

# Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodist Churches in Arkansas

"The World is My Parish" — John Wesley

"Go ye into all the world"

— Mark 16:15

VOL. LVII

LITTLE ROCK, ARKANSAS, APRIL 15,

NO. 15

## The United Methodist Campaign Closes

FOR two weeks, March 28 through April 11th, sixteen Methodist churches in the Greater Little Rock area have been engaged in revival meetings. It was not possible to tabulate the total results of the meetings in time to include the figures in this statement. While the results were not all that some had hoped for in the beginning, there were quite a number of conversions and a large group of members have been received into the church. Perhaps the caption of this article should be differently stated, since Dr. Harry Denman, who in general directed the campaign, repeatedly stated that the real revival would start Sunday, April 11th. The prolonged emphasis on evangelism in the Greater Little Rock area this year, in which leaders from all sections of the state have had a part, cannot but be reflected throughout Arkansas Methodism this year. For this new emphasis on evangelism, we thank God, and take courage.

## "Liquor Writes Itself A Letter"

UNDER the above caption, we carry this week on page seven an editorial which ran recently in a brewers magazine in Washington, D. C. We reprint it because we believe, by reading it, any openminded person will have a better understanding of what is going on in the minds of the promoters of the liquor business, even though he is looking through the eyes of a friend of the trade. We recommend that you read the entire article.

You will find there a veiled confession of the selfishness of the liquor interests in this hour of crisis in our national life. You will find also the expression of a fear that such selfishness is rapidly producing a force in America which will finally bring about the destruction of the liquor traffic.

The writer is recognizing that in its selfish indifference to the present world condition and in its greedy grasp for financial gain, that the liquor interests are not only using materials in the promotion of their business, which many think could be better used for other purposes, but that they, in addition to the questionable use of materials for their business, are actually wasting materials vitally needed in our national life.

The editorial expresses the fear that the liquor business, by its present methods of pressing for "business as usual" for an unnecessary business, is actually endangering the life of the trade. He advises that they quit the beating of drums and the blaring of trumpets in promoting the sale of liquor. He suggests, in the face of the present rise of sentiment in America, that the liquor business had better take a back seat somewhere in the hall and be quiet.

The fact remains, however, that the liquor traffic is too deaf and blind to be influenced by such advice even from a friend. Fortunately, for the prohibition cause, they will continue the nauseating "strutting of their stuff" and by the very methods they use to promote the sale of their product they are helping to create a force that will finally, out of sheer disgust if nothing else, rise up and destroy it. The liquor question will continually press for an answer until it is answered right.

## The Christ of Passion Week

WITH Palm Sunday we enter Passion Week, with its stirring events which have continued to stir the life of the world from that day to this, our day.

Before the opening of Passion Week, there has been in the life of Christ such an alluring beauty of character, such a revelation of sublime truth and such a wealth of untiring, unselfish service as that the world could never have forgotten Him even if the unforgettable record of Passion Week had never been written.

Nevertheless it is true that the world would have had a rather limited knowledge of the real Christ of God of the New Testament but for the electrifying, challenging experiences of Passion Week.

From the moment "He steadfastly set His face to go to Jerusalem" until He bowed His head on the cross and said "It is finished," there was something peculiarly Divine about His every act. Especially was that true from the time



He began the triumphal entry into Jerusalem until Mt. Calvary was in the grip of a terrifying earthquake when Jesus died.

There was a courage which brought Him to Jerusalem, the center and stronghold of His bitterest and most powerful enemies, and enabled Him to stand in their presence undaunted and unafraid while knowing that they were publicly and privately planning to kill Him. In the presence of this mortal danger, instead of a weakening and compromising attitude, his message rose to a crescendo in denouncing their hypocrisy and in proclaiming Himself as the Redeemer and Saviour of the world.

In the midst of the gathering storm of jealousy, hatred and murder that was to break soon in all its fury over His defenseless head there was in His life a peace, a poise, a balance, a sense of high mission that nothing the world about Him did could disturb. In such an hour He could say to His disciples "Peace I leave with you, my peace I give unto you."

