

Arkansas Methodist

Serving One Hundred and Sixty Thousand

Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye into all

world—" — Mark 16:15

VOL. LXII

LITTLE ROCK, ARKANSAS, MARCH 25, 1943

NO. 12

Clipping Coupons On Missionary Giving

WHEN Madame Chiang Kai-shek was introduced to an audience of twenty thousand in Madison Square Garden, New York, as "a world Christian and a Methodist" and delivered to the twenty thousand present and to multiplied millions over radio the most statesman-like address that has come out of the present world war, Methodists, who have supported our missionary program across the world, must have felt that their investment had paid immeasurable dividends.

In this time of world crisis, the most influential woman in the world is the product of Methodist missionary efforts in evangelism and education. Madame Chiang is not only an international leader in the political world, who by her charming personality and eloquent speech could challenge the admiration of our national leaders in congress, she is also an international Christian. In her speech in Madison Square Garden she made a declaration of faith in Christ as the real hope of the world at a time when that declaration could be heard around the world. There was throughout her speech such a spirit of compassion and forgiveness for the enemies of China as to put to shame the campaign of hate being propagated by some in America.

If Methodist missions could boast of but one convert and that convert were Madame Chiang Kai-shek our investment would have paid a dividend of infinite importance in the present world situation. When we remember that her distinguished husband is also a product of Methodist missions, we begin to understand the purpose of our missionary endeavor. When we add to these world renowned Christians the multiplied thousands, famous and obscure, who have been led to Christ through our missionary program we must recognize that nowhere does a dollar pay such dividends as it does when invested in a world-wide missionary program.

Mail Deliveries

WE QUOTE a statement received from Newsweek regarding the delay in delivery of this national weekly: "As a result of manpower shortages and transportation difficulties, mail deliveries that normally were made in two or three days may now, on occasion, require as many weeks. . . . Under the circumstances we ask that you be more than ordinarily patient and wait longer than you customarily would before writing to us for an explanation or an adjustment."

This request from Newsweek is indicative of the trouble everyone has who must carry on their business through the mail. The mails are overloaded and the wonder is that, with a reduced manpower, the mail service is holding up as well as it is. We give this quotation, not to ask that you wait to write us about delays. We want to hear from pastors or subscribers whenever the Arkansas Methodist does not come through on time. At times our office is at fault and we are anxious to make any corrections that should be made in our mailing list. If you are a subscriber to the Arkansas Methodist, write us if the paper does not reach you. However, remember that we are working and living, all of us, in unusual times and often services which we expect in normal times cannot be delivered with the regularity we would like.

That Amazing Man--- Christ Jesus

IF ASKED for additional grounds for our faith in Jesus Christ as the Son of God, another reason we would give is that faith in Christ as God's Son is absolutely essential, if we are to continue to believe that truth, sincerity and goodness have value.

The largest good that has ever come to the world has come through people who have believed that the teachings of Christ are a revelation from God. They have projected their lives on that faith and through lives of unselfish service have brought such blessings and benefits to the world as has come from no other source. Their lives and the effect of their lives on the world was the result of their faith in Christ as God's Son and their faith in His teachings as a direct revelation from God.

If Christ were not the Son of God and if His teachings were false, we then



have this strange, bewildering, confusing situation: The largest good that has ever come to the world; the most benevolent, beneficent influence that has ever touched the life of the world through people has come as the result of faith in a lie and faith in the impostor who told the lie. That being true it would follow also that faith in falsehood is better than faith in the truth. If that be true all efforts at logical reasoning are at an end and we come to intellectual chaos. Hence if we are to believe in the value of truth we must believe that Christ is God's Son, speaking the truth.

The good that has come to the world as the result of the life of Jesus Christ so far excels good from any other source as that there is no basis for comparison. This Christ permitted people to worship Him as a God; He permitted His disciples and others to call Him Lord; He claimed to be One with the Father. He was Christ Divine or He was an impostor. If an impostor then we face the freakish, incredible situation that an impostor and fraud brought to the world its greatest good. It would follow then that hypocrisy is better than sincerity; character becomes a fiction and we end in spiritual bankruptcy.

Since the greatest good that has ever come to the earth is the result of the life and teachings of Jesus Christ, we must believe that He was the embodiment of truth, sincerity and goodness else our basis for faith in the value of truth, sincerity and goodness has been destroyed.

"H. V. Kaltenborn Edits The (Liquor) News"

RECENTLY an advertisement, of the Distilled Spirits Institute of Washington, was sent across the nation in metropolitan papers and nationally circulated magazines carrying pictures of the noted news analyst H. V. Kaltenborn and "A Report to the Nation" on the liquor question said to have been written by Mr. Kaltenborn.

This "dispassionate commentator and journalist" has a right to his opinion on the liquor question and has also a perfect right to give that opinion to the waiting world if he so desires. It is quite another thing, if a large group of his admirers is to continue to believe in him as an unbiased, impartial interpreter of the news, for him to sell his opinion to the liquor interests to be used in paid advertising propaganda. Whether the copy was sold at so much per word or not is entirely beside the question; it was a "sell out" just the same. He has sold out millions of his friends who have regularly listened to his broadcast of the news.

It may not have cost the liquor people a penny to use his name, his picture and his comments in their high-priced, liquor-selling campaign. It will cost Mr. Kaltenborn something which money cannot buy—the confidence and respect of millions who had come to think of him as a dependable, unimpeachable institution of American life. We could have continued to honor and respect him, even though his opinions on the liquor question, sincerely expressed, might differ widely from our own. However, to permit the distillers to use his picture, his comments and his good name in a liquor advertisement which purposely conceals more truth than it reveals, has cheapened the name Kaltenborn beyond words to describe in the minds of multitudes of his former admirers.

The World's Problems Finally Solved

WE RECENTLY received from a distant state an article for publication. Accompanying the article was a letter from the author. In the opening statement of the letter the writer says: "I am sending you a very important article on how to make a better world. This article will greatly interest your readers for it is so much out of the ordinary." In closing the writer made the following request: "Send me a copy of the issue that has my article in, and greatly oblige all your readers and myself."

The article submitted for publication carried the following rather profound and revealing(?) statement: "We need to do only three things to make this a new and better world, namely, stop the war, restore prosperity, and regenerate humanity." It is just that easy. Strange, is it not, that no one had thought of it before? We should take a little time out some day, after lunch, and attend to that little matter—stop the war, restore prosperity to our bankrupt world, and regenerate humanity.

The methods suggested by our correspondent, for attaining this "three-point program" are not so clearly stated or so convincingly announced as the original proposition. Perhaps our international diplomat exhausted his mental capacity when he gave intellectual birth to the original formula for a better world. Perhaps, when he

(Continued on Page Four)

"The Hope Of The Gospel"

By W. P. WHALEY

(The second in a series of Pre-Easter Meditations.)

HOPE is desire and expectation. In both the Old Testament and the New Testament hope is a leading subject. According to Paul it is one of the three greatest religious graces, "faith, hope, love." In the eleventh chapter of Hebrews, faith is said to be the foundation upon which hope rests. What we believe we confidently settle down upon. When we believe a great promise of good, we repose ourselves upon it and wait confidently for the fulfillment.

Religious people of Old Testament times believed what the prophets preached about the coming Messiah, eternal life, and heaven; and they settled their lives upon their belief, waiting without doubt for these glorious things. That was Old Testament hope. Though these blessed things did not come while the saints lived in the flesh, they died firmly resting upon their faith. That was the hope of Abraham, Moses, and a long roll of Old Testament saints.

So, hope is the settled, confident, assured attitude we take toward the good in which we believe. In Hebrews, seventh chapter, Christians are said to have "a better hope" than Old Testament people had. Those people based their hope upon the faith they had in the word of the prophets. Christians base their hope upon their faith that Christ has come, has spoken, and has risen from the dead. First Peter in chapter one says: "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

The crucifixion and resurrection were the sensation of all time for Jerusalem and the surrounding country. Great multitudes witnessed the crucifixion; and every one of them heard with amazement the report of the resurrection of Him they had seen nailed to the cross. The risen Christ had been seen by the apostles, by the one hundred and twenty that met with them daily in the upper room, and by hundreds of others. For nearly two months the whole city had been shaken by the amazing story.

On Pentecost, fifty days after the crucifixion, Peter faced a great throng of Jerusalem people and delivered the first apostolic message, declaring the truth of the resurrection story. The people were already so under the spell of the great sensation that, after a brief statement by the preacher, they began to inquire, "What shall we do?" Peter told them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins"; and three thousand people believed the message and accepted Christ that day.

Because they were sure of Christ's resurrection, the apostles were sure of eternal life for Christ's followers: "because I live, ye shall live also." Christ was the "first fruits of them that slept"; "afterward they that are Christ's at His coming." These twin doctrines are prominent all the way through the New Testament. Paul turned from Judaism to Christianity because he was convinced that Christ rose from the grave; and he told Christians, "if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." His writings are alive with his assurances of eternal life: "The gift of God is eternal life"; "Fight the good fight of



faith, lay hold on eternal life"; "That they may lay hold on eternal life"; "The end everlasting life"; "In hope of eternal life"; "To them which should hereafter believe on him to everlasting life"; "When Christ, who is our life, shall appear, then shall ye also appear with him in glory"; "Waiting for the adoption, to-wit, the redemption of our body"; "He that soweth to the Spirit shall of the Spirit reap life everlasting"; "If we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Paul expected for us new bodies like unto the glorious body of the risen Saviour.

St. John, so close to Jesus during the crucifixion and after the resurrection, keeps talking in his epistles and Revelations about the risen Christ and our eternal life. "I am he that liveth, and was dead; and, behold, I am alive forever more"; "God hath given to us eternal life, and

this life is in His Son"; "Shew unto you that eternal life"; "And this is the promise that He hath promised us, even eternal life"; "That ye may know that ye have eternal life"; "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

"The hope of the gospel," which all the preachers and writers of the New Testament talked about, as the condition of being "grounded and settled" upon faith in Christ and His promise of eternal life. These apostles and writers tried to save Christians from being "moved away from the hope of the gospel." That hope is the settled assurance of the resurrection and a blessed immortality. Those New Testament preachers believed, of course, that Christianity promised good for this world; but they emphasized the benefits in the world to come. Paul said: "If in this life only we have hope in Christ we are of all men most miserable." He did not believe that just a better world which would finally be destroyed, would be worth the toil and sacrifice and suffering necessary to make it. Immortality in an eternal world was the inspiring hope that made Christians ready to suffer martyrdom.

"The hope of the gospel" makes Christians happy, heroic, self-sacrificing, and spiritually-minded. There is not so much preaching on the future life as in apostolic times, or as only a few decades ago. Our preaching co-operates with the mechanical engagements of the people to make them materialistic. We all realize that church people are not very spiritual nor heavenly-minded now. The kingdom of God has become not so much "righteousness, peace, and joy in the Holy Ghost" as "meat and drink." A great church with lands, houses, machinery, jobs, budgets, and salaries holds us from seeking "those things which are above, where Christ sitteth on the right hand of God." The "kingdom of our Lord and his Christ" is about to become a "kingdom of this world."

In trying to be good citizens of this world, we must not forget that "our citizenship is in heaven" too. We need to find how to keep a balance between our interest in this world and our interest in the eternal world.

This Easter will be a good time for the preachers to begin emphasizing "the hope of the gospel"—the great doctrine of resurrection, immortality, and heaven. But this should be only a beginning. It will take tremendous pulpit perseverance to get many of our church people properly interested in eternal life.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." (I John 3:2, 3.)

"War-Time Services Of The Churches"

As a result of a wide survey of the adjustment of nation's churches to wartime conditions the Coordinating Committee for Wartime Service of the Federal Council of the Churches of Christ in America has just published a handbook containing more than a hundred different activities and services undertaken by churches over the country to meet the wartime needs of their communities.

Entitled "Wartime Services of the Churches," the twenty-three page booklet contains suggested programs in these fields: Services for Service Men, Youth Activities in Wartime, Child Welfare, Health, Family Security, Social Protection, Race Relations, Japanese Resettlement, Education Concerning Consumer Interests, Foreign Relief and Preparing for Peace.

In announcing the publication of the handbook, Dr. Roswell P. Barnes, Associate General Secretary of the Federal Council, said that the material was based on a wide field survey and

reports made during a series of conferences with church executives and officials of government social service agencies. He declared that the "survey and study of what the churches are doing indicates an amazing variety of new services."

In camp communities and war industry centers churches are carrying on a wide and varied program ranging from inviting soldiers to Sunday dinner to setting up nursery schools in the church for children of working mothers. Ways of cooperating with the USO are pointed out—selection and training of young women to serve as hostesses, encouraging volunteers for recreational work, etc..

To combat the rise in juvenile delinquency many churches are organizing extensive recreational programs, study and discussion groups, music groups, dramatic productions bearing on the problems of the day, and many other activities. Participation in the farm work camp pro-

gram is encouraged and suggestions are made for collaboration with federal and state agencies in providing a wholesome recreational program.

Among other means of improving race relations churches are urged to support the work of the Fair Employment Practice Committee in combatting discrimination in industry.

Listed in the handbook are sources from which further help may be obtained, including pamphlets issued by the Office of Civilian Defense and other governmental and national social agencies.

The Coordinating Committee for Wartime Service was constituted by the Federal Council of Churches and includes representatives from other inter-denominational agencies. Dr. Luther A. Weigle, of the Yale Divinity School and former President of the Federal Council, is the Chairman.

Copies may be obtained from the Committee at 297 Fourth Avenue, New York, N. Y.; at 10c.

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

THE OPEN DOOR OF OPPORTUNITY

The Spirit in speaking through the Apostle John to the seven churches of Asia said to the one located in Philadelphia, "Behold, I have set before thee an open door, and no man can shut it." This church had before it some great opportunities which were to be grasped and used or neglected and lost. Many doors of opportunity are open to the church of our day. The question is will we make the most of them or will we forget them and let them pass.

There is, for example, the open door of spiritual development. I am not insinuating that this door in the past has been shut, but I do believe it is opening wider today than ever before in our generation. Many people are thinking more about God and religion and doing more praying now than formerly. In the past these people have not been antagonistic toward religion, but they have been careless and indifferent about it. These activities will invariably lead them into a personal contact with Christ. All true parents who have boys in the army, even though in the past they have been indifferent toward religion, are now praying. This will lead to a revival of religion. In fact the spiritual tide is already rising. The fact that so many people who have ignored religion are now turning to God will make it easier for all of us to get closer to Him. That is why I believe the door of spiritual self-development is wider open today than in the past. There is a solidarity about the human family which makes it easier for the individual to accomplish worthwhile things when great numbers of people are moving in the same direction. Some one said that an idea in action is one of the world's greatest forces. These ideas spread like fire in stubble over entire nations and sometimes over the world. The Christian religion is the world's greatest idea. My contention is that it is becoming more active than common. If we miss our opportunity now it may not come again in such a marked degree while we live. God has set before us this open door. May we enter into a closer walk with Him and lead others to do likewise.

Another door that is open wider today than common is that of service. All about us there are people who need our help as never before. There are thousands who are carrying burdens which are bidding fair to crush them. Some time ago the daily papers told of a father and mother who had five sons in the navy. By special request on the part of these sons, they all were serving on the same ship. The ship was sunk and all of them were reported missing. If my memory serves me correctly, these are all the children of this family. This leaves the parents in their old age with no one to console or help them. This is a special case to be sure, there are not many parents who have suffered so heavily. But all about us there are those who have met with great misfortunes and whose hearts are breaking. Those who are more fortunate have a great obligation resting upon them in this dark hour. There is an old jazz song which carries a great truth. The

WHAT DID YOU DO?

