

Arkansas Methodist

Serving One Hundred and Sixty Thousand Members in Arkansas

"The World is My Parish" — John Wesley "Go ye into all the world" — Mark 16:15

VOL. LXII

LITTLE ROCK, ARKANSAS, MARCH 1

NO. 11

When A King Wears Overalls

WE ARE told that the King of England checks in regularly now each day for two hours work in the war industry of England.

This is one of the most significant happenings in the life of English Royalty in decades. Something has happened of tremendous importance in the life of England when the king steps down from his throne to wear overalls while he works with his hands at the bench of the common laborer.

The immediate effect of such action was like a tonic to the war-weary laborers in the factories of England. It seems that several of the Royal family had already joined the working forces of the nation before the King took his place at the bench. The willingness of those "born to the purple" to share with the average workingman of England the heavy responsibilities of war production is evidence of the dawning of a new day in England. Its effect will be felt in the social life of England long after the war has passed.

The statement in our Declaration of Independence "that all men are created equal" was in itself a repudiation of the existing theory in England that some are born to rule and others to positions of greatness by virtue of the particular home in which they were born. While in actual life the affairs of government are directed by others, the theory of a Royal ruling family has held in England until now. It has kept alive an unwholesome class distinction in England.

A King in overalls working in a factory gives promise that, in the new world which will come out of the war, the false line of distinction, which has so long separated those of Royal blood from others, will have passed away, and England will join us in our Declaration of Independence "that all men are created equal."

Hitler's Fatal Blunder

WHEN the present World War broke out, the armies of Adolph Hitler marched almost at will through the countries adjoining Germany. The world was amazed that Poland fell so soon, but the real reason for its fall did not seem to be clear. Germany turned against Holland, Belgium and France. The German army quickly swept through these countries like a tidal wave which climaxed in the tragic disaster of Dunkirk. The world then knew the reason for Poland's defeat.

At that time there was no force left opposing Hitler except England. The conquest of continental Europe had been so easy and had come so quickly that Hitler was not prepared to go on into England and finish the job. This quick victory came because no nation Germany had attacked was prepared to fight the kind of war Hitler was waging.

At this point Hitler made the fatal blunder in his scheme of conquest. He attacked the only nation on earth prepared to fight the kind of war he had loosed on the earth. When he turned on Russia he found tank pitted against tank; bomber against bomber and all of his other terrifying powers of destruction met by powers equally as destructive. Russia was the only other nation on earth prepared to fight Hitler. Having marched into Russia, he must now continue to fight there, against Russian might, while England and America are preparing a mechanized force that will ultimately destroy him.

That Amazing Man—Christ Jesus

OTHER pressing matters made it necessary to break off the series of articles appearing in this column some weeks ago under the caption "That Amazing Man—Christ Jesus," before we had completed the series. In these earlier articles we stated some reasons for our faith in Christ as God's Son. They were as follows: He so perfectly fits into the picture of the Messiah of the Old Testament as that we do not believe that it could have been an accident or a coincidence; His life was so superior, so perfect as that He stands alone among men the one incomparable Being of earth; His teachings about character building encompass and excel the combined wisdom of all who have spoken on this subject up to His time.

We here resume our discussion. We believe Christ to be the Son of God because two thousand years ago He spoke



the final word regarding Character. In these two thousand years that have followed no basic, fundamental truth has been added to the teachings of Jesus in regard to right living, or right relationship between man and man, between man and God. Every true religious voice since His day has been an echo of His message or an interpreter of His message.

It has been true in no other field that anyone has spoken the final word in that field of endeavor. No lawyer has ever set up a perfect set of laws by which humanity can be governed to the end of the world. No scientist has spoken the final word as regards the discoveries or developments of science. No educator has ever offered to the world an educational plan or system that could not be improved. No politician or statesman has ever pictured a perfect government. No doctor has ever given the proper diagnosis of every human ill and offered the sure invariable cure.

Two thousand years ago Jesus, both by His life and by His teachings, gave us a clear cut picture of the perfect man, the perfect character. He did give us the proper diagnosis of every moral ill and prescribed a remedy that had worked. For these two thousand years we have moved toward the perfect goal He has set before us. We know what the goal is and we will know when we have reached it. We do not even know the ultimate goal in any other field. "Truly this was the Son of God."

Annual Meeting Of The W. S. C. S.

THIS week, on March 15-17, the Woman's Society of Christian Service of the North Arkansas Conference is having its annual meeting at the First Methodist Church in North Little Rock. Next week the W. S. C. S. of the Little Rock Conference will have its annual session at the First Methodist Church in Little Rock, on March 23-25.

Because of a well planned course of study, which has been carried through in practically every local W. S. C. S. in the state each year for a long period of years, the ladies of this woman's organization constitute the best informed and best trained group in Arkansas Methodism. For a long number of years their annual program has called for the study of three well chosen books in their field of work which were informative and inspirational.

This intensive, continuous study of their program and the needs of the field which they serve has not only resulted in the best informed group of our church but we find in this organization also the most spiritually minded group of our church. Knowing their program and knowing their field of service so well has awakened in them the spiritual reserves which have made possible the remarkable program they are carrying through at home and abroad.

In addition to their own world-wide program, members of the W. S. C. S. are a tower of strength in promoting the general program of the local church. There is no other group of the local church to which the pastor more frequently turns for council and various kinds of service than this group.

We honor them for the records of past world service, for the great program which they are now promoting so efficiently and helpfully, and for the example they have given the church of informed, consecrated service.

Evangelism In Earnest

FROM Monday through Thursday of the past week the School of Evangelism and the work of evangelism went hand in hand throughout Greater Little Rock and its surrounding territory.

It was an impressive sight, not easily forgotten, to find the one hundred and thirty-five District Superintendents and Pastors present, sitting through three hours of instruction each day for four days, while Dr. Guy Black and Bishop Charles C. Sealeman directed them in the study of visitation and personal evangelism. It is not easy to sit through any kind of a session for three hours one day after another. Despite the length of the sessions of instruction practically the entire group heard each discussion to the end.

In the evenings this group of preachers, assisted by the one hundred twenty-two laymen of the participating churches, gave a practical demonstration of the value of the instructions. In the area covered by the work centering in Greater Little Rock, these two hundred fifty-seven ministers and laymen interviewed in three evenings one thousand four hundred and ninety-eight prospects. Out of that number seven hundred and twenty-six, or about fifty percent, made definite decisions. About fifty percent of these decisions were for a transfer of membership to a local church and fifty percent made decisions for Christian living and will unite with

(Continued on Page Four)

"Ye Must Be Born Into It"

By R. F. SORRELLS

NO, THOSE are not the words of a child in Church School, trying unsuccessfully to quote the words of Jesus in His conversation with Nicodemus. They are the words that represent the thinking of many of our laymen and ministers concerning the requirements for entrance into our great church. Just this week there came to my study a communication from our Commission on Evangelism reminding me of the fact that the years of 1943 and 1944 should be the great years for the evangelistic effort in our church. How completely I agree with this thought. It seems to me that if ever the church had a challenge and opportunity before it, it is today. With the world witnessing the failure of so very much of that on which it has come to depend for its salvation in the past, there is a golden opportunity for the church to step forward and present its proposed program such as it has never had before. We must answer this challenge or be forever weakened because of our failure.

However, I am wondering if our present tactics are going to be of sufficient caliber to meet the demands being made on us. Let us reason together for a moment. As a church, we are coming to accept the thought that in general, the day of the mass evangelistic effort is past. Of course, this is not accepted in full by all, but it is by far the popular tenet of the church. Now to this we must add the fact that the morning worship programs of our church are becoming more and more liturgical. In fact, even this week, in literature from our own church there are suggestions as to how the sermon itself might be broken up into a series of short devotions and interspersed through the program in order to give a greater unity to the worship program and the spirit which it is trying to establish. I am sure that there is no one who would object to the worship program. It is certainly to be desired.

Yet to this must be added the thought that many of our churches throughout the land are doing away with the evening worship hour entirely, or at best making of it a vesper hour of worship, at which time some really beautiful thought or mood is induced for the spiritual uplift of those present. Surely there is no one who would find fault with this latter suggestion, for certainly we need to come aside more than we do and feel ourselves to be in closer communion with our God through every means possible.

Then if the evening hour is used, many are seeking means of streamlining it, so to speak, and in the current issue of other literature of our church there is the suggestion that we make the evening be a time when the various age groups of the church are divided into groups for group study, later to come together for a short song service and brief message from the pastor. Again, let me say that this, too, is a very timely

suggestion, for there are many today who need every suggestion possible to make the evening hour successful and certainly we need more study.

Of course, prayer-meetings have fallen by the board throughout the land, or devoluted (not misspelled) into various other forms of get-togethers in the church. Even here, we could go far enough to say that there are no doubt some situations where such a change is called for.

Now it is not the intention of the writer to criticize that which is being done. It all has



REV. R. F. SORRELLS
Pastor, Dumas, Ark.

its place in the program of an active church. However, it is his intention to call on the reader for just a few moments of reflection. Let this be our question. At just what point in our average church program as just described do we find the evangelistic effort being placed? Mass evangelistic effort we have outgrown. Our morning worship hours are becoming liturgies for the spiritual enrichment of our own people. The evening hour, if any, is becoming a vesper hour for calling our own to a new experience of worship, or it is being advocated that it become a time of study for our own. Where can the evangelistic effort be placed in such a program?

I think there is an answer all right. The new emphasis on home visitation evangelism is going to supply a very great need. It is certainly a plan that is going to mean much to our church. However, it is a thing that hasn't as yet come

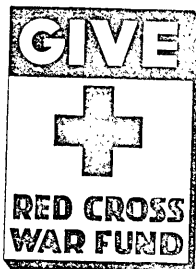
into its own. It is on its way, surely, and for many of us it has arrived. Yet with it in full bloom, I am wondering if it is going to be the full answer to a world in such need as we have today.

Periods of crisis and upheaval have always produced voices; voices uplifted in defense of, or criticism of existing conditions. Back down the years it has been true. Great periods of crisis have brought to the world great voices, reflecting the burning light of great souls and minds. Yet the crisis of this day has seemed to do little for our great church so far as developing such a burning passion as is needed for our times. Too complacent are we in being willing to see to it that only our own people are properly inspired and enlightened when a world is on fire about us.

Oh, the opportunity and commission that is ours at such a time as this; to comfort and strengthen and enlighten our own, yes. But how much further we must go now if we are not to fail our Great Commissioner. What an opportunity this is for us as ministers of the gospel to go into homes that were never open to us before, to speak to those who have never had time to listen before, and to proclaim from the pulpit a message that has seldom had such meaning before. People are being touched and brought to their senses by the turn of events in this war. We are finding that when the messages from the war department are delivered in our community telling of the death or injury or disappearance of some of the finest of our boys, that the community as a whole is being touched in a way that it was never touched previous to this war. Undoubtedly, the people of our land are ready for the gospel of a compassionate Christ as they have not been ready in the past.

How, in the name of suffering humanity, can so many of us in the ministry go so untouched by this thing? How can we be satisfied to continue to think almost entirely in terms of stimulating, inspiring, and enlightening OUR OWN alone. Personally, I do not think we are as untouched by it as may appear. I prefer to think that somehow we just haven't been able to find a proper channel down which to course our response to it all. Somehow, the inertia of a thing occupying the predominant place in our habit life has been too much for us and we have been slow to change.

Oh, that we could throw aside every weight, as Paul advised, and let our pulpits and personal testimony ring with the clear tones of the message of a compassionate Christ weeping over a torn and bleeding world. What a commission; what a privilege is ours in these times. The words of Mordecai in speaking to Esther keep ringing in my ears, "Who knowest whether THOU art come to the kingdom for such a time as this?"



"Bless the American Red Cross! — they have just sent us two bales of sheeting!" exclaims Dr. Ailie S. Gale, of the Methodist Hospital at Tze-chung, West China.

"When word came that the sheeting was across the river", she says. "I became so excited that I must have acted strangely! From the expressions on the faces of some of the staff they must have thought I was trying to do a highland fling, or some such performance! But when I tell you that we had only sixty-six sheets for forty beds, you can imagine how I felt when that sheeting arrived.

When Red Cross Packages Arrive In China

"It didn't take many minutes until some of it was cut into sheet lengths, and until a tailor and his machine were here on the job. And the sheeting will have to make nurses' aprons, doctor's operating gowns and caps, bed spreads and comforter covers, and many other uses. The Red Cross also sent us some heavy blue drill that we used for mattresses and quite a supply of cotton, and some ether. Since all these things are hard to get and the price is almost prohibitive, when they can be found, we feel as if showers of blessings had dropped on us from the homeland!

"We have a dear little fellow, eleven years old, as hospital page. When I arrived I found I used up so much energy calling nurses or

servants that I began to look around for some feet to help. I heard of this little fellow whose mother is a widow with two children. They were so poor that some of their meals consisted of boiled sweet potato peelings. When I offered the child the position as page for his board only, they jumped at the chance. And it was just what the little fellow needed—a chance to eat "till he is full" as the Chinese say. He is as bright as a whip, clever in getting things done, helpful whenever he can find something to do, and seems to be perfectly honest in all his work. With the Red Cross dark blue cloth, we have made him two little suits trimmed with bright red. One of the ladies gave him a belt. He is about the

proudest little fellow you ever saw as he struts off to his "poor school" each afternoon. And the good food and exercise seem to have developed his mind and body until we are all wondering what his future will be. Will he decide to be a doctor since he has found himself by coming here? I pray that he may have the opportunity to prepare himself for service to his country."

Meekness is imperfect if it be not both active and passive, leading us to subdue our own passions and resentments, as well as bear patiently the passion and resentments of others.—Foster.

Real joy comes not from ease or riches or from the praise of men, but from doing something worthwhile.—Dr. Wilfred Grenfell.

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

"WHILE ROME BURNS"

Nero may not have fiddled while Rome burned, as tradition declares, but it is certain that while it was burning, he was engaged in base debaucheries. A world is burning today, on fire in a life and death struggle, and people, even in our own land are engaging in unchecked debauchery and revelry.

Why is it that there has been so little cessation in the wild night life of our people, with night clubs and dance halls going strong and thronged with people engaged in wild excesses while our boys are fighting and dying in half a dozen lands?

Why are our people so pleasure mad that when our soldier or sailor lads come home on furlough from the horrors of battle, they are shocked at the utter unconcern of so many who throng places of wild-est revelry and dissipation?

Why this mad passion for drunkenness and frivolity while the nation's life is at stake? Have people so lost their sense of reality that they are trying to drown out all thoughts of danger in wild pleasure? Trying to shut out the sight and sound of war with debauchery?

One wonders can God entrust us with success on the fields of battle when so many here at home are engaged in riotous living, fiddling while the nation burns.

When will our people get down to realities? When will they realize that only a righteous people can expect God's help in time of trouble? God help our people to be sane, sensible, sober, serious in these awful days.—Evangelical Messenger.

