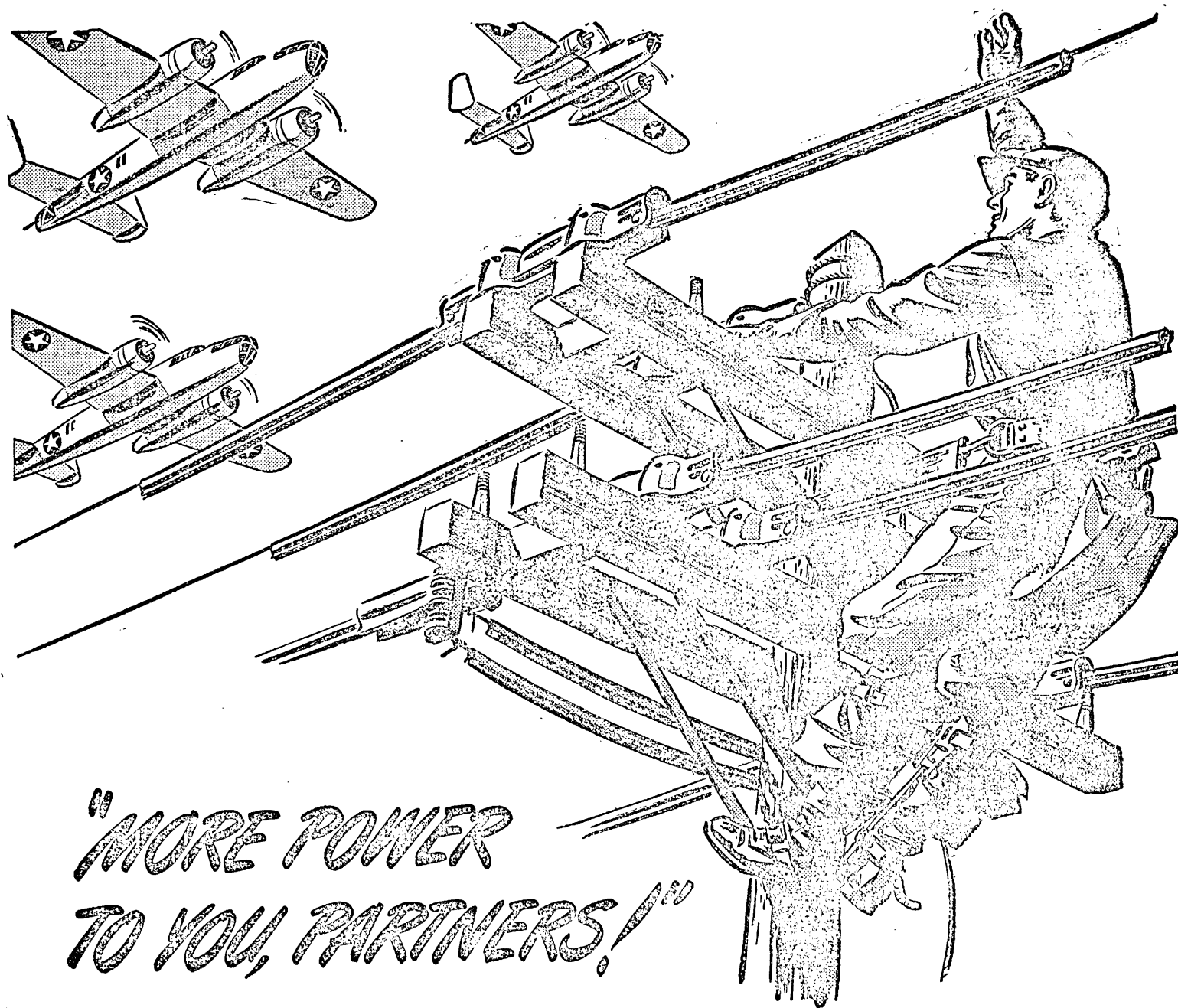
CHARTER MEMBER CELEBRATES BIRTHDAY

Members of the Hazen Methodist Church and many other friends celebrated the 93rd birthday of Mrs. A. R. Hazen, Sunday, Jan. 21, at a covered dish dinner in the church.

When the church was organized in 1867 at Old Bethel, about three miles northeast of town, under the ministry of the Rev. John W. Hudson, the honoree, a daughter, and then Miss Kate B. Hudson, became a member. She later married A. R. Hazen and the town is named for the family. Mrs. Hazen has been active in religious work for more than seventy-five years and is the only surviving charter member of the church. She is still regular in attendance and is an inspiration to all who know her.

Mrs. J. D. Montgomery, wife of the pastor, was master of ceremonies at the long, damask-covered, decorated table. The color of lavender predominated in candles, flowers, and birthday cake.

Mrs. Hazen wore black crepe corded in lavender with shoulder corsage, a shaded lavender orchid, the gift of friends. During the dinner she was presented with a large basket of red carnations from the congregation, showered with many birthday cards and gifts while old friends gave beautiful word pictures of her life.—Mrs. S. C. Sims.



"MORE POWER TO YOU, PARTNERS!"

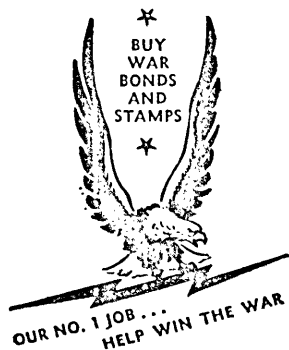
We'll keep things humming down here while you're fighting up there.

We'll see to it that there's plenty of electricity at every switch at the air field—at every pot at the aluminum plant—and plenty of power for the production lines that are pouring out airplanes, tanks, guns, supplies and ships.

All that takes a lot of electric power—but *we've got what it takes!* We have far more power than *all* the Axis nations . . . five times as much as we had in the last war!

American business management is producing seven-eighths of that tremendous flow of power. The same practical business management under public regulation that has *increased* electric service and *decreased* electric prices so much that the average American family today enjoys about twice as much electricity for the same amount of money it did only 10 to 15 years ago.

More power to you, partners! When this war is won, we'll be ready again with plenty of power to help build a better world!



ARKANSAS POWER & LIGHT CO.

HELPING BUILD ARKANSAS

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

ADMINISTRATIVE COMMITTEE MEETING

By Mrs. Walter Ryland

The Administrative Committee of the Executive Board of the Little Rock Conference Woman's Society of Christian Service met at ten a. m. January 21, at the First Methodist Church, Little Rock.

The president, Mrs. A. R. McKinney, presided. She noted with regret the absence of Mrs. B. J. Reaves who is ill, and the secretary was asked to send a note to Mrs. Reaves expressing our love and regret at her illness.

The president asked Mrs. J. R. Henderson to act as press correspondent.

The morning meditation was led by Mrs. Walter Ryland.

The minutes of the September Board meeting were read and approved.

The treasurer, Mrs. Allan Gannaway, reported that a total of \$24,937.00 was raised for missions in 1942, and that 121 societies observed the Week of Prayer and sent in an offering of \$1,632.00. The pledge to the Division was paid in full. \$27,010 was given by the societies for Christian Social Relations and Local Church Activities.

A letter from Mrs. Ina D. Fulton, treasurer of the Woman's Division, asking for an increase in the conference pledge for 1943, was read. It was voted to make the Conference pledge to the Division \$23,576, exclusive of the Week of Prayer offering.

Local societies are being asked to make an increase in their pledges for missions for the coming year.

The report of the corresponding secretary, Mrs. Wade, showed 196 societies in the conference with a membership of 8,361, and 34 Wesleyan Service Guilds with a membership of 732.

Twelve societies met the requirements of the Efficiency Aim.

Mrs. Galloway reported that 405 study classes with 7,701 members had been held, and that 96 had applied for Special Jurisdictional Recognition.

The Conference ranks third in the department of study among the nineteen conferences of the Jurisdiction.

The Pine Bluff District, under the leadership of Mrs. T. S. Lovett was the only district to reach 100% in study classes for the year.