*Did you give him a lift? He's a Brother of Man
And bearing about all the burden he can.
Did you give him a smile? He was downcast and blue,
And the smile would have helped him to battle it through,
Did you give him your hand? He was slipping down hill,
And the world, so I fancied, was using him ill.
Did you give him a word? Did you show him the road,
Or did you just let him go on with his load?*

*Did you help him along? He's a sinner like you.
But the grasp of your hand might have carried him through.
Did you bid him good cheer? Just a word and a smile
Were what he most needed that last weary mile.
Did you know what he bore in that burden of cares
That is every man's load, and that sympathy shares?
Did you try to find out what he needed from you,
Or did you just leave him to battle it through?*

*Do you know what it means to be losing the fight
When a lift just in time might set everything right?
Do you know what it means—just the clasp of a hand
When a man's borne about all a man ought to stand?
Did you ask what it was, why the quivering lip
And the glistening tears down the pale cheek that slip?
Were you Brother of his when the time came to be?
Did you offer to help him, or didn't you see?*

*Don't you know it's the part of a Brother of Man
To find what the grief is and help when you can?
Did you stop when he asked you to give him a lift
Or were you so busy you left him to shift?
Oh, I know what you mean—what you say may be true,
But the test of your manhood is, What did you do?
Did you reach out a hand? Did you find him the road,
Or did you just let him go by with his load?*

—JAMES W. FOLEY.

tite of the song is, "All That I'm Asking Is Sympathy." Money is rather plentiful today. There are not many people who need our material assistance, but there are many over our nation and in our own communities who need our sympathy and fellowship in this hour of their great sorrow. We have been too much inclined, especially in cities, to leave people to themselves. All have been so busy in this age of haste and hurry that there has not been time for neighborliness and fellowship. It will be a tragedy if we continue to practice this aloofness. Just across the street there may live a family whom we do not know, but who is carrying an awful burden. They need our help, and this door of service is wide open to us.

Another door which is wide open to some churches is that of gathering in the strangers who live about them. There are so many defense workers who are moving into new areas. Some of them are members of the church, and in many cases were very faithful back in the communities where they formerly lived. But when they find themselves in a new situation, among strangers, they are likely to cease attending church. Those who drop out will more than likely backslide and become lost to Christ and the church. Dr. Black, who knows American Methodism as no other man does, says that 30 per cent of the Methodists are moving and according to past records not more than half of them will align themselves with the churches in the communities where they go. Our church has a membership of approximately 8,000,000. Fifteen per cent of that number is 1,200,000. We

simply can't afford to permit this vast number to fall by the way side. The only way this loss can be prevented is for the churches in the defense areas to be on their toes as never before. We simply can't sit down in these churches and wait for the strangers to come. Many of them will never do that. The only hope is organized visiting which will take the faithful members of these churches into the homes of these new-comers from week to week. God has set before these churches this open door and if we fail to enter it American Methodism will suffer to the tune of nearly a million and a quarter members. If, on the other hand, we do our duty we will not only prevent this loss but we will gather in many others who have never been church members. When we tie these members who have moved into our midst on to the local churches, they in turn will reach many of their unchurched friends who under different circumstances might never have been reached. Couple this idea on to the thought that people are thinking more seriously now and are more easily reached for Christ and the church and you have an opportunity that simply cannot be surpassed. May God help us to enter these wide-open doors and thus turn what seems to be handicaps into stepping stones to higher achievements. "Behold I have set before thee an open door, and no man can shut it."—H. O. B.

There never did and never will exist anything permanently noble and excellent in character which was a stranger to the exercise of self-denial.—Sir Walter Scott.

NO RATION CARDS

There are some things for which no coupons will ever be issued. Things which are not bought or sold. Things which are never hoarded through selfish indifference to the sufferings of others. Things which just simply multiply themselves if you once have them. Things which come back to you the more you give them away. Yet no one ever saw them, handled them, or tried to put a price upon them. What are they? Love, kindness, compassion, justice.

No, we never actually saw any of these things, only the expression of them. Yet they are just as really facts as earth and air and sea, and all those things of which we are as sure as that the sun and moon and stars are real. In this realm of life's supreme values no ration cards ever will be issued.—Our Dumb Animals.

ENCOURAGEMENT ALWAYS NEEDED

May we always suspect the activity that renders the soul distracted and unconcentrated, making it a weariness to dwell upon the thought of God. Arduous and trying duties may curtail our time for prayer and meditation; but the spiritual life does not depend upon our leisure, and she who cannot find God in the performance of humble, irksome duties, will find Him nowhere else.

If the eyes of our imagination were opened to see how hard beset most human lives are, though heavily the cloud of discouragement presses upon our hearts, we would surely seek to strengthen the weak hands where now we stand aloof as critics.—War Cry.

A 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 anguishing in concentration camps for conscience' sake, and those witnesses of the Prince of Peace caught behind the line 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. Enable their loved ones, when the shadows close round them with the sod, to believe that spirit triumphs, to commend their souls to God.

Help us all to have done with lesser things; give heart and mind and soul and strength to serve the King of kings. Amen.—Victor H. Wachs.

If a man empties his purse into his head no one can take it from him.—Franklin.

The Arkansas Methodist

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

SUBSCRIPTION PRICE, \$1.25 PER ANNUM
Retired Ministers and Wives of Deceased Ministers,
Complimentary

Office of Publication, 1018 Scott Street
LITTLE ROCK, ARKANSAS

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OWNED, MANAGED AND PUBLISHED BY THE
METHODIST CHURCH IN ARKANSAS

COMMISSIONERS

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

North Arkansas Conference — W. F. Cooley, W. H. Goodloe, A. W. Martin, C. D. Metcalf, J. G. Moore, H. F. McDonal, J. A. Womack.

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

CALENDAR

April 25, Easter Sunday.

June 14-25, Pastors' School, Hendrix College, Conway.



IN THE LIVES OF MEN

By
CHARLES O. RANSFORD

Give no attention to ugly rumors. What you do not hear, you cannot repeat. When a member of the English Parliament told another an unclean story, the hearer said, "I dare you to tell that in the presence of Mr. Gladstone." Superior people are always a rebuke to the low and vulgar.

* * *

The prevention of spiritual decline in America is in the development of strong and aggressive local churches. Strong and aggressive churches are made up of interested and active people. With all the demands upon parents, preachers, and teachers for the guidance of this generation of childhood and youth work may we be found for every church member. The discovery of the task and the willing response to take hold and do one's part is the beginning of a revival.

* * *

Solomon and Daniel in the most wonderful prayers the Old Testament records, confessed the sins of the nation and besought God for recovery. Israel, whose relations with God were often broken by entangling themselves with other people and alliances with other nations never had leadership out of captivity until through the prophets a host of "confessors" was raised up. Solomon prayed and said, "Hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place; yea, hear thou in heaven thy dwelling place; and when thou hearest forgive."

* * *

It is a common saying that "troubles do not come single-handed." Troubles multiply. When one is weak very often ills befall him, and in his weakness and struggles other ills may attend. In such circumstances we hardly know which way to turn. When the brave Jonathan and his armor-bearer sought to attack a garrison of the Philistines they were forced to ascend the rocky cliffs. "There was a sharp rock on the one side, and a sharp rock on the other side" of the narrow passage. They went on and surprised the enemy. Weaklings in hiding among the Hebrews came to their aid. The record is, "So the Lord saved Israel that day."

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. W. C. LEWIS of Mineral Springs will preach the closing sermon for the Horatio High School at 11 a. m., Sunday, March 28.

REV. A. J. CHRISTIE, district superintendent of the Texarkana District, announces that his district conference will convene at Fairview Church, Texarkana on May 21 at 9:30 a. m.

WORD from Rev. J. D. Baker, pastor at Crossett, states that Mrs. Baker, who has been seriously ill, has been brought home from the hospital. Her condition shows a little improvement. Brother Baker appreciates the kindness of friends in Crossett and over the state during these trying days.

REV. W. V. WOMACK, district superintendent of the Ft. Smith District, writes: "Bishop Seelman has appointed Rev. James R. Chandler to the Charleston Circuit to succeed Rev. John G. Gieck. He will take charge following graduation from Southern Methodist University in June." Brother Gieck is now a chaplain in the Army.

REV. G. C. JOHNSON, district superintendent of the Batesville District, announces the appointment of Rev. Homer L. Long as pastor of the Ash Flat Circuit. The charge which was left out of the appointments last fall has been reorganized. The church and parsonage at Ash Flat are being repaired and the interest all over the charge is good.

REV. MILO BERAN, finding that a number of his people are kept from regular church services by work in war industries, is conducting a service at 5:30 each Sunday morning in Mt. Washington Presbyterian Church, Cincinnati, Ohio. Two young women act as hostesses and serve coffee and doughnuts to the worshipers before they leave for work.

REV. JACK LONG, pastor at Plumerville, writes: "We have been on this new charge about a month and appreciate the fine cooperation of the people. We were graciously received into the nearly new parsonage and the people have made the first month of our labor here very enjoyable. The Week of Dedication in our local church proved a blessing to all who participated in the daily services and we trust that the results will be far-reaching."

THERE is something new in the feminine movement in Africa. The Rev. Ira E. Gillett, secretary of the Methodist Church in Mozambique, Portuguese East Africa, reports that two African women have been elected to the committee's membership—the first in the history of the mission and the first church recognition ever given women in that territory. They are Snra. Jeana Guambo and Snra. Amelia Matimbi, Christian women trained in Methodist schools in Mozambique.

CHAPLAIN DONAGHEY W. DURAN, writes: "I am with a tactical unit and therefore do not have access to a chapel building. I am, therefore, limited in chaplain's equipment. One thing I need most of all is a small communion set. They are now difficult to obtain. If, through the Arkansas Methodist, you can procure one for me, it will be greatly appreciated." Chaplain Duran's address is Fifty-third Fighter Group, Army Air Forces, Office of the Group Chaplain, Page Field, Mt. Myers, Fla. Anyone having any information in regard to a communion set, please write him.

ACCORDING to the International Missionary Council, the rising costs of ordinary foodstuffs, of drugs for hospitals and clinics, and of equipment for schools, orphanages and other institutions constitute one of the most serious situations facing the Christian missionary agencies and missionaries serving in Asia, Africa, and Latin America today. In China, for example, rice today costs seventy times what it did before the Japan-China war, and other living costs have multiplied up to fifty times. From India, the Belgian Congo, the Cameroons, South America, the Near East, the Rhodesias and else-

where come stories of mounting costs that imperil the lives of Christian pastors and teachers who are on low income levels. It affects also the services of the missions through clinics, schools, orphanages, and direct aid to great numbers of refugees. Many mission boards are planning to increase their budgets for 1943 because of this condition the world around.

FROM CHINA come interesting stories of interfaith and international fellowship proving us all "brothers beneath the skin." For three years Protestant and Roman Catholics have been cooperating in relief work in Canton; when the city was occupied by the Japanese, Monsignor Fourquet loaned relief funds to Protestant churches in distress. In Chungking, West China, on Christmas Day last, American and British church funds provided dinners for the families of Danish German, Finnish and Norwegian "orphaned" missionaries and their Chinese colleagues. Elsewhere Protestants and Catholics have united in caring for the needs of Jewish refugees from Europe now in China.

SECRETARY GENERAL GEORGES THELIN, of the Save the Children International Union, in Geneva, Switzerland, calls the attention of Christian churches to the "Declaration of the Rights of the Child," formulated at Geneva twenty years ago, "because its application is now more than ever necessary." The Declaration states that above all consideration of race, nationality, or creed, "the child must be given the means requisite for its normal development, both materially and spiritually. The child that is hungry must be fed; the child that is sick must be nursed; the child that is backward must be helped; the delinquent child must be reclaimed; and the orphan and waif must be sheltered and succored. The child must be the first to receive relief in time of distress. The child must be put in a position to earn a livelihood, and must be protected against every form of exploitation. The child must be brought up in the consciousness that its talents must be devoted to the service of its fellow-men."

BOOK REVIEW

The Twofold Power of the Gospel, by Clyde V. Hickerson, Abingdon-Cokesbury Press. Price \$1.50.

This is a book of ten sermons containing 164 pages. As one reads them he is immediately aware of the fact that they are not "book sermons." They are sermons by a pastor delivered to a congregation and, therefore, contain that easy flowing style of such messages.

Dr. Hickerson is thoroughly convinced that the hope of the world is to be found in the twofold power of the gospel; the power to save the individual and the power to remake the social order. In the matter of the gospel many preachers run off at a tangent. Some greatly emphasize the power of the gospel to save the individual (a thing that cannot be overdone), but they wholly neglect the preaching of its power to make a better world. Others seem to think that you can redeem the social order without regenerating the individual. Dr. Hickerson strikes a balance between these two extremes. He strongly preaches the redemption of the individual but these redeemed individuals are to go out and make a better world order.—H. O. Bolin.

THE WORLD'S PROBLEMS FINALLY SOLVED

(Continued from Page One)

has had time to recuperate from this maternal experience, he will be able to state a little more clearly and a little more convincingly just how these desirable ends are to be achieved. Until then—we extend our best wishes for a speedy recovery.

There is only one Man with whom it is always high-water; all others have ebbs and flows in their religious life, and variations in their gaps of truth.—Alexander MacLaren.

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

DISTRICT YOUTH FELLOWSHIP MEETING

The Youth Fellowship had its regular District Meeting Monday night, March 1, at the First Methodist Church, El Dorado. Youth Fellowship groups from Vantrease Methodist, Dumas Memorial Methodist, Bethel Methodist, and Norphlet Methodist were guests. Approximately fifty people attended.

The Senior High and Young Peoples Youth Fellowship groups of the First Methodist Church, El Dorado, presented a program on "Fellowship." A piano and violin duet, and a piano solo were featured.

After the program, the business meeting was turned over to the District Youth Fellowship vice-president in the absence of the president. Bethel Methodist Youth Fellowship won the banner for the month of February. After all business had been taken care of the meeting adjourned until the first Monday night in April, and at that time will meet at Dumas Mem. Church, El Dorado.

A Counsel meeting of the officers and sponsors of the different churches represented was held in the parlor of the church and refreshments were served.

The Young People's Youth Fellowship of the First Methodist Church, El Dorado, are making picture books to be used by their missionary, Miss Mary McSwain, in Brazil. During her vacation here the past summer Miss McSwain told how much the children appreciated anything that revealed the life of the North American people. The children love to look at pictures, cards, etc., from North America. The Young People's group took this as a project, and are making books, collecting pictures and books for the children to make books, Easter cards, and many other colorful and helpful articles that will be interesting to the Brazilian children in their study of North America. A plan has been worked out whereby each book will carry out a specific theme, for instance, nursery, food, games, etc., and these are being worked out in groups.—Lacelle Fowler, Reporter.

SUB-DISTRICT MEETS

The Sub-District meeting was held at Tuckerman February 11.

After a program given to us by several members of the Tuckerman League, an election of officers for the new year followed, presided over by Rev. H. W. Jett of Swifton. The following were elected: President, Evelyn Holfield of Swifton; vice-president, Corrine Hinton of Alicia; secretary and treasurer, Jeanne Boggs of Tuckerman.

In the business meeting we voted to continue sending money for the upkeep of a Chinese child. Each league voted to send \$1.50 every quarter for this purpose.

There were seven present from Swifton, eleven from Alicia, and twenty-two members of the Tuckerman league, making a total of forty. We adjourned to meet at Alicia the second Thursday in May.

The First Methodist and the Umstead Memorial churches of Newport and the Methodist churches of Alicia, Swifton and Tuckerman are members of this sub-district group.—Jeanne Boggs, Secretary.



CHRISTIAN ADVENTURE INSTITUTE BANQUET

JONESBORO HOLDS INTERMEDIATE CHRISTIAN ADVENTURE INSTITUTE

Some 150 Intermediates registered for the Jonesboro Christian Adventure Institute at First Methodist Church, Jonesboro, February 19-21.

The program opened officially on Friday night with a "Highways" banquet in Recreation Hall. The entire program for the banquet was in charge of the Intermediate of First Methodist Church.

Following the banquet, quest periods, recreation and worship completed the first nightly program.

The Institute continued on Saturday morning, with the Blytheville First Church delegates presenting the morning devotional. Quests, recreation, worship, and workshop periods composed the program for Saturday and Saturday night.

One interesting feature of the program was a broadcast over KBTM (local station) sponsored by the Institute with the Intermediate delegates from the various churches presenting the thirty minute program.

Sunday's activities included an early morning communion worship service, (which according to many Intermediates was one of the high experiences of the Institute), Church School, and concluded with the eleven o'clock worship service, at which time Dr. A. W. Martin, host pastor, brought a most inspiring message to the group on "What Can We Do?"

The workers and quests taught were:

Serving our Community, Rev. James Upton, Osceola, Ark.

How Can I Know I Am A Christian, Rev. R. E. L. Bearden, Jr., Walnut Ridge, Ark.

Our Bible, Dr. A. W. Martin, Jonesboro, Ark.

Ways We Worship, Miss Lucille Adams, Jonesboro, Ark.