HELD BY THE CABLE OF FAITH

From time to time a party of travelers starts out upon an Alpine mountaineering expedition. They may propose to scale Mount Blanc, whose crest, capped by eternal snow, attracts them by its seeming inaccessibility. Precipitous defiles and impassable glaciers discourage and defy them, but they press resolutely on, preceded by the guide and bound to him and to one another by a strong cable, fastened around the waist. Suddenly the last man slips, loses his footing, and falls down the slippery slope toward the dark and deep abyss. He pulls on the man next to him and so on until the guide at the top feels the pull and instantly drives his alpenstock, or ice pick, deep into the mountainside and holds on with all his might. Then the next man regains his footing and so on until the last one recovers himself, the downward course is arrested and all are saved.

We are attached to Christ by faith. We may fall or stumble, and we frequently do, but the cable of faith which passes from His heart to ours will hold us back, and He will hold us fast, anchored as it were to the Rock of Ages.—Fredric W. Farr.

I do not think the road to contentment lies in despising what we have not. Let us acknowledge all good, all delight that the world holds, and be content without.—George Macdonald.

THE GOOD SHEPHERD

*The Good Shepherd leads His weary sheep
Out where the waters lie still and deep;
Out where the pastures are green and fine;
All should follow this Shepherd Divine.*

*He takes the lambs up in His arms
And carefully shields them from all harm,
He will not entrust them to a stranger,
But lovingly keeps them from all danger.*

*His flock hear His voice and follow Him
Out of the fold into the shadows dim.
They know His voice, these sheep of His,
And follow Him out where the pasture is.*

*"Other sheep I have which are not of this fold,"
He said to the Jews in days of old.
"They also I must bring," He said,
So they too can be watered and fed.*

*"Who will go help this Shepherd, kind"—
These wandering, indifferent ones to find?
Who will bring the wayward to the fold
"Where they'll be sheltered from the cold?"*

*"Who will go" help to bring them in,
Both Jew and Gentile, from the fields of sin?
Let the Church go out and search today
For the wandering ones who have gone astray.*

—MRS. MAE PATTERSON.
Yellville, Arkansas.

HINDRANCES AND HELPS TO CHRISTIANITY

In the 13th chapter of Matthew beginning with the 53rd verse we read an interesting account in the life of Jesus. He had just been on a very successful tour of other parts of the country and the story of His success had gotten back home. He then decided to visit His old home. At first His friends received him gladly, but later they begin to raise questions. He taught them in the synagogue and they said, "Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? And his brethren James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him. But Jesus said unto them, a prophet is not without honour, save in his own country, and in his own house. And he did not many mighty works there because of their unbelief."

The one thing Jesus longs to do is to help people. He came that we might have life and have it abundantly. He is able to save to the uttermost all those who come to God by Him. He longs to bring in His Kingdom. He would have all men pray, "Thy kingdom come; thy will be done in earth as it is in heaven." The coming of this kingdom would mean world-brotherhood. It would mean the elimination of selfishness, hatred, war, sin and fear. These are the greatest enemies of the human family. But people are free-moral agents and as such can stand up against the Lord and His program. That is what people did at Nazareth and it is also what they do now. They hinder the Lord. Let us note some ways in which that is done.

People hinder the Lord in the matter of precedent. I take it that most truth is immortal. Yet there is a possibility of a thing, because of certain circumstances, being true to-

day which when those circumstances are removed will not be true a thousand years from now. But for the most part a thing that was true a thousand years ago is true today. I am not for leaving out of modern religion any of the great fundamental truths. But there is a thing we sadly overlook. The mode of expressing truths (unless such expression is found in the Bible) should be changed with each rising generation. All of us have heard old expressions completely worn out. They had a vigor about them when first coined but they have lost that vigor. They have been used over and over until they have become worn slick as a rat-hole. They have no meaning to the persons who preach them or the ones who hear. This is precedent in the matter of expression and it has hindered the Church.

Then there is the precedent in the method of doing things which has greatly hindered the progress of Christianity. Down through the years certain things have been done in a certain way until we feel the form is as important as is the truth we are practicing. Jesus didn't feel that way about it and He was constantly having trouble with the Pharisees who did. He warned them about having the form of Godliness but permitting the power of it to get away from them. He was in the habit of kicking old worn-out customs into a cocked hat in order to help human lives. Custom in His day decreed that a man should not speak to a strange woman in a public place, but Jesus carried on a lengthy conversation with a fallen woman at Jacob's well. Even His disciples marveled at it. One day He was preaching in a home. Four men had a sick friend they wanted to bring to Jesus. When they could not reach Him for the crowd, they climbed on the roof, tore a portion

of it away and let the sick man down before the Master. They broke a precedent. Did Jesus criticize them for it? No. He bragged on them for it, and healed their friend. He said it took a lot of faith for them to do a thing like that, and that their faith demanded immediate action. The man walked out well.

I take it that people who are such sticklers in the matter of precedent are in a rut and a rut is nothing more or less than a grave with both ends kicked out. In our day we need to cut some red tape and get straight down to some problems that are crying out for solution.

Yet another thing that hinders Christianity is lack of faith. Our text goes on to say, "And he did not many mighty works there because of their unbelief." While here in the flesh, many people came to Christ for help and over and over again, He raised this question, "Do you believe that I can do this?" When they would answer, "Yes." He would reply, "Be it unto you according to your faith." Christ was away on the Mount of Transfiguration, a father brought his sick son to the disciples who were left behind. They could not heal him. Finally Jesus returned. The man came saying, "Lord, if you can do anything, please help me." Jesus asked him about his faith and remarked, "All things are possible, if you can only believe." The man replied, "I do believe, Lord, help thou mine unbelief." The child was healed.

In this age of doubt and confusion God is calling on His followers to do that which is humanly impossible. This means we must, by faith, couple our weakness with His strength or the task will forever remain undone. We must believe in a supernatural, all-loving, ever-present heavenly Father who hears and answers prayers and who is able to do far more than we can ask or think. We must believe in a divine Christ who came out from the Father and lived a human life among men to set us an example and died on the cross to purchase our redemption, and who lives today to undergird all of our efforts at right living. Like those of old we must not hinder Christ by our unbelief. The world demands that we be at our best. Too much is at stake for us to play at the job of being Christians.—H. O. B.

OTHER REFUGE—NONE

Where is God today when armies clash in deadly battle? God is where mercy binds a wound; God is where sympathy stoops to share the awful burden; God is where grief sheds a tear and a little song of hope and love is at the heart of the battle's hell. God, I'm sure, is where tired, brave, bewildered lads lie down to die with forgiveness in their hearts. Aye, wherever the cross is, God is there, hanging upon it.—William Henry Boddy.

It is impossible that a nation of infidels or idolaters should be a nation of free men. It is when a people forget God that tyrants forge their chains. A vitiated state of morals, a corrupt public conscience is incompatible with freedom.—Patrick Henry.

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CALENDAR

March 23-25, W. S. C. S., Little Rock Conference, Annual Meeting, First Church, Little Rock,
April 25, Easter Sunday.
June 14-25, Pastors' School, Hendrix College, Conway.



IN THE LIVES OF MEN

By
CHARLES O. RANSFORD

Only the provident can help the needy. The widow with her two mites was not improvident. Somewhere she had in service earned. She knew the value of her pittance before God and men. When duty called she gave. She made her offering an act of worship.

Viewing a granite mountain-side one marvels at the might of God in the storing up of such massiveness. The ages have made few changes in the eternal hills. Only occasionally has erosion, an avalanche of snow and soil or a cataclysmic fault made a change in the mountain's face. We speak of the mountains as impregnable. But the eternal hills and mountains do change. The writer of the Epistle to the Hebrews says, "God's voice then shook the earth," and "yet once more I shake not the earth only, but also heaven." Today the very foundations of the whole world are being shaken. In fear and trembling men and women are falling on their knees in prayer. God's truth, God's righteousness, and God's love abide. There is comforting assurance with God. Let this be our prayer. "When other helpers fail, and comforts flee, Help of the helpless, O abide with me."

This is a day of unusual sacrifices. Never before in the history of humankind have so many young men been in military service. Never before has the sacrifice in manpower been so wide-spread and so costly. Sons from every home are now in uniform. Other sons are also in training. Fathers, mothers, and daughters are engaged in war preparations. Our domestic, industrial and social life has been disrupted. None can withhold his services. None dare refuse to share in the sacrificial labors and sufferings. Our private lives cannot be shielded. The sacrificial costs cannot be evaded. More than the industrial, pecuniary, and personal losses is the loss of the world's young and potential manhood. Dull indeed the soul that can be indifferent. Only the grace of God can sustain those called to sacrifice their dearest and best. Only the grace of God can impart the spirit that makes sacrifices willingly.

NEWS AND NOTES ABOUT FACTS AND FOLKS

POCKET-SIZE copies of the New Testament and the Psalms have been given to 3,100,000 men in the armed service and to army and navy nurses by the Gideon International Association, Charles J. Pietsch, chairman of the body's Bible committee reports.

DR. WALTER W. VAN KIRK, Secretary of the Department of International Justice and Goodwill of the Federal Council of Churches, broadcasts the current happenings in the world of religion over NBC each Saturday at 7:30 p. m., Central War Time.

THE district superintendents of the Little Rock and North Arkansas Conferences ask that we announce that a complete report of the Week of Dedication offering will be made in our columns, by charges and by districts in the issue of April 1. Pastors will make final reports to the district superintendents in time for them to forward their report to our office by March 27th.

BOTH the President and Secretary of the Council of Bishops are scheduled to preach on nation-wide radio chains in the near future. On Sunday, April 4, 9 a. m. Central War Time, Bishop W. W. Peele of the Richmond Area will speak from Roanoke, Va., on Columbia's "Church of the Air." Bishop G. Bromley Oxnam will preach at the National Vesper services at 3 p. m., Central War Time, Sunday, March 28.

REV. HAL H. PINNELL, pastor of Pullman Heights Church, Hot Springs, called Wednesday while attending the School of Evangelism at First Church. His church has doubled acceptances on Benevolences has increased pastor's salary and has \$50.00 on hand on the Week of Dedication offering. The Hendrix College offering has been paid in full. The church grounds have been landscaped which adds greatly to the beauty of the church property.

SOME confusion has arisen as to where the offering taken during the Week of Dedication should be sent. We have been asked to announce that any funds for this cause, still in the hands of the local church, should be sent to the Conference Treasurer. Since the Conference Treasurers handle several funds for different causes, money sent in for the Week of Dedication offering should be specifically marked for that cause.

FIRST LIEUTENANT HARRELL H. RULE, son of Rev. E. C. Rule, pastor of the First Methodist Church, Pine Bluff, and Mrs. Rule, is reported missing following an army airplane accident over the Pacific Ocean near Everett, Washington. Lieutenant Rule received his wings and commission at Kelly Field, San Antonio, Texas, April 30, 1942, and was married the same day to Miss Betty Jo Campbell of Houston, Texas. His wife is returning immediately to Pine Bluff. The sympathy of a host of friends is extended to the family in this great sorrow.

REV. JANIS LAUPMANIS, Latvian Methodist minister, former Communist Youth Leader, was a visitor in the Fayetteville District the week of Feb. 21-28. He and his wife brought a feeling of the world-wide brotherhood to the communities and his unshakeable faith was an inspiration to each individual. This young man is anxious to reach as many sections of the country as possible, and any churches that plan a schedule of a week or two would benefit by his coming. He may be reached at 1205 Kales Building, Detroit, Michigan.

TO DRAW together young men of the armed forces who desire to take an open stand as Christians and to share together in Christian activities, is the objective of the newly-formed "Service Men's Christian League." The organization is sponsored by the Federal Council of Churches, the International Council of Religious Education, the General Commission on Army and Navy Chaplains, and World's Christian Endeavor Union. The League, headed by Rev. Ivan M. Gould, endeavors to help service men maintain their church affiliations and to prepare for

post-war service in their churches and communities.

CHRISTIAN INDIANS living in Department of Huenhuetenango, in the northwest of Guatemala, Central America, working with missionaries from North America, have after years of labor reduced the Conob language of that area to writing, translated the Gospel of John into the tongue, and now have it from the presses of the American Bible Society. "We had to work from the ground up," says Missionary-Translator Newberry B. Cox. "We had to build a vocabulary, recognize sounds different from those in English or Spanish, choose an alphabet to include these sounds, file each word (thus building a dictionary), and then discover the rules of grammar underlying the language."

HUNDREDS of thousands of boys and girls are constantly moving with their families as their parents go into war production in every part of America, according to the International Council of Religious Education. The Council reports that in one war-housing project in California there are 1,700 school children and 4,800 pre-school children; that in one Maryland trailer camp more than one thousand families live more than fifteen miles from hospitals; that "door-key" children and those locked in trailers are found in every state. "Mothers of young children can do great harm by leaving them away from the security of family love all day; the government officials and children's church leaders are urging mothers to stay home and care for the children," says the Council, which also urges churches to organize their facilities to serve these children and their families.

THOUSANDS of churches over the country will participate in the observance of Christian Family Week, held this year as a part of National Family Week, May 2-9, according to Dr. L. Foster Wood, Secretary of the Committee on Marriage and the Home of the Federal Council of Churches. Protestant, Catholic and Jewish groups are putting on parallel programs, and the Office of Civilian Defense, the Children's Bureau and state and local defense councils will cooperate with church groups in planning community-wide features for the week. Plans for the week are being promoted by the Inter-Council Committee on Christian Family Life, representing the International Council of Religious Education, the United Council of Church Women and the Federal Council of Churches. A folder containing program suggestions for family, church and community as well as a list of materials and sources from which further help may be obtained, can be secured from the Commission on Marriage and the Home, 297 Fourth Avenue, New York City. The price is 50c per hundred.

A PRAYER FOR OUR HOME

Our Father in Heaven, we thank Thee for our home. May it be for us a place of love and understanding, of courtesy and comradeship. May no bitter words or unkind acts mar its beauty. May we have ever the sense of God's presence. May we feel that our home is sacred and secure because He is with us every day. In the name of Christ we pray. Amen. — Ryland Knight in Christian Index.

EVANGELISM IN EARNEST

(Continued from Page One)

one of the twenty-two Methodist churches co-operating in the campaign.

The final reports for Thursday, the last day of the campaign, have not been tabulated but the indications are that the results of the final day will run the total of members to be received to one thousand or more. If the campaign, which is now to be carried all over the state, has anything like the success of the work done in this training period, the final results of the movement will warm the heart of Methodism throughout the state.