The Recording Secretary was given permission to make contract for the 1943 minutes. She requested that all reports be sent to her typed for printing, as soon as possible.

Miss Ashby stated that she had received reports from 81 societies for the fourth quarter. She reported on the outstanding work being done by some of the societies in the department of Christian Social Relations and Local Church Activities.

Attention was called to the spring study on Peace.

Mrs. Longstreth reported 27 active Interest Groups of Young Women and Girls, with a membership of 546 members. She stressed the work of the Methodist Youth Fellowship, and called attention to the

The works of His hands are verity and judgment; all his commandments are sure. Psalm 111:7.

THE SUNFLOWER PLACE

By LILITH SANFORD RUSHING

*A sunflower in a fence-corner,
Was tall and straight and fair,
A curious person passing, saw her
Standing there,
"Why do you bloom so gallantly?"
The curious person asked,
"In this old dejected corner,
Have you no better task?
There's weeds and thorns about you,
I've seen no drier place,
Couldn't you find a prettier spot
In which to spread your grace?"
And the sunflower answered brightly,
"God placed me here to glow,
And brighten up this corner;
No nobler task I know."*

—Herald of Holiness.

fact that the Methodist Youth Fund is to be sent to Mrs. R. A. Thomas, First Methodist Church, Little Rock, Ark., for division.

Motion prevailed that the conference help sponsor and participate in the Young People's Assembly at Conway in June, and that we meet any expense incurred by our assistance.

During the lunch hour helpful suggestions were given for a larger use of the Woman's Page in the Arkansas Methodist.

Plans for the annual meeting of the Conference scheduled for March 23-25, at the First Methodist Church, Little Rock, were discussed. Mrs. Helen B. Bourne, Secretary of Missionary Education and Cultivation of the Woman's Division, and Mrs. Geo. Sexton, Jr., president of the South Central Jurisdiction are to be guest speakers.

A letter from Mrs. Sexton giving plans for the meeting of the Jurisdiction to be held Feb. 23-25, 1943, at Dallas, Texas, was read by the secretary. The following additional alternate delegates were elected: Mrs. C. E. Moseley, Sec. of Student Work, Mrs. C. A. Evans, Chairman of the Committee on Spiritual Life and Mrs. Neill Hart, Secretary of Children's Work.

Mrs. McKinney announced that because Mrs. Wade has been elected Corresponding Secretary of the South Central Jurisdiction Society, and has assumed the duties of that office, she is resigning as Conference Corresponding Secretary.

It is with a feeling of pride that the Conference gives to the Jurisdiction an officer so well fitted for the position she holds. Mrs. Wade has given eighteen years of sacrificial and most efficient service to the conference; serving as Secretary of Study, Vice-President, Recording Secretary, and Corresponding Secretary.

The meeting was closed with prayer by Miss Ashby.

Nurture your mind with great thoughts.—Disraeli.

FINANCIAL STATEMENT NORTH ARKANSAS CONFERENCE

Mrs. W. T. Bacon

Reports

Pledge	\$ 4,533.42
Scarritt	238.50
Edith Martin	276.25
Bible Women (3)	90.00
Scholarships (5)	130.00
Nat. Training School	5.00
Youth	45.72
Children	30.21
Honorary Life (1)	100.00
Adult Life (10)	250.00
Baby Life (51)	257.28
Thank and Lenten Offering	5.28
Girls' Home, Africa	52.50
Week of Prayer	1,752.86
Total	\$ 7,867.02
Emergency Gift	392.70
Wesleyan Guild	445.93
Supplies (cash)	242.00
Local	7,499.20
Total	\$16,446.85

Expenditures

To Division:	
Pledge	\$ 2,170.38
Scarritt	512.78
Bible Women (3)	90.00
Scholarships (5)	130.00
Nat. Training School	5.00
Youth	45.72
Children	30.21
Honorary Life	100.00
Memorial	100.00
Adult Life	250.00
Baby Life	250.00
Special Offerings	5.28
Girls' Home, Africa	52.50
Week of Prayer	1,752.86
Wesleyan Guild	451.55
Total	\$ 5,668.50
Emergency Gift	392.70
Supplies	132.75
Conference Expenditures:	
Officers	40.22
Secretaries	35.85
Rural Work	125.00
Exchange	16.30
Audit	10.00
Supplies	128.20
Total	\$ 427.53
Balance Fourth Quarter	\$ 2,685.80

Life Members, Fourth Quarter

Batesville District—Honorary Life: Mrs. I. N. Barnett, Sr., by her children. Memorials—Mrs. H. M. Lewis, by H. M. Lewis; Mrs. W. P. Dobson, by friends.

Adult Life—Mrs. R. A. Robertson, by friends; Mrs. M. A. Umsted, Sr., by Newport First Church; Mrs. J. S. Duffer, by Newport First Church; Mrs. B. A. Baker.

Baby Life—David Smith Marshall, by Batesville First Church; Martha Ann Marshall, by Batesville First Church; Wesley John Ketz, Jr., by Batesville First Church; Capp Frank Shanks, by Batesville First Church; Edith Elliott Casey, by Batesville First Church; Robt.

Marvin Jeffery, by Batesville First Church; Bruce Corwin Butler, by Batesville First Church; Loys Lynn McMillan, by Central Ave., Batesville; Nancy Ann Jones, by Central Ave., Batesville; Patsy Ann Merritt, by Central Ave., Batesville; Janice Marie Francis, by Cotter; Claud Mays Erwin, III, by Newport First Church; Louis Prescott Mann, Jr., by Newport First Church; Janet Moon, by Newport First Church; David Mathis Parker, by Newport First Church; Annie Lee Crawford, by Newport First Church; William Clitus Coe, Swifton; (No name) Umsted Memorial, Newport; (No name) Umsted Memorial, Newport.

Conway District—Adult Life: Mrs. Allan Stewart, First Church, North Little Rock; Mrs. Sam Eason, First Church, North Little Rock; Mrs. Joe Scott, First Church, North Little Rock.

Baby Life—(Have no baby, but sent the money), Morrilton; Frankie Sue Bennett, Lucy Clark, Zone; Charles Thomas, Lucy Clark Zone.

Fayetteville District—Lloyd Gene Wayt, Fayetteville District; Iva Jane White, Fayetteville District; Mary Sue Yoe, Fayetteville; Sue Ellen McKinney, Siloam Springs.

Fort Smith District—Dolores Ann Roberts, Booneville; Don Michael Hamm, Clarksville; Vera Lou Lloyd, Grand Ave., Fort Smith; Bettie Irene Brooks, Midland Heights, Fort Smith; Phillis Ann Schriver, Paris; Mary Ann Young, East Van Buren; Martha Jane Womack, First Church, Fort Smith.

Adult Life—Mrs. G. T. Blacknall, Booneville, Circle No. 1; Mrs. Mary Pinkard, Clarksville.

Helena District—Susan McLaurin, Elaine; George Phillip Walker, III, Forest City; Virginia Sue Calloway, Holly Grove; James Davis, III, Holly Grove.

Jonesboro District—Sarah Bob Stillwell, Lake Street, Blytheville; Glenda Ray Shamlin, Lake Street, Blytheville; Lammatha Wilborn, Doll; Cassandra Carlock, Joiner; Nanette Hall, Jonesboro, Fisher Street; Phil Gray Osment, Jonesboro, Fisher Street; Emma Doris Norman, Jonesboro, Fisher Street; Carolyn Ruth Schneider, Huntington Ave., Jonesboro; Wilma Carol Downum, Huntington Ave., Jonesboro; Julia Olive Stokes, Huntington Ave., Jonesboro; Virginia Upton, Osceola; Paul Douglass Weaver, Jr., Wilson.

Paragould District—Adult Life: Mrs. Ewell Vandover, Corning; Baby Life, Wesleyan Guild, Donald Webb Green, II, Paragould, First Church.

Searcy District—Eleanor Garrett Kinley, Beebe.

HUMPHREY SOCIETY

The Humphrey Woman's Society of Christian Service held the first meeting of the year on January 13 at the home of Mrs. P. H. Mathews, with Mrs. R. H. Kuhn, assistant hostess.