Meaning of Church Membership, Rev. J. W. Watson, Truman, Ark.

Workshop periods and leaders were:

Drama, Miss Earnestine Crow, Blytheville, Ark.

Music, Mrs. R. E. L. Bearden, Jr., Walnut Ridge, Ark.

Recreation, Mrs. D. J. Steinsiek, Jonesboro, Ark.

The Intermediate Program, Rev. James Upton, Osceola, Ark.

To the adults in any Church who have the challenging privilege and responsibility of working with Intermediates: Let us remember that we are dealing with boys and girls—young people—who soon will be taking their places in the world and doing their part to help bring order out of chaos. By helping these Intermediates entrusted to our care we can teach them to live wisely, richly, and religiously—even in the world as it is today. In so doing, we may help them to become worthy citizens and worth while Christians and Church members for the future. No amount of time that you spend with the Intermediates of your Church will be lost, because you are building into their lives principles and truths that shall never die. Let us in all of our Churches give more time, thought, and energy to the Intermediates.

YOUTH AND HAPPINESS

There are two things that are easy to do. One is to find fault, and the other is to appear to be serious. When people are short of a subject they complain about the young people. They accuse them of being idle, shiftless, thriftless, pleasure mad, and neglecting the privileges earned for them by their parents. Quite often the critics are older people who fail to see the reason for these neglects.

People who criticize youth today are not vitally in touch with youth; they have not talked with them about the most central values of life. Never did young people need

the help and sympathy of their elders as they do today. Many have built their Utopias only to see them end in this present world holocaust, and now they have to revalue things.

God made young life to be happy. Observe the frisking lamb, the playful kitten, the calf in the meadow, or even the child in the home. Yet, there are those who would criticize youth for their joyousness. God gave them the capacity for joy and placed them in a world surrounded with things which will make them happy. The joy and peace which Christ offers is not one

MIDWAY YOUTH ARE ENTERTAINED

On Wednesday night, March 3rd, the Midway Young People's Sunday School Class were entertained by their teacher, Mrs. Ervin Pilcher at the home of Mr. and Mrs. Oather Spurlin.

Games were played and enjoyed by all. After the games candy was served. Business was as follows:

The Young People's League was reorganized and officers elected. Those elected were: President, Freeman Crow; vice president, Jim Marvin Sibley; secretary, Mrs. Ervin Pilcher; treasurer, Miss Maxine Haugland; reporter, Mrs. Freeman Crow; adult counselor, Mrs. Brantley Seymour.

After the officers were elected our pastor, Rev. K. K. Carithers, made a very interesting talk to the group.

Those present were: Rev. and Mrs. K. K. Carithers, Mrs. Hettie Spurin, Mrs. Ervine Pilcher and her daughter, Hazel, Mr. and Mrs. Freeman Crow, Miss Vera Nelms, Miss Bernice and Maxine Haugland, Miss Katie Mae Bledsoe, Miss Juanita Seymore, Jim Marvin Sibley, Windel and Leon Crow, I. J. and Johnny Bob Parish.

of calm and stagnation in which there is nothing to move and disturb, but the joy of a moving tide which seems too full for sound and foam.

Someone has said that the young are for enjoyment, the mature for achievement, and the aged for rest. Youthfulness is priceless and should be thus treasured, yet many in their haste to leave it behind miss the joys of youth, the vigor of maturity, and the peace of old age. Every sensibility and faculty of youthful nature is stored with vital forces which give youth many sources of happiness. Those who did not paralyze the faculties for enjoyment by prodigal feasts, who thought not of happiness as a goal in life but as a by-product of unselfish service, have retained that freshness longer than others.

Young people find joy in idealism. Nothing is more beautiful than the idealism which characterizes the religious life of a young person. It is one of the richest sources of joy and a characteristic of normal, healthy youth. We make a mistake by wanting to grow up in a hurry. Parents make a mistake in hurrying their children along. The wise preacher has urged us to remember the Creator in the days of our Youth. For those days will soon pass, just as a rose plucked in the morning withers at noon, just as the sparkling dew of a fresh summer day are but an hour or two, so will youth seem when it is passed.

We can be joyful in spirit and still assume great responsibilities in life. Play and recreation are a part of life, but not the supreme part. We are to cultivate our spiritual capacities and dedicate them to God and our fellowmen. We may test our pleasures by remembering that anything that removes God from the central place in our lives is harmful. Often the infirmities of age are

(Continued on Page Twelve)



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

EMMY'S FAIRY FLUTE

By Alice Wethrell

"It sounds 'sactly like a fairy's flute," said Emmy to herself, "I do hope it will play again." Then Emmy tucked her arm under her head and tried to go to sleep.

But Emmy's mind would not stop thinking.

"I'm sure it was a fairy," she persisted "for if it had been just a noise in the clock, mother would have heard it, too. But often mother does not hear the fairies. If it really was one, maybe it will come again."

And just at that very moment Emmy heard "Tink, tink," the tiniest silvery tinkle beside her ear.

"There it is again; I'll keep very still and see what happens."

"Emmy, Emmy," came a tiny voice. And Emmy was afraid to move and afraid to open her eyes for fear the voice would go away again.

"Yes," she whispered "you are a fairy, aren't you?"

"I'm the fairy from the clock; come to tell you a secret."

"Oh, a secret," Emmy cried, with eyes still tight, tight closed.

"I'm coming to visit you every night," the voice continued; "that is, if you promise not to tell a soul. If you tell a single soul, I'll fly away."

"Oh, don't please," said Emmy. "I won't tell, you lovely fairy." And as she couldn't keep her eyes tight shut a moment longer, Emmy opened her eyes and saw the tiny fairy all in gauzy blue, sitting on her pillow.

"Every night," the fairy said, "I'll come to talk to you, if you will come to bed exactly when your mother wants you to."

"Oh, yes, I will," said Emmy quickly; "I promise."

"It is so easy to promise," said the fairy, "but perhaps when you are playing with your dolls, or when mother has company, it won't be so easy to do."

Emmy suddenly remembered that it was often very hard to come to bed. Every single night for ever and ever so long she had coaxed her mother for just a minute longer. And often it was many, many minutes before Emmy had her toys all put away, and her dolls in bed, and all the good-nights said.

Tonight, however, just before mother had come into the room at half past seven to put Emmy to bed, Emmy had heard the fairy flute playing inside the clock. Then the clock had struck the half hour and the fairy flute had played no more.

Emmy loved the fairies, and whenever one was near, she was ashamed to be naughty. So tonight, as soon as mother had appeared at the door to get her little girl, Emmy tucked her dolls away, and had run all the way upstairs to her bed, without being told at all. And then, after mother tucked her in, and turned out the light, Emmy had heard the tinkle on her pillow, and had found the blue, blue fairy with the gauzy wings.

Emmy was really, really talking

THE American Junior Red Cross is "two wars old." Twenty-five years ago this last September, President Wilson invited school children of America to become partners, in war and in peace, with the American Red Cross. For many months, millions of boys and girls had been doing war work in their classrooms, but this was not enough for Johnny Jones who wanted to be "over there" with his big brother in the trenches. This was not enough for Sally Smith whose mother rolled bandages every morning and afternoon at the Chapter House. No, the youth of the United States wanted to be an active force in the national task of winning the war. Among their many accomplishments, \$3,000,000 for war relief was raised and over 15 million articles made for the armed forces and the Red Cross Child Welfare program in Europe. When the war was over, the Junior Red Cross started the National Children's Fund for the relief of war stricken children, and continued throughout the peace years in socially useful activities.

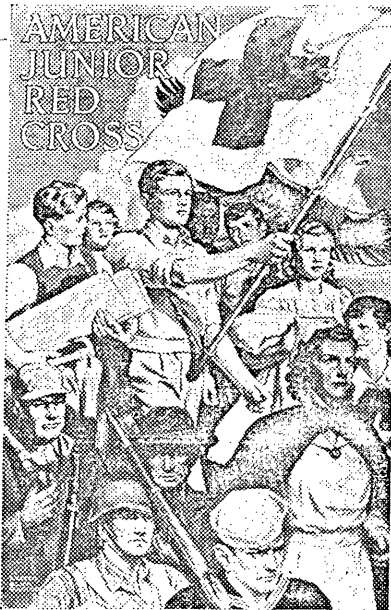
Today the Junior Red Cross is doing its part in another World War. Only this time there are 16,000,000 rather than 8,000,000 members to carry on the nation's war job. From Reykjavik to Tripoli, our fighting men have received hundreds of thousands of comfort and recreational articles made by Junior Red Cross members. Games such as cribbage, ping pong, and checkers bring fun and relaxation to the soldier; while ash trays, lamps, coat hangers and tablets add comfort to his military life.

Refugee children have also received many articles made by school

to the fairy. It made her very happy, and she promised once again: "I'll come to bed 'sactly when mother tells me to."

"Very well," said the fairy, "I shall come at the same time every night, just before seven-thirty, inside the clock. If you jump up the second that I start to play my flue, you will just have time to put away your toys and dolls before your mother comes to get you. And if you go upstairs quickly, I shall be waiting on your pillow as soon as the lights are out."

So the next night, Emmy watched the clock, and watched the clock, and watched the clock. She could hardly wait until the time would come for the fairy to appear. But just at the right second, Emmy heard the "tink, tink," in the clock.



children enrolled in Junior Red Cross. Here is a letter from a little six year old girl thanking her American friend for a new garment.

North Crawley, England.

Dear American Friend:

Thank you very much for my new coat. I like it very much. I am an evacuee, and I live with Mrs. Huffer. We have ducks, hens, pigs, a dog and a kitten.

Love from Jean Middleton.

Since the beginning of World War II thousands of dollars have been contributed to the National Children's Fund which has made possible War Nurseries for English evacuees and food, medicine, and clothing for children in war areas. Gift Boxes containing toys are sent each year to children in other lands.

Realizing that behind the dive bomber, the destroyer, and the tank there must be millions of tons of materials, schools all over the country have made spectacular salvage records by collecting scrap metals, rubber and textiles.

On the home front junior members are ready to serve Uncle Sam in all emergencies through such projects as Disaster Relief Corps, First Aid Detachments, and Victory Gardens. Throughout the country Bicycle Corps are taking on important tasks, including sorting mail, giving first aid, taking care of refugees, and even running switchboards.

Only in part does this outline the work of the largest youth organization in the world—the American Junior Red Cross—through which boys and girls have the opportunity to share in building a better world.

She knew that it was her fairy flute. She quickly gathered up her toys and put her dolls to bed. And she was ready waiting for mother when she came to tell her it was bedtime.

"You should have seen my mummy's face tonight," Emmy whispered to the blue, blue fairy on her pillow. "It was covered with smiles."

"That," said the fairy, "is because you listened to my fairy flute. If you always, always listen when a fairy plays to you, your mother's face will always wear a smile. For a fairy flute is always prompt. It would never be late, for that might keep a mother waiting."—Exchange.

Associate reverently, and as much as you can, with your loftiest thoughts.—Thoureau.

BOYS AND GIRLS OF OTHER LANDS

THE BAKED BIBLE

Several hundreds years ago the people of Bohemia were forbidden to possess or to read the Bible. An edict was issued by the Emperor of Austria, to which country Bohemia then belonged, declaring that the nation was Roman Catholic, and commanding all people to obey the rules of that church. And the priests forbade the common people to possess a Bible. But many of them did own one and they refused to give them up. So the priests sent out soldiers to search the houses and seize the Bibles. When the people of any village heard that the soldiers were coming to their locality, they made haste to hide their Bibles in some secret place. So although the soldiers searched the houses thoroughly and roughly yet many Bibles were not found. Often boys and girls were given the task of watching and reporting the approach of the soldiers to their homes. So faithful and so shrewd were these children that the soldiers could not make them tell where the sacred book was to be found.

One day the report came to a house, "The soldiers are coming here!" There was only a young girl there and she was kneading dough for bread. On hearing the breathless whisper of the sentinel, the quick-witted girl spread out her dough, placed the Bible in the center and quickly doubled the dough over it, put it into a big pan and slipped it into the oven.

When the soldiers arrived a few minutes later, the girl met them at the door, and in answer to their demand for the Bible calmly told them to search and see if there was one in the house. They looked in every corner of the cottage, but found no Bible. If they opened the stove door they only saw a large loaf of bread rising in the oven.

Years afterward the grandson of the heroine of this story emigrated to America and settled. He brought with him the Bible which his grandmother had saved from the soldiers. It has been carefully kept as a relic of days which, fortunately, are no more. What would you do if some policeman should come to your home and demand every Bible that you had in the house?—S. S. Wilson in Stories to Tell.

JUST FOR FUN

"I didn't know you suffered with rheumatism."

"Sure. What else can you do with it?"—Advance.

* * *

A grandmother said to her little grandson, "Benny, I would not slide down that banister."

Little Benny—"I know you would not, grandma."—The Outlook.

* * *

Schoolmaster: "If Shakespeare were alive today, would he still be regarded as a remarkable man?"

Pupil: "I think so, for he'd be 378 years old."—Advance.

"The Peace We Must Prepare For NOW"

By WILLIAM WATKINS REID

(Report of the Conference on the Christian Bases of World Order, at Delaware, Ohio, March 8-12.)

IF THE mind of America is to be ready to understand and to accept the basically Christian adjustments, attitudes and motives that alone will make for a lasting and worthy peace in the post-war world, then the nation's mind—indeed, the world's mind—must be prepared now for acceptance of drastic changes in almost every sphere of life. And the Christian church must lead in guiding men, individually and collectively, now, to an understanding of the problems, and to an attitude toward fellow-men the world over that will make willingness to accept those changes.

This belief, and pleas for a great and immediate educational effort, led by the church, for understanding and Christian motivation of post-war plans, were concurred in by churchmen, economists, physicians, rural leaders, and educators at the "Conference on Christian Bases of World Order," at Ohio Wesleyan University, Delaware, Ohio, March 8 to 12.

This gathering of 250 Methodist and interdenominational leaders was held under the joint auspices of the University—for which it constituted the Merrick Lectures for 1943—and the Foreign Division of the Board of Missions and Church Extension of the Methodist Church. Dr. Ralph E. Diffendorfer was in charge of planning the Conference and securing the speakers and leaders of seminar groups; Bishop F. J. McConnell and President H. J. Burgstahler presided over the sessions.

The twelve addresses of the Conference, beginning with the keynote speech of Vice-President Henry A. Wallace, are now on the press and will be issued shortly as a book, "The Christian Bases of World Order," by the Abingdon-Cokesbury Press. In addition to this, the Board of Missions plans to carry the discussions of the Conference to every Methodist church and to every church member through the printed word spoken word—as the beginning of the "educational campaign now" stressed by every speaker. It is expected that other church and mission groups, through the Foreign Missions Conference of North America, will carry forward similar programs.

The Conference was unique in that, in addition to the twelve addresses by authorities, twelve seminars of churchmen had for the past six months been studying the same problems, each in a widely separate part of the country. Their reports were made to the Conference, and evoked much discussion from the whole group. These seminar members, numbering about 100, are now available for leadership in discussions and further studies in churches, conferences, interdenominational groups, etc.

In his keynote address Vice-President Wallace warned that "the seeds of World War III" may be planted now and next year unless the United Nations come to an understanding of aims and plans before the war ends, and of the working out of conditions in the post-war world that will give food and happiness and security to "the common man" not only of America but everywhere in the world. He warned especially of the need of pre-peace understanding with Russia. "Without a close and trusting understanding between Russia and the United States," he said, "there is grave probability of Russia and Germany sooner or later making common cause."

"Throughout history, every big nation has been given an opportunity to help itself by helping the world," continued Mr. Wallace. "If such an opportunity is seized with a broad and generous spirit, an infinitude of practical possibilities opens up. Thousands of business men in the United States have seen this kind of thing happen on a similar scale in their own businesses, as their broad and enlightened policies have increased their prosperity and given jobs to their neighbors.



Speakers at the Conference on Christian Bases of World Order. From top to bottom, first row: Vice President Henry A. Wallace, Dr. Charles-Edward A. Winslow, Dr. Umphrey Lee, Dr. Edgar S. Brightman, Dr. John B. Condliffe. From top to bottom, second row: Bishop Francis J. McConnell, Dr. Vera Michael Dean, Dr. Willis J. King, Dr. G. Baez Camargo, Dr. Carter Goodrich.