RICHARD PERDUE
President Little Rock Conference
Co-Editor

YOUTH'S PAGE

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

ALVIN MURRAY
President North Arkansas Conference
Co-Editor

LIVIN' UP TO BRAGGIN'

By Richard T. Perry

Once upon a time the young man finished high school, looked forward to choosing his life's work either by immediately entering into some kind of public work or by entering college and preparing himself for some professional vocation. But now the choice has already been made for him—by "Uncle Sam." He has no choice, if physically fit, other than to enter the armed forces of our country. However, whether a person is choosing a life's work or entering the armed forces, these facts remain true. A person is doing more than deciding what he will be doing the next few years or the rest of his life. He is saying what he is to be.

About the only thing man has not improved is the thing which has needed it most—HIMSELF. At least it seems that his own improvement has not equaled that of his perfecting different inventions that have made work easier and given him more leisure. It is nothing unusual to hear people boasting about what they have done, the success they have attained. But in reality they either had their goodfortune given to them or else they are just plain bragging. In most cases, the person who gets on top of the ladder of success is the one who remains quiet about it. His living reveals the truth.

Scattergood Baines gives a good summary of this in American Mag.: "The wust thing about makin' b'lieve you're bigger'n you be is that some day you're goin' to be asked to live up to it. A counterfeit reputation's like a rotten board over a puddle—the minute it gets stepped on it busts.

"If you're a five-foot-two feller with five-foot-two abilities and live up to them nobody's agoin' to sniker at ye. But if you're a twenty-two caliber 'n' fool folks into thinkin' you shoot forty-four bullets you're goin' to git laughed at the fust time you pull the trigger.

"A body with real ability can't conceal it no more'n he can red hair, but if you tetch up your reputation with hair dye it's bound to come off fust time it gits exposed to the weather. The best way to convince folks ye can bake the best pies is to let 'em see ye take 'em out of oven.

"The most doleful words that kin be heard by a feller that's let him be inflated bigger'n his bigness is, "Let's see ye deliver the goods."

FACTS AND FANCIES

These windy March days remind me of a boyhood experience. There was an old, nearsighted man who lived in our community, and one day in March the wind blew his hat off just as he was passing our garden. He gave chase, but every time he thought he was catching up with it, it eluded his grasp. My mother was working in the garden and screamed at him,

"What are you doing there?"

He mildly replied that he was trying to retrieve his hat.

"Your hat!" exclaimed my mother. There it is over there against the fence; that's my old black hen you are chasing."

THE POWER OF SPEECH

Never think or speak of that which you do not wish to happen.

The whine, the sting and the sigh—these three must never appear in a single thought or a single word.

You can win ten times as many friends by talking happiness as you can by talking trouble. And the more real friends you have the less trouble you will have.

Speak well of everything good you find and mean it. When you find what you do not like, keep quiet. The less you think or speak of what you do not like the more you have of what you do like.

Magnify the good; emphasize that which has worth; and talk only of those things that should live and grow.

When you have something good to say, say it. When you have something ill to say, say something else.

—C. D. Larson.

SPINAL CURVATURES

Before reading this article you had better sit up with good posture and get a deep breath, for under all probability you are sitting in a slumped position and developing curvature of the spine, which we often refer to as round shoulders. I know a girl whose mother make her wear shoulder braces to help her keep the correct posture. The human form was made to be kept erect. It is a mark of nobility. You can tell a thoroughbred horse by his posture.

There are lots of people who become stooped in life. Luke tells us in the tenth chapter of his gospel about Jesus curing a woman who had been bent double for eighteen years. The physical form may become stooped through accident, disease, or heavy burdens, but it is no mark of spiritual curvature. The tragic thing in life is to have a soul that is bowed down, which Dr. J. R. Miller calls moral curvature. There are people who are admired for their beauty and the graceful carriage of the physical form who are sadly misshapen in their souls. On the other hand, a misshapen body may become a most beautiful soul. I know a woman, old and gray, whose form is bending beneath the weight of years, but she is sweet to me.

I never realize how great is my tendency to spinal curvature until I place my heels against the wall and then try to align my entire body with the wall. If we want to know whether we are developing moral curvature, we should place ourselves up against St. Paul, or John Wesley, or Christ, or the Bible. When we allow selfishness, hatred, or greed, or sin in any of its forms to linger in our hearts, we are developing moral curvatures. But when we learn to think on things that are true, pure, just, honest, lovely, or of good report, then we are learning to stand morally erect. We show our nobility, and our divinity.

Many people have become bitter under the harrowing experiences of

NORTH LITTLE ROCK

M. Y. F.

The North Little Rock M. Y. F. met Monday night, March 1, at First Methodist Church. The council meeting preceded the regular meeting and despite food rationing, a very delicious meal was served.

Meeting of the four commissions opened our regular meeting. At the business meeting it was decided that we plan for an Epworth Training Conference and a week-end prayer retreat as our principal summer activities. The following were the recommendations from the commissions: Worship: That we observe the quiet hour covenant during lent. Community service: That we donate shrubbery for planting at the mission. Recreation: That scrapbooks of recreation material be kept by each church. World Friendship: Discussion of the Youth Fund.

It was suggested that the young people at the mission be organized as a Youth Fellowship.

We played Irish games during the recreation period.

Our worship service was built around the painting "Light of the World" by Holman Hunt. Gene Goss and Martha Stewart presented special music, and Ruth Stewart explained the picture. We sang, "Into My Heart" as our benediction.—Donald Goss.

Sad is the day for any man when he becomes satisfied with the life that he is living, the thoughts he is thinking and the deeds that he is doing; when there ceases to be forever beating at the doors of his soul a desire to do something larger which he feels and knows he was meant and intended to do.—Philips Brooks.

life. God has faded out of their lives. To restore the beauty of their lives will require a miracle such as Jesus performed when He cured the woman who was bent double.

It is bad enough to have physical curvatures, but let us not have moral curvatures, also.—C. W.

YOUTH CONFERENCE

Eight Methodist youths, representing various sections of the United States, concluded a two-day discussion meeting with the staff of the Youth Department of the Board of Education of the Methodist Church recently at Nashville, Tenn. The purpose of the conference was to assist in building the youth program of the church. Topics of discussion included such problems as the Volunteer Service of the Methodist Youth Fellowship, youth evangelism, preparation for the post-war world, service to men in the service and improvement of relationships between the races.

Youth members attending the conference were: Nelda Peterson of Tacoma, Washington, youth representative of the Western Jurisdiction on the Board of Education; Edgar Huffstutler, Paris, Mo., president of the Southwest Missouri Conference of Methodist Youth, also member of the Board of Education; Claudia Peterson, Fisk University, representative of the Central Jurisdiction; Neyland Hester, Lubbock, Texas, president of the South Central Jurisdictional Conference of Methodist Youth; Patricia Witherspoon, Denver, Colo., president of the Colorado Conference of Methodist Youth; Robert Bislborough, Washington, D. C., president of the Baltimore Conference of Methodist Youth; Tom Mitchell, Homeland, Florida, and Emory University, Ga., president of the Southwestern Jurisdiction of Methodist Youth; and Francia Brockman, of Morningside College, Sioux City City, Iowa, former president of the Iowa Conference of M. Y. F.

Staff members from Nashville headquarters of the Board of Education who participated: Rev. Walter Towner, Dr. Edward D. Staples, Miss Clarice Bowman, Miss Elizabeth Brown, Miss Emily Hodder, Miss Rowena Ferguson, and the Rev. Marcus J. Birrell.

REV. HAROLD BREMER, NEW YOUTH SECRETARY

The Rev. Harold Bremer, of Yellow Springs, Ohio, where he is pastor of the Methodist Church, was elected executive secretary of the National Conference of Methodist Youth Fellowship at the recent meeting of the Youth Fellowship Council in Nashville, Feb. 13-15. He succeeds the Rev. Harvey Seifert, who resigned last fall to accept a professorship in Adrian College.

The secretary-elect will assume his duties and establish an office at Youth Fellowship headquarters in Nashville following the spring meeting of the Ohio annual conference of which he is a member. In the selection of Mr. Bremer, youth leaders feel they are fortunate since by background and training he possesses the qualifications essential for leadership in the youth field. He is a graduate of Iowa Wesleyan College at Mt. Pleasant, Iowa, received his M. A. degree from Northwestern University at Evanston, Ill., and his B. D. from Garrett Theological Seminary. He is married and has two children. He entered the Ohio conference in 1936 and has taken deacon's and elder's orders.



THE CHILDREN'S PAGE

ANNIE WINBURN, Editor



BOYS AND GIRLS OF OTHER LANDS

OUR FATHER

The girls in Miss Miller's room were excited over the new girl who had come but none of them had spoken to her. At recess they stood together under the big tree and talked about it.

"I know who her father is," said Bessie: "He's a Chinese laundryman. My father told me that a Chinaman had rented a place on Adams Street and was going to move there."

"I hope Miss Miller doesn't expect us to be friends with her," remarked Helen with a determined shake of her head. "I wouldn't be friends with a Chinese for anything."

"No, you never can tell how clean they are," agreed Ruth, looking down at her own dainty dress. "We might get a disease or something. They look so queer."

"She does look queer in her plain, high-collared dress and her straight black hair," said another girl. "Her eyes are so solemn. I wonder if she ever laughs."

"They say the Chinese eat very queer things," said another.

And when each girl had told all she knew about the Chinese, they considered the whole matter settled and went back to their game.

The next day at recess, Miss Miller brought the little Chinese girl to where they were playing. "We shall call Lucile by her American name," she said, smiling. "I am sure you girls will be glad to have her play with you." She left Lucile and went back to the building. She did not seem to notice that the girls had not replied nor moved toward the stranger. They invited her to play, for they were too well-bred to be outwardly rude, and Lucile played until the end of the recess.

Once, during the pause in the fun, Lucile's solemn black eyes brightened as she said timidly. "In other city we have good game. Shall I show?" but the girls cried hastily, "Oh, let's play this again", and the games went on.

The next day the girls were glad to see that Lucile did not come down for recess. "I saw her ask the teacher if she could stay in and practice her reading," said Ruth. "We really should be nice to her, I suppose," said Bessie. "My mother said she thought it was a good thing not to get too friendly, though. You never can tell what she would do. She might speak to us on the street, and wouldn't we feel queer?"

"Well, I'm glad she didn't come", said Helen. "I certainly don't want her in our games."

The days went on, and Lucile with her plain dress and solemn dark eyes grew more and more silent and stayed in almost every recess. Sometimes Miss Miller took a walk with her and once she spoke to the girls about making friendse but she found them so decided that she knew it was of no use.

One day at recess the principal came to Helen as she was playing with the girls. "Will you take this book to your room and put it on Miss Miller's desk?" she asked. "She wants it after recess and I can not find her."



THE BIRTHDAY PARTY

*You want to know why I celebrate
I'll tell you the reason, today I'm eight.
It's fun to share all of my joys
With some of the other girls and boys.*

*So if you're having a birthday soon
Just take a little advice,
Do something for somebody else,
You'll find it's twice as nice.—A. E. W.*

Helen hurried to the room, put the book on the desk, and started out. Suddenly she stopped. Lucile was standing at one side of the room, looking earnestly at the big picture that hung there. Helen knew without looking that it was the picture of an Indian sitting erect on his horse, with the face and his hands toward the sky as he prayed to the Great Spirit. She looked instead at Lucile's face. The girl had been crying, but now she was smiling as she looked at the picture. She was saying something softly to herself. Helen leaned forward to listen.

"Our Father, who are in Heaven", the Chinese girl was saying. "Our Father—yours and mine and—theirs, too."

Suddenly Helen was ashamed; more ashamed than she had ever been in her life. Of course, God was Lucile's Father and he must feel very bad about the way his other children had treated her. She ran over to Lucile and put one arm about her shoulder. "Your father and mine, Lucile", she said softly. "Will you come down and play with us?" — The Kingdom of Love — (Doran).

It was little Muriel's first time in church, and she was somewhat awed by the solemnity of the occasion. "Mamma", she whispered during a brief pause in the service, "does the minister live here, or does he come down from heaven every Sunday?" — Boston Transcript.

Nothing ages like laziness.—Bulwer.

IN STORYLAND

THE PARTY DRESS THAT STAYED AT HOME

"Oh, mother, isn't it a beauty?" Lucile held up her new party dress that had just been finished and sent in. The light from the chandelier fell across the soft folds of dainty blue silk, and Lucile's eyes rested eagerly on it as she spoke.

"It is lovely, indeed, dear", said Mrs. Morton, admiring it as much as even Lucile could desire. "And when is the party to be?"

"On Thursday afternoon; and there are fourteen children invited, and we are to play games out on the lawn."

Lucile ran happily out of the room then to put away her blue dress until the day of the party arrived.

The day came at last, and with it Lucile's small friend, who lived five miles out of the city.

"Isn't it nice that you can go to the party, too?" exclaimed Lucile, as she ran down to the gate to meet her, and then they went in to get ready.

"I only have to fix my hair over", said Lucile's little friend. "You see, I didn't know about the party until too late to get a new dress."

Lucile looked at her simple white dress for a moment before she spoke.

"My mother says that white on little girls is always in taste", she said, "and I think you look very nice indeed."

Then Lucile turned away and stood looking at her own lovely new dress that was all ready for her to wear. Mrs. Morton saw a wistful look flash across her face for a moment, and then as quickly pass away, as she chose a white one that hung beside the lovely party dress and hurriedly slip it on.

"Now you both look very sweet and party-like," Lucile's mother said as she kissed them both good-bye. "And the little girl who chose an old white dress instead of her lovely new one has made her mother very glad", she whispered into Lucile's ear. And then the two little girls ran happily away, while the new party dress stayed quietly at home.—Exchange.

How careful we should be of the little things that make or mar efficiency! The story of the kingdom lost for want of a horseshoe nail has daily illustrations in experience. Many a lad has lost a situation because his undoubtedly strong qualities were spoiled by some mischievous little fault. He may have been honest and industrious—not willing to keep his shoes shined, or to touch his cap to a lady, or to learn to spell simple English words.—The Intermediate Weekly.

The wise guy stepped up to the crowded train as it stopped at the station and addressed the conductor: "Well, Noah, you got here at last. Is the ark full?"

The quick-witted conductor replied: "Nope, we need one more monkey. Hop in."

JUST FOR FUN

A three-year-old girl was in a shoe store, and a pair of shoes was being tried on her. She wriggled her tiny toes around inside them for a moment, and then, looking uncertain, said:

"They are awfully big. I think I could wear a size younger."

* * *

Boy: "Pa, can you write your name with your eyes shut?"

Pa: "Sure."

Boy: "Well, shut your eyes and sign my report card."

* * *

Elsie: "My grandpa has reached the age of ninety-six. Isn't it wonderful?"

Bobby: "Wonderful nothin'! Look at the time it's taken him to do it."

* * *

Teacher: "Archie, do you know your alphabet?"

Archie: "Yes, ma'am."

Teacher: "Well, then, what letter comes after A?"

Archie: "All of them."

* * *

Teacher: "Now, Tom, hold your head up and shoulders back—you'd like to have a fine carriage when you're a man, wouldn't you?"