Mrs. Elmo Harrington gave the devotional, after which was a very impressive installation of the officers, by Rev. Robt. Core with a response from the officers. The officers for the year are: Mrs. Willie Moseley, President; Mrs. Elmo Harrington, Vice President; Mrs. P. H. Mathews, Secretary; Mrs. Lester Mouser, Corresponding Secretary, and Mrs. A. Fowler, Treasurer.

During the business meeting it was planned each member would give their birthday money to help redecorate the primary rooms. The meeting closed with the missionary benediction. The hostesses served delicious refreshments during the social hour.—Esther G. Crews.

O Lord, we thank Thee for abounding grace which Thou has promised for all times, and especially in times of trouble. Grant that nothing may take away our peace in Thee. May we ever worship and trust Thee. In Jesus' name Amen. Upper Room.

The Arkansas Methodist Circulation Campaign

REPORT NO. 3--THROUGH SATURDAY, FEBRUARY 6

ARCADELPHIA DISTRICT—Quota 1,172

	New	Ren.	Due Not	Total
Arkadelphia	6	78	8	92
Arkadelphia Ct.	19	7		26
Benton	23	57		80**
Benton Ct.	2	5		7
Carthage-Tulip	3	22	7	32**
Couchwood Ct.	1			1
Dalark	5	14		19
Holly Springs Ct.	5	8		13
Hot Springs First		160		160
Grand Avenue	2	26		28
Oaklawn	9	11		20
Pullman Heights	8	8		16
Keith Memorial	4	7	1	12
Leola Ct.	8	13		21
Malvern Station	12	49	20	81
Pearcy Ct.	3	3		6
Princeton Ct.	4	19		23
Sparkman-Sardis	13	22		35**
Totals	127	509	36	672

CAMDEN DISTRICT—Quota 1,609

Bearden	4	22		26**
Camden First	67	87	9	163**
Fairview	12	21	4	37
Camden Ct.	10	7		17
Chidester Ct.	13	53	6	72**
Ebenezer Ct.	12	18	1	31
El Dorado First	36	85		121
Centennial	4	14	4	22*
Vantrease Memorial	9	20		29
Emerson Ct.	6	3		9
Fordyce	8	49		57
Hampton Ct.	25	19		44*
Huttig	2	24		26**
Junction City Ct.	27	21	12	60**
Kingsland Ct.	6	14	7	27**
Louann Ct.	8	23		31**
Magnolia First	8	38	2	48
Norphlet	19	7	1	27
Jackson Street	11	43		54
Parker's Chapel	16	19	3	38**
Smackover	27	25	5	57**
Stephens	7	40	1	48
Strong	13	30	4	47
Taylor Ct.	2	8		10
Thornton Ct.	6	17	6	29
Waldo	26	20		46**
Totals	390	754	68	1212

LITTLE ROCK DISTRICT—Quota 3,500

Austin Ct.	1	10	4	15
Bryant Ct.	4	5		9
Carlisle	12	31	1	44
Carlisle Ct.	9	4		13
Des Arc-New Bethel	12	24		36*
DeVall Bluff-St. Marks	3	15		18**
Douglasville-Geyer Springs	6	21	3	30
England	18	12	2	32
Hazen	9	12	2	23
Hickory Plains Ct.		2		2
Kee-Tomblerlin-Humoke	3	10		13
Asbury	20	41		61
Capitol View	19	33		52
First Church, Little Rock		1200		1200**
Forest Park	11	11		22
Henderson	9	19		28
Highland	4	57		61
Hunter Memorial	3	10		13
Pulaski Heights	57	76	1	134
Scott Street	6	14		20
Twenty-eighth Street	12	21		33
Winfield		1000		1000**
Lonoke	7	17		24
Mabelvale	40	28		68**
Primrose	15	27	13	55**
Totals	280	2700	26	3006

MONTICELLO DISTRICT—Quota 900

Arkansas City	9	12		21**
Crossett	18	48		66
Dermott	8	34		42
Drew Ct.	8	23		31
Dumas	16	41		57**
Eudora	3	20	1	24**
Fountain Hill	3	10	18	31
Hamburg	12	17	2	31
Hermitage	12	20	5	37
Lake Village	5	24	5	34**
McGehee	26	33	1	60*
Monticello	8	38		46
Montrose-Snyder	4	5		9
New Edinburg Ct.	15	15		30
Portland-Parkdale	9	20		29**
Tillar-Winchester	36	30	7	73**
Warren	14	145		159**
Watson	8	9		17**
Wilmar	36	4	7	47
Willmot	6	16		22**
Totals	256	554	46	856

PINE BLUFF DISTRICT—Quota 1,323

Almyra	6	6		12
Alzheimer-Wabbaseka	12	30	1	43**
Bayou Meto	5	22		27
DeWitt	24	37	4	65
Gillett	11	27		38*



New Ren. Due Not Total

Glendale-Whitehall		1		1
Good Faith-Faith	1	1		2
Grady-Gould	10	24		34
Little Prairie Ct.	10	2	2	14
Pine Bluff First	25	54		79
Carr Memorial	20	41		61*
Hawley Memorial	8	14	3	25
Lakeside	44	15		59
Prairie Union-DeLuce		1		1
Rison	25	19		44**
Roe Ct.	7	14		21
Rowell Ct.	23	37		60**
Sherrill-Tucker	10	16		26**
St. Charles Ct.	7	10		17
Star City	8	18		26
Stuttgart First	37	15	2	54
Grand Avenue	15	13		28
Swan Lake	3	10	1	14**
Totals	311	427	13	751

PRESCOTT DISTRICT—Quota 1,007

Amity Ct.	6	19	4	29**
Bingen Ct.	15	14		29
Blevins Ct.	4	37	3	44**
Center Point Ct.	16	4	1	21
Emmet-Waterloo Ct.	14	36		50
Forester	5	8		13
Glenwood Ct.	3	7		10
Gurdon	2	63		65**
Hope	9	79		88
Mineral Springs Ct.	3	52		55
Mt. Ida Ct.	2	6		8
Murfreesboro-Delight	25	49	6	80**
Nashville	7	26	3	36
Okolona Ct.	2	19		21
Prescott	15	56		71**
Prescott Ct.	1	5		6
Washington-Columbia Ct.		8	2	10
Waterloo Ct.	5			5
Totals	134	488	19	641

TEXARKANA DISTRICT—Quota 1,094

Ashdown	17	39		56*
Buckner Ct.	6	7		13
De Queen	13	25	3	41
Dierks-Umpire	3	9		12
Doddridge Ct.	11	20		31*
Poreman	17	26		43**
Hatfield Ct.	5	2		7
Horatio Ct.	3	16	4	23
Lewisville-Bradley	13	44		57
Lockesburg Ct.	8	11	4	23
Mena	18	55	1	74**
Richmond Ct.	2	5		7
Stamps	17	34		51**
Texarkana First	63	90	7	160*
Fairview	13	20		33
Texarkana Ct.	4	7	9	20
Winthrop	3	2		5
Totals	216	412	27	655

BATESVILLE DISTRICT—Quota 911

Batesville Central Avenue	11	52		63**
Batesville First Church	25	140		165**
Bethesda-Cushman	7	11	2	20
Calico Rock-Norfolk	4	18		22
Cave City Station	6	14		20*
Cave City Circuit	9	8		17
Charlotte Circuit	7	6		13
Cotter-Gassville	2	16		18**
Deshu Circuit	26	4		30
Elmo-Oil Trough		1	1	2
Evening Shade Ct.	1	7	7	15
Melbourne Ct.	20	22	6	48
Morefield-Sulphur Rock	6	14		20

New Ren. Due Not Total

Mountain Home	10	18	2	80**
Newark	13	15	1	29**
Newport First Church	4	29	1	34
Umsted Memorial	12	31	1	44*
Pleasant Plains Ct.	4	13		17
Salem	10	15		25**
Swifton-Alcia	12	20		32
Tuckerman	1	23		24
Weldon-Tupelo	1	20		21**
Yellville Ct.	1	8		9
Totals	199	511	21	731