Christianity is not star gazing or foolish idealism. Applied on a worldwide scale, it is intensely practical. Bread cast upon the waters does return. National friendships are remembered. Help to starving people is not soon forgotten. We of the United States who now have the greatest opportunity that ever came to any people do not wish to impose on any other race or to thrust our money or technical experts or ways of thought on those who do not desire them. But we do believe that if we measure up to the responsibility which Providence has placed on our shoulders, we shall be called on for help by many peoples who admire us. When we respond to this cry for help, we shall be manifesting not only a Christian spirit, but also obeying a fundamental law of life."

Dr. John B. Condliffe, the University of California's professor of economics, said that freedom from want (an announced post-war aim) must be organized on a world scale and not alone on a national scale if it is to be permanent and to help maintain peace.

"The time has gone by," he said, "when a world trading system operated by free competitive enterprise, and guided mainly by the decisions of financial investment on a worldwide scale, can be relied upon to maintain a workable economic equilibrium among nations." He urged the establishment by the United Nations of a monetary organization, a commodity corporation, and a development corporation, on worldwide lines, to aid in world settlement of these vast economic problems.

Dr. Condliffe warned that, without freedom from want, perhaps to be immediately aided by self-rationing of scarce materials and foods, the post-war world is likely to be "poisoned by civil wars and vindictive hatreds, by currency inflations and unemployment, by broken transport and run-down economic systems, and by starvation and disease." He believes that we are headed into a period when certain economic activities, national and international, will have to be conducted by public enterprise on a social service rather than on a profit basis.

Another economist, Columbia University's Professor Carter Goodrich, labor authority and special assistant to the American ambassador to Great Britain, believes that at the close of the war labor in many countries will make three demands: freedom of association, social security, and full employment. These, he believes, will gradually be achieved, though not without difficulties. In developing a program of service to labor, he suggested: that the machinery of placement and training developed for war be continued to prepare and return men to peacetime work; that an extensive post-war program of public works be organized; that "bond drives" and similar war efforts be transformed into efforts to maintain the demand for goods by private consumers; that tools, livestock, and machines be provided by international aid for some devastated areas; that capital from more developed countries should be exported to China and some other needy lands to help advance industry and to permit employment at a reasonable standard of living.

Growing out of an unhealthy industrial civilization and a lack of coordination between agricultural needs and city needs following the last war, there grew up in practically all nations, a "craze for space," or land, according to Dr. Bjarne Braatoy of the planning division of the OWI.

"European non-imperialism was nourished by American protectionism," said Dr. Braatoy, pointing out America's failure to participate in a world league, and its barriers against immigration, and tariff against foreign goods. This, he declared, sent other nations looking for "space" and helped promote Fascism.

He believes that the United Nations are now developing "instruments" for a solution of these difficulties for the post-war world—better hand-

(Continued on Page Nine)

From The Gospel Of John

By MRS. ALPHA T. NICHOLS

John wrote his gospel many years later than Matthew, Mark and Luke and his is a spiritual gospel. He emphasizes Christ as the divine saviour who meets every human need. He says in chapter 20, verse 31: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.

So he records only those incidents of Christ's life on earth that shows His deity and saving power. Realizing this, in studying each Sunday's lesson from John, you can more easily get the spiritual lesson.

John gives seven significant signs or miracles besides the greatest of all, the resurrection of Christ.

1. The first miracle he records is, turning the water to wine (Ch. 20) which shows that Christ is the Creator.

2. The second miracle: healing the Nobleman's son (Ch. 4). This shows us that He is able to keep the life that He has created. We look to Christ for life and we must look to Him for keeping power.

3. The third miracle: The Impotent Man made to walk. (Ch. 5). This man had been helpless for 38 years and nothing could save him except believing and obeying Jesus when He said, "Take up thy bed and walk." Humanity, in its sinful state, is utterly helpless to save itself from sin apart from Christ.

4. The fourth miracle: Feeding the five thousand. (Ch. 6). Studying this miracle we see that Christ can meet every human need, both material and spiritual.

5. The fifth miracle: Christ walks on the sea. (Ch. 6). This one shows that Christ protects those from dangers who trust Him in troubled times.

6. The sixth miracle: The man who was born blind sees. (Ch. 9). This is a lesson in getting spiritual eyes opened as well as physical sight. We were all born blind to the truth of God but Christ can give us sight if we let Him.

7. The seventh miracle: Lazarus raised from the dead. (Ch. 11). Christ is interested in reuniting Christian loved ones. This lesson is a great illustration of Christ's love for His own.

Then, in your reading of this gospel notice the "I Am" statements of Jesus. There are seven of them recorded. 1. I am the bread of life; 6:35. 2. I am the light of the world; 8:12. 3. I am the Door of the sheep; 10:7. 4. I am the good shepherd; 10:11. 5. I am the Resurrection and the life; 11:25. 6. I am the way, the truth and the life; 14:6. 7. I am the true vine; 15:1.

God told Moses from the burning bush: "I Am that I Am." He is the great I Am, and Christ is one with the Father. He is able to meet every need, whatever it is.

Throughout John's story of Christ we watch Christ's works, hear His words, and learn from His witnesses. Andrew witnessed of Christ to his brother, Phillip. The woman at the well went back to the village and witnessed to the Samaritans. We are all supposed to witness for Him after we have met Him.—Bradford, Arkansas.

"Seed Service" For Rural Churches

"An Order for the Dedication of the Seed, the Soil, and the Sowers," a four-page printed order of service, has been prepared for use in rural churches by the Rev. James W. Sells, pastor of the Methodist Church in Crystal Springs, Miss. A complete worship service, which recognizes the farmer, dignifies his task and inspires the spirit of reverence and worship in his endeavor, the service makes it possible for the rural minister to invite all farmers in his area, whether church members or not, to a special service and give them a dignified formal participation in it.

The Order of Dedication is in three parts: the worship service, the sermon, and the presentation and dedication of the seed, the soil and the act of commitment on the part of the sowers, with two farmers presenting the seed and soil in bowls which may be placed on the altar or sacramental table.

Copies of the Order of Dedication are available at a cost of one cent per copy and may be ordered from Dr. A. J. Walton, superintendent of the Department of Town and Country Work, Board of Missions and Church Extension, 150 Fifth Ave., New York, N. Y. Enough copies should be ordered to enable the entire congregation to participate in the service. Copies may be used in more than one church, however.

Speaking of this new type of service which seeks to do for the seed, the soil and the sowers of the seed annually what a service of dedication does for a church, Bishop J. L.

Decell, of the Birmingham Area, says:

"When I have observed the Catholic priests blessing the boats and fishermen on the annual shrimp and oyster catch, I have wished we could relate the church as vitally to the groups to which we minister as they do in that simple, impressive and effective service.

"This order for the Dedication of the Seed, the Soil, and the Sowers exactly meets the need. This significant service ought to be observed in every rural church community throughout Methodism. I heartily endorse this and trust that the Department of Town and Country Work will make this a spring festival throughout Methodism."

GOD IS LOVE

"Standing on the top of the Cheviot hills, a little son's hand closed in his, a father taught the lesson of measureless love to God. Pointing northward over Scotland, then southward over England, then eastward over the German ocean, then westward over hill and dale, and then sweeping his hand and his eye round the whole circling horizon, he said, 'Johnny, my boy, God's love is as big as all these!—Why, father,' the boy cheerfully replied, with sparkling eyes, 'then we must be in the middle of it!'"—King's Children.

"It is a pleasant thought that when you help a fellow up a steep hill you get nearer the top yourself."

TESTAMENTS FOR LIFE BOATS AND RAFTS

From now on no man set adrift in a life boat or raft, from a sinking American merchantman, will be without a New Testament. It will not be left to chance that someone has a copy in his pocket. Testaments carefully wrapped in waterproof containers will hereafter be regular equipment of both boats and rafts on all merchant ships.

Suppose Sergeant John Bartek, who was on Captain Rickenbacker's raft, had not happened to have his New Testament with him during those three fateful weeks in the South Pacific? This question has undoubtedly occurred to many Bible-loving people for, according to the Sergeant's testimony when speaking at a party for service men in Buffalo, New York, he said: "Without the Bible we might have given up. But every so often we'd run across a passage that would force hope back into us like a dry sponge in a basin of water."

This forceful testimony on the part of the young radio engineer confirmed the conviction of the officers of the American Bible Society that something should be done to make the New Testament available to all shipwrecked men on life boats and rafts.

Recently the American Bible Society has added to its list of specially bound volumes for the various branches of the service, a book bearing the insignia of the Merchant Marine. No special provision of this kind had ever heretofore been made for seamen, who in this war are so constantly exposed to danger from submarines. Admiral E. S. Land had responded promptly to the Society's proposal to provide seamen with Testaments and had written a special foreword for the Testament bearing the insignia of the Merchant Marine.

When it became apparent that this service should be extended to include a Testament for every life boat and raft, the American Bible Society presented the matter to Admiral Land, as head of the War Shipping Administration; and it was no surprise to them when they received a prompt acceptance of the offer to furnish the books in waterproof containers for the purpose.

The books are already available and waterproof containers are being prepared. The envelope is made of stout oil paper lined with lead and cellophane—the same sort of material that has heretofore been used successfully in waterproof packaged rations now carried on the life boats and rafts as regular equipment. Tests made at the headquarters of the Bible Society indicate that these books will continue dry even though submerged in water for days at a time. Ordinarily they would not be subject to such a severe test. Already to date the Society has received orders for the complete equipping of the ships of some 35 companies, requiring over 4,000 Testaments. It is estimated that at least 20,000 packaged volumes will be required.

EVIL COMPANY

Sophonius, a wise teacher, would not let even his grown-up sons and daughters associate with those whose conduct was not pure and upright.

"Dear father," said the gentle Eulalia to him one day when he forbade her and her brother to visit the ill-behaved Lucinda, "dear father, you must think us very childish if you imagine that we should be in any danger."

The father took a dead coal from the hearth and handed it to his daughter. "It will not burn you, child; take it."

Eulalia did so, and her hand was soiled; and, as it chanced, her white dress also was blackened.

"We cannot be too careful in handling coals," said Eulalia in vexation.

"Yes, truly," said the father. "You see, my child, that coals, even if they do not burn, blacken; so it is with the company of the vicious."—From the German.

QUARTERLY CONFERENCES

PRESCOTT DISTRICT: 2ND ROUND

Springhill Ct. at Oakgrove, March 7, a. m.
Blevins Ct. at McCaskill, March 14, a. m.
Amity Ct. at Amity, March 21, a. m.
Glenwood, March 21, p. m.
Gurdon, March 28, a. m.
Emmett Ct. at Waterloo, March 28, p. m.
Mineral Springs, April 4, a. m.
Washington, April 4, p. m.
Mt. Ida, April 11, a. m.
Forester, April 11, p. m.
Delight, April 18, a. m.
Prescott Ct.-Pleasant Ridge, April 18, 3:30 p. m.
Nashville, April 25, a. m.
Center Point at Center, April 25, 3 p. m.
Antoine Ct., May 2, a. m.
Prescott, May 2, p. m.
Bingen at Sweet Home, May 9, a. m.
Hope, May 10, p. m.
Mt. Moriah, May 16, a. m.
Okolona, May 16, p. m.
—Van W. Harrell, D. S.

TEXARKANA DISTRICT: 2ND ROUND

Richmond Ct., Richmond, March 7, 11:00 a. m.
Ashdown, March 7, 5:00 p. m.
Lockesburg Ct., Lockesburg, March 14, 11:00 a. m.; Gravelly, March 14, 2:30 p. m.
Lewisville-Bradley, Lewisville, March 21, 11:00 a. m.; Old Town, March 21, 2:30 p. m.
Texarkana, Fairview, March 21, 7:30 p. m.
Hatfield Ct., Wickes, March 28, 11:00 a. m.
DeQueen, March 28, 7:30 p. m.
Texarkana, College Hill, April 2, 11:00 a. m.
Stamps, Sardis, April 2, 3:00 p. m.; Stamps, April 2, 7:30 p. m.
Buckner Ct., Mt. Vernon, April 11, 11:00 a. m.
Fouke Ct., Fouke, April 11, 8:00 p. m.
Dierks, Dierks, April 18, 11:00 a. m.; Umpire, April 18, 2:30 p. m.
Lockesburg Ct., Lockesburg, April 18, 8:00 p. m.
Horatio Ct., Gillham, April 25, 11:00 a. m.
Texarkana Ct., Pleasant Hill, May 2, 11:00 a. m.
Doddridge Ct., Doddridge, May 2, 8:00 p. m.
Foreman, Foreman, May 9, 11:00 a. m.
Foreman Ct., Climax, May 9, 3:00 p. m.
Winthrop Ct., Alleene, May 16, 11:00 a. m.
District Conference, Fairview, Texarkana, May 21, 9:30 a. m.
Cherry Hill Ct., Dallas, May 23, 11:00 a. m.
Mena, May 23, 7:30 p. m.
—A. J. Christie, District Supt.

GOVERNOR AND MRS. ADKINS HOSTS TO S. S.

Governor and Mrs. Homer Adkins entertained the Social Hill Methodist Sunday School at their home in Social Hill Friday evening, March 19th.

Rev. and Mrs. K. K. Carithers directed games and contests with all guests taking an active part from the youngest four-year-old member to the oldest, 60 years of age.

At the conclusion of an enjoyable evening delicious refreshments were served to the sixty guests by the host and hostess.—Mrs. E. C. McDonald.

We are really progressing in life only when we are moving toward the kingdom of righteousness, peace and joy.

And ye shall know the truth, and the truth shall make you free.—Christ.

A History Making Event

By GLENN F. SANFORD

AT 3:15 p. m., February 26, 1943, Dr. A. H. Rapking, member of the Town and County Division of the General Board of Missions and Church Extension, stepped off the bus in Harrison, Arkansas. Waiting to greet and welcome his arrival were Rev. H. H. Griffin, Rev. W. J. Spicer and myself.

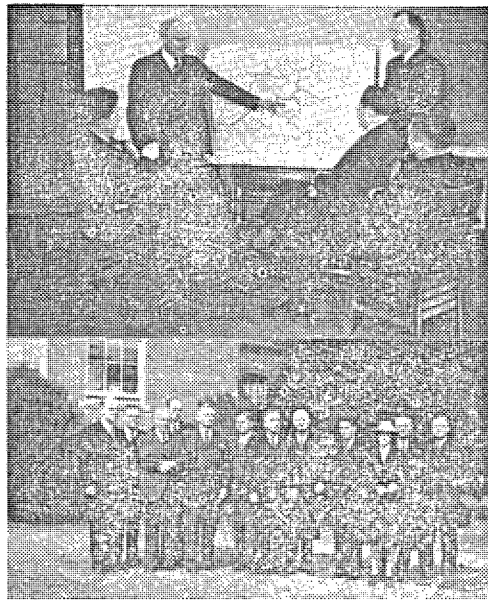
In no longer time than it will take you to read this we had Dr. Rapking with all his baggage loaded in Spicer's car and were off across the hills for Jasper and Newton County. As soon as his baggage could be located in his room at Jasper we were off again to visit with the health and school agents, etc.

That very evening Dr. Rapking went with the County Agricultural Agent to a farm meeting fifteen miles back in the mountains. It was far past midnight when he returned to his room.

On Saturday the four of us drove through a portion of the county and then out to the famous Diamond Cave. During the afternoon much of the time was spent investigating the church and parsonage and in making plans for the future of the work.

Dr. Rapking preached in the Methodist Church at Jasper Sunday morning to a congregation of twenty-one. At 2:30 p. m. he preached out in the hills at Basin. At 5:00 p. m. he preached to the regular vesper service at the Methodist Church in Harrison.

During these three days Dr. Rapking had a good opportunity to get a clear understanding of the situation existing in that section.



Executive Committee Meets With Dr. Rapking

At noon Monday, March 1, the Executive Committee of the Conference Town and Country Commission was called to meet by Rev. R. S. Hayden in a luncheon conference at Tabor Hall, Hendrix College. The following persons were present: Rev. R. S. Hayden, Dr. A. H. Rapking, Dr. A. W. Martin, Dr. O. E. Goddard, Mrs. R. E.

Connell, Mr. E. Wainright Martin, Dr. T. S. Staples, Rev. E. B. Williams, Rev. R. E. Connell, Rev. I. A. Brumley, Rev. H. H. Griffin, and Rev. Glenn F. Sanford.