Tom: "Well, I'd rather have an airplane."—Selected.

* * *

A little boy was sent with a note to the clinic door. The note ran:

"Please, will you do something for Willie's face. He's had it a long time and it's spreading."

"Life And Immortality To Light"

By W. P. WHALEY

THE notion of immortality is native to man. He did not get the notion by relation. It is born in him, as a part of human nature. It is one of the essential and distinguishing elements in man's makeup. In all ages in all countries, all peoples have had the notion of immortality. As with other parts of the human makeup, the notion of immortality may be undeveloped, or dwarfed, or diseased, or discarded, or dead; but God has not left out that essential element from the making of any people.

In the darkness of the mind this notion of immortality may get confused; superstition may attach to it; and it may exist as a strange sort of belief. Or in the gross living after the flesh this notion of immortality may be neglected, starved, and left to die. Philosophers may try to verify this belief in immortality; on the wings of reason pursue its bright hopes; and be "ever learning, and never able to come to the knowledge of the truth." Job asks: "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" Paul admits the fruitlessness of an intellectual search for God, "though he be not far from every one of us: for in him we live, and move, and have our being." We are born with the notions of God and immortality; we have them; why worry to prove them? Jesus, the greatest teacher, did not argue men into the belief in God or immortality. He accepted God and immortality as indispensable notions of man, and presumed that his hearers did the same.

Jesus found, however, that this great notion of immortality was very much in the dark; and an important part of His mission to this world was to bring "life and immortality to light." The Jews had the best religious culture in the world at that time; but their ideas of immortality were very much in the dark. The Pharisees held firmly to the notion, though in the dark. They could not stand up to the question of the sceptical Sadducees about the woman who had had seven husbands: "In the resurrection whose wife shall she be of the seven?" Jesus had to rescue the doctrine of the future life from the grossness and sensuality in which it was held by many of the Jewish people. The Egyptians cherished the notion of immortality, and used the best methods of embalming to preserve the body of flesh for use of the spirit in the next world. The people of India believed that immortality is a fact, but they were finding life here and now so intolerable that they were studying and practicing ways to escape immortality and pass into nothingness. The American Indians were dreaming of a happy hunting ground somewhere in the west. Some people thought they would spend eternity in a distant and unknown island; some thought they would live forever on the moon; some believed the sun to be their everlasting home; and many of the most advanced peoples believed their eternal abode was in a vast subterranean cavern. How the whole human race needed light on our universal belief!

If the notion of immortality were a rare find, if it were discovered only occasionally and in only a few peoples, we might not need to give it much consideration; but it is a universal intuition, and we must consider it. If in the beginning of human life some great teacher had conceived the idea of immortality, if he had succeeded in holding the race together, if he had been able to plan and organize for the preaching of his pet notion, and if he could have made sure that apostles of his doctrine would arise in every generation and in every civilization, we might think that the notion of immortality came from outside ourselves and had been put over on us. But we know that nothing of the kind has occurred; and we conclude that man, the offspring of God, partakes of the im-



mortal nature of the Father and is conscious of it.

We are conscious of our immortality; and, in the long age of the human race, that consciousness has not died out of us. The savage in his jungle, the heathen before his idol, the Christian in his church, the scientist in his laboratory, the philosopher with his books, the saint on his knees, all keep thinking, feeling, fearing, hoping they are facing immortality. Joseph Addison's oft quoted lines are to the point:

*"It must be so. Plato, thou reasonest well!
Else whence this pleasing hope, this fond desire,
This longing after immortality?
Or whence this secret dread and inward horror
Of falling into naught? Why shrink the soul
Back on her self and startles at destruction?
'Tis the divinity that stirs within us;
'Tis Heaven itself that points out a hereafter
And intimates eternity to man."*

Jesus came to the world to enlighten, assure,

and comfort this consciousness. Eternal life was the leading theme of his preaching and teaching. That is what he talked to Nicodemus about. That was the subject of conversation between him and the woman at the well in Samaria. He told the Sanhedrin in the temple that his mission to the world was to help people into life, and more abundant life. Spiritual and eternal life is what he was talking about when he said, "I am the bread of life." A prominent and rich young man went to Jesus and asked how he might make sure of eternal life, and Jesus told him. A lawyer came and asked the same question, and Jesus told him. In the sermon on the mount, stressing the value of the life He was talking about, Jesus said if the hand or the eye gets in the way of our obtaining that life we had better pluck out the eye and cut off the hand. He said, also, that that life is more valuable and important than the life sustained by material bread and meat. He warned that "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." He warned, also, that if we love physical life exclusively, we may lose life entirely; but, if we control this physical life, we may "keep it unto life eternal." Eternal life was His assurance to the "righteous." His personal pledge to His disciples who had left all to follow Him that they should have "in the world to come eternal life." He exhorted his hearers to labour "for that meat which endureth unto everlasting life." He said, "He that heareth my word, and believeth on him that sent me, hath everlasting life." Again, "He that believeth on me hath everlasting life." To His friends at Bethany He said, "Whosoever liveth and believeth in me shall never die." Comforting His disciples that last evening before his crucifixion, He said: "Because I live, ye shall live also." What was considered at the time as a hard saying was: "Who-so eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day." In His farewell address to His disciples, He said: "I go to prepare a place for you." In that great prayer for His disciples the evening of His betrayal, He said to the Father: "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God and Jesus Christ whom thou hast sent."

This dominant theme running through all Christ's preaching, together with the assurance of His resurrection, typed the preaching of the apostolic age. The distinguishing features of apostolic preaching were (1) Jesus of Nazareth is the Christ; (2) Christ died for our sins; (3) Christ rose from the dead; (4) we are saved by faith in Christ; (5) there is a blessed immortality for all the saved. The apostles preached these things with "a fervid intensity." The assurance of a blessed immortality was for Christians "the very air they breathed, the source of triumphant inspiration in life and death."

This bundle of "good news" is the gospel.

THE CHANGELESS BIBLE

(New Series of Radio Addresses on the Bible)

The American Bible Society is honored by the invitation extended, for the sixth successive year, to its editorial secretary, the Rev. Francis Carr Stifler, D. D., to present a series of broadcasts concerning the Bible's unrivalled place in the world of books, the increasing demand for it in every continent and the heroic efforts being made by the Bible Societies and missionaries to meet this demand. This year Dr. Stifler has been invited to speak for six months over WJZ and the Blue Network on Mondays at 12:30 CWT, beginning April 5. He has chosen to speak on "The Changeless Bible,"

and the topics of the series of broadcasts are:

- April 5—What is the Bible?
- April 12—What Does the Bible Contain?
- April 19—Who Wrote the Bible?
- April 26—Who Prints the Bible?
- May 3—Who Distributes the Bible?
- May 10—Who Reads the Bible?
- May 17—The Bible and the English Language.
- May 24—The Bible and American Way of Life.
- May 31—Translating the Bible.
- June 7—Bible on the Top Shelf.
- June 14—The Bible in the Church.
- June 21—The Bible in the Bar-racks.
- June 28—The Bible and the Blind.
- July 5—Great Men and the Bible.

July 12—Little Children Love the Bible.

July 19—Popularizing the Bible.

July 26—Making the Bible Your Own.

Aug. 2—How to Read the Bible.

Aug. 9—How to Study the Bible.

Aug. 16—The Bible and Business.

Aug. 23—The Bible and the American Home.

Aug. 30—The Bible and Tomorrow.

Sept. 6—The Brotherhood of the Bible.

Sept. 13—The Bible and the Public School.

Sept. 20—The Bible and Evangelism.

Sept. 27—"My Word Shall Not Pass Away."

WASHINGTON'S ATTITUDE ON SWEARING

George Washington was deeply pained by the swearing of his soldiers. In an order he said: "The General is sorry to be informed that the foolish and wicked practice of swearing is growing. He hopes the officers will check it, and that both they and the men will reflect that we can have little hope of the blessing of heaven on our arms if we insult it by such folly. Every man of sense detests and despises it."

Difficulties are God's errands; and when we are sent upon them we should esteem it a proof of God's confidence—as a compliment from him.—H. W. Beecher.

Mme. Chiang Kai-Shek Speaks To America

Excerpts from a speech by Mme. Chiang Kai-shek, delivered in Madison Square Garden, New York.

To all my friends in America, including those of you who have come here to listen to me this evening, I wish to express to you my heart-felt appreciation of your concern for me and your thoughtfulness for my well-being, which you have so generously demonstrated in various ways during my illness and convalescence.

I wonder whether I can convey to you how deeply touched I am that so many people from every section of America have taken the time and trouble to send me a message of affection and good will. I wish I could acknowledge every one of the many thousands of letters and telegrams which I have received. But since this is impossible, will you not let me take this opportunity to thank you one and all?

I wish, too, that it were possible for me to accept your invitations to visit your States, cities, colleges, churches and other organizations. To my regret, however, my doctors will not allow me to do all that you so wish me to do, and which I would so like to do. But I know that you will understand the wisdom of their decision when you consider that eleven weeks is but a short time in which to recover from the strain of six long years of war, and that I must conserve as much as possible some strength to enable me to continue my work in China.

We are genuinely and warmly appreciative of the assistance that the American people have given to our effort in the common cause. It is not only since my visit to your beautiful country that we have become aware of the affection and friendship which your people have for ours. Throughout those heartbreaking years, when we have been daily faced with the hardships which the people of an invaded land have to suffer, we have been heartened to carry on by the knowledge of your sympathy.

We thank you wholeheartedly for what you have done and are doing for our suffering people, all the more because in this present world struggle we are giving unstintingly the flower of our manhood and everything else we have in contributing our part in this titanic fight for a free and just world. I say this because I feel that you are entitled to know how the Chinese people today think and the national characteristic upon which that thinking is based.

Since I came out of the hospital many of you have asked me to give my impression of America. My reply has been that, whatever impressions I have gained are not deep and comprehensive enough to enable me to give a really worthwhile answer. I think nevertheless that you may be interested in sharing with me some thoughts which surged through my mind during my convalescence. Mind you, they are thoughts only, not erudite opinions and conclusions formed after deep and prolonged study. I can only hope that, such as they are, they will touch a responsive chord in your hearts and will prove helpful in your own thinking.

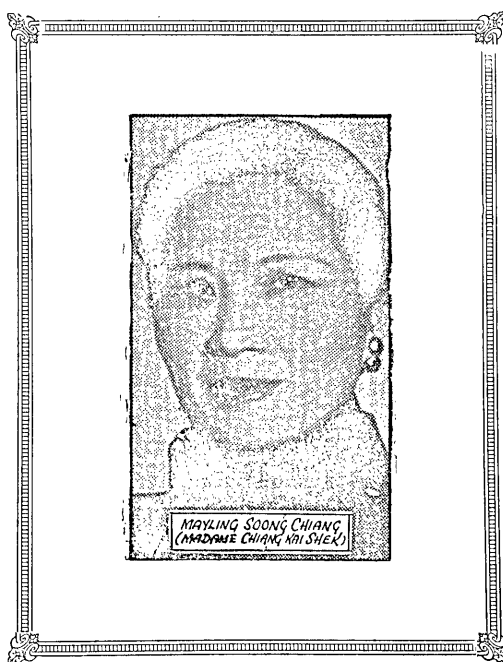
We live in the present, we dream of the future, but we learn eternal truths from the past. It would be just as irrational for a man to claim that he was self-made as for a nation to believe that it could be self-sufficient. Nations and individuals are but links between the past and the future. It would be interesting and valuable, therefore, for us to consider the deep meaning which lies behind the Chinese proverb: "Watch the cart ahead," in our endeavor to avoid the pitfalls in which former civilizations, dynasties and systems have fallen.

Those pitfalls are many, but one of the deepest and most omnivorous is pride. That pitfall has swallowed many whose arrogance led them to think that they could safely and permanently defy mankind's deep-rooted sense of justice and right-dealing. Figuratively speaking, it was only yesterday that Herr Hitler said: "No human power can ever oust the Germans from Stalingrad." Where are those Germans today? Again, in July, 1937, Prince Konoye said: "We shall bring China cringing to her knees within three months." How many three months have elapsed since he said that? And China still fights on.

Those utterances by two of the most deeply dyed aggressors were inspired by unrighteous pride run absolutely mad. But there is another kind of pride, which my countrymen possess. I am reminded of two little Chungking incidents which bear testimony to the pride to which I have alluded. After the first of the terrible bombings to which Chungking was thereafter increasingly subjected, free congee (rice gruel) centers were established for those of our people whose homes had been demolished and reduced to charred ruins, and who consequently were unable to prepare their food.

Many declined to accept this help on the ground that they had suffered no more than others and preferred to fend for themselves. It was only when they were told that they were entitled to the food since they were contributing their share in the national effort to combat aggression that they were prevailed upon to accept any at all.

Again when the generalissimo and I placed our cars at the disposal of the organization



charged with the evacuation of civilians in view of the bombings, as soon as the evacuees learned to whom these cars belonged, they refused to ride in them on the ground that our duties to the nation were too important to be impeded.

Whether the principles of freedom, justice and equality for which we are fighting will be able to stand the strain and stress of the times is a question depending largely on ourselves as individuals and as nations. Convicts are subject to coercion, but it must be remembered that they have proved themselves to be anti-social and had first committed crimes against society. Their exclusion from their fellowmen is but a logical consequence of the necessity for expiation, whereas slaves of subject peoples arrive in that estate often through no fault of their own.

The Axis powers have shown that they have no respect for anything but brute force and, such being the case, they logically hold that conquered peoples should become shackled slaves. They lack the imagination to visualize the fact that a man may be enslaved physically but cannot be controlled in his thoughts and in his innate desire to be free. Nor do they recognize that, if people are deprived of responsibility, there can be no real discipline, for indubitably the highest kind of government is maintained through self-discipline.

Nor are they imaginative enough to realize that unrest, however ruthlessly suppressed, will continue to create situations which successive riotings and reforms cannot ameliorate, leaving in their wake only bitterness and determined hatred of the oppressor. The implacable underground hostility of Austria, Czechoslovakia, Poland, the Low Countries and France, and the indomitable resolve to keep on fighting as shown by your people, and by my people, and by the

peoples of Britain and Russia, attest incontrovertibly to this fact.

The world today is full of catch phrases. Men often pay lip service to ideals without actually desiring and working for their fruition. Fascist Italy has sometimes claimed to be an organized, centralized and authoritative democracy. Nazi Germany on occasions has also called itself a democracy. Do we of the United Nations wish to follow in their footsteps?

The universal tendency of the world as represented by the United Nations is as patent and inexorable as the enormous sheets of ice which float down the Hudson in the Winter. The swift and mighty tide is toward universal justice and freedom.

In furtherance of this tendency, we in China have bled for the last six long years to demonstrate our repudiation of the inert and humiliating philosophy that a slow, strangling death is the more merciful though some people in other parts of the world maintain that the absence of hope would prevent the acrimony of a losing fight and leave man's nature untrammelled to compose itself to the mercy of God.