Christ had a faith that looked beyond the threatened destruction of all He had lived and worked to attain. This faith, in such an hour, enabled Him to say "I have overcome the world."

Christ on the cross, in Passion Week, is the supreme, undeniable evidence of the love of God and the divine pledge that we too shall live again.

## Evangelistic Opportunities Of Eastertime

THE special emphasis on evangelism, which has carried through our whole program thus far this year, should have its climax in both our smaller and larger centers on Easter Sunday.

In such centers there is no other time of the year when people are so easily reached by the church; there is no other time of the year when the minds of our people, both children and adults, so naturally and instinctively turn to religion. Any church, where this situation obtains, which does not recognize it and use it for the glory of God and the salvation of people, will have missed its best opportunity of the year for reaping a harvest for its long months of sowing.

The church is the only institution on earth today that has a foundation in fact for the proclamation of a message of hope and cheer. Every other voice of earth today reflects in its message the sense of uncertainty, insecurity, and often the hopelessness that present world conditions have produced. The old statement, "man's extremity is God's opportunity" is eminently true now. All about us are wounded souls, broken hearts that will find healing in the church if they find it at all.

There has been no time in our generation when the Easter message should be more meaningful to Christian people and as well to the world about us as at this time. Ministers and other leaders of the church should prayerfully and confidently proclaim that message now to both saint and sinner.

## Invasion Jitters In Reverse Gear

THE Allied Nations will never forget the agony of soul through which they passed in that period between the devastating defeat of Dunkirk and the invasion of Russia. No one would have been surprised any day, throughout that period, to have heard on radio or to have read in the press that Germany had invaded England. Hitler taunted England, when its leaders expressed surprise that he had not already attempted an invasion with the statement that he was really coming.

Throughout that period, the future of the world, "for the next thousand years" about which Hitler spoke, seems to hang in the balance. "Jitters" is a mild word with which to attempt to describe the horrifying emotions which chilled our very souls at the thought that Germany's international brigands might overrun, rule and enslave the world.

The threat of invasion of England and the fear of such an invasion largely passed when Hitler—fortunately for us—invaded Russia. Hitler and his cohorts seemed to enjoy the suspense in evidence in England and America as the days slowly passed, while invasion remained a constant threat.

The "Invasion Jitters" are now working in reverse gear. Germany is now under the necessity of watching, and being prepared to defend, the many hundred miles of shore line from the northern tip of Norway around to the eastern end of the Mediterranean Sea.

Again it is quite possible that "Jitters" is a

(Continued on Page Four)

# Why Live Forever?

By W. P. WHALEY

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

## I. Because Life Is Man's Most Prized Possession.

SOME lives are worth living. Many people get so disappointed and tired of life that they try to throw it away. There are large groups whose religion is a program for the extinction of life; such are Buddhists, who practice a most strenuous round of exercises to escape from the painful wheel of life into a state of extinction called Nirvana.

The Bible is a book of life. From Genesis to Revelation, life is set up as the thing of supreme value. All nature is busy producing and nourishing life. The greatest gift of Christ to men is abundant life. Christ asked, What is a man benefitted if he gains everything else and loses his life? His program is to make this present life more interesting and valuable, and extend it into eternal life.

Generally, man values his life above everything else. One truth Satan told is, All a man has he will give for his life. How the thought of losing it appalls him! How he labors to preserve it, furnish it, enlarge it and enrich it! It is only this temporary body that tires of living. As long as the body is young, well, and strong, man enjoys his supreme possession, life. If he has an abounding inner life, he enjoys living in spite of the burden, pain, and decline of the body. That was Paul's experience. He said that, though his outward nature was giving way, his inward nature was being daily renewed. As long as that is true with a man he does not get tired of living. The people who get tired of living are the people who have not yet learned to live. When man is equipped with his new body, he will not know anything about bodily weight and hindrance; but his very body will sing on with him in the very abundance of life. If never before, he will then appreciate Browning's lines:

"Oh, our manhood's prime vigor! No spirit feels waste,  
Not a muscle is stopped in its playing nor sinew unbraced.  
Oh, the wild joys of living! the leaping from rock up to rock,  
The strong rending of boughs from the fir-tree, the cool silver shock  
Of the plunge in a pool's living water, the hunt of the bear,  
And the sultriness showing the lion is couched in his lair.  
And the meal, the rich dates yellowed over with gold dust divine,  
And the locust-flesh steeped in the pitcher, the full draught of wine,  
And the sleep in the dried river channel where bulrushes tell  
That the water was wont to go warbling so softly and well.  
How good is man's life, the mere living! how to employ  
All the heart and the soul and the senses for ever in joy!"

## II. It Will Take Forever For Man To Grow Up And Comprehend The Infinite Universe.

Man is the "offspring of God." God calls him "son," and requires us to call Him "Father." Seventy years is too short a time for this divine child to grow up to the required stature. "Children of God"! "God's, tho' in the germ"! For the unfolding, growth, and development of the divinity in us, we shall need all eternity; and this progress in the likeness of God will be one of the joys of eternal life.

Then we wish to know our Father's handiwork. Nature is so interesting to us. How we explore it! Finer, and finer, instruments for the study of the marvelous microscopic world! Greater, and greater telescopes for searching out the heavens! New vehicles for transportation! Miraculous instruments of communication! Harnessing new forces! Finding new values! Thrilling to new beauties in form, color, tone,

and sentiment! The most grown up people have not found the metes and bounds of the universe. The wisest say they are only little children picking up pebbles and shells on the shore of an infinite sea. The continual new discoveries in our Father's world will keep eternal life a thrill. And our Father is delighted to have His children know and enjoy His work. It must grieve Him when we are blind or indifferent to His glorious natural universe. Thank God, He throws His universe open to us, and gives us forever to know it and enjoy it.

## III. We Need Eternity To Learn and Enjoy Our Fellowmen

Our fellowmen are more interesting and valuable than even the whole physical universe. God sets man above all nature. He has put everything in the universe under man's feet, to lift him, sustain him, and furnish his eternal life. God boldly declares His love for man, and



readiness to give everything He has for him. He is running the universe in the interest of man.

Backward and undeveloped people do not know the value of men. They are not interested, they do not love, they do not help. Human life is cheap. The cynic says "Man is nature's sole mistake." But as we rise in culture, and develop in character and worth ourselves, we come to find interest and value in other people; we come to have faith in the possibilities of even the most unpromising; and we carry food, hospitals, schools, and the church to the savage. Biography is the most interesting reading. We revel in the stories of skill, achievement, and heroism. When we see what some people have become we are convinced of the possibilities of all men. We judge the human race by those who have attained the highest, rather than by those who have not attained at all. Shakespeare knew plenty of sorry people; but he knew enough great people to make him exclaim, "What a piece of work is man! How noble in reason! how infinite in faculties! in form and moving, how express and admirable! in action, how like an angel! in apprehension, how like a god!"

The family of God in an eternal world, getting acquainted, working together, fulfilling the royal law of love, and enjoying high and rapturous fellowship! We will not get tired of that.

## IV. We Will Need Forever To Learn God

An old catechism said the chief end of man is to know God and enjoy Him forever. God is love. He is a Being who loves man. The supreme law of His being is love. He must love. When He so loved the world He was doing what He had to do. Love is His nature His law. God is a Being who must have love. He will give anything for it, even His only begotten Son. He has put man under the supreme law, to love God with all the mind and all the soul and all

the strength. Life eternal is in knowing God and Jesus Christ; keeping in correspondence with them forever; and having continual communion with them by faith, prayer, love, and co-operation. That is man's eternal life and happiness; and that is God's happiness. Even God cannot endure being alone, unknown, and unloved in His vast universe. He is a Father who enjoys being known and loved by His children. God is still at work. There is as much creation going on in the universe as ever. The Creator calls His family to be laborers together with Him.

## V. All Nature Is Working To Produce Life

If the supreme business of nature is to produce life, surely by this time it has produced a life that can endure. A giant machine