On the basis of his findings Dr. Rapking asserted that the Methodist Church should move forward as soon as possible with as many as three full-time workers in that area. He then went into detail as to the type of program that should be promoted in the natural areas, the communities and the neighborhoods of the county. The General Board has pledged their cooperation in the work. It is now up to us to meet the conditions which has been designated.

On motion made by Dr. O. E. Goddard the following committee was appointed to find the "key leader" for this work and to make nominations to the Bishop and his cabinet: Rev. H. H. Griffin, Rev. R. S. Hayden, Mrs. R. E. Connell, Dr. A. W. Martin and Rev. Glenn F. Sanford. This committee has been hard at work since that very moment and may soon have an announcement to make.

To me this is one of the most thrilling events that has happened in our conference for some time, when we think of what it may mean to the twelve or fifteen thousand white people in the area and to the state of Arkansas when these young people begin to filter out to take their places as Christian leaders.

I shall be happy to send to any person a copy of the minutes of the meeting and to give any further information regarding the plans.

THE PEACE WE MUST PREPARE FOR NOW

(Continued from Page Seven)

ling relations between land and human welfare. The solution of North Africa's situation concerning wheat, through a pool among the five principal wheat-exporting nations, he believed showed the way for the future on a global basis.

"No world order can be built on a foundation of half-starved peoples," said Dr. Charles-Edward A. Winslow, of Yale School of Medicine, adding: "The madness of Germany today has its strongest roots in the generation that was underfed a quarter of a century ago." He quoted Donald Nelson as saying: "The sum total of the world's output of goods divided by the sum total of the world's inhabitants no longer means a little less than enough for everybody. It means more than enough."

He believes that after the war the American standard of living will no longer be able to conceal itself "behind the ostrich walls of national isolation." On the other hand, America's task will be to see that liberated peoples are fed and also are provided with the necessary basic health services; for pestilence and war go hand in hand and there are bound to be many disease problems.

Dr. Winslow proposed five divisions to an effective world health program: sanitation of the environment; control of community infections; education of the individual in the principles of personal hygiene; organization of medical and nursing services for the early diagnosis and preventive treatment of disease; and a standard of living adequate for the maintenance of health: this for all the world and not America only.

The development of human character to keep pace with the development of science has been overlooked in America and in Europe—and we are reaping some of the fruits of that neglect in the present war, according to Dr. Reinhold Schairer, internationally known educator, now at New York University. The rehabilitation of the post-war years, he says, must be in the realm of the spiritual as well as in the physical and material—and the spiritual task is the more difficult. Sodom and Gomorrah, he noted, had no poverty or misery, but the cities were doomed because the people lacked spiritual character; such can happen to any nation.

Two tools are at hand for the building of human character, Dr. Schairer declared. These are the youth of the world "burning in the fire of devotion to a great cause," and the schools and churches that can be used to train devoted citizens "who consider common interest higher than self interest." He advocated the establishment of an "international education office" to reconstruct and supervise the education of youth in all countries in such a way that national and racial hatreds will not rise again to burst into another war.

Dr. Vera Michaelis Dean, of the Foreign Policy Association, predicted some form of international federation of states, a willingness of a national to extend his citizenship to the world; adding, "We may see in our lifetime the end of sovereign states." Both democracy and the capitalistic system, she thought, will undergo modification that will fit better to serve human need in the future.

In summary, it was evident that all speakers were agreed that plans for post-war reconstruction must be made now; that the "common man" must know and accept these plans now; that church and school must unite in laying the grounds of unity and understanding among all peoples; that national isolationism and protectionism—for America or any other nation—is ended; and that international agencies and "controls" must be set up to assure peace, security, work, raw materials, foodstuffs, and human freedom in the "century of the common man."

That the motives behind the advocacy of these plans and bases for world peace and order are Christian, and that they call for the services of every Christian pastor and every home and foreign mission agency; was stressed by practically every speaker. "Christ served these same everyday needs of the common man—and the church must do the same to be of Christ," they seemed to say.

In fact, the whole study was prefaced by five addresses on the fundamental Christian principles—theological, philosophical and sociological—underlying the church's whole approach to Christian service. Bishop McConnell spoke on "God and the World We Live In," asserting that "if we are to be Christian at all in our idea of God, we have to think of God as the God of the whole race"; and that willingness to think in world terms is "the distinctive moral mark

of our times." President Willis J. King spoke on "The Christian Conception of Man"; Prof. Edgar S. Brightman on "A Christian View of Nature"; President Umphrey on "The Spiritual Basis of Democracy"; and Prof. G. Baez Camargo on "Christianity and the Race Problem."

FEDERAL COUNCIL DEPLORES STATEMENTS URGING HATE

The propagation of hatred in the United States and other countries will not only hinder the war effort but will also make impossible the achieving of a just and durable peace, the Federal Council of the Churches of Christ in America declared recently.

In a statement approved by its Executive Committee the Federal Council deplored the public statements of "certain citizens, in civilian and military life," urging the inculcation of attitudes of hate as a necessary step to the winning of the war.

"We recognize that never before in history has there been so widespread a provocation to hatred," the statement said. "Nevertheless, if that hatred is deliberately fomented and spread until it becomes the emotion that predominantly determines how the United States will act, then the forces of evil will have won their greatest victory . . ." and it will be "impossible for mankind to achieve a just and durable peace."

Madame Chiang Kai-Shek was commended for her Madison Square Garden speech in which China's First Lady counselled against hatred for the enemy and the desire for revenge. The statement also expressed approval of the anti-hatred campaign of the National Education Association and of the policy of the British Commander-in-Chief of the Home Forces and the Chief of the Special Services Division of the United States Army in opposing the fostering of hatred in the armed forces.

"Asserting the falsity of the argument that hatred is necessary for military victory, the statement pointed out that 'modern war requires, to an extreme degree, that the military and civilian forces of a nation be cool in their judgments and planning and disciplined in their acts. . . . That this does not weaken the national will has been shown by the British people.'

The statement declared that because the

(Continued on Page Thirteen)

First Reports Very Gratifying

First reports from pastors, district superintendents and bishops, and from local church and conference treasurers indicate that Methodism's Week of Dedication was a "very gratifying" success both spiritually and financially. It is too early, of course, for any kind of a report on the total of the voluntary, sacrificial offering.

Bishop Ernest Lynn Waldorf, head of the Chicago area, and chairman of the Committee for the Week of Dedication; Dr. Grover C. Emmons of Nashville, executive secretary, and Dr. O. W. Auman, treasurer, have received reports by telegram and letter from various sections of the country telling of the spiritual dedication of millions of Methodists during the week.

The observance of the Week of Dedication and the consecration of church members in "a new dedication of self, service and substance" was wide-spread, with every church in many areas holding special services. In a few churches where local conditions made it impractical to hold the observance during the

"THE HOLY EARTH"

Thirty years ago, Dean Liberty Hyde Bailey, one of America's greatest agricultural and rural teachers and philosophers, wrote "The Holy Earth." It was a sensation as philosophy, as ethics, and as literature.

"The partition of the earth among the millions who live on it is necessarily a question of morals," he said. "And a society that is founded upon an unmoral partition and use cannot itself be righteous and whole"

There are those who say that if we had heeded this philosopher of the soil the present war might not be waging. But enough men did become imbued with Dean Bailey's philosophy of rural life that it remains the guide-post of all leading rural teachers, economists, and sociologists. Thousands of teachers, ministers and farmers owe their belief in the great trinity of agriculture—God, the earth, and man—to its kindly pages.

Now Dr. John H. Reisner, of The Christian Rural Fellowship, 156 Fifth Avenue, New York City, has arranged for a reprint of "The Holy Earth," in cardboard covers, at only 25 cents per copy. It has long been out of print—and this classic is invaluable to the new generation.

Every pastor should own and make his own a copy of "The Holy Earth." There is a sermon on every one of its 117 pages—for rural or city pastor. Its philosophy carries on into our century the religious faith, the economics of God's creation, and the understanding of nature found in the early Old Testament writers, and the love of man and his relation to God that distinguishes the New Testament.

"The Holy Earth" may be purchased direct from Dr. Reisner.

As Christians we have no right to detach ourselves with a clear conscience from the way of life which our Lord and Master sketched for His disciples. Christians are enjoined by Jesus to do what He said, and they have no right to declare a moratorium upon the teachings of Jesus.—Selected.

week of February 28 to March 7, the dedication service and sacrificial offering are being held on another Sunday.

"It will be difficult at any time to report on the spiritual significance of the Week of Dedication to Methodism and the world at large, because of the inability of anyone to measure things of the spirit," Bishop Waldorf has stated. "However, a report will be made on the results of the sacrificial offering as soon as conference treasurers make their remittances to Dr. Auman and the figures can be compiled."

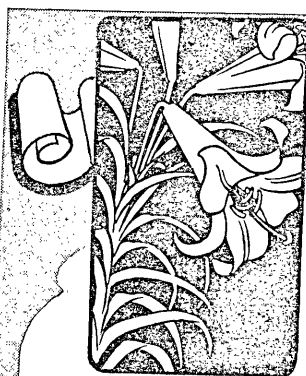
CHRIST THE DOOR

For a good many years we have wondered why Christ mixed his figures in his parable of the Good Shepherd. At one place he calls himself the Shepherd, and at another the Door. A recent book explains it beautifully. It says: "A traveler in Palestine once had a conversation with a shepherd at work near the sheep fold, who showed him the various features of the fold. Thereupon the traveler remarked: 'You say, here is the sheep fold, there are the sheep, and this is the doorway; but where is the door?' 'The door?' asked the shepherd. 'I am the door. I lie across the entrance at night. No sheep can pass out, no wolf can

come in, except over my body.' Beautiful, is it not? Christ did not mix his figures, after all. He is both the Shepherd and the Door.—Council Fires.

Art deals with things forever incapable of definition and that belong to love, beauty, joy, and worship, the shapes, power, and glory of which are ever building, and rebuilding in each man's soul and in the soul of the whole world.—Plotinus.

To have faith is to create; to have hope is to call down blessings; to have love is to work miracles.—Michael Fairless.

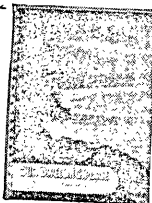


COMFORT FOR THE QUESTING SPIRIT

AT Eastertide

● This year, as never before, we turn to the sustaining strength of the Spirit to meet the problems and perplexities of our war-torn world. These pages hold the precious treasure of calm confidence and enduring peace. Select now the books that best meet your individual needs—and those of friends and relatives you wish to remember at this Easter Season.

ABUNDANT LIVING—E. Stanley Jones [169]—*If you are heartsick; if you hunger for satisfying spiritual fare; if you would grow in mental and spiritual maturity—then here is not just a new book, but a new kind of book.* A book of Daily Devotions with a different approach. You begin where you are now and grow as you go, advancing day by day to greater spiritual satisfactions. Here is a road map to the Abundant Life by one who himself lives abundantly. It is the BIG book of the season, by the famed author of *Christ of the Indian Road*. For private devotions, for group study (in seven-day sections) and for continuous inspirational reading. Convenient size, 4 1/2 x 6 inches; 384 pages; printed on thin paper; handsomely bound. Only \$1.

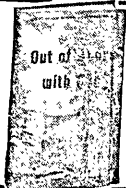


OUR DWELLING PLACE—Seidenspinner & Larsen [105]—For those who would call upon the eye to stimulate the worshiping spirit. Masterworks of photographic skill accompanied by unique devotional material appropriate to each subject.

The book is divided into five sections: Our Earthly Home, Our Loved Ones, Our Daily Work, Our Strength and Our Father's House.

"This book is a treasure!"—Dr. George A. Buttrick. Size, 8 1/2 x 11 inches; cheerful red plastic binding. \$2.

OUT-OF-DOORS WITH GOD—Alfred J. Sadler—[224]—Prayer isn't limited—shouldn't be limited—to closed walls and the bended knee. At this season when God's great out-of-doors beckons anew, with its promise of Eternal Life, this small book comes as a manual of Quiet Meditations for Restless Humanity. It is unexcelled in illuminating the place of God in all that is good and beautiful in the world about us. \$1.



WITH GOD AND FRIENDS EACH DAY—Frederick R. Daries—[631]—In addition to the usual Devotional pattern—a theme, a text, a Bible selection, a meditation, a prayer and a hymn for each day—this little book provides space to record Birthdays, Anniversaries and other important occasions in the lives of family, relatives and friends. \$1.

THE EVENING ALTAR—Carl Wallace Petty—[98]—For a reverent benediction at close of day. Each chapter, with its concluding prayer, is a comforting, inspiring personal meditation. An unusual little book well adapted to individual or group devotion. It will quicken the pulse of many who need comfort and courage. \$1.



TWO MINUTES WITH GOD—Hoh & Hoh—[81]—This is a Devotional book for the entire family, from the youngest child to the oldest adult. It is unique in its construction, and in its basic idea. For the book was prepared by a father and his twelve-year-old son, with the purpose of binding the family unit closer in the grace of God. All who seek to take daily household or individual interests to the ear of a Heavenly Father will find the topical arrangement of this book a great help. \$1.50.



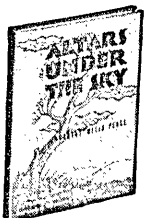
THE BOOK OF DAILY DEVOTIONS

Clark & Cram—[888]—For those who would join the Disciples in their plea, "Lord, teach us to pray," this little book will remove many of the hindrances to purposeful devotions. It will help in the solution of your personal problems; will aid you in contributing more richly to the spiritual life of those about you. These materials will put prayer upon your lips and into your life. There is a page for each day in the year, with additional material for "Special Days." For "Passion Week" there is an entire group of devotions. \$1.50.



ALTARS UNDER THE SKY

Dorothy W. Pease—[155]—If you are a lover of the open, this book will help you to establish an altar in the presence of God's beauty. If you wish help in leading worship at Camp, at Summer Assembly, at Vacation Conference, these Seventy Daily Readings will meet your need. If you seek a remembrance for a vacationer, this pocket-size treasury of readings is the gift ideal. Classifications: The Mountains, The Sea, Trees and Flowers, The Heavens, Birds, and General. \$1.



THE SANCTUARY

A Devotional Manual for Lenten Reading
Lucius H. Bugbee, Editorial Secretary, Board of Education, Methodist Church—[179]—Specially designed for the Lenten Period of 1943. In addition to the usual devotional pattern, a "project" is suggested for each day. For example: "Cultivate today an attitude of quiet confidence in God." Here is an ideal pamphlet for all who seek to supplement "official" material issued at this season by the denominational board. Convenient and effective in arrangement. 48 pages. Specially priced for quantity distribution. Single copies, 5c each; 30c dozen; \$1 for 50; \$1.85 per hundred.



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More than a million copies will be in the hands of our service men this year! *Strength for Service* is the ideal book for soldier, sailor and marine. Specially prepared by an overseas chaplain, assisted by 370 understanding ministers and laymen. Meets the need for spiritual strength in a soldier's world of temptation, danger and death. Send it to men who have gone from your Church, your firm, your club—ideal as a personal remembrance or a group gift. Convenient pocket size. 75c each; \$7.50 a dozen.
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THE METHODIST PUBLISHING HOUSE

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

MRS. H. KING WADE, JURISDICTION PROMOTION OFFICER

Mrs. H. King Wade, of Hot Springs recently was elected Corresponding Secretary (Promotion Officer) of the South Central Jurisdiction Woman's Society of Christian Service.

Mrs. Wade has one of the longest, most successful official records of any woman in the Methodist Church in the Little Rock Conference.

She has served variously as an officer in the Woman's Missionary Society, and the Woman's Society of Christian Service. In 1925 she was elected superintendent of study and served until 1927—from 1927 to 1930 she was Conference Vice-President from 1930 to 1934 recording Secretary, and from 1934 to 1943 Conference Corresponding Secretary.

Mrs. Wade has represented the Little Rock Conference as a delegate to many higher conferences, and has served on Committees and Commissions at different times. She was a member of the Woman's Missionary Council from 1934 to its close in 1940, at the time of Unification when the Women's organization became the Woman's Society of Christian Service. During that time she served on the Committee of Literature and Publications.

For a great many years Mrs. Wade has been a delegate to the Ministerial Annual Conference, and is now a member of the Board of Education of the Little Rock Conference. In the Jurisdiction, she is a member of the Commission on Evangelism, and the Commission on Location and Expense.