We shall hold firm to the faith that nothing short of race annihilation will ever prevent any people from struggling against wanton domination, whether economic or political. Are we right?

All nations, great and small, must have equal opportunity of development. Those who are stronger and more advanced should consider their strength as a trust to be used to help the weaker nations to fit themselves for full self-government and not to exploit them. Exploitation is spiritually as degrading to the exploiter as to the exploited.

Then, too, there must be no bitterness in the reconstructed world. No matter what we have undergone and suffered, we must try to forgive those who injured us and remember only the lesson gained thereby.

The teachings of Christ radiate ideas for the elevation of souls and intellectual capacities far above the common passions of hate and degradation. He taught us to help our less fortunate fellow-beings, to work and strive for their betterment without ever deceiving ourselves and others by pretending that tragedy and ugliness do not exist. He taught us to hate the evil in men, but not men themselves.

Finally, in order that this war may indeed be the war to end all wars in all ages, and that nations, great and small alike, may be allowed to live in peace, security and freedom in the generations to come, cooperation in the true and highest sense of the word must be practiced. I have no doubt that the truly great leaders of the United Nations, those men with vision and forethought, are working toward the crystallization of this ideal, yet they, too, would be impotent if you and I do not give our all toward making it a reality.

At the present day I should like to point out that we often use the term "community of nations." If we would only pause to think for a moment, we would realize that the word "community" implies association not of voluntary choice but of force of circumstances. We should, instead, think of ourselves as a society of nations, for society means association by choice. Let us, the United Nations, which have come together by choice, resolve to create a world resting on the pillars of justice, co-existence, cooperation, and mutual respect.

Selfishness and complacency in the past have made us pay dearly in terms of human misery and suffering. While it may be difficult for us not to feel bitterness for the injuries we have suffered at the hands of the aggressors, let us remember that recrimination and hatred will lead us nowhere. We should use our energy to better purpose so that every nation will be enabled to use its native genius and energy for the reconstruction of a permanently progressive world with all nations participating on an equitable and just basis. The goal of our common struggle at the conclusion of this war should be to shape the future so that "this whole world must be thought of as one great State common to gods and men."

She Influenced The Orient

By S. T. BAUGH

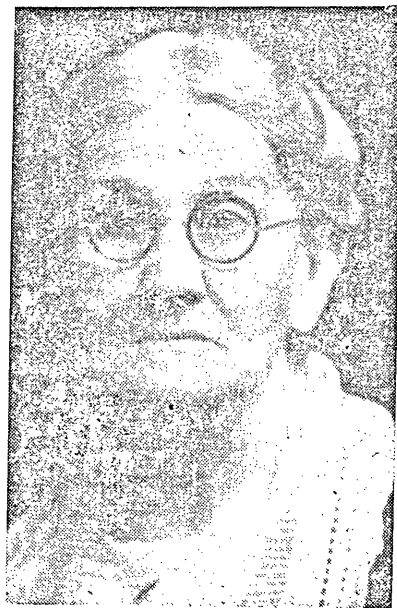
MRS. J. W. WHALEY, of Prescott, Arkansas, died March 4, 1943, ending a life of over ninety-six years. She made a contribution to the life and development of China, and through China to all the Orient, which no mind can measure. She was the mother of Mrs. John W. Cline, who, with her distinguished husband, has exerted a wonderful influence upon China, and is responsible in a large degree for the Christian leadership of China today.

Pause a moment and reflect: In 1897 when Dr. and Mrs. Cline went to China our work there was small and weak. Dr. and Mrs. Cline saw the necessity of training a native leadership. They began a movement which eventuated in Soochow University, of which Dr. Cline was president for a quarter of a century. During that time he had in that Institution many of the leading Chinese officials in the present Chinese army and government. He also trained a native ministry and his preachers are scattered all over China.

Among other leading Chinese Dr. and Mrs. Cline became fast friends of the Soong family. The six children were reared and trained as Christians and Methodists. One daughter became the wife of the Finance Minister of China. Another daughter became the wife of Sun Yat-sen, the founder of the Chinese Republic. The other daughter, Mei-ling Soong, became the wife of Generalissimo Chiang Kai-shek, the "man of the hour" in all the Orient. A Chinese preacher trained by Dr. and Mrs. Cline baptized the Generalissimo and received him into the Methodist church. The influence of the Christian way of life first in Mother Whaley, then in her

daughter, Mrs. Beulah Cline, is now being felt throughout China.

All the Allied Nations look to this great Christian leader in China to help win the war



MRS. J. W. WHALEY

in the Orient. God began preparing for this fateful hour when he sent Dr. and Mrs. Cline to China nearly half a century ago. We are just beginning to reap the benefits of a little invest-

ment we made there in the long ago. Then it seemed so little, now it looms large upon the horizon for the winning of the war and the salvation of the Orient.

Thus it is strange to us how the cords of love woven in the loom of life guided by a Master hand bring forth a pattern of life with colors of yellow and white and gold. "This is the Lord's doing; it is marvelous in our eyes."

A frail little woman who spent most of her life in Nevada County, Arkansas, mothering her children, making a home for her husband, keeping untarnished her faith in God, leaves the whole world indebted to her.

Last autumn I drove Rev. J. F. Taylor out to see Mrs. Whaley. You should have heard that conversation. The Prime Minister of Great Britain and the Ambassador of China could not have talked any more meaningfully and intelligently about China and the Orient and the salvation of the world than did this Prophet of God and this saint of God.

Mrs. Whaley is survived by one sister, Mrs. Laura A. Epperson, of Chidester; five children: Dr. Edgar S. Whaley, of Carlisle; Mrs. Geo. W. Clark, of Bierne; B. M. Whaley, of Little Rock; Mrs. G. A. Longley, of Pine Bluff; Mrs. E. S. Gladden, of Prescott; and two step-sons: Dr. W. P. Whaley, retired Methodist minister, of Conway, and N. M. Whaley, of Little Rock.

After the funeral Dr. W. P. Whaley said: "For sixty-one years she was my mother, and was everything to me that a mother could be."

She had been a member of the Methodist Church since childhood. Her membership was in the Prescott Methodist Church.

Vital Issues In Higher Education At St. Louis Conference

By H. W. JINSKE, Arkansas College, Batesville

The Department of Higher Education of the National Education Association which disbanded in 1927 and reorganized February 24, 1943, in St. Louis, threw its support to a movement to ask \$100,000,000 from Congress to some scores of educational institutions now facing bankruptcy because of the war.

It was suggested at the reorganization meeting that the \$100,000,000 be used for scholarships for men and women under military age and for men in the 4-F draft classification. According to the plan 250,000 students in American colleges and universities could be provided with scholarships valued at \$400 each. Dr. Alonzo F. Myers of New York University, Chairman of the National Commissions for Defense of Democracy through Education, said that the proposal for allotment of a federal grant has been endorsed by approximately 600 educational institutions and organizations.

The conference also went on record as favoring (1) the establishment of an international educational agency. It would be the purpose of this agency to promote good will and understanding among nations through educational processes; (2) the participation of colleges and universities in the post-war rehabilitation program. Many men will be disabled and will need further training to find their places in society. The Department on Higher Education feels that our higher institutions of learning have a definite responsibility in this respect; (3) better coordination of all levels of education, elementary, secondary, and college in order that education may serve more effectively our nation at war and contribute in a larger way to post-war reconstruction. Educational objectives need to be clarified and educational efforts need better articulation.

The keynoter for the day was President Ernest O. Melby of the University of Montana. President Melby stated that the war is just the first step in the battle for human values. These values include freedom for all on a global basis.

America must apply these four freedoms—freedom from fear, freedom from want, freedom of worship and freedom of speech—to all within her borders as well as elsewhere. The Treaty of Versailles ushered in a period of spiritual and moral decay. A very high point in the speaker's address was the statement that there can be no enduring peace apart from the principle of the brotherhood of man. There must be a resurgence of moral and spiritual values in order to make this brotherhood meaningful and effective. Teachers can teach these values most effectively by living them. We lose them when we do not live them. Many colleges in the past were afraid that they might be accused of believing something. That is one reason why American youth is rather hazy and confused.

Dr. Melby said he traveled extensively in Germany and Italy before the war and talked with many young people in these countries. They knew why they were Nazis or Fascists. We could not question the sincerity of their devotion, though we might question the object of their devotion. Whether that faith is right or wrong, we cannot meet it with skepticism.

The University president stated that the Ivory Tower conception of Higher Education today represents a defeatist program. The college must carry its message, its spirit, and its service to the people. It cannot be considered as a sanctuary for those who wish to escape the grim realities of the social, political and economic world. Our colleges and universities must train men and women who are big in soul and mind. An institution without a soul is already dead.

The writer of this article had a most interesting interview with Mr. A. C. Flora, president of the National Education Association and Superintendent of Schools, Columbia, S. C. To the query "will the small liberal arts college be able to pull through the crisis?" President Flora replied, "Yes, I think it will. The small college, especially the small church college, seems to be affected most adversely. It is very difficult for

some of them to secure army training units and there is a pretty widespread psychology against granting them government aid because they are church colleges. It would indeed be tragic for America to lose the small church college. This institution has pioneered in social and spiritual values and has contributed in a large way to the building of the Nation's soul. America cannot afford to lose her church college."

PRAYER

Thou who coverest thyself with light, we come to thee in the name of Him who is the way, the truth and the life seeking that enrichment of our lives that only thy spirit can impart.

Take from our minds all futile fears, all worthless worry, all unworthy desires. Grant us wisdom, grant us courage for the living of these days when men are again going to prison because they dare put loyalty to Thee above all other loyalties.

Bless those who, like Peter and John, are saying to their political overlords, "We must obey God rather than man." Sustain those languishing in concentration camps for conscience' sake, and those witnesses of the Prince of Peace caught behind the lines of the armies of enemy nations. To the boys in the trenches in faraway lands, on the sea and in the air who are risking their lives for us, grant them wisdom, grant them courage that they fail not man nor Thee.
—Ex.

ARE YOU WILLING TO TRY THESE?

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

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

To stop looking for friendship and to start being friendly?

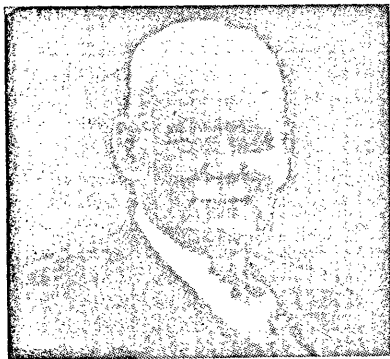
To be content with such things as you have and to stop whining for the things you have not?
—Selected.

"We Refuse To Be Cast Down"

By WILLIAM H. FRY, Superintendent Hawaii Mission Conference

THE quality of the Christian message was never more important than now. There is no room for nonsense in our Methodist pulpits today. If you could talk with those who returned from the Battle of Midway you would understand more clearly what we are talking about. God help both us and them if we fail to give a spiritual and moral interpretation to the great task before them.

Life in wartime Hawaii provides a ringside seat for watching the nation go to war. We are in the



Superintendent William H. Fry

dead center of the storm. We are almost like a people on another planet. We are more than two thousand miles from the nearest part of the Mainland. The illusion that we were in a sense a part of California, that the Mainland lay just beyond the horizon, was wiped away for many of us on the fateful night of December 7. War had come on that bright Sunday morning but with the night came the blackout, the curfew and the incredibly swift transition from a peaceful community to the harsh unyielding demands of war. That night our cloak of nearness to the American mainland fell away from us. We felt a sense of physical isolation like that which we had experienced when we first landed here twenty-eight years ago. We were an island, and we were alone, near the middle of the world's greatest ocean. We were on our own, and we knew it that night. We started to get ready for whatever was coming.

A few pieces of shrapnel found their way into two of our church grounds, in different parts of Honolulu, but there was no loss of life among our members and no property damage as a direct result of the attack.

The fact that our social and economic lives have been made over doesn't matter much; we haven't time to think of that. The functioning of this community, as diverse in every respect as any in the world, under martial law, is unique in American history. Our cosmopolitan population includes, besides our own citizens, large segments of representatives of three other nations at war—Japanese, Filipinos and Chinese. The defense workers who began pouring into the island months before the war began continued to come in increasing numbers. The rules of our living are laid down by a Military Governor guided only by the necessity of protecting the security of these islands as a bulwark of national safety. Our lives are being made over. We don't

like the war, chiefly because a lot more of our fine young men are going to love their lives. War found us in this combat area and we are not complaining. We are trying to conduct ourselves in a manner that will reflect credit upon our democracy. Admitting a few factors of error in every human endeavor, it is doubtful if our transition from peace to war could have been any better. It is, in truth, a tribute to all concerned. It is doubtful if any of us realize even yet how completely our lives have been changed. Three forms of life only, seem to be unaffected: very old people, young children and the birds.

We find it difficult in this censored report to decide upon what to say and what not to say. Church life "as usual" is out of the question for the majority of our Mission pastors because all young people, old enough to work, are engaged in seven-day-week war program and because blackout restrictions make evening gatherings impossible. All youth fellowship work is suspended for the blackout duration. Gasoline restriction makes church attendance more difficult and yet some congregations are larger than before the war. The stabilizing influence of our Filipino pastors in their rural churches is of vital significance. Their leadership with their fellow countrymen is recognized by the government and highly appreciated by the department of civil defense.

It is most encouraging to see men of our armed forces mingling in worship with our Filipino, Korean and Japanese people in their respective churches. In some churches, the visitors outnumber the membership in attendance. In addition to the worship service, reading rooms with the latest magazines, social entertainment and fellowship luncheons are provided by many of our churches. One Sunday ninety-two men attended the luncheon at First Church, Honolulu, after the morning service. We are deeply impressed by the large number of service men attending church. Every time we stand before a congregation of these men, we know we are facing men confused in their thinking; men who cannot reconcile the conditions of life surrounding their early youth with the conditions facing them today. It is a sobering thought that they realize they are going forth to fight and die for the fundamental rights of free men everywhere.

Hawaii is still the most favored spot on earth for American citizens of Oriental descent. Both civil and military authorities manifest a statesmanlike attitude with no evidence of prejudice. But, conditions like ours demand attention. We mingle with people who must guard their deeds, and think their thoughts to themselves, lest some overt act of careless word may rebound to harm them. Our Christians are measuring up to their responsibilities in splendid fashion, assured, that where the spirit of Christ is, there will not be lacking the wisdom to find a way. The church means more to them now than ever before.

We were unable to bring our pastor and delegates from the other islands to Honolulu for our annual

session this year, because of war regulations. The isolation normally felt by outside islands because of high cost of travel has been greatly increased since the outbreak. We are not complaining. No discomfort or sacrifice is too great, if essential. We are in this with our government, all we have and are.