CONWAY DISTRICT—Quota 1,416

Atkins	1	25		26
Belleville-Havana	9	14	1	24
Cato-Bethel	7	9	1	17**
Conway First	41	37	14	92
Danville	17	13		30**
Dardanelle	2	19	1	22
Dardanelle Ct.	5	3		8
Dover-London	9	17	1	27*
Gravelly Ct.	11	20	11	42**
Greenbrier-Springfield	6	5		11
Levy	18	20		38**
Morrilton	21	72		93
North Little Rock First	22	133		155**
Gardner Memorial	29	69		98
Washington Ave.	21	19	1	41**
Opello	6	12		18**
Perry-Perryville	3	19		22
Plainview	1	9		10
Plumerville-Hill Creek	5	3		8
Pottsville	7	1	9	17
Russellville	14	29	1	44
Totals	255	548	40	843

FAYETTEVILLE DISTRICT—Quota 931

Alpena Ct.	3	5		8
Bentonville	4	12		16
Berryville	6	9		15
Centerton Ct.	6	22	1	29
Elm Springs-Harmon	21	25		46**
Eureka Springs		12	4	16**
Farmington-Goshen	11	3		14**
Fayetteville	17	25	4	46
Gentry	10	11		21
Gravette-Decatur	11	22	1	34**
Green Forest		1		1
Huntsville	5	9	1	15
Lincoln	3	8	4	15
Monte Ne Ct.	1	3		4
Pen Ridge Ct.	2	13	3	18
Prairie Grove		42		42
Rogers	12	16		28
Siloam Springs	7	8	5	20
South Fayetteville	2	1		3
Springdale	4	26		30
Springtown-Highfill	8	5	1	14**
Sulphur Springs	11	8		19**
Winslow	2		2	4
Totals	146	285	27	458

FORT SMITH DISTRICT—Quota 1,666

Alix Ct.	1	1		2
Alma	8	9		17**
Altus Ct.	1	6		7
Booneville	9	47	4	60
Branch Ct.	12	7		19
Charleston Ct.	6	12		18
Clarksville	17	71		88**
Fort Smith, First	10	22		32
Grand Ave.		5		5
Goddard Memorial	20	38		58
Midland Heights	27	33	5	65
Second Church	2	15	1	18
South Fort Smith	3	24		27**
Greenwood	4	14	6	24
Hackett-Hartford	19	18	1	38**
Hartman Ct.	15	12		27
Huntington-Pine St.	9	14		23
Lavaca Ct.	5	7		12
Magazine Ct.	5	3	5	13
Mansfield	1	19		20*
Mulberry	9	6	2	17**
Paris	18	23		41
Prairie View-Scranton	7	13	12	32*
Van Buren First	13	17		30
East-New Hope	2	12		14
Waldron	14	25		39**
Waldron Ct.	3	6		9
Totals	240	479	36	755

HELENA DISTRICT—Quota 1,081

Aubrey	1	22		23
Brinkley	10	24		34
Clarendon	10	22	5	37
Colt	2	12		14
Crawfordsville	2	9		11
Earle	2	16		18
Elaine	7	11		18
Forrest City	10	51		66
Harrisburg	7	24		31
Harvard	13	4	2	19**
Marvel Ct.	16	21		37
Helena	2	13	2	17**
Holly Grove	2	10		12
Hughes	2	10		12
Marianna	14	40		54*
Parkin	1	6		7
Vanndale-Cherry Valley	20	17	1	38*
Weber-Hickory Ridge	3	18	4	25**

* Indicates that Charge has reached quota.

** Indicates that Charge has exceeded its quota.

New	Ren.	Due Not	Total	PARAGOULD DISTRICT—Quota 1,121				New	Ren.	Due Not	Total	New	Ren.	Due Not	Total
West Helena	5	23	2	30**	Beech Grove-Camp Ground	7	20	27**	Harrison	4	42	46			
West Memphis	8	12	---	20	Biggers Ct.	27	10	39**	Heber Springs First	13	24	38*			
Wheatley	11	16	---	27	Gainesville Ct.	2	6	8	Central	1	14	15**			
Widener-Madison	22	20	2	44*	Greenway Ct.	8	32	40**	Hunter Ct.	3	7	10			
Wynne	38	43	1	82**	Hoxie	9	19	30	Jacksonville	7	7	14*			
Totals	206	447	19	672	Imboden-Black Rock	5	20	34*	Judsonia	4	5	10			
JONESBORO DISTRICT—Quota 1,069				Knobel Ct.	3	6	9	Kensett	12	10	23**				
Black Oak	24	20	3	47**	Leonard Ct.	9	18	29**	Leslie	1	12	13**			
Blytheville First	22	24	14	60	Hardy-Mammoth Spring	---	17	17	Marshall	4	3	7			
Blytheville, Lake St.	19	27	1	47**	Maynard Ct.	9	13	22	McCrory	10	30	48*			
Bono-Trinity	9	6	7	22	Marmaduke	10	13	25**	McRoe Ct.	8	14	22			
Brookland	21	19	---	40**	Morning Star Ct.	3	17	26	Pangburn	---	2	2			
Dell	2	6	---	8	Paragould First	46	76	127**	Quiltman	4	31	35			
Dell Ct.	---	1	12	13	East Side	2	19	26	Rose Bud Ct.	3	10	13			
Joiner	5	---	3	8	Paragould Ct.	15	31	49**	Searcy	12	57	74			
Jonesboro First	6	30	---	36	Piggott	5	17	32**	Valley Springs	13	11	28			
Fisher Street	2	14	---	17	Pocahontas	5	19	32	Totals	153	407	588			
Huntington Ave.	3	4	2	9	Portia Ct.	1	5	6							
Jonesboro Ct.	17	14	---	31	Rector First	3	27	30**	SUMMARY						
Kelser-Garden Pt.	8	4	1	13	Fourth Street	29	17	48**	Little Rock	280	2700	26	3006		
Leachville	3	14	---	17*	Rector Ct.	8	18	26	Camden	390	754	68	1212		
Lepanto	6	14	1	21**	Smithville	1	12	13	Conway	255	548	40	843		
Manilla	6	11	---	17	Walnut Ridge	9	33	50	Monticello	256	554	46	856		
Marion	8	26	1	35**	Strangers Home Ct.	9	14	23**	Paragould	228	485	59	759		
Marked Tree	11	20	4	35**	Totals	228	485	759	Fort Smith	240	479	36	755		
Monette	2	12	1	15**					Pine Bluff	311	427	13	751		
Nettleton-Bay	10	31	---	41**					Batesville	199	511	21	731		
Osceola	3	27	---	30					Jonesboro	257	377	68	702		
Truman	8	10	---	18					Arkadelphia	127	509	36	672		
Turrell-Gilmore	2	9	---	11					Helena	204	447	19	672		
Tyrone	7	4	6	17					Texarkana	216	412	27	655		
Yarbro-Promised Land	26	22	3	51**					Preecott	134	488	19	641		
Weona	18	---	2	20**					Searcy	153	407	28	588		
Totals	257	377	68	702					Payetteville	146	285	27	458		
									Totals	8398	9388	588	13314		

THE CHAPLAINCY PROBLEM

One of the problems facing the Methodist Church now is to supply ministers to meet the needs of its constituency at the home base and also those of our young men in the armed service of our country. We must "keep the home fires burning" in our local churches, but we, as a church, must not let these fires go out where our boys, in armed service, are now living. The leaders of our church are perplexed as to how many we must keep in the home churches so as to keep the morale at home. These same leaders are none the less haunted with a profound conviction that they must send ministers as chaplains to our young men in service. The Methodist Church is following them and will continue to follow, even more closely, in these, the greatest trials and temptations of the young men's lives. We will not hide behind conscientious scruples. Our boys are in physical and moral dangers—we will go to them.