In 1934 Mrs. Wade served her Conference as a regular delegate to the General Conference.

In 1940 she was elected a delegate for four years to the South Central Jurisdiction Woman's Society of Christian Service.

At the recent meeting of the Jurisdiction Society in Dallas, Texas, she was elected to the high office of Jurisdiction Secretary.—Mrs. Walter Ryland.

PIGGOTT SOCIETY

The Piggott Woman's Society of Christian Service held the first meeting of the year in the church parlor, January 12.

Mrs. Lelah Gilbert, the out-going president, gave the devotional, after which was a very impressive installation of the new officers. The officers for the year are:

Mrs. Nelle Beatty, president; Mrs. John Hamilton, vice president; Mrs. Aubrey Cresuo, corresponding secretary; Mrs. H. C. Robbins, recording secretary; Mrs. C. W. Good, secretary Missionary Education and Service; Mrs. R. V. Robbins, chairman social relations; Mrs. J. E. McGuire, literature and publication; Mrs. Hannah Brissenden, supplies; Miss Ruth Gwin, student work; Mrs. Lelah Gilbert, children's work; Mrs. G. W. Reeves, treasurer.

Rev. C. W. Good gave a scripture reading and the dedicatory service which followed was very beautiful. The Pledge cards for the year were given. The meeting closed with prayer by Rev. C. W. Good.

Be kindly affectioned one to another with brotherly love; in honor preferring one another; . . . fervent in spirit . . . rejoicing in hope; patient in tribulation . . . continuing instant in prayer.
Romans 12:10-13.

THE ANNUAL MEETING OF THE W. S. C. S.

The Annual Meeting of the Woman's Society of Christian Service of the North Arkansas Conference, meeting in North Little Rock last week, was well attended. The interest was intense throughout the Conference and the spirit was of the highest order.

Miss Thelma Stevens, from the Woman's Division of the General Board in New York, was present. She gave invaluable assistance in the conference sessions and in committee meetings. She was the principal guest speaker also on Tuesday evening.

Mrs. Peter Kittle of Forrest City, Secretary of the South Central Jurisdiction work of Missionary Education and Service, and Mrs. Henkel Pewitt of Jonesboro, a member of the General Board of Missions and Church Extension, were present and rendered valuable service.

Mrs. R. E. Connell, our new Conference President, had a well planned, comprehensive program. She presided with such poise and efficiency as that the work of the Conference moved along smoothly and on schedule. We were made to feel that the future of our work is unusually promising under her leadership.

A full account of the meeting will be published in a later issue.—S. M. W.

HOPE SOCIETY

The March meeting of the Woman's Society of Christian Service of the Methodist Church was held at three o'clock Monday afternoon, March 8th, at the church, with the president, Mrs. H. O. Kyler, presiding. After quiet music by Mrs. B. W. Edwards, Mrs. George Ware led the worship service on the subject "No Duty Can Seem Lowly to Him Who Lives With Thee," with responses from the congregation. Following the business session, an inspirational dramatization of "The Seven Keys of Progress," a Departmental Suggestion from the "Methodist Woman," was presented by the president, Mrs. H. O. Kyler, and other officers. The Keys of Progress represent the Keys to the Kingdom. The Master Key was presented to Mrs. D. B. Thompson, Spiritual Life Leader. The keys to the Book Case, Home, Community, Bank, School-room and Alarm Box were presented to the officers representing Missionary Education and Service, and Literature and Publications, Christian Social Relations and Local Church Activities, Treasury, Young Women and Girl's Work and Children's Work, Reports and Supply Work. All four circles of the society gave splendid reports for the first quarter. The president again urged the members to work in the Red Cross Surgical Dressing rooms as much as possible. A beautiful memorial to the memory of the late Mrs. A. L. King was read by Mrs. W. W. Johnson.—Reporter.

SMACKOVER W. S. C. S.

We are going into the new year with a fine group of officers, and with Mrs. Talmadge Dodson, president, and Mrs. Charles Prinm as vice president. All the other officers are strong Christian women. We are expecting a great year's work.

Under the able leadership of our pastor, Rev. Roy L. Brown, our church has been redecorated; also a new carpet and choir robes provided. It is now one of the prettiest churches of its size anywhere. Also under the leadership of our pastor the installation of the officers of the

ATTENTION! SECRETARIES OF SUPPLIES

We are drawing near the close of the first quarter and I hope to receive a good report from each one of you on "Aid to Needy Ministers"—which is our first quarter's work. Value your boxes of supplies, list number of ministers aided, and cash supplies. In sending cash to our Conference Treasurer, Mrs. Allan Gannaway, Arkadelphia, Ark., mark it plainly "For Supplies."

Next quarter we turn our attention to the Camden Rural district work. You will hear more from me in regard to this, later. I hope to meet personally many of you during Conference in Little Rock March 23, 24, 25.—Mrs. Watson Jopling, Secretary of Supplies, 3103 Pine Street, Texarkana, Ark.-Tex.

PERRY AUXILIARY

We met at the church on January 4, 1943, for the installation service by our pastor, Rev. J. E. Linam. The following officers have been elected for the coming year:

President, Mrs. Syble Dellis; Vice President, Mrs. Florence Glenn; Recording Secretary, Mrs. Edna Oates; Corresponding Secretary, Mrs. Fred Linebarger; Treasurer, Mrs. Mollie Colvin; Christian Social Relation, Mrs. Pearl Holbrook; Missionary Education, Mrs. J. E. Linham; Student Work, Mrs. J. D. Farish; Young Women and Girls, Mrs. P. K. Rice; Children's Work, Mrs. J. A. Jones; Literature and Publication, Miss Sallie Buckingham; Supplies, Mrs. Ruth Cragar; Spiritual Life and Bible Study, Mrs. Ila Kendrick.—Mrs. Florence Glenn.

EASIER WAY

Much sorrow and anguish of soul may be reaped when we fail to say NO to propositions that we feel confident are not for the best of all concerned. It is easier to keep an enemy out than it is to put him out after he gets in.—R. H. Lee.

W. S. C. S. was very impressive and inspiring. It was a pageant, "My Cross." A beautiful service.—Mrs. Dave Purser.

A NEW SOCIETY

The women of Dublin Church met Jan. 27th and organized the Woman's Society of Christian Service. Officers elected were: Mrs. Dennis Burris, president; Mrs. Eva Young, vice-president; corresponding secretary, Mrs. Golden Faulkner; Recording secretary, Mrs. Eva Snow; secretary Missionary Education, Miss Lutie Eddins; Secretary Social Relations, Mrs. Hugh Walker; secretary Publications and Literature, Mrs. Ethel Walker; secretary Spiritual Life, Mrs. T. A. Henderson; treasurer, Mrs. Carl Gray.

A beautiful installation service was conducted by their pastor, Rev. W. W. Warrington. The pledge service was inspiring, every member kneeling in prayer at the altar, the prayer being led by Mrs. W. W. Warrington and closed by Mrs. Eva Young, every one praying for themselves, their church and community, nation and the world; pledging their all to the Master's work.

The program followed: hymn, "Take Time To Be Holy"; motto, "As for me and my house we will serve the Lord." Each member pledging themselves to have a family altar, using "Upper Room"; hymn, "Stand Up For Jesus"; scripture reading, Mrs. W. W. Warrington; prayer, Mrs. Travis Henderson; "A Challenge to Christian Women," by Mrs. Warrington; "Faith," reading by Mrs. Eva Young; Information Please (Mission), Mrs. Dennis Burris.

We have only a small group of women, but we are going forward in His name. Benediction, Rev. W. W. Warrington.—Mrs. Golden Faulkner.

EUDORA SOCIETY

The Eudora Woman's Society of Christian Service started the year's work with twenty one members. The following officers were installed by the pastor, Rev. J. T. Thompson:

President, Mrs. Edwin Haskew; vice president, Mrs. L. H. Meyer; recording secretary, Mrs. F. V. Harris; Corresponding Secretary, Mrs. Fred Morris; Treasurer, Mrs. Juan Greene; Local Treasurer, Mrs. J. P. Debal; Secretary of Christian Social Relation and Local Church, Mrs. Clyde Johnson; Secretary of Missionary Ed. and Service, Mrs. C. C. McDuffie; Secretary of Student Work and Secretary of Supplies, Mrs. B. B. Cochran; Secretary of Children's Work, Mrs. J. L. Wall; Secretary of Literature and Publicity, Mrs. R. F. Reid; Secretary of Spiritual Life, Mrs. William West.

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.

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.

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

Plans Made for Christian Adventure Assemblies

Three important meetings were held in the Little Rock Conference last week. These were meetings of the Program Committee for each of our assemblies for our intermediate boys and girls. The Committee for the Ferncliff Assembly met at Little Rock, Wednesday with Dr. C. M. Reves, Rev. George G. Meyer, Rev. Fred R. Harrison and Clem Baker present. On Thursday the Committee for the Magnolia Assembly met at First Church, Magnolia with Rev. Leland Clegg, Rev. A. J. Christie, Rev. Van W. Harrell, Rev. W. R. Burks, Rev. George L. Cagle, Rev. Ralph Clayton, Rev. Roy E. Fawcett, and Clem Baker present. The Committee for the Monticello Assembly met at the home of Rev. W. Neill Hart in Pine Bluff where we were entertained with a beautiful lunch at noon Friday. Those present at the meeting were Rev. Neill Hart, Rev. Otto Teague, Rev. Arthur Terry, Rev. Fred W. Schwendimann and Clem Baker. At each of these meetings a complete program was outlined and invitations issued to those expected to participate in the Assembly. The Monticello Assembly will be held June 28-July 2 with Rev. Fred W. Schwendimann as Dean. Camp Ferncliff will be held the same dates with Rev. Fred R. Harrison as Director. The Magnolia Assembly will be held the week of July 19-23 with Rev. Roy E. Fawcett as Dean.

Little Rock Conference Youth Caravan

I am happy to announce that a Youth Caravan has been secured for the Little Rock Conference and that Mrs. Winifred Wilson of Humphrey, Arkansas has been secured as counsellor for this group. Mrs. Wilson is one of the most efficient leaders of youth that our Conference has ever produced and we are especially proud to make this announcement. Dates and places for the Caravan will be announced later.

Conference On Youth Summer Agencies In Kansas City

A conference on Youth Summer Assemblies, Camps and Conferences will be held at Kansas City, Missouri, April 28-30. This is one of a series of regional conferences held under the leadership of the General Board of Education this spring. The Little Rock Conference will be represented in the Kansas City Conference by Rev. C. Ray Hozendorf, Rev. Roy E. Fawcett, Rev. Fred R. Harrison, Rev. Fred W. Schwendimann and Richard Perdue.

Lieutenant Harrell H. Rule

The love and sympathy of all the members of the Little Rock Conference Board of Education is extended to our chairman, Rev. E. C. Rule and Mrs. Rule, whose fine son, First Lieutenant Harrell H. Rule, gave his life in the service of his country last week. Those of us who had known Harrell from childhood

had come to regard him as an honor to the Methodist parsonage. He was quiet, unassuming, loyal and brave. His heart was as tender as a little child. It was in keeping with his spirit that when his country called he laid down his preparation for his life's work and proudly volunteered for that branch of service where the need and danger is greatest. The price that Harrell has paid along with many other brave sons from our Methodist homes should inspire all our Methodist people to greater sacrificial effort to build a world where Peace and Love will rule and war will be no more.

Church School Day Offerings

In keeping with its fine record, the Little Rock Conference has made a fine start on its Church School Day offerings. Six charges have already paid their offering in full and, therefore, put this pastor's name on the Conference Honor Roll.

The first charge to pay in full was 28th Street, Little Rock, with Rev. B. F. Fitzhugh, pastor. The second was Waldo with Rev. James Simpson, pastor. Others whose charges have paid in full even before the date set for the observance are: Rev. George Warren of Sparkman-Sardis Charge; Rev. George G. Meyer, England; Rev. A. J. Bearden who paid the offering on the Bingen Circuit before transferring to Horatio; and Rev. A. E. Jacobs of Forester. Other remittances will be found in the Treasurer's report appearing in the Methodist this week. The Conference has set April 11 for Church School Day this year. From the number of requests for Church School Day programs already received, we honestly believe that this is going to be one of our very best years in this observance. You can count on the Little Rock Conference and its noble band of pastors, Superintendents and Church School Workers.

CHURCH SCHOOL DAY OFFERINGS

Received in the Little Rock Conference.	
Sardis	\$ 12.50
Sparkman	12.50
Waldo	13.00
Kilgore	2.00
Union (Strong Ct.)	5.00
28th Street	15.00
England	35.00
Bingen	3.00
Murfreesboro	12.50
Friendship (Bingen Ct.)	2.00
Avery's Chapel (Bingen Ct.)	2.00
Bingen Ct.	4.00
Forester	15.00
Doyle (Bingen Ct.)	2.00
Longview (Bingen Ct.)	1.00
Total	\$136.50

—C. K. Wilkerson, Treas.

Jesus Christ offers the solution of every social problem, not primarily by pointing out the right relation of men to one another, but showing the right relation of all men to God.—Selected.

Most injustice is not inflicted deliberately, but because people do not take the trouble to think things out.—Rudyard Kipling.

Possess the imagination with an ideal, and you need not trouble yourself about action. — Dr. John Watson.

HENDRIX COLLEGE MINISTERIAL EDUCATION SPECIAL

Received since our last report through Monday, March 22.

Hot Springs Churches,	
Arkadelphia District	\$65.00
Ebenezer, Camden District	5.50
England, Little Rock District	75.00
Forest Park (Add.), Little Rock District	10.00
Roe Ct., Pine Bluff District	10.00
Bethel, Pine Bluff District	4.00
Anoine Ct., Prescott District	1.00

Standing By Districts

Arkadelphia District—Goal	\$ 750.00
Paid	857.00
Camden District—Goal	\$2,500.00
Paid	2,613.00
Little Rock District—Goal	\$2,500.00
Paid	2,947.85
Monticello District—Goal	\$1,000.00
Paid	1,019.00
Pine Bluff District—Goal	\$1,500.00
Paid	1,675.05
Prescott District—Goal	\$ 750.00
Paid	653.35
Texarkana District—Goal	\$1,000.00
Paid	1,062.10
Grand Total for Conference	\$10,827.35

C. K. Wilkerson, Treasurer.

YOUTH AND HAPPINESS

(Continued from Page Five)

but the judgments that follow the follies of youth.

We do find young people today who are joyous, and yet they assume their share of the serious things of life. They live lives which make easier for others to love than to hate; easier to be good and harder to be bad; easier to be clean and harder to be unclean. They are making dark places bright, bringing hope to depressed spirits and directing prodigal sons to the waiting Father.

The hope of the world is in our youth. They will be our leaders in all departments of life in a future that is not so far away. We can also say that the opportunities for youth were perhaps never greater. They have better educational advantages and the help of modern science. They work from a higher plane of development and direct a more powerful machinery than our fathers ever dreamed of. The material appliances of life are so attractive, and so fascinatingly seductive that we are in danger of being diverted from eternal truths to temporal trusts. Through the inseparable wedlock of a spiritual Christianity and an enlightened science, youth will go forth to reconstruct a broken world and unfold God's moral program and his moral purpose.

The task for older Christians in this day is the moral and religious training of our youth. For the attitude of our educated young people toward the claims of Christ is important. There is a decline of religious training in the home for which we have provided no substitute. There can be no ethical living where there has been no ethical training. This makes the Christian college important. Moral rectitude is as important as mental culture; personal religion is the only safeguard of moral rectitude.

Jesus said, "Father, into thy hands I commit my spirit." to youth we say, "To you we entrust the care of this world."

"Despise not thy youth." "Rejoice in the Lord alway."—C. W.

HENDRIX COLLEGE NEWS

Twenty New Cadets Arrive

Supplementing a class of ten naval aviation cadets who began their secondary training at Hendrix four weeks ago, twenty V-5 Naval Reserve flyers arrived at Hendrix last week to begin secondary flight training. The secondary course lasts eight weeks. Hendrix faculty members instruct the flyers in ground school at the college and flight training is under the supervision of Starnes Flying Service at the Conway Airport. The thirty cadets are quartered on two floors in Martin Hall.