There was no sabotage on the part of our civilian community. The spirit of interracial fellowship for which Hawaii has long been known, is being tested and is making good. A striking feature of our present experience is the attitude of both civilian and military authorities toward the 157,000 persons of Japanese ancestry, twenty-two percent of whom are aliens. Yet this should be expected in a community where the friendly spirit predominates as it does in Hawaii. After all, this is only the product of one hundred years missionary teaching.

General D. C. Emmons has said "Hawaii has always been an American outpost of friendliness and good will and now has calmly accepted its responsibility as an American outpost of war. . . No person, be he alien or citizen, need worry, provided he is not connected with subversive elements. We must not knowingly and deliberately deny any loyal citizen the opportunity to exercise or demonstrate his loyalty in a concrete way." None were more surprised with this statement than the aliens themselves. They expected reprisals. Some are still bewildered that no harm has come to them and their family. They are beginning to understand and appreciate the "American way of life."

When martial law was declared the sale of liquor in all forms was

The arrangement with the Foreign Division whereby missionaries from the Orient have identified themselves with our task has been a blessing. Mr. and Mr. A. V. Harbin, Jr., have fitted into the work at Kialua in a very helpful way. They were well on the way to make possible within a reasonable time a self-supporting church in that vital section. Although the war has very seriously affected their program, largely by removal of family life from that district, the Kailua Community Church, under their leadership, is making a valuable contribution to the life of the service men who find time to attend. Dr. and Mrs. Robert S. Spencer and family arrived in July. They have made themselves effectively known in all parts of Christian work and, since two of our Japanese pastors have been evacuated from the territory, Dr. Spencer has assumed leadership in two churches, our new church at Aiea and our South King Street Church in Honolulu. Whatever relief period he has from his arduous task as Japanese interpreter with our military force, he spends in these churches. Dr. and Mrs. Henry Appenzeller filled a very vital need in our Korean community. When First Church, Honolulu became vacant, Dr. Appenzeller was placed in charge. He is having a very interesting and successful ministry. The church is crowded to its limit during the public services. A very excellent piece of social and religious work is being carried on by Dr. and Mrs. Appenzeller among the service men. As many as sixty men sit down at one time to the fellowship luncheon after the morning service. Appropriations from the Methodist Commission on Camp Activities as-



Evidence of interracial friendship in Hawaii.

strictly prohibited. The law was rigidly enforced. Marked improvement, such as few arrests for various offenses and the ability to produce in matters of labor, together with high morale, was plainly apparent. The liquor interests immediately agitated the removal of this restriction and finally won the case, so that liquor is now sold everywhere upon permits issued by the government. We are loathe to express any word of criticism of our government during these trying days, but must confess that the return of liquor has not improved the situation of public morale or efficiency in service.

sist greatly in this vital part on their program. These are great days for the church. We are in good spirits. We are confident and determined that we shall see this thing through. We know that in this Pacific nerve center of intense activity, the eyes of all the world are upon Hawaii. We must give a good account of ourselves. We are a part of a great missionary church continually praying for us. Therefore, we refuse to be cast down.

There would be more beauty of holiness in the world if there were more practical recognition of the holiness of beauty.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor



MRS. GEO. SEXTON, JR.
Conference Guest

SOUTH CENTRAL JURISDICTIONAL MEETING

Among the Arkansas women, who attended the recent meeting of the South Central Jurisdiction Woman's Society of Christian Service held in First Church, Dallas, Texas, were Mrs. A. R. McKinney, Mrs. H. King Wade, Mrs. Walter Ryland, Mrs. Neill Hart, Mrs. C. E. Moseley, Mrs. Fred Longstreth, Mrs. T. S. Lovett, Mrs. Henkel Pewett, Mrs. E. W. Potter, Mrs. Peter Kittel, Mrs. R. E. Connell, Mrs. W. T. Bacon, Mrs. T. A. Hillis, Miss Myrtle Charles, Mrs. Minnie Webb Forrest and Miss Estelle McIntosh. Almost all of the nineteen conferences included in the jurisdiction were well represented. The total registration of 484 included 129 delegates, 62 missionaries and deaconesses, and 293 visitors.

The program planned by Mrs. W. B. Landrum, Mrs. B. B. Wedemeyer and Mrs. Geo. Sexton, Jr., had for its theme, "Missions in the World Today". The purpose of the program committee, as expressed by the chairman,—to present a challenging program, in line with present-day needs, but looking toward the sunrise of a better day, was more than realized.

Mrs. J. D. Bragg, Division President, speaking in the first evening session on the program theme, delivered such a forceful and vigorous address that a pattern was set for all reports and recommendations of officers which were given later. Written reports, placed in the hands of delegates upon registration, gave evidence of gratifying progress in each line of work during the year. The brief time on the program allotted to each officer was used to present challenges and plans for the coming year.

The sub-title of the program, "The field is still the world", was high-lighted by four outstanding speakers: Rev. Marshall Steel, Pastor of Highland Park Methodist Church, Dallas, on "Cleaning Up Our Own Backyards", Dr. Fred D. Gealy, Head of Missions, Southern Methodist University on "Sharing with the Orient", Dr. Dana Dawson, Pastor of First Methodist Church, Shreveport, on "The Japanese Eva-

In all thy ways acknowledge him and he shall direct thy paths.
—Prov. 3:6.

ANNUAL MEETING LITTLE ROCK CONFERENCE

Mrs. Helen B. Bourne, New York City, Secretary of Missionary Education and Cultivation, Woman's Section Board of Missions and Church Extension; Mrs. Mabel Garrett Wagner, defense worker with Woman's Division, and Mrs. Geo. Sexton, Jr., President of the South Central Jurisdiction Woman's Society of Christian Service, will be guest speakers at the Little Rock Conference Woman's Society which meets at First Methodist Church, Little Rock March 23-25. The opening session will be at 2:00 p. m., Tuesday, March 23, with the President, Mrs. A. R. McKinney, Texarkana, presiding.

Officers of the Conference will meet in executive session Tuesday morning at 10:30 and will be guests of First Church Woman's Society of Christian Service at a luncheon at 12:15.

The annual Wesleyan Guild dinner will be held Tuesday evening at 6:30 at Winfield Church, with Mrs. Eric Jensen, Stuttgart, Conference Secretary, of Wesleyan Service Guild, in charge.

Mrs. Alexander Weir is President of the hostess society and asks that delegates to the Conference communication at once with Mrs. W. M. Haley, 4110 South Lookout, Little Rock, chairman of Committee on Homes. Mrs. Weir announces that delegates will be guests at a tea to be held Wednesday afternoon, March 23, with Mrs. A. H. Hammann as chairman.

Special music for the Conference will be furnished by the choir of First Church, under the direction of John Summers, Minister of Music, according to Mrs. Curtis Stout, chairman of the music committee. The full choir will be heard in a twenty minutes concert on Tuesday evening.

A choral reading, A Dream Was Born, written by Miss Dorothy Few, member of Winfield Church and student at Scarritt College, Nashville, Tennessee, will be presented in the worship service on Wednesday evening. The reading, which features the role Scarritt College plays in the training of Christian workers, will be presented by the Girls' Interest Group of First Church, of which Mrs. T. B. Fatheree is leader.

cuation", and Miss Julia Reid, Head President of Wesley House, San Antonio, on "Latin-Americans at Our Finger-tips."

Other noteworthy features of the meeting were the pledge service in which the conferences pledged \$472,321 to missions, the noon-day meditations led by the pastor-host, Dr. Angie Smith, and the tender but moving reconsecration service which closed the meeting and was led by Mrs. Potter.

Surely missions in the world today, and in the thinking of those present, will have been strengthened because of this gathering in His name.—Reporter.

WESLEYAN SERVICE GUILD BANQUET

Winfield Church will be host to the Wesleyan Service Guild at their church Tuesday evening, March 23 at 6:30 p. m. Mrs. Helen B. Bourne of New York City, will be speaker.

Make reservations not later than Monday, March 22, if you expect to attend this special meeting. Winfield Methodist Church, 1601 Louisiana.

Life takes on new interest when we forget self and think of others.—Ex.



MRS. A. R. McKINNEY
Presiding Officer
At Conference Sessions

COTTER WORLD DAY OF PRAYER

The Woman's Society of Christian Service of the Cotter Methodist Church sponsored the World Day of Prayer program, Friday afternoon, March 12th, at the Church, with all the other churches of the town participating in the program as follows:

Methodist, Out of the Depths; Christian, Glory Be to Thee; Presbyterian, O Lord Forgive; Baptist, Love Never Fails; Assembly of God, We Offer Unto Thee; Methodist, The Lord Reigneth.

With an offering of \$13.60 which has been sent The United Council of Church Women in New York.—Reporter.

We are made for cooperation, like feet, like hands, like eyelids, like the rows of the upper and lower teeth. To act against one another then is contrary to nature, and it is acting against one another to be vexed and turn away.—Marcus Aurelius.

It is better to suffer wrong than to do it, and happier to be sometimes cheated than not to trust.—Johnson.



MRS. HELEN B. BOURNE
Conference Guest

PARAGOULD INSTALLS OFFICERS

The W. S. C. S. of the First Methodist Church met January 19, at the church in a program and an installation meeting.

The meeting was opened by the group singing the Doxology.

The president, Mrs. Glenn Curtis presided over a short business session. Mrs. A. G. Craver had charge of the program, read an article, "Thanksgiving and Prayer" taken from the Methodist Woman. Mrs. Eugene W. Potter had as her topic, "Seven Keys to Progress" which was also taken from the Methodist Woman. The group then sang, "Take my life and let it be" with Mrs. Sam Witt at the piano.

Mrs. Ben DeVoll, District Secretary, then in a very impressive manner installed the officers for the coming year.

Mrs. Mollie Davies gave the devotion using as her subject: The Sermon on the Mount, her main thought being, "Ye are the Salt of the Earth."

The meeting was dismissed with the members repeating the W. S. C. S. benediction.—Mrs. Roy McLerkin.

EUDORA SOCIETY

The Eudora Woman's Society of Christian Service starts the years' work with twenty-one members.

Mrs. L. H. Meyer entertained the Executive Committee with a luncheon on January 15th. At that time instructions were given to each officer and plans were made for the year. Mrs. Meyer has printed the year books, which contain definite plans.

Six subscriptions to World Outlook and six to the Methodist Woman have been sent in. We are keeping up with the Red Cross sewing and making bandages. Our supply offering for the first quarter took the form of love offering and amounted to \$32.00.

We have started the Bible Study, "Will A Man Rob God", through the Secretary of Children's Work, we are meeting all requirements in this department.—Mrs. T. U. Harris.

The measure of a man is his apprehension of a day.—Emerson.

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

Training Schools Since Our Last Report

At the session in Hot Springs in November, the Little Rock Conference adopted a calendar of Special Days and Events and this calendar has been followed by all our District Superintendents, Pastors and Church School workers from the day Conference adjourned up until now. Not a single item on the calendar has been neglected. First, we had our District Set-up meetings. All were held on time. Second, our Orphanage Sunday observed on time and the goal reached without any trouble. Third, our Campaign for the Arkansas Methodist—put on everywhere and successful. Fourth, our Hendrix College-Ministerial Education Special—Again, our churches did this job on time and went beyond the goal. Fifth, World Consecration Sunday was observed throughout the Conference on the day set with every indication that the offering went far beyond that of last year. Sixth, the Personal Visitation Evangelistic Campaign Training Conference held in Little Rock on the date set with splendid results and now being put on in each district throughout the Conference.

The next date on our calendar and the final event on which an offering is to be taken is Church School Day, April 11. This week copies of the program with post card order form is being sent to each pastor in the Conference. We have no doubt but that this great Conference will keep up its record by observing Church School Day on time and reaching its financial goal. This is the only offering taken throughout the year to help carry on the work of the Board of Education.

Church School Day In Conference April 11

Since our report last week, a number of splendid reports have come in on Training Schools recently held. They included the following:

A school at Huttig, taught by Rev. L. C. Gatlin with twelve enrolled and twelve credits. Brother Gatlin says it was the best school he ever had.

A school at Wilmot taught by Rev. J. W. Thomas with ten enrolled and six credits. Brother Thomas reports that all agree they have been greatly benefitted by the course.

A school at Portland taught by Rev. R. H. Cannon with five enrolled and five credits. Brother Cannon says that the class was so interested that they requested other courses to be taught this year.

A school at the First Methodist Church in Stuttgart, taught by Rev. Otto Teague with fifteen enrolled and nine credits. Brother Teague says that the class came to a more complete understanding of The Life of Jesus.

A school at Frairie Union taught by Brother Ginther with twelve enrolled and eight credits. Brother

THE SUPERINTENDENT'S CORNER

CAMPAIGN BRINGS NEW RESPONSIBILITIES AND OPPORTUNITIES FOR CHURCH SCHOOL

The Visitation Evangelistic Campaign directed by Dr. Black in Little Rock last week and now being put on throughout the state brings to Church School workers new responsibilities as well as opportunities for service. One of the things that Dr. Black emphasized over and over was the fact that "it does not make so much difference what Methodists use for winning people for Christ, just so the church takes care of them after they have committed themselves to the Christian way of living" and here's where the Church School comes in, for there is no organization in the Church prepared to take care of new members and train them in the Christian way quite so well as the Church School. Their responsibility, therefore, is increased by the number of new people coming into the Church. Each teacher in the Church School should get a list of all new members and never stop until each new member is enrolled in a Sunday School class. Our opportunity for reaching other new members lies in the fact that there will be many children, young people, as well as adults, where some member of the family was won during the Visitation Campaign but who themselves have not yet been won. The Church School workers, therefore, have a fine opportunity to make a new prospect list for Christ, the Church and the Church School. From now until Easter is the very best time for doing both jobs indicated above. Let's keep on "keeping on" at the task. Let's do two things: 1st, win folks not yet reached; second, train all in what it really means to be a Christian and a Church member. We should have another great class coming into all our churches on Easter Sunday.

Ginther reports that this is a small church but practically all the leading workers of the Church participated in the school.

We congratulate all the instructors and the workers who participated in this group of schools. Reports coming to the office indicate that many other schools have been held. Our program is rather crowded this spring but our pastors are determined that the training program must not be neglected.

PRAYER FOR CHINA

At the mass tribute to Madame Chiang Kai-shek, in Madison Square Garden, New York City, on March 2, a prayer for China was offered by Bishop Herbert Welch, former Methodist administrator in the Far East, and now chairman of the Methodist Committee for Overseas Relief. The prayer of Bishop Welch follows:

"O God, our Father, we pray especially this night for China—embattled China, suffering China, unconquerable China. Bless the indomitable leaders of our valiant ally—the one whom we honor here tonight, and her noble husband. Guide them, we beseech Thee, in the ways to come as in the past, shield them in danger, and bring them in safety to the great day of victory and freedom.