The Methodist Church was asked to furnish, by January 15th of this year, 998 chaplains. We have just about met that requirement. BUT! the estimate now is, that our church will be asked to furnish 1000 more in 1943, which would be a total of 2,000 ministers from our active ranks. It is a hard problem to face.

It may be we have a few accepted supply pastors and superannuate ministers who could make good chaplains; but our government has restrictions that bar both these classes of ministers from entering the service as chaplains. The educational requirement is very rigid and no man under 24 or over 50 years of age can enter this service. I am not criticizing our government as to its requirement but merely mentioning facts, and these facts must call from our pastorate some of our best and most useful men.

This crisis also brings a question before the laymen of our church, and that question is Will the laymen take accepted supply pastors or superannuated ministers, as their pastors, and let their present pastors go and serve their sons now in service? The church that forgets and fails to follow our young men in

time of war the same young men will (when they return home) forget the church that forgot them. The Methodist Church is sharing and must continue to share our ministers with our men in service.—James A. Reynolds, Chairman of Board of Ministerial Training.

BEATITUDES FOR THE CONGREGATION

1. Blessed is the congregation that loves and respects its minister.
2. Blessed is the congregation that plans to help its ministers grow in his ministry.
3. Blessed is the congregation that realizes its minister has many personal burdens to bear the same as do individual members.
4. Blessed is the congregation that practices tolerance and the golden rule at all times toward its minister and his family.
5. Blessed are the homes in a congregation in which gossip concerning the minister is never heard.
6. Blessed is the congregation which does not make a servant and taxi driver out of its minister.
7. Blessed is the congregation whose members do not sit in the seat of the scornful.
8. Blessed is the congregation that helps to have its minister esteemed in the neighborhood and among other denominations.
9. Blessed is the congregation that looks to its minister as a spiritual guide.
10. Blessed is the congregation that does not crucify its pastor.—From "The Gospel Messenger."

It is by no means unusual for an open mouth and a closed mind to be connected up with the same anatomy.—North Carolina Christian Advocate.

God's goodness should not remain in the Christian heart alone; it should pass on and out to others. The Christian life is not a mere enclosed cistern on the house top; it is an open spring sparkling by the wayside, refreshing all who pass.—The Watchword.

They enslave their children's children who makes compromise with sin.—Lowell.

A good example is the best sermon.—Benjamin Franklin.

TRY GROUP MINISTRY NOW, SUGGESTS COMMISSION

Concerned lest the work of the rural church will be jeopardized because of a serious shortage of ministers in the present emergency, the Town and Country Commission of the Nebraska Conference suggests the advisability of experimenting now with the group ministry plan to utilize the total resources of a given area for the total need.

The Commission recognizes the trend that the larger churches in a district are likely to be supplied at the expense of smaller churches. Although not always possible, this problem can be mitigated by combinations of churches served by one pastor.

The Commission presupposes that two or more ministers will be assigned to a group of churches where, in cooperation with laymen, the most effective ministerial and lay leadership shall be available to the whole field. There are no set blue prints of this plan. It must be adapted to each situation. The central idea is cooperation. This means cooperation on the part of the stronger churches in their willingness to share ministerial and lay leadership with smaller churches. It means a corresponding spirit of cooperation on the part of the smaller churches. It means cooperation among ministers of churches, the district superintendents and laymen.

The possibilities are limitless. Here is opportunity for a specialized ministry in religious education, youth work, music and other phases of pastoral work. Here is opportunity for a more effective lay leadership. In this plan there is also opportunity for effective cooperation with other institutions in the community.

If and when group ministries are begun in this Conference, this Commission stands ready to offer its services in implementing the plan. One suggested procedure is the holding of a "rural church clinic" where interested pastors and laymen would spend the day together exploring the possibilities. Such a clinic would make available all of the facts available concerning the particular situation of the area where the group ministry is contemplated, and would offer its

counsel in the steps that might be taken. Pastors or laymen interested should get into immediate touch with this Commission.

I turn to the Cross, and I see there a love which comes from the depths of his own infinite being, who loves because he must, and who must because he is God. I turn to the Cross, and I see there manifested a love which sighs for recognition, which desires nothing of me but repayment of my poor affection, and longs to see its own likeness in me.—Alexander MacLaren.

Asthma Mucus Loosened First Day

For Thousands of Sufferers

Choking, gasping, wheezing spasms of Bronchial Asthma ruin sleep and energy. Ingredients in the prescription **Mendaco** quickly circulate through the blood and commonly help loosen the thick strangling mucus the first day, thus aiding nature in palliating the terrible recurring choking spasms, and in promoting freer breathing and restful sleep. **Mendaco** is not a smoke, dope or injection. Just pleasant, tasteless palliating tablets that have helped thousands of sufferers. Iron clad guarantee—money back unless completely satisfactory. Ask your druggist for **Mendaco** today. Only 60c.

This Home-Mixed Cough Syrup is Most Effective

Easily Mixed. Needs No Cooking.

Cough medicines usually contain a large quantity of plain syrup—a good ingredient, but one which you can easily make at home. Take 2 cups of granulated sugar and 1 cup of water, and stir a few moments until dissolved. No cooking! No trouble at all. Or you can use corn syrup or liquid honey, instead of sugar syrup. Then get from your druggist 2½ ounces of Pinex, pour it into a pint bottle, and add your syrup. This gives you a full pint of truly wonderful medicine for coughs due to colds. It makes a real saving for you, because it gives you about four times as much for your money. It lasts a long time, never spoils, and children love it.

This is actually a surprisingly effective, quick-acting cough medicine. Promptly, you feel it taking hold. It loosens the phlegm, soothes the irritated membranes and makes breathing easy. You've never seen anything better for prompt and pleasing results.

Pinex is a special compound of proven ingredients, in concentrated form, a most reliable, soothing agent for throat and bronchial membranes. Money refunded if it doesn't please you in every way.

WITH THE CHURCHES



The Church and the Countryside

By
Glenn F. Sanford

AN ANTIDOTE FOR RURAL SECULARIZATION

The rural church may find many occasions for worship aside from the usual order. The presence of God and His workings can be recognized through an enriching experience of His presence in farm life.

I am looking for a means of putting to a standstill the slow poison of rural secularization which is so evident in many sections of our land. One real antidote to this poison would be the creation of occasions of worship in connection with the process and events of agricultural life. People on the farm have many opportunities for such occasions. In China, India, and Africa our younger churches are deeply rooted in the relation of the life of the soil. They have acts of worship connected with the blessing of a new and fresh well of water, the dedication of a new home, the blessing of a new supply of farming tools, the blessing of the seeds at planting time, and many, many others. This has done much to prevent the secularization of life for those whose religious customs include largely ceremony and ritual.

Farmers in America will find great joy and value in applying this principle to farm life. The dedication of a new farm home, the dedication of the first fruits of the orchard or the land, or in the dedication of a new barn or in the divine guidance of farm cooperatives. It would be well for the rural minister to go to some home each Sunday afternoon to bless the stock, the crops, and then together with the neighbors go into the home and bless it, and have worship and fellowship. Many times when the circuit is large and the people are scattered, making personal visits almost impossible, this custom would be of supreme value. A similar plan can be promoted not only on Sunday, but during the week.

Will you join me in a brief prayer to this end:

"O God, by whose inspiration we are taught to know the things that are for our good, guide, we beseech Thee, all those who are endeavoring to solve the problems of country life. Grant that just and adequate solutions to those problems may be found shortly and surely, so that they who till the soil and herd the flocks may enjoy the things that belong to their peace; through Jesus Christ our Lord. Amen."

The world is full of suffering but it is also full of the overcoming of suffering.—Helen Keller.

A man needs fresh ideas every day just as he needs fresh air.

MIDLAND HEIGHTS METHODIST CHURCH

The Midland Heights Church at Fort Smith was glad to have Rev. and Mrs. J. J. Decker returned to us for another year and with the cooperation of the entire church we hope to have a good year.

We have eleven new members and our attendance is fine both on Sundays and at prayer meetings on Wednesdays. There has been a big improvement in our choir since regular practice has become the habit after prayer meeting.