Hendrix Debators in Mississippi

Edwin Dodson of Conway and Alvin Murray of North Little Rock are participating in the Southern Debate Tournament and Congress this week which is being held in Jackson, Mississippi. Dodson and Murray, both junior ministerial students, are members of the debate club this year and have participated in several tournaments. They were members of teams which placed second and third in the Mid-South Tournament and second in the State Tournament held at North Little Rock recently. Dr. R. B. Capel head of the Hendrix speech department, is Third Vice-President of the Southern Association of Teachers of speech and will direct the tournament.

Freund Continues To Paint

H. Louis Freund, Carnegie resident artist at Hendrix since 1938, who was recently inducted into the U. S. Army, will remain at Camp Robinson several months while painting a huge mural for the recreation hall of the camp. His sketch for the mural was approved by the commanding officer last week and he will begin work immediately. The painting will occupy more than 800 square feet of canvass.

Miss Stevens Speaks To HCA

Miss Thelma Stevens of New York, Secretary of Social Relations for the Woman's Society of Christian Service, spoke last week to the Hendrix Christian Association. Miss Stevens dealt principally with the problems arising from racial controversy and methods to relieve the situation.

Rabbi Addresses Students

Rabbi Ely E. Pilchik of the Temple Israel, Tulsa, Oklahoma, addressed the Hendrix College student body last week in a chapel hour. Rabbi Pilchik reviewed the development of America economically and socially through a series of wars from the Revolutionary to World War II. He demonstrated how people of the Jewish faith have worked and fought side by side with the Christian faith for the preservation of America and its religious liberties.—Reporter.

There need not be in religion, or music, or art, or love, or goodness, anything that is against reason; but never while the sun shines will we get religion, or music, or art, or love, or goodness, without going beyond reason.—Harry Emerson Fosdick.

"Let not your
heart be troubled—"

IN MEMORIAM

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

KELLETT—Dr. A. Kellett was born in Randolph County, Ark., March 23, 1868, and departed this life January 16, 1943, at Doddridge. He was married to Johnnie E. Kellett, January 12, 1898. Though of the same name, she was not a relative of his. To the union was born one daughter, Mrs. Vera George, who has a son, W. A. George, Jr. Dr. Kellett joined the Methodist Church in 1903. He came to the Doddridge community in 1917 to practice medicine. For some years he had a large practice, I am told wrought well.

He was quite ill for many months before passing on. During the time he saw visions relating to spiritual things, some of which he revealed to his pastor. One of them seemed to change his whole spiritual outlook. It brought great peace to his soul. He rejoiced in the Lord and said he was ready to go.

Funeral services were conducted at the Doddridge Methodist Church January 18, by the writer. His body was laid to rest in the Doddridge cemetery.—F. C. Cannon.

COOK—Mrs. Lizzie Warfield Cook, age 82 years, departed this life February 25. She was born at Clarksville, Tennessee, but had been a resident of Lexa, Ark., for the past 25 years. She was a member of the Lexa Methodist Church.

She leaves a sister, Mrs. Gertrude Gist of Lexa and a brother, Charles M. Warfield of Lexa and a host of friends. Interment was in Central

Church cemetery with funeral services conducted by the pastor.—Jack W. Glass, Pastor.

PHILLIPS—Columbus M. Phillips, 68, of Rt. 1, Texarkana, died suddenly at the home of his son, Graves Phillips. A former resident of Nevada County moved to Miller County in 1927 and settled in the Harmony Grove community. He is survived by his wife and six sons, Jesse, Grave, Melvin, Grady, Ray, all of Texarkana, Wilmar of U. S. Army, and four daughters, Mrs. Ivory McNatt of Fulton, Mrs. Audrey Tucker, Pine Bluff, Mrs. Ida Hanson, Texarkana, Mrs. Rachel Farris, of Buna, Texas; twenty-two grandchildren and five great grandchildren. Funeral services were held at the Harmony Grove Church by the pastor, Rev. E. T. McAfee, assisted by the Rev. Mr. Ivins and Rev. Mr. McAtee.

Brother Phillips united with the Methodist Church when a boy and has been a devoted and loyal member through his life. He was faithful in his service to the church and was sweet spirited in his life. He was a good father and brought his large family in the Christian way of life. He was faithful unto death and though we shall greatly miss him we shall look for him on the other side.—His pastor, E. T. McAfee.

ROGERS—Joseph P. Rogers was born near Troy, Arkansas, April 10, 1875. He was married to Miss

Claudia Meritt, March 13, 1898. To this union were born four children, two sons and two daughters. His wife and one son preceded him to the Heavenly home. He passed to his reward November 1, 1942. Brother Rogers was one of God's noblemen. When just a lad he was converted and united with the Methodist Church. For more than forty years he was a faithful steward in the church. Unless he was providentially hindered he was always in his place in the services of the church. He sang in the choir and was secretary of our church and could always be depended on for any task assigned him. He is greatly missed by pastor and congregation.

Brother Rogers is survived by two daughters, one son and three grandchildren. To them we would say, follow him as he followed Christ and you will see him again.—His pastor, J. H. Cummins.

PEARCE—Miss Cornelia Pearce was born at Oil Trough, Arkansas, February 18, 1876, and died January 31, 1943, from a heart attack. She moved to Bald Knob in 1912 and has been an active member in all organizations of the Methodist Church since that time. Some of the services which she rendered to the church were in the capacity of Sunday school teacher, member of Board of Stewards, member of choir, president of Missionary Society and conference treasurer of the Woman's Society of Christian

Service. Each service was executed in such a manner as to show that she had placed her faith in God and depended on Him for leadership.

She was devoted to all phases of church work. She will be greatly missed and her place cannot be filled. She will be remembered as one who lived her best and thought her best. Her influence was always on the side of right.

She is survived by one brother, Culbert L. Pearce of Searcy, one sister, Mrs. J. W. Adams of Augusta and two nieces whom she reared, Mrs. Lawrence Lambert of Conway and Mrs. Sam Hall of Bald Knob.

Funeral services were in charge of Rev. J. L. Shelby, pastor of the Bald Knob Methodist Church, assisted by Rev. C. N. Guice of First Church, Searcy, and a sympathetic message by Rev. V. E. Chalfant, pastor of the Methodist Church of West Memphis. Interment was at the Shady Grove cemetery.

EDWARDS—Mrs. J. B. Edwards, who departed this life, February 28, 1943, will be sadly missed by her many friends. She was a member of the Strangers Home Methodist Church and an active member of the W. S. C. S. She was also a Sunday school teacher of the Senior class. She took active part in all church activities. She leaves to mourn her departure her husband, her mother, Mrs. Mary Rowe, one brother, Gene Rowe, and three sisters, Mrs. W. E. Coley, Mrs. J. O. Kirkland, Mrs. Alvin Bellah.—Mrs. R. Kay and Mrs. V. A. Owens.

GUARD OUR BOYS WITH YOUR PENS

Pastors who edit church bulletins and parish papers as well as publishers of more pretentious religious journals are cautioned by the Office of Censorship to exercise particular care in printing news concerning men of the Army, Navy and Marine Corps which might inadvertently provide information of value to the enemy.

The code is, of course, well known to newspaper and magazine editors, but has not been adequately communicated to publishers of smaller church papers and news letters. N. R. Howard, assistant press director of the Office of Censorship, has asked the Commission on Public Information of The Methodist Church to aid in passing on this information and impressing its importance:

Do not identify military units which have gone overseas or are about to do so.

Do not link naval personnel with names of their ships.

"Smaller religious publications are printing, very properly and patriotically, lists of their men in service and various items of news about such men," Mr. Howard says. "There is no objection to the publication of such news, but the above precautions are vitally necessary."

Worry gets us nowhere; it travels around in a circle.—N. C. Christian Advocate.

He who begins many things finishes nothing.—C. Simmons.

CARELESSNESS

Are you afflicted with doing things in a careless way? Many people are, and usually they don't think much about it until the time comes when through the habit they do something poorly or an accident happens.

It is very easy to be careless. "I'll do it in a minute," or "This is good enough, I guess," or "I'll do it tomorrow; no hurry." Just a few little habits at first, and they keep right on growing. Then the first thing we know we've been careless about some little thing, and that little thing causes a big accident.

We all know Benjamin Franklin's saying about the lost horseshoe nail which caused the loss of an empire, and we don't think much about it or pay much attention to it. But I recall a certain little pin in an auto wheel which, partly due to carelessness, was not replaced. A little later, when the car was going at high speed, the wheel came off with serious results.

A few careless habits which don't seem to matter, when one day something happens, and we see the result of our carelessness. Let's foster habits which leave only the care in carelessness.—Boys' Life.

If your spirit is reverent, it will discern God in a moorland waste; if your spirit is thoughtless and careless, it will fail to find Him in the face of Jesus Christ.—F. B. Meyer.

It is better to walk in the dark with God than to go alone by sight.—Phillips Brooks.

TOMMY "SAID GRACE"

By Ethel G. Hubler

The pastor told me.

They were members of his church. They were invited to the home of a relative for dinner. Father, Mother and Tommy, nine years of age. The grandfather was present.

A friend had told him to "take a bottle of beer" to pep him up a bit. He brought it to the table with him.

When the family was seated, Tommy, as usual, was asked to "say the blessing."

Tommy had never "said Grace" over a beer bottle before. He was on the spot. It troubled him. All bowed their heads; Tommy, too.

Finally Tommy raised his head, looked over at his mother, and said, "Mom, I can't ask God to bless us with that beer bottle sittin' there!"

The grandfather moved with the alacrity of a nine-year-old, as he grabbed the bottle, and started for the back door. The beer, and the bottle were no more.

As he resumed his seat at the dinner table we predict that the meal was eaten in an old-fashioned Methodist camp-meetin' atmosphere.

"Out of the mouths of babes. . ."

"Christ does not make you good. He gives you the power to be good, and helps you go on being good, but he leaves continual choice between good and evil to your own will. Otherwise you would not be a free soul, as he want you to be."

"A lot of kneeling keeps you in good standing with God."

FEDERAL COUNCIL DEPLORES, ETC.

(Continued from Page Nine)

people of this country have not been subjected to the violence of total war, "our easier circumstances make it peculiarly our duty to prevent the contagious spreading of a hate hysteria that would make men mad and drive them . . . to self-destruction."

Christians throughout the country were urged by the Federal Council to "reject all desire for vengeance; to seek God's forgiveness for any hatred we may harbor; and, without shrinking from the hardest duty imposed upon us by our consciences under God, to remain ever mindful that He alone may say, "Vengeance is mine; I will repay."

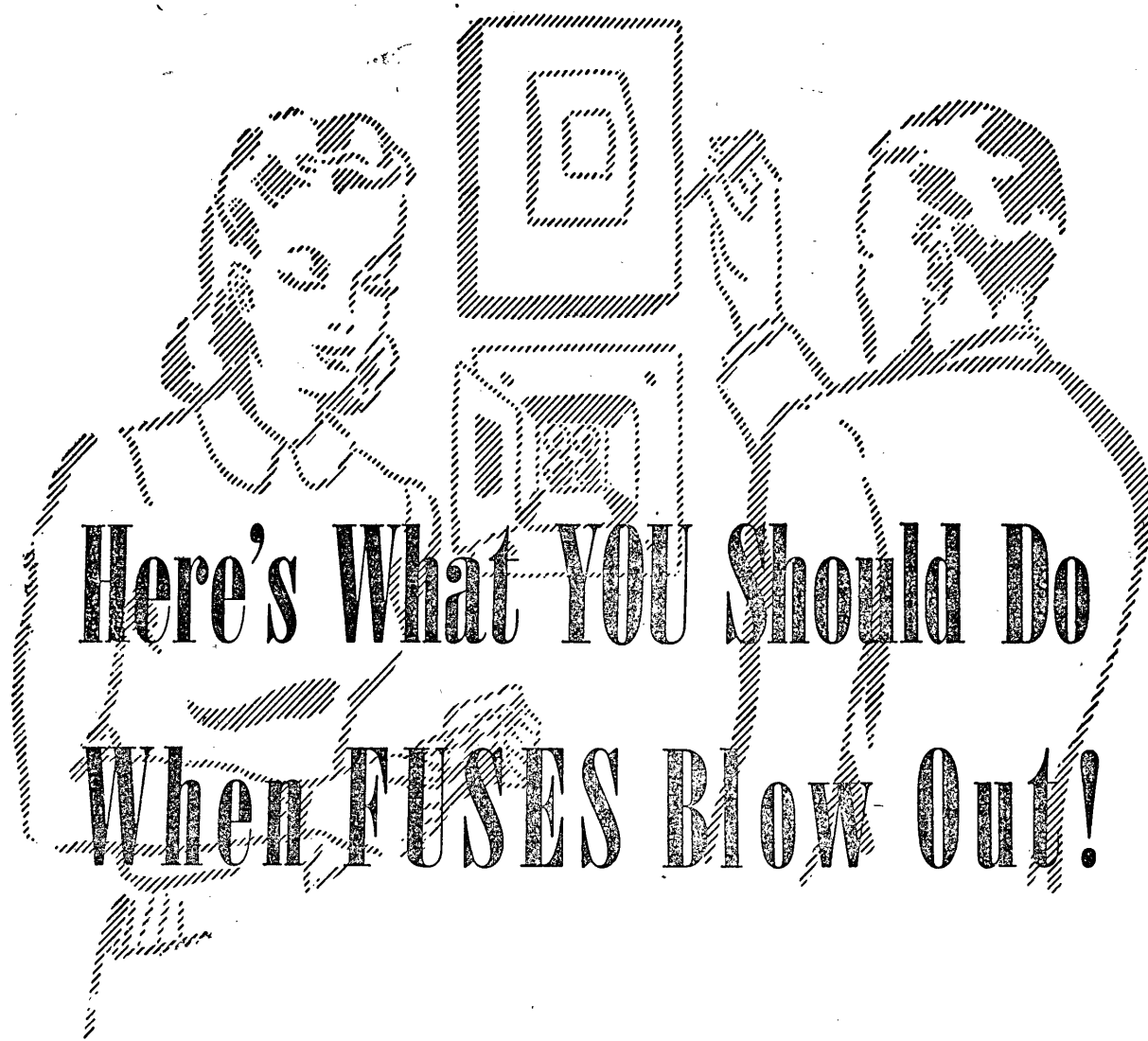
There are three parts in truth: First, the inquiry, which is the wooing of it; second, the knowledge of it, which is the presence of it; and, thirdly, the belief, which is the enjoyment of it.—Bacon.

I desire no evidence of the Christianity than the Lord's prayer.—Madame de Steel.

Don't Neglect Slipping

FALSE TEETH

Do false teeth drop, slip or wobble when you talk, eat, laugh or sneeze? Don't be annoyed and embarrassed by such handicaps. FASTEETH, an alkaline (non-acid) powder to sprinkle on your plates, keeps false teeth more firmly set. Gives confident feeling of security and added comfort. No gummy, goeey, pasty taste or feeling. Get FASTEETH today at any drug store.



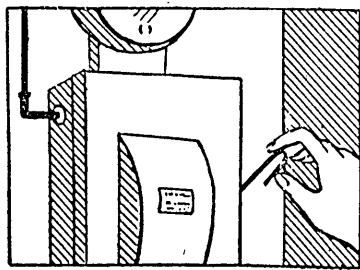
In the past, most households have been accustomed to calling for service whenever any trouble developed in electrical equipment—even when it was only a blown-out fuse—and have received service promptly.

But now, with so many electricians gone into the armed forces and essential war plants, and with tires and gasoline rationed, you cannot expect such service.

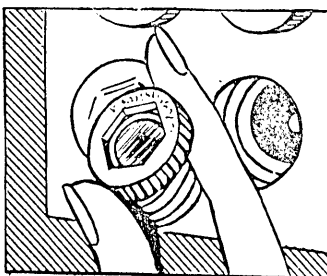
In an ordinary case of blown-out fuse, you do not have to call for service. You can handle it yourself, safely and simply, as pictured below. We suggest you save this advertisement for future reference.

WHAT TO DO WHEN A FUSE BLOWS OUT:

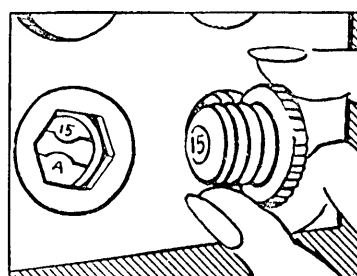
When a fuse blows, an appliance stops working or the lights go out. Here's what to do: **TRACE THE CAUSE.** The fault may be in an appliance or in a cord. Disconnect the cord until the fault is corrected. Replace the blown-out fuse with a new one. It's as simple as replacing a light bulb. Keep a supply of fuses handy and follow these directions:



Locate the main switch at your meter box. Turn off the electricity—for safety.