"Grant us peace in Thy time, O Lord. And through the days of conflict give comfort, wisdom, and courage to Thy people. Upon all who in every land struggle for truth and liberty and justice let Thy blessing abide, that Thy Kingdom of goodwill may come upon the earth. In Jesus' name. Amen."

Every duty we omit obscures some truth which we should have known.—John Ruskin.

HENDRIX COLLEGE NEWS

Red Cross Drive Nets \$550

Hendrix College faculty and student contribution in the 1943 Red Cross War Fund amounted to a total of \$549.19. The Hendrix contribution was the largest group gift in the county, it was announced by Mr. M. C. Davis, county chairman. Hendrix faculty members contributed \$430 and students \$119, which totaled more than twice that of the preceding drive. The Red Cross campaign was sponsored on the campus by the Student Senate with intramural groups conducting the drive on a competitive basis. Several intramural teams exceeded 100% membership.

* * *

Choristers In Concert

Hendrix Choristers, in their annual spring concert featured Dorothy Rae Hutcheson of Magnolia, soprano, and Vivian Steed of Little Rock, violinist, as soloists. A girls' ensemble of twelve voices presented two special numbers. Sixty-five voices of the chorus were musical background for a piano duet arrangement by James Patty of Beebe and Virginia Short of Conway. The concert program included both religious and novelty arrangements.

* * *

Red Cross Room Set Up

A Red Cross surgical dressing room under the supervision of the main office of the Red Cross in Conway has been set up in Gallo-way Hall, girls' dormitory, and is in operation. The room was equipped at the request of Hendrix girls and women of the Hendrix community. The room has been assigned a beginning quota of 30,000 bandages. Mrs. J. B. Lambert, house mother of Martin Hall, and Mrs. E. T. Gooden are supervisors of the room. The room is open three afternoons and three nights a week.

* * *

Fire Fighters Organized

Four "third line of defense" fire fighting crews have been organized at Hendrix College at the request of the Ozark Forest supervisor with headquarters in Russellville. Forty-eight men in the four crews are kept intact and available in the event that emergency conditions arise in the spring fire-fighting season. The boys are to be transported in busses to any point in the Ozark Forest range which is at some points two hundred miles from the college. Department of Agriculture will pay the fire fighters an hourly wage if called out.

* * *

V-12 Examinations April 12

Examinations for the new navy V-12 college program will be administered at Hendrix by Dr. O. C. Gooden and Dr. R. C. Holl. High school seniors and graduates aged 17 to 19 years inclusive may take the examination and be admitted to college for navy training for from eight months to one and a third years. V-12's will be assigned to colleges who have navy contracts.—Reporter.

It is usually not so much the greatness of our trouble as the littleness of our spirit which makes us complain.—Jeremy Taylor.

HENDRIX COLLEGE-MINISTERIAL EDUCATION SPECIAL

Since our last report up through Monday, March 15.

Arkadelphia District—Goal \$750.00
Hot Springs churches (Add.)—\$ 25.00
Leola Ct. ————— 10.00
Prev. reported ————— 757.00
Total ————— \$ 792.00

Camden District—Goal \$2500.00
Hampton-Harrell (Add.)—\$ 9.45
Camden Ct. ————— 1.00
Prev. reported ————— 2,597.05
Total ————— \$2,607.50

Little Rock District—Goal \$2500.00
Bauxite ————— \$ 35.00
Sardis ————— 15.90
Geyer Springs ————— 25.00
Mt. Carmel ————— 5.00
Prev. reported ————— 2,782.85
Total ————— \$2,862.85

Monticello District—Goal \$1000.00
Prev. reported ————— \$1,019.00
Pine Bluff District—Goal \$2500.00
Sheridan Ct. (Add.)—\$ 1.50
Glendale ————— 5.00
Prev. reported ————— 1,655.05
Total ————— \$1,661.05

Prescott District—Goal \$750.00
Okolona Ct. ————— \$ 35.00
Glenwood Ct. ————— 10.00
Prev. reported ————— 607.35
Total ————— \$ 652.35

Texarkana District—Goal \$1000.00
Prev. reported ————— \$1,062.10

Standing By Districts
Little Rock ————— \$ 2,862.85
Camden ————— 2,607.50
Pine Bluff ————— 1,661.05
Texarkana ————— 1,062.10
Monticello ————— 1,019.00
Arkadelphia ————— 792.00
Prescott ————— 652.35
Grand Total ————— \$10,656.85
—C. K. Wilkerson, Treas.

Go, do your duty, giving to every task the sublimest motive which you know and which you can bring to bear upon it. Get at the essence of goodness, which is not in its enthusiasms of delights, but in its very heart of consecration.—Phillips Brooks.

With The Churches

FIRST CHURCH, STUTTGART

The First Methodist Church of Stuttgart has made an unusual record in the first three months of this conference year, under the very able leadership of our fine pastor, Rev. Otto Teague.

The report at the first quarterly conference showed fourteen new members added to the roll during the first quarter.

Pastor, Superannuates, District Superintendent and Bishop's salaries, operating expenses and conference benevolences are paid in full to date. This was done with every item of the budget increased; Benevolences by \$75.00, Superannuates \$102.00, repair and upkeep \$200.00, pastor's salary by \$600.00.

We have paid on specials, \$100.00 to orphanage, as against \$80.00 last year; to Hendrix and Ministerial Training \$100.00 as against \$50.00 last year.

The Board of Christian Education has been organized, and one fellowship supper and business meeting of the Board held, with a large percentage of members present.

Mr. Haley, Church School Superintendent, reported a religious survey had been made through the public schools, listing the number of Methodists, or friends of the Methodist church, that will be visited and invited to become members of our church.

The W. S. C. S. made an excellent report of their work for the quarter, announcing that a new commission table for the church was being purchased by one of the circles.

The Youth Fellowship reported a new interest and increased attendance at their meetings.

A fine spirit of co-operation and renewed interest of the membership is shown by increased church attendance and First Methodist Church is looking forward to the best year on record.—A Member.

ARKANSAS METHODIST ORPHANAGE

History is rapidly being made in the management of our Home for helpless children. Some very beautiful things happen to us from time to time. Just recently we acknowledged receipt of a gift of \$64.26 from the Trustees of a Baptist Church in the North Arkansas Conference whose members had become so scattered that it was not advisable to retain its identity as a church and so the trustees remembered our Home in disposing of the property. We appreciated this very much.

Those who do not think through can have no idea of the pleasure in working for these precious children. I wish I had the ability to take in the whole United States and help at every point of need for helpless children.

Our Home is in fine shape, the children are all well and happy, and we wish you would come to see us when you can and beg you to remember us in your prayers.

With very best wishes for all, I am, Your brother.—James Thomas, Superintendent.

An honest man's the noblest work of God.—Alexander Pope.

SUBSCRIPTIONS RECEIVED SINCE LAST REPORT

(Including District Totals to Date)

CORRECTIONS:

Black Fish Church, Helena District, R. A. Dorman, pastor, sent in eight subscriptions February 2, which, by mistake, were omitted from the general report.

Crawfordsville, Helena District, J. A. Reynolds, pastor, sent in eleven subscribers on February 1st and 8th which by mistake were omitted from the general reports. These subscriptions added to the eleven already reported plus three "not due" makes a total from Crawfordsville of twenty five subscriptions instead of eleven as reported.

LITTLE ROCK CONFERENCE

Arkadelphia—Total 729

Friendship Ct.—K. K. Carrithers—4
Grand Ave., H. Spg.—R. E. Simpson—2
Traskwood—Robert Beasley—2
Sparkman—George W. Warren—1
1st Church Arkadelphia—Forest
Dudley—1

Camden—Total 1231

Fairview, Camden—L. E. Wilson—4
Norphlet—Alva C. Rogers—1
Kingsland—J. A. Henderson—1
Chidester—J. A. Newell—1
Huttig—L. C. Gatlin—1

Little Rock—Total 3069

Lonoke—Earl Lewis—4

Monticello—Total 893

Monticello—C. E. Whitten—4
Drew Ct.—W. B. Savage—2
New Edinburg—W. T. Bone—2
McGehee—R. A. Teeter—2
Hermitage—Roy W. Bevan—2
Dermott—W. R. Boyd—1

Pine Bluff—Total 826

Lake Side, P. Bluff—T. T. McNeal—1
Swan Lake—C. H. Gilliam—1

Prescott—Total 686

Springfield Ct.—Osborne White—12
Washington—Columbus—D. L.
McCauley—1
Forester—A. E. Jacobs—1
Okalona Ct.—T. M. Armstrong—1
Holly Springs—Moriah—Wallis
Calloway—1

Texarkana—Total 700

Richmond Ct.—Forney Harvey—3

NORTH ARKANSAS CONFERENCE

Batesville—Total 778

Mountain View—Thurston Masters—18
Cave City—Uriah Smith—3

Conway—Total 902

Plainview—A. W. O'Bryant—3
Belleville—Havana—B. A. McKnight—1
Greenbrier Ct.—Linza Harrison—1
Gardner Memorial—G. C. Taylor—1

Fayetteville—Total 475

Green Forest—Clarence Weinand—9
Winslow—William Sherman—2

Fort Smith—Total 801

Alma—Theron McKisson—1
Charleston—John Gleck—1

Helena—Total 704

Crawfordsville—J. A. Reynolds—11
Black Fish—R. A. Dorman—8
Vandale—Cherry Valley—M. A.
Graves—4

Jonesboro—Total 724

Luxora—C. E. Patten—2
Yarbro—Promised Land—D. G.
Hindman—1

1st Church Jonesboro—A. W. Martin—1
Lake City—G. A. McKelvey—1

Paragould—Total 851

Gainsville Ct.—J. W. Simmons—2
Rector 4th Street—Brady Cook—2
Morning Star—Robert Montgomery—1

Searcy—Total 650

Pangburn—M. L. Edgington—2
Scotland—Carl Shelton—2
Quitman—C. J. Wade—1

Harrison—W. J. Spicer—1

DEATH RECIPE

1 reckless driver
3 drinks of bad liquor
1 high-powered car.
Soak the fool in the liquor, place in car and let him go.

After due time remove from the wreckage and place in black satin box.

Garnish with flowers.—Exchange.

CAN'T ENFORCE PROHIBITION

Many persons say, "Oh, prohibition is all right, but you can't enforce it." Did you ever hear anyone say that? Well, let's think about it a minute.

Do you mean to tell me a government that can keep 130 million people from making, selling and buying automobiles can't stop them from making, selling and buying booze?

Do you mean to tell me that a government that can stop 130 million people from selling and buying and using sugar can't stop them from selling and buying booze?

Listen, do you mean to tell me that a government that can make three or four million men leave their business, their families, give up civilian life and by conscription, willingly or otherwise make them soldiers, and if need be, die on a foreign field—say do you mean to tell me a government like that can't stop a few thousand bootleggers from poking fruit jars through a knot hole in the fence after dark?—Exchange.

Here's One TABOO a Girl Can Forget When She Wants Relief

You can thank your lucky stars that women are no longer squeamish about discussing their troubles. Otherwise you might never know of the 2-way help that CARDUI may bring when nervousness, headaches and cramp-like pain are due only to periodic functional causes.

Many women find that started three days before the time and taken as directed, CARDUI aids in relieving functional periodic discomforts. Used as a tonic, CARDUI often wakes up sleepy appetites, aids digestion by increasing the flow of gastric juices, and thus helps to build up resistance against the days its' needed most. TRY IT!

No work is worth doing badly; he who puts his best into every task will surely outstrip the man who waits for a great opportunity before he condescends to exert himself.—J. Chamberlain.

LITTLE ROCK'S FAVORITE EATING PLACE

"Quality Foods at Popular Prices"



"Since 1881 . . . 61st Year"

- ★ THREE-SCORE AND ONE years ago, the late Mr. R. F. Drummond founded the Drummond Company, Funeral Directors . . . and inculcated therein the principles of Reverence . . . Beauty . . . Dignity . . . and Service, to the departed. That has been and will always be synonymous with the name of DRUMMOND'S.

Burial Insurance for the entire family, at low cost, is essential in all emergencies



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Our
GREAT GUNS *are*
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Towering into the skies of Arkansas are the smokeless stacks of our generating plants. These giants of masonry serve the single purpose of improving the draft for the fires beneath the boilers that make the steam that spin the generators that grind out kilowatts.

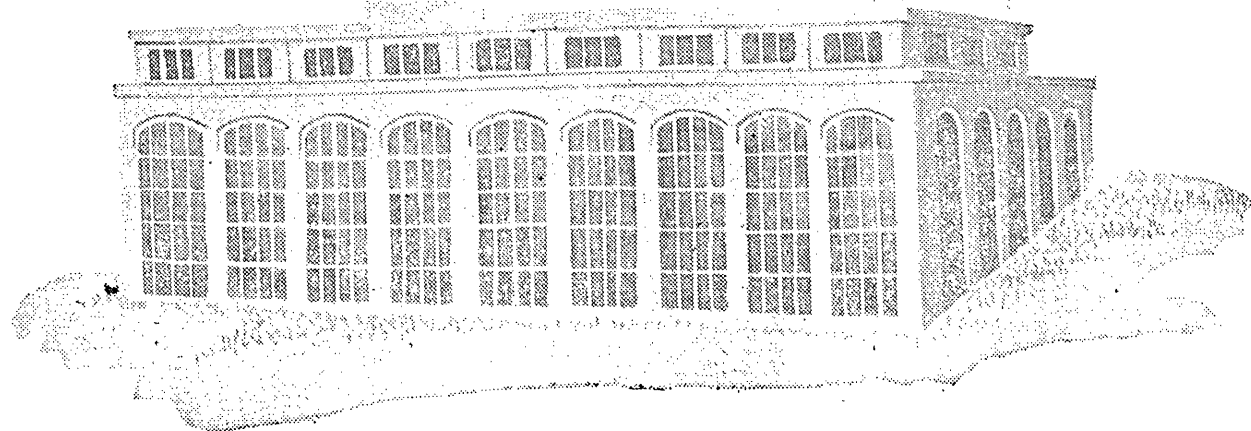


They are symbols of security for Americans and Arkansans!

And these gun-like guards are on duty 24 hours a day, always aimed at the enemies of democracy. They have done a great job and will continue to do a great job. Producing power for war production is this company's great objective today!

ARKANSAS POWER & LIGHT CO.


HELPING BUILD ARKANSAS



The Sunday School Lesson

By DR. W. P. WHALEY



Our Lord's Intercessory Prayer

LESSON FOR MARCH 21, 1943

LESSON TEXT: John 17th chapter.

GOLDEN TEXT: "Holy Father keep them in thy name which thou hast given me, that they may be one, even as we are." John 17:11.

I. Leading Up To The Subject.

To appreciate the situation and the great prayer of Jesus which we study today, we should carefully read the 13th, 14th, 15th, and 16th chapters of John. They all fall in the Passion week, with the 17th chapter.

After the footwashing we studied in the previous lesson, Jesus told the twelve that one of them was going to betray him, and dismissed Judas from this group to go on and do what he had bargained to do. He wanted a "clean" group to hear his farewell discourse and Judas was not clean.

Then Jesus announced that He was going from them—that He was going to be "glorified." In that great 14th chapter, beginning: "Let not your heart be troubled," He reassures and comforts his disciples. He tells them "another Comforter will come, and that the work would be carried on." In the 15th chapter, beginning: "I am the true Vine, and my Father is the husbandman," He stresses the importance of our abiding in Him. In the 16th chapter, He says: "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you." He is telling them that the Holy Spirit, though invisible, will enable them to carry on more successfully than He and they had been able to do. In this chapter, Jesus tries to prepare His disciples for hardships that they are to suffer. He changed the form of prayer for them: "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full."

II. The Intercessory Prayer.

After his long and intimate talk with the eleven disciples, He lifted His eyes and talked to His Father. Melancthon is quoted as saying: "There is no voice which has ever been heard, either in heaven or in earth, more exalted, more holy, more fruitful, more sublime, than this prayer offered up by the Son of God himself." This prayer is called "the holy of holies of the New Testament." We see into the very heart of Jesus, and get the most profound revelation of our Saviour. No MAN ever prayed like this. This is God talking to God. The divine Father and the divine Son are in conference on the matter supreme to both. From "the foundation of the world," the sacrifice of the "Lamb" of God had been planned; and for three years, Jesus had been completing that plan; and now it is "finished," "the hour is come." From the cross, through the grave, "I come to thee."

If we followers of Christ wish to have the "mind of Christ" and the "spirit of Christ," we can see in this prayer just what they are. Facing the cross already hewn out for Him, and on which He knows He will die tomorrow, He is steady in the con-

sciousness of His divine Sonship. For three years, He had claimed it; for three years, He had done miracles to prove it. If any still doubt it, enter this upper room and hear Him pray. Only God can pray like this.

III. Jesus Talks To The Father About Himself.

In verses 1-5 we have Jesus' prayer for Himself. Here we are face to face with the whole mystery of Christ—His pre-existence, His incarnation, His glorification, and His invisible presence with His people. It is the holiest scene ever on earth. Should we tarry to look on? Only eleven of his many followers were admitted to it, and they had been specially trained in spiritual experiences for three years. They had heard Jesus' spiritual talks. They had watched Him command spiritual power in healing the sick and in raising the dead. Three of them had been with him on the Mount of Transfiguration.

The incarnation is about to be reversed. Christ had come from the Father to live in the flesh thirty-three years, in order to complete by a short earthly ministry the eternal plan of salvation. He says: "I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." He asked that His physical body be glorified through death into a spiritual body. "There is a natural body, and there is a spiritual body." (I C. 15:44). In this spiritual body He would show himself frequently after His resurrection. A spiritual body, like His, is the kind all His redeemed will have when death has "changed" them; for God will "change our vile body, that it may be fashioned like unto his glorious body." (Phil. 3:21).

This change from a physical body into a spiritual was necessary to His invisible indwelling in His people, which He promised. (John 14:21). Only as we know Christ spiritually—experimentally; only as we are able to swing into the great spiritual activities of faith, love, communion and service with Him; only as we are able to recognize Him when he tries to "manifest" himself to us—only when we make this spiritual attainment, do we have eternal life "abiding" in us. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou has sent."

IV. Jesus Talks To The Father About His Disciples.

In verses 6 to 20 we have Jesus' prayer for the eleven disciples. Before He chose these men to the intimacy of disciples He spent a whole night alone up in a mountain sifting them from His many followers, weighing and measuring them. How often in the past three years He must have prayed for them! Lately

He had been specially concerned about Peter, and had prayed for him.

What must have been the emotions of these men as they heard Him, they now knew to be the Son of God, talk to His Father about them— "I pray for them: I pray not for the world." He was going to die for the world; but, in this prayer, He centers his mind and concentrates his spiritual energies upon these eleven who were to carry on after He has left them. "I am no more in the world, but these are in the world, and I come to thee, Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." He testified to the Father that these men have received the words He had given them from the Father; they know now that He came from the Father; and that they believe the Father sent Him.

Is Christ that much concerned still about those of us who teach His word, and preach His gospel? "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." (Rom. 8:34).

V. Jesus Talks To The Father About His Church.

Some weeks before this, Jesus had announced His purpose to build a new church; "My church," one the scribes and Pharisees could not control; "My church" in which I will be "heard over all things"; "My church," that will go into all the world and preach my gospel and build my kingdom. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

As Jesus convinced people that He was divine, so the church should convince the world that it is divine. This is to be achieved by obeying the special commandment that Jesus gave to His church and for His church: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another." John 13:34. This is not any one of the other commandments to love found in the Bible. It is a "NEW" commandment; and in the New Testament is called "THE LAW OF CHRIST." (Gal. 6:2).

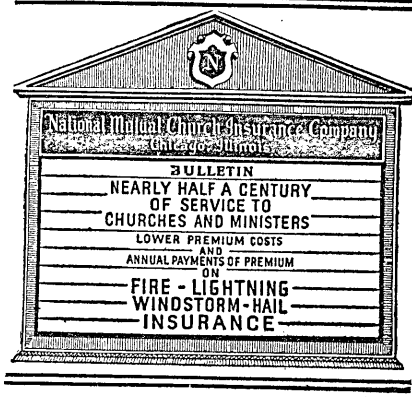
The kingdom of heaven is set forward daily by the brave lives of plain people, by faith and love of which the world knows nothing, by prayer and patience seen only by Him who seeth in secret.—George Hodges.

How To Hold

FALSE TEETH

More Firmly In Place

Do your false teeth annoy and embarrass you by slipping, dropping or wobbling when you eat, laugh or talk? Just sprinkle a little FASTEETH on your plates. This alkaline (non-acid) powder holds false teeth more firmly and more comfortably. No gummy, gooey, pasty taste or feeling. Does not sour. Checks "plate odor" (denture breath). Get FASTEETH today at any drug store.



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FOLLOW PACKAGE DIRECTIONS. SEE YOUR DOCTOR IF HEADACHES PERSIST.

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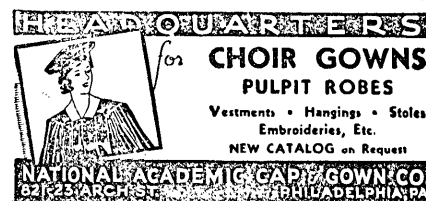
—And even better now. Recently greatly improved; more antiseptic, more active, finer quality ingredients. Spreads easier. Widely used for minor externally caused skin itching; boils, rash, fever, pimples, cuts, bruises, etc. 35c.

→ **GRAY'S OINTMENT**

Beware Coughs from common colds That Hang On

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

CREOMULSION
For Coughs, Chest Colds, Bronchitis



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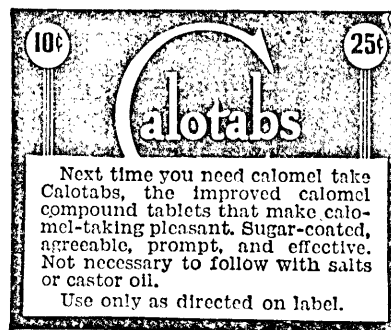
COLD
USE **666**

666 TABLETS, SALVE, NOSE DROPS

When FATIGUE causes HEADACHE

What could be more distressing than headache added to fatigue? Why endure it? Take Capudine. It relieves pain so quickly, comforts pain-wracked nerves so gently, you'll be delighted. Use only as directed. 10c, 30c, 60c.

CAPUDINE



WINFIELD MEMORIAL METHODIST CHURCH

NEW MEMBERS

Mr. William R. Stinnett, 2103 18th Street.
 Mrs. W. F. Arp, 2612 Chester.
 Mr. J. C. Searcy, 414 Division, Park Hill, North Little Rock.
 Mrs. J. C. Searcy, 414 Division, Park Hill, Nor Little Rock.
 Vernon F. James, 2727 Broadway.
 Mrs. R. M. Traylor, 1905 North Tyler.
 Mrs. Lloyd Tate, 2307 Louisiana.
 Mr. William B. Ivie, 2305 Wolfe.
 Mrs. William B. Ivie, 2305 Wolfe.
 Mary Lee Ivie, 2305 Wolfe.
 Betty Lou Ivie, 2305 Wolfe.

WEDDING BELLS

James E. Fairweather and Marguerite Barker.
 Jack Raymond Foster and Ann Boles.
 Albert P. Bales, Jr., and Elizabeth Ann Allen.

CHURCH EVANGELISM COMMITTEE

The enlarged Church-wide Committee on Evangelism, all those who worked last week and others, are invited to the PARSONAGE Thursday, 7:30 p. m., March 25.

Mr. C. E. Bayne is General Chairman. Zone leaders, Class representatives, Circle representatives, will assist Mr. Bayne and the Church office to see that cars are pooled. We will enjoy an hour together and make some more plans. Let us all follow-up the work of last week with work for the Revival Services which begin March 28th.

Refreshments (without points) will be served.

PALM SUNDAY

Palm Sunday will again be Children's Sunday, and families of children. Classes of instruction for Church membership for Youth and children will begin next Sunday. All parents who have children who anticipate Church membership on Palm Sunday should see that your children are in these classes of instruction.

Too, as has been indicated, there are parents who desire to be received into Church membership at the same time as their children. Could there be a more beautiful service than when parents take the vow to establish and keep the home Christian for the sake of their children who will make this decision then.

EASTER SUNDAY AFTERNOON

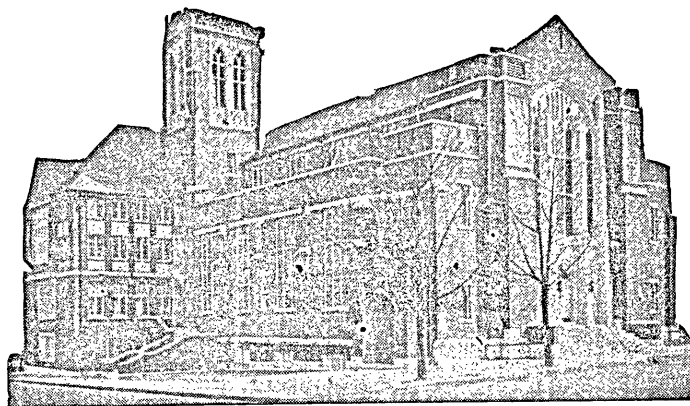
The service for baptising the infants will be held at 3:00 o'clock Easter Sunday afternoon, April 25th. The office desires the names of all babies that are to be baptised at that service.

Too, there will be a number of parents to be received into the Church membership at that service. May the Lord bless the homes that are so dedicated.

WINFIELD SERVES GUILD BANQUET

All women will be interested in the sessions of the Woman's Society Annual Conference which begins at First Methodist Church at 7:30 p. m. Tuesday, March 23rd.

Our church will serve the Wesleyan Service Guild banquet on Wednesday evening. Each Local Guild is helping with the plans. Anyone interested in Guild work is invited. Reservations must be called in to the church office, 2-1990 by Monday.



Sixteenth and Louisiana, Little Rock

"Family, friendly Fellowship"

Next Sunday At Winfield

10:00 A. M. Church School: The Teaching Hour.
 10:55 A. M. Worship, sermon hour:
 "COMPELLED TO GO TO CHURCH"
 by the Minister.
 Text: "They compell Simon, a Cyrenian, to bear the cross." Mark 15:21.
 6:00 P. M. Youth Fellowships.

7:30 P. M.

(Time will change March 28th, not this Sunday)

"WHERE IS THY BROTHER?"

This is the second of the series of God's three questions.

Read Genesis 4:8-13.

THE MINISTER'S MESSAGE



REV. A. G. WALTON

PASTOR, FIRST METHODIST, TEXARKANA

The best kind of publicity always is that "good news" which one person tells another person. Sit down right now and phone some friends and invite them to plan to attend Revival Services here during March 28th thru April 11th.

Bro. Walton will preach his first sermon on Monday night (8:00), March 29th. And each night during that week and the next week. The day services will be held at 10:00 a. m., and will last just 45 minutes. Full time will be given for the sermon in each service.

Cards, publicising the services, will be provided for you to give to your friends. The radio will give 15 minutes each day. Bill boards will proclaim the call.

Conditions will be "right" for many people to renew their allegiance and many others to make their decisions for Christ and the Church.

CHURCH CALENDAR

FRIDAY, March 19:
 4:00—Brownie Scouts.
 7:00—Friendly Couples Pot-Luck Supper—Fellowship Hall.
 7:30—Boy Scouts.
 SUNDAY, March 21:
 10:00—Membership Instruction Classes—Youth Division and Juniors.
 5:15—Antiphonal and Junior Choir practice.
 TUESDAY, March 23:
 1:00—Mae Jenkins Class meeting with Mrs. J. M. Stamper, 2903 Arch Street.
 7:30—Little Rock Annual Conference Woman's Society opens at First Methodist Church.
 WEDNESDAY, March 24:
 6:00—Wesleyan Service Guild Banquet at Winfield Church.
 THURSDAY, March 25:
 4:00—Junior High activities.
 7:30—Chancel and Wesley Choirs.
 7:30—Fellowship of Evangelism meeting at the parsonage.

YOUTH FELLOWSHIPS

6 P. M.—March 21

Lottie Cobb will lead the Young People in a discussion of the Methodist Youth Fellowship, its emblems and some of the responsibilities faced by young people today.

In the Senior High Department, Bill Slack will present a program on the new Youth Emblem, Motto, etc., at a supper which will be held in the Fellowship Hall at 5:30.

"Facing Enemies Alone" will be the subject of the program in charge of the Worship Committee in the Junior High meeting.

OUR THANKS

To the group who served in the Personal Visitation Evangelism meeting last week we express our appreciation. Never has there been a more loyal group than those who came to work, regardless of weather, and gave of their time, their energy—yes, and of their gas and rubber, to carry out the program of the week.

From all sides has come expression from the workers, of the blessing it was to them. It was truly a great week for Winfield folk, a week which could not have been made possible without consecrated workers.

NEW IN CHURCH SCHOOL

Enrolled last Sunday were Mr. and Mrs. Barrett, 4509 W. 24; Mr. and Mrs. P. L. Asher, Diana and Phyllis, 1409 La.; Mrs. J. J. Hooker and Suzanne, 5416 Edgewood, and Mrs. Roy M. Reid and Roy Morrow, Jr., 6320 Longwood Rd.; and John Ricks Priest, 624 S. Valentine, who enrolled in the beginner as a transfer from the nursery.

PERCENTAGE ON TIME

The attendance at the Church School hour last Sunday was 566. Of that number there were 397 who were here at 10 o'clock, the time for the beginning of our school. That gives us a little over 70% who were here to begin on time. Let's make it a higher percent next Sunday.