Eighty Upper Rooms are sold each quarter and sixty subscriptions to the Arkansas Methodist were secured.

The church hour has been changed to 11 a. m. with Church School hour at 10 a. m. We have good attendance at both services.

Rev. W. V. Womack conducted our first Quarterly Conference on January 13. A good report was given by our treasurer and pastor.

The Woman's Society of Christian Service is divided into three circles with a membership of ninety-two. They have two meetings a month. The Wesleyan Guild has a membership of twenty-one and meets once a month.

The young people are attending faithfully. A number of the young men are leaving for service. Sunday, January 24, was babies' day when three babies were baptized.

The Fellowship Club meets every other month and has a good attendance.—Mrs. Shirley Coleman, Reporter.

A DAY ON THE MELBOURNE CIRCUIT

On January 24 I spent the day with Rev. Robert E. Lee of Melbourne. Dr. John D. Spraggins, Jr., president of Arkansas College, went with me. I taught the Sunday School lesson to the Adult Division and Dr. Spraggins preached on "Christian Education." He praised very highly all colleges engaged in the work of Christian Education. He did some good for Hendrix and Ouachita as well as Arkansas College.

In the afternoon Brother Lee took us to Newberg, a little community about six miles north of Melbourne. The little church in this community was filled to its capacity. I wondered where all those fine people came from. They were there—Methodists, Baptists, Church of Christ, to sing, to worship and to hear the Gospel. It was something that would make some of our city churches sit up and take notice. Brother Lee certainly does have the situation well in hand. This union service was started by Brother Lee about two months ago, the first religious service they had had in two years. Now more than one hundred people, men, women and children meet on Sunday afternoon for Sunday School and preaching. The different denominations have found unity in the spirit of Christ. To me it was a real discovery.—H. W. Jinske, Director of Adult Work, Batesville District.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—II Tim. 2:15.

BATESVILLE DISTRICT TRAINING UNION

The Batesville District Training School was conducted during the week of January 25-29, with Rev. H. M. Lewis as Dean. The faculty was composed of Dr. Robert W. Goodloe of Southern Methodist University, Rev. Neill Hart, Superintendent of the Pine Bluff District, and Mrs. W. F. Bates of North Little Rock.

Dr. Goodloe taught a course on "The Methodist Church" to the adults. The text book used was "Methodism Has a Message", by Bishop Paul B. Kern. The instructor discussed very ably the Methodist Doctrine in its historical setting. Wesley's beliefs were emphasized and clarified. "The Witness of the Spirit", "Christian Perfection", "Christian Assurance", "Being Saved", "Sin", "The Function and the Fruits of the Spirit", "Prayer" were among the topics discussed. Twenty-four Certificates were awarded but 60 adults heard one or more of these splendid lectures.

Bro. Hart taught a course to young people (exclusively) ages 15 to 23, on "Christian Home Making." Such problems and questions as Courtship, Marriage, Drinking, Smoking, rearing children, etc., were approached by means of a questionnaire consisting of fifty questions. Each student was asked to investigate those questions that were vital to him. Bro. Hart proved to be a very effective and popular instructor. Twenty-seven Certificates were awarded but forty-five participated in the discussions.

Mrs. W. F. Bates taught the course on "Teaching Children." Due to the fact that she taught the same course here last year her class was not large. Five participated and five received certificates.

Rev. Grover C. Johnson, District Superintendent of the Batesville District, held a district meeting of the ministers on Friday, January 29. At this meeting Dr. Goodloe spoke on men in the ministry who are supplies and on trial. He also urged revivals of doctrinal preaching. Bro. Hart discussed methods of visitation. Rev. Ira A. Brumley also addressed the ministers of the District, emphasizing the importance of Christian education in the post-war world.—H. W. Jinske, Reporter.

DON'TS FOR THE PULPIT

Don't mumble your words. Chew your food but not your language.

Don't preach too long. Better leave the people longing than loathing.

Don't preach old sermons without revision. Grown men look awkward in boys' clothes.

Don't indulge in mannerism. Simplicity is desirable in high places—the pulpit especially.

Don't speak in a monotone. The voice has numerous keys; play on as many as possible.

Don't catch the pulpit twang. Talk to men in as natural tone as you talk with them.

Don't indulge in long pulpit prayers. Always remember the stranger.—The Wesleyan Methodist.

TURRELL-GILMORE CHARGE

I read of the charges that have paid their payments in full. I feel that one of my churches should have special mention, although our whole charge is not paid up. The Gilmore church has paid up all askings in full and is up on the pastor's salary. I believe Gilmore was also the first church to send in her quota. These are a wonderful people. I think they should be commended.

The Turrell church is responding in a wonderful way. We are trying the budget plan again this year. Church attendance has increased. The Lord is in our midst and I am expecting Him to work in the lives of my people.—Pharis J. Holifield, Pastor.

BIGGERS CHARGE

We have begun our third year here in a great way. It is a pleasure to serve the good people here at Biggers and the charge. We had our first Quarterly Conference at Biggers Church Sunday night, January 24. Our district superintendent, Rev. H. Lynn Wade, brought a great message to a good crowd.

We have doubled our quota for subscriptions to the Arkansas Methodist, and have raised for Hendrix College thrice our quota. Biggers Church has paid more than two-thirds of their Benevolences. The new church at Reyno will soon be completed. We hope to be holding services in it in early February. The church at Success is doing a good work.

We are all looking forward to a good year.—S. N. Adams, Pastor.

OBITUARY

SMITH.—Rev. Chas. N. Smith died at his home in Allen, Texas, Jan. 12, 1943, where he had been pastor for fourteen months. He had been ill for four months and was a patient in Methodist Hospital in Dallas, Texas, for 32 days. The funeral was held at Allen Methodist Church Jan. 13 and conducted by Rev. F. A. Buddin, District Supt. of the Dallas District, Rev. Clark H. Russell, District Supt. McKinney District, and Dr. S. H. C. Burgin of McKinney, and largely attended by other pastors. Burial was at Sanger, Texas, where Bro. Smith was pastor for four years.

He served in the Little Rock Conference ten years; was pastor at Dumas, Lockesburg, Mena, Foreman, El Dorado Circuit, Eudora, and New Edinburg. Transferred back to North Texas Conference in 1937.

Born in Kentucky, May, 1884. Came to Texas when seventeen and was pastor at the time of his death of the church in which he was licensed to preach, Blythe's Chapel.

He is survived by his wife; one daughter, Mrs. Thomas A. Shipman, Los Angeles, Calif.; one son, Arthur B. Smith of Tyler, Texas, and one granddaughter, Laura Ellen Smith of Tyler.

There is nothing gained by ignoring a disagreeable truth.—Booth.

Truth will vindicate itself; only error fears free speech.—Bryan.

The Sunday School Lesson

By DR. W. P. WHALEY



Knowing What Christ Does For Us

LESSON FOR FEB. 14 1943

LESSON TEXT: John 9:1-41.

GOLDEN TEXT: "One thing I know, that, whereas I was blind, now I see." John 9:25.

After his round with the church authorities, which we studied in last lesson, Jesus walked out of the temple; and, perhaps, spent the night with friends on the Mount of Olives. The next day, the Sabbath somewhere on the streets of Jerusalem he and his disciples came across a well known beggar who was born blind. The disciples asked Jesus: "Who did sin, this man, or his parents, that he was born blind?"

Back in the time of Job it was generally believed that suffering is the result of sin. That notion was still in circulation in the time of Jesus. In this time, we see a lot of suffering that is caused by sin. In Jesus' day people believed that the sins of parents would result in afflictions upon their children. It was believed, also, that infants had lived in a pre-existent state; that some of them sinned there before they were born into this world; and, that such sins would bring affliction to them in this world.

The disciples thought this a good time to get the opinion of Jesus on this age-old and much discussed question. In his reply, Jesus did not attempt to satisfy their curious minds on this matter; but, in effect, gave them to understand that the sad plight of this blind beggar was more than an occasion for speculation on an old question; it was an opportunity for the power of God to be shown—"that the works of God should be made manifest in him" (v 3) Jesus meant that this was the best sort of an opportunity to do an outstanding miracle, a miracle that would clinch the claims he had made the day before when he defended himself in the temple. So, doing a simple little thing to which nobody could attach any healing virtue, he miraculously gave the man a pair of good eyes.

That was a miracle the scribes and Pharisees could not allow. There must be some mistake about it. Surely this was not the man who had all his life been blind. Perhaps he had not been blind at all. They questioned his parents. They questioned his neighbors. They questioned the man himself. They applied every test they could think of. Charles R. Erdman says: "This is the best attested of all his miracles. A public, official investigation of the alleged cure was held, and as proof of its reality, we have not only the statements of the man, and of his parents and neighbors, but the unwilling admissions of the Pharisees themselves".

I. The Miracle of Jesus

Jesus did not work miracles just to ignore and violate natural law. The laws of nature are divine; and Jesus respected them and lived by them. He never ate a piece of bread produced by miracle. He did not work miracles to encourage men to ignore nature and attempt miracles. It is presumptuous sin and a sacrilegious infraction of divine

law for a man to attempt to do miracles. Man has no reason or right to ignore natural law; and he had better not do it. "No man can do these miracles that thou does except God be with him."

Jesus did miracles because it was supremely important to prove that God was with him, and he was master of even the laws of nature. He gave the poor and the afflicted the benefit of his miraculous power. They were ever-present subjects. However, the relief of the poor and afflicted was not Jesus' reason for doing miracles. He did not relieve all the afflicted in any community; but only a few, to prove to the community that God was with him.

Jesus asserted his divinity by words and miracles. He did his miracles to prove his words. If Jesus had done no miracles, he would have left no proof of his claim to be the Son of God, and would have been known only as Jesus. Jesus was only a man who could do carpenter work. A man has no power or authority on earth to forgive sins. When Jesus did miracles, he was proving his divinity, and his power to forgive sins (Matt. 9:1-9). The Saviour of this world must have "all power in heaven and in earth". If Jesus had been unable to do miracles he would not have had power to forgive sins; and he would have lost his claim to be "the only begotten Son of God." It took miracles to prove that the humble and obscure Jesus of Nazareth was the Son of God, able to save unto the uttermost them that come unto God by him. Miracles fitted perfectly into the Divine Sonship of Jesus. They were on a par with his great life, teachings, and ministry. In his sermon at Pentecost, Peter said to that great throng of Jerusalem citizens: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know." (Acts 2:22).

Even in this scientific and materialistic age, when I know that Jesus Christ has saved me I can easily believe the other miracles ascribed to him.

II. The Healed Man Confesses The Christ.

A day or two after giving sight to the blind man, and after the authorities had put him out of the church, Jesus met him again. In the conversation, Jesus asked him: "Do you believe on the Son of God?" The man replied: "Who is he, that I may believe on him?" Jesus said: "I am he". The man exclaimed: "Lord, I believe". No doubt that miracle convinced many others. Jesus left the scribes and Pharisees of Jerusalem with not only an argument but a proof.

The healed man had said to those who did not wish to believe the miracle: "One thing I know, that, whereas I was blind, now I see".

Bishop Granberry wrote a great book entitled, "EXPERIENCE, THE CROWNING EVIDENCE". It is a proverb that "experience is a great teacher". Christianity began and has continued as a great experience. Christians have kept telling what Christ has done for them. When the Sadducees tried to hush up the apostles and stop them from preaching the resurrection of Christ, they replied: "We cannot but speak the things which we have seen and heard". St. Paul's preaching strength was in telling his experiences: his conversion on the road to Damascus; his call to the ministry; his direction in his missionary tours; vision in the third heaven. Methodism sprang into being from the heart-warming experience of John Wesley. The witness of the Spirit is an experience every Christian should have. A sound religious experience is the best reason any Christian can give for the hope that is in him.

III. From Darkness To Light.

This blind man knew nothing about light. All his years he had groped about where was "only darkness visible".

"O dark, dark, dark, amid the blaze of noon

Irrecoverable dark, total eclipse
Without all hope of day!"

Now he experiences the miracle of light! Jesus gave sight to another blind man who, at first, could see only indistinctly. He could not tell the difference between men and trees until Jesus gave other touches to the eyes (Mark 8:22).

This miracle of sight to the blind is a fine parable of the conversion of an unsaved man. That is a passing from darkness to light. "He is a new creature: old things are passed away; behold, all things are becoming new" (2 Cor. 5:17).

"I once was blind, but now I see".

NEW CONVERTS MAKE GOOD EVANGELISTS

"The obligation to evangelize belongs to all churches, regardless of location, age or strength," says Bishop J. W. Pickett, of Bombay, India. "To receive the evangel is to receive an obligation to proclaim the evangel.

"The village churches of my acquaintance in India do not all respond alike to the obligation. There are village churches which accept their obligation happily and meet it triumphantly. There are other village churches which do something for evangelism but require as much service for themselves as they give.

"The first category includes some very young churches and some older ones, some churches that by several tests are found to be weak and some that by all standards are strong. I have in mind a church which was founded less than a dozen years ago in an area where there had been no Christians at all until its first members were converted. In the first year of its life it so effectively proclaimed the evangel that converts were won locally and in three neighboring villages. Since then the number of Christians in that area has been doubled five times. Many of the later converts are proving as successful in winning others to Christ as the first converts were.

"Another example even more clearly illustrates the truth that a young church, weak and underprivileged in many respects, may be notably effective in evangelism. This church is not yet ten years old.

The first school in the area was opened last year. Pastoral service has been far from satisfactory. Yet the first converts zealously sought to bring others to Christ and their efforts seem to have set the standard for all have followed them until today the baptized community exceeds two hundred and the avowed believers, seeking to be baptized and admitted to the church, are more than twice as numerous, while it is reported that more than two thousand others appear to be almost persuaded.

"The movements that have produced the great churches of the Andhra country, of Tinnevely and South Travancore, Chota Nagpur and the Punjab have this in common—that new converts carried the evangel on to their relatives, friends and neighbors."

The spirit of man, which God inspired, cannot perish with this corporeal clod.—Milton.

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; holls, rash, tetter, pimples, cuts, bruises, etc. 35c.

→ GRAY'S OINTMENT

RASHES Superficial or Externally Caused

• RELIEVE the stinging itch—allay irritation, and thus quicken healing. Begin to use soothing Resinol today.

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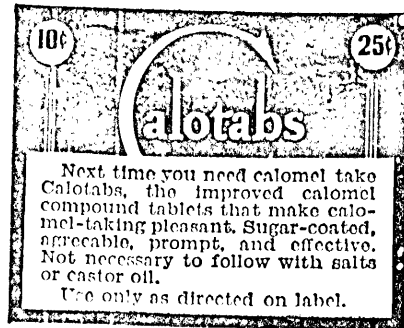
COLD
USE **666**

666 TABLETS, SALVE, NOSE DROPS

How To Relieve Bronchitis

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



NEURITIS Relieve Pain In Few Minutes

To relieve the torturing pain of Neuritis, Rheumatism, Neuralgia, or Lumbago in few minutes, get NURITO, the fine formula, used by thousands. No opiates. Does the work quickly—must relieve cruel pain to your satisfaction in a few minutes or your money back. Don't suffer. Ask your druggist today for trustworthy NURITO on this guarantee.

WINFIELD MEMORIAL METHODIST CHURCH

NEW MEMBERS

Mrs. M. P. Morton, Jr., 1815 Park Avenue.

Mrs. W. Watkins, 2124 Main.

INFANTS CHRISTENED

Marguerite Ann Golden, daughter of Mr. and Mrs. A. P. Golden.

Marilyn Morton, daughter of Ensign and Mrs. M. P. Morton, Jr.

WEDDINGS

L. W. Myers to Miss Louise Rice, February 6th.

CONGRATULATIONS

To Mr. and Mrs. R. L. Vandiver, Jr. on the birth of a daughter, Linda Kay, February 2, at St. Vincent's.

To Mr. and Mrs. R. M. McKinney, on the birth of a son, Robert Henry, at Baptist Hospital, February 5.

KNOWN ILL

Mrs. Lorena Adamson, 2201 South Valentine.

Miss Martha Shelton, Trinity Hospital.

Mrs. O. A. Thompson, Baptist Hospital.

Mrs. Lois Kinser, Trinity Hospital.

Mrs. Jessie Underwood, Baptist Hospital.

CIRCLES TO MEET

No. 1—Mrs. B. E. Smith, Chairman; to meet with Mrs. J. W. Allen, No. 4 Lombardy Lane; Mrs. M. B. McLeod, co-hostess, for 1:30 dessert luncheon.

No. 2—Mrs. C. B. Wilson, Chairman; to meet with Mrs. Roy G. Faschal, 108 Crystal Court; Mrs. N. T. Hollis, co-hostess, for 1 o'clock dessert luncheon.

No. 3—Mrs. H. M. Gaylor, Chairman; to meet with Mrs. Thomas Buzbee, 300 N. Woodrow; Mrs. Ben Brickhouse, co-hostess, for 1 o'clock dessert luncheon.

No. 4—Mrs. Frank Thacker, Chairman; to meet at 12 o'clock for pot-luck luncheon at the Blind Women's Home.

No. 5—Mrs. Rufus Hunt, Chairman; to meet with Mrs. W. E. Beck, 2322 Wolfe Street; Mrs. R. C. O'Bryan, co-hostess, for 1 o'clock dessert luncheon.

No. 6—Mrs. James Thomas, Chr.; to meet with Mrs. E. W. Beeson, 1819 Gaines; Mrs. Albert Couch, co-hostess, for 1 o'clock dessert lunch.

No. 7—Mrs. J. W. Rucker, Chairman; to meet with Mrs. John Buzbee, 1011 West 24th; Mrs. Ina Allen, co-hostess, for 1 o'clock dessert lunch.

No. 8—Mrs. Taylor Prewitt, Chr., to meet with Mrs. Dewey Price, 2614 Ringo; Mrs. Paul Day, co-hostess, for 1 o'clock dessert luncheon.

No. 9—Mrs. W. J. Pennington, Chairman; to meet with Mrs. Geo. K. Swaim, 2422 Scott, for 1:30 meeting.

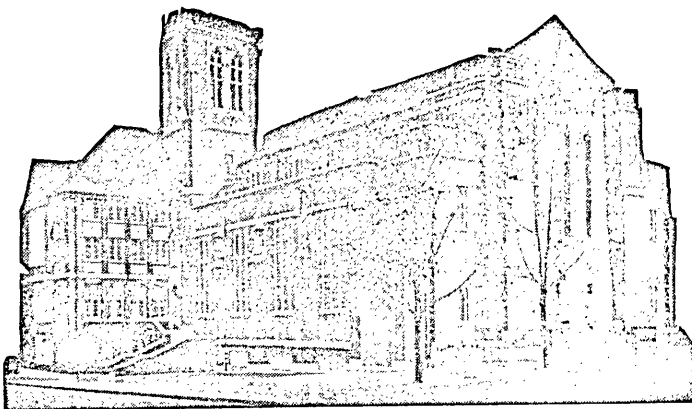
No. 11—Young Matrons' to meet with Mrs. Ray Scott, 2708 State Street, for 12:30 pot-luck luncheon.

COUNCIL MEETING

All officers and circle chairmen are requested to be present at the regular Council Meeting at 10:00 o'clock Tuesday morning.

SYMPATHY

To Mrs. Currey Bishop in the death of her cousin Mrs. Helen Bryan Baker, February 3rd.



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

WILLIAM B. SLACK, Minister

J. R. HENDERSON
Church School Supt.

MRS. JOE ALLBRIGHT
Church Secretary

MISS OLIVE SMITH, Director of Christian Education



MRS. I. J. STEED
Minister of Music

MISS KATE BOSSINGER
Organist

Next Sunday At Winfield

- 10:00 a. m. Church School, Teaching Hour.
Did you notice that there were 615 present last Sunday? That is progress and we can reach the goal of not less than 650 every Sunday if you will help by being present.
- 10:55 p. m. The Worship Hour, sermon by Minister:
"A CHALLENGE TO USEFULNESS"
Text, "For God hath made of one blood all nations of men." Acts 17:26.
This is Race Relations Sunday, and the sermon will be the story of the life of Dr. George Washington Carver in Christ.
- 6:00 p. m. Youth Fellowships.

7:30 p. m.

"WHAT DOES THE BOOK OF REVELATION MEAN?" by the Minister

Please do NOT read the book until after you have heard the "key" to it.

This is the first of three sermons on the misapprehended but amazing Book of Revelation.

BRING YOUR PARENTS.

The Minister's Message

Race Relations Day has come to mean the annual pronouncement by 8,000,000 Methodists in America. The Methodist Church is concerned about helping 13,000,000 American Negroes in their racial adjustments, their educational aspirations, and their spiritual longings. On next Sunday 25,000 Methodist pulpits will make some such statement and that many congregations will crystallize their thinking in terms of the "mind which was in Christ Jesus" on this question.

The Methodist Church believes that there is no racial problem which can not be solved by men and women who have the Spirit of Christ. Surely, people of the Church can face such facts without fear and with the feeling only of Faith.

Whatever problem may arise here or there let the Church be courageous enough to say that we in Christ love each other enough to be willing to do right.

The Week of Dedication, February 28-March 7, concerns us in two ways, (1) That there will be a sincere dedication of selves to the Christ, and (2) a serious dedication of substance to the Cause of Christ, to meet two emergencies, (a) Abroad and (b) at home.

The Personal Visitation Evangelism training and working period moves ever closer. Dedication to Christ must mean a personal willingness to win other persons to our Christ, March 8-12.

CHURCH CALENDAR

FRIDAY, FEB. 12:

- 4:00—Brownie Troop.
5:00 to 7:00—Junior High Skating Party and Weiner Supper at church, 5th floor.
6:30—Busbee Class Supper.
7:30—Boy Scouts.

SUNDAY, FEB. 14:

- 5:00—Administrative Staff Meeting.

MONDAY, FEB. 15:

- Woman's Society Circles meet.

TUESDAY, FEB. 16:

- 10:00—Woman's Society Council, Young People's Parlor.

WEDNESDAY, FEB. 17:

- 6:30—Board of Education, Friendly Couples Room.
6:30—CHURCH NIGHT SUPPER.
7:00—Devotional led by Dr. Slack.
7:30—Adult Council.
(All departments represented.)
Departmental Meetings.

YOUTH FELLOWSHIPS

6:00 P. M., Feb. 14

In the Junior High Group, Mary Beth Raines will lead the worship service, using as the theme, "The Boy of Nazareth Dreams."

The Seniors will begin a series of programs on "God At Work Today." Margaret Jean Finger will lead the first one, the subject being, "God of Love."

Billie Louise Wilson is the leader for the Young People's Group who will discuss "Youth Friendship."

CHURCH SCHOOL ATTENDANCE

The attendance last Sunday reached 615 with the Adult Division leading in the largest increase. The increase by groups is as follows:

Group	Jan. 31	Feb. 7
Juniors	43	47
Junior High	71	74
Ashby	20	32
Bullington	9	12
Buzbee Couples	42	47
Hinton	42	46
Marion Slack	7	9
Jenkins	33	40

Of the reports that were turned in, the percentage of those present, who were on time, has increased

Group	Present	On Time
Young People	36	50%
Junior High	71	50%
Bullington	12	50%
Buzbee Couples	47	59%
Fidelity	16	62%
Jenkins	40	77%
Men's Class	42	85%
Marion Slack	9	88%

Let's have more people present and more of them ON TIME!

CHURCH NIGHT SUPPER

Circle No. 7, Mrs. J. W. Rucker, Chairman, is serving the supper, for which we ask that you call in your reservation not later than Wednesday, morning. Don't miss this opportunity for fellowship and inspiration.