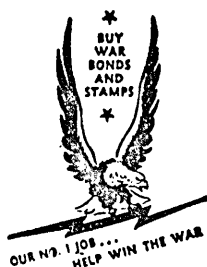


Look at fuse box. You can tell blown-out fuse by its dark window. Unscrew it.



Replace fuse with new one of same size (usually 15 amperes). Turn on main switch.

IMPORTANT—If the fuse blows out a second time, make another search for the cause. If you cannot locate it, call for an electric service man to check your wiring and appliances.



ARKANSAS POWER & LIGHT CO.

HELPING BUILD ARKANSAS

The Sunday School Lesson

By DR. W. P. WHALEY



The Appearance After The Resurrection

LESSON FOR MARCH 28, 1943

LESSON TEXT: John 20:1-31.

GOLDEN TEXT: "I am alive for evermore." Rev. 1:18.

After the INTERCESSORY PRAYER which we studied in the last lesson, Jesus and His disciples went to the garden of Gethsemane, where they often resorted. Judas supposed they would go there after the supper; so he led the officers to the place, that he might deliver Jesus to them. Jesus allowed himself to be taken; and He was led before Annas for a Jewish trial. From there He was carried before Pilate for a Roman trial. Pilate sent Him to Herod. Herod sent Him back to Pilate. The Sanhedrin forced Pilate to pronounce sentence of death, and turn Him over to Roman officers for crucifixion.

I. "Because He Made Himself The Son of God"

The final accusation the Sanhedrin made against Jesus was: "He made himself the Son of God." (Jn. 19:7). That is why they demanded His death. He was not condemned because of His sermons, His parables, His miracles, or any violation of Roman or Jewish law. Jesus had boldly and persistently claimed to be the Son of God; and His miracles had convinced multitudes of the truth of His claim. Many people were allowing themselves to be turned out of the church, that they might follow Jesus. Some priests were turning to Him. Two members of the Sanhedrin had turned to Him. It looked to the church authorities like "the world was going after Him."

II. Appearances After the Resurrection

The Jewish Sanhedrin explained the empty tomb by putting out the story: "While the soldiers who were guarding the tomb were asleep, the disciples of Jesus came and stole the body." If the body was stolen, it was stolen by order of the Sanhedrin who had asked for a guard of soldiers at the tomb to prevent that very thing; or it was stolen by the disciples. If the Sanhedrin had the body, they could have produced it to prove false the report of the resurrection. If the disciples had stolen it, the dead body on their hands would have been a constant reminder of their dead hopes, and they could not have proclaimed the resurrection so boldly and preached the gospel so successfully.

The resurrection of Jesus has been called "the best attested fact of history." It occurred in Jerusalem, a city controlled by the Jewish Sanhedrin that plotted His death, and by the Romans who crucified Him. The disciples were able to stay in Jerusalem and declare it. They did their first preaching in Jerusalem. The remarkable demonstration at Pentecost, when Peter declared in his sermon that God had raised up Jesus, and when three thousand were added to the disciples, occurred in Jerusalem. The Christians established their

first church in Jerusalem, and preached regularly that Christ rose from the dead. Saul was living at Jerusalem, and at first opposed and persecuted the Christians, but became convinced of the truth of the resurrection and gave his life to preaching it. The success of this gospel story is a witness to its truth. In two thousand years no one has been able to overthrow it; and today the hope of humanity rests upon it.

Christ showed Himself frequently after His resurrection through a period of forty days. We have a record a few of these appearances. (1) To Mary Magdalene at the tomb Sunday morning (John 20:1-10). (2) To Mary, wife of Cleopas; Salome, wife of Zebedee and mother of James and John; Joanna, wife of Chuza, Herod's steward; and "other women". These were all in a group that went Sunday morning to the tomb. (3) To Peter, Sunday morning, perhaps near the tomb (Lk. 24:34 and I Cor. 15:5). (4) To two of his followers Sunday afternoon, on road to Emmaus (Lk. 24:13). (5) To ten disciples Sunday evening in a closed room in Jerusalem (Jn. 20:19). (6) To eleven disciples a week later in the same closed room (John 20:26). (7) A third time to His disciples, on Lake Galilee (John 21:1). (8) To James (I C. 15:7). (9) To above 500 at once (I C. 15:6). (10) To all the disciples in Jerusalem the day of His ascension (Lk. 24:50). (11) To Saul of Tarsus (I C. 15:8). (12) St. John (Rev. 1:13).

III. The Manner of His Appearances

In the upper room, Jesus prayed for Himself; "Glorify thy Son." Through death and the resurrection, His physical body was glorified into a spiritual body. "There is a natural body, and there is a spiritual body." (I C. 15). After His resurrection, Jesus revealed a spiritual body; yet showed it was His natural body glorified, or spiritualized. When He appeared, He was not recognized until He revealed His body as His followers had known Him—by the familiar voice, by wounds in His hands and His side, or by eating. There was nothing about His clothing, His voice, or His appearance familiar to them, until He took on His former appearance to prove to His friends that His glorified body was the same body He had had before His crucifixion. His body had been "changed," as Paul taught (I Cor. 15:51, 52).

The raising of Lazarus, the young man at Nain, and the daughter of Jairus, were different from the resurrection of Jesus. There was no "change" in their bodies. They reentered their bodies and resumed their normal way. Their bodies were not "glorified". They remained "natural".

Dr. Cunningham Geikie, in his "Life and Words of Christ," says of the after-resurrection appearances of Christ: "One characteristic is common to all the appearances recounted: they never pass outside the purely spiritual bounds we instinctively associate with the mysterious existence on which Jesus had entered. Even when most closely touching the material and earthly, He is always seen speaking and acting as a spirit, coming suddenly, revealing Himself in an imperceptibly increasing completeness which culminates at last in some unmistakable sign, and presently vanishing as suddenly as He appeared. He no longer acts or suffers as before His death, and even when condescending most to the seen and material, only does so to prove Himself, beyond question, the same Jesus as formerly, who in common human life, shared all the experiences and wants of His followers. To some He made Himself known, as to Mary and the women, by a single word or brief sentences, His voice carrying instant conviction with it: to others, in a lengthened communion, as with the disciples going to Emmaus; kindling their soul by the higher sense He gave to the scriptures, and by a repetition of the symbolic breaking of bread, which, on the last night, He had enjoined on the eleven; to others again, as to Thomas, by an outward material proof from the wounds on His person; and, to still others, by joining them in their simple repast, as with the disciples on the shore of Lake Galilee."

These appearances in His glorified body proved that (1) Jesus is still alive (2) that His body has been "changed" (3) that He is just as real while invisible as while visible (4) that we can know Him spiritually as well as physically (5) that it is not improbable that He will come again in like manner as His disciples saw Him go. These frequent appearances in His spiritual body were so real that they caused the disciples and the early Christians to look for His "second coming" at an early date.

Jesus not only brought "life and immortality to light"; he revealed that in our immortal life we will have spiritual bodies like his own. Paul believed so. He did not believe that he would exist forever as a disembodied spirit. He expected a body like Christ's "glorious body". (Phil. 3:21) He believed that those who die and lose the present body would build a new body, as they have built the physical body. He uses Christ's illustration, a grain of wheat. As the soul in a grain of wheat disengages itself from the decaying grain and incarnates itself in a beautiful stalk; so will the soul of man. But he says all may not die. On the last day there may be millions living. They "shall be changed in a moment, in the twinkling of an eye" (I Cor. 15).

Why do we care so much for the opinion of the world?—Socrates.

HEADACHE from Anxiety

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



CAPUDINE

FEEL PEPPY! RELIEVE THAT AWFUL BACKACHE

DUETO FATIGUE AND EXPOSURE



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

EN-AR-CO

Good For Over 100 Years

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

→ **GRAY'S OINTMENT**

How To Relieve Bronchitis

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

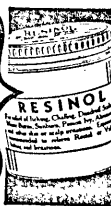
CREOMULSION

for Coughs, Chest Colds, Bronchitis

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Surprising relief from the stinging soreness follows the use of soothing, dependable,

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COLD 666

666 TABLETS, SALVE, NOSE DROPS

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25c

Calotabs

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

Rheumatism Relieve Pain In Few Minutes

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

WINFIELD MEMORIAL METHODIST CHURCH

NEW MEMBERS

Mr. Chester V. Duke, 2409 Arch.
Mrs. Chester V. Duke, 2409 Arch.
Miss Peggy Duke, 2409 Arch.
Calvin (Buddy) Duke, 2409 Arch.
Miss Reba Henry, 420 E. 9th St.

KNOWN ILL

Mrs. M. S. McCord, 201 Magnolia,
North Little Rock.
Mr. B. F. Finger, 2924 Arch St.,
at Baptist Hospital.

INFANT CHRISTENED

Frederick Carl Ames, infant son
of Lt. and Mrs. Frederick Daniel
Ames was christened at the Parson-
age, 2403 Louisiana St., March 21st.

MRS. THOS. S. BUZBEE PASSES

Winfield Church was shocked and
saddened by the sudden passing of
Mrs. Thomas S. Buzbee last Sun-
day afternoon. Mrs. Buzbee had
been a member of Winfield Church
for 53 years and during that time
has served as President of the Wo-
man's Society, Secretary of the Sun-
day school, Chairman of a Circle in
the Woman's Society, and, as she
said on her history chart last year,
cook.

Her memory will be cherished
too, because of her beautiful, joy-
ful Christian life, her supreme de-
votion to her home, and her loyalty
to her friends.

Mr. Buzbee is teacher of the
Couples' Class in the Sunday school,
a Trustee, a Steward, and a true
Christian and a loyal Methodist.

DEBT BOND AVAILABLE

Opportunity has been given Win-
field Church to buy one of the debt
bonds at less than par. May first
the Committee will meet the terms
of the new contract by paying in-
terest up to date and drawing a
number of the bonds, as per the
agreement, to be paid. This will re-
duce the principal also.

Therefore members have been
invited to buy other bonds that may
be offered at less than par and
bonds which the holder desire their
payment.

FRIENDLY COUPLES CLASS ELECTS OFFICERS

At the pot-luck supper Friday
night the following new officers
were elected:

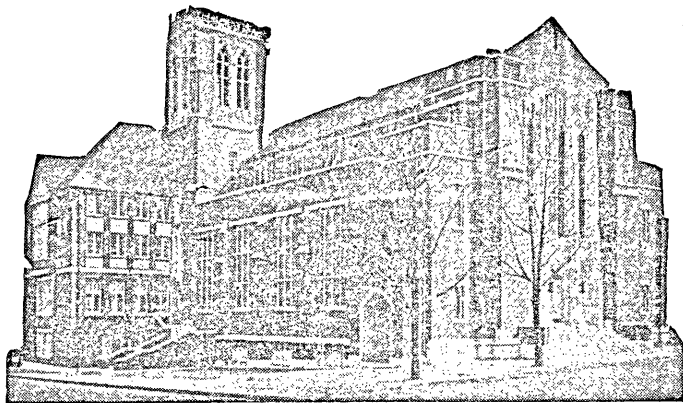
President—Herman Thompson.
1st Vice-Pres.—Bill Moore.
2nd Vice-Pres.—Mrs. Raymond
Piner.
Secretary—Mrs. Ralph Bullock.
Treasurer—Mrs. Luther Tull.
Chief Good Lady—Mrs. Basil
Sanderson.
Chief Good Fellow—Randal
Dixon.
Chaplain—Charles Kirby.

ADDITIONAL NAMES TO OUR HONOR ROLL

Raymond Foster, Franklin E. Loy,
Morrison Moore, Miss Nellie Walk-
er, and Miss Sarah Agnes Bass.

BROWNIE SCOUT COMMITTEE

Mrs. Piner, leader of the Brownie
Scouts, announces the personnel of
the committee which is assisting in
her work: Mrs. Paul Day, chairman;
Mrs. C. D. Brodie, Mrs. W. W.
Booth, and Mrs. D. L. Ryerson.



Sixteenth and Louisiana, Little Rock

"Family, friendly Fellowship"

WILLIAM B. SLACK, Minister

J. R. HENDERSON
Church School Supt.

MRS. JOE ALLBRIGHT
Church Secretary



MRS. I. J. STEED
Minister of Music

MISS KATE BOSSINGER
Organist

MISS OLIVE SMITH, Director of Christian Education

Next Sunday At Winfield

10:00 a. m. Church School, by classes and Departments.

10:55 a. m.

Bishop Charles C. Selecman

will preach.

Make your plans now to be present at the
evening (8:00) service also. Bishop Selecman
is the General Superintendent of all Methodist
church work in Arkansas and Oklahoma. Too,
he is one of the great preachers of this gener-
ation.

8:00 p. m.

Bishop Charles C. Selecman



Rev. Aubrey G. Walton, Pastor,
First Methodist Church, Texarkana,
will begin REVIVAL SERVICES here
next Monday night at 8:00 o'clock. He
will preach at 10:00 a. m. TUESDAY
morning. The same hour schedule will
be followed all the week.

The Minister's Message

Who loses when you miss Church
services?

Well, of course, the Church loses,
because it needs people present in
order to do its work. The first part of
the vow every church member takes
is, I will support the Church by my
presence.

Then, the Community loses, because
the Church makes its Gospel known
and felt for Good only as its members
consciously and continually catch the
inspiration and power of the Church
in its services.

Then, you lose. You get out of touch, out of contact, with what the
Church is, with what the Church is doing. The first failure of a fruit tree
is its failure to bear fruit; the second failure is that the tree begins to die.

DURING THE NEXT TWO WEEKS you will have a fine opportunity
to get "caught up" and to get into the Spirit of the Church. Make your
plans to attend every service.



CHURCH CALENDAR

FRIDAY, March 26:

4:00—Brownie Scouts.
7:30—Boy Scouts.

SATURDAY, March 27:

12:00—Junior High hike and
weiner roast at Mr. Weide-
meyer's Camp.

SUNDAY, March 28:

10:00—Classes in Member-
ship Instruction.
5:15—Antiphonal and Jun-
ior choir practice.

THURSDAY, April 1:

4:00—Junior High activities.
7:30—Chancel and Wesley
Choir practice.

YOUTH FELLOWSHIPS

6:30 P. M.—March 28

Virginia Westlake will lead the
Young People's worship service,
using as her subject "Making Chris-
tian Choices."

The Senior Highs will have a dis-
cussion of the subject, "Your Church
and You," led by Edna Grace Lore.

The Young People will meet with
the Seniors for recreation in Fel-
lowship Hall.

"Love Wins Over Hate," will be
the theme of the Junior High Wor-
ship service when Mary Ann Flan-
nigan leads next Sunday.

NOTICE ALL JUNIOR HIGHS!

Be at the church promptly at 12
o'clock Saturday if you are going
on the outing. There will be a truck
here to take the group to the camp.
Return trip will be made on foot.

NEW IN CHURCH SCHOOL

Enrolled last Sunday were Patri-
cia Ann Brashears, 1500 W. 19th, in
the Junior High Department; and
Mary Lee May, 1419 Gaines, in the
Beginners.

HAVE YOU READ?

We are indeed fortunate to have
in our church school library one of
the best recent books on under-
standing children. This book "Child-
ren Have Their Reasons" by Ruth
Wendell Washburn asks parents to
remember that it is "insight not
formulas, or technics or ready-made
methods that makes for the suc-
cessful training of children."

Dr. Washburn's wise, genial mel-
low comment on family life comes
from a background of many years
devoted to knowing and loving
many children. She feels that the
time is not far distant when par-
ents will gladly consult a profes-
sionally trained psychologist for
help in avoiding emotional difficul-
ties which children encounter in
growing up, as they now consult a
professionally trained physician for
help in avoiding the physical ill-
nesses of childhood. In the recount-
ing of many small incidents with
children, Dr. Washburn points the
way to serenity in the home thru
sincere effort to understand the
child's reasons for his behaviour.
Mothers and workers with small
children will read Dr. Washburn's
book as the kindly words of an ex-
perienced friend who has met and
solved many of those small but
vastly irritating behaviour problems
of growing children.

You have only to ask at the
church office and the book is yours
for the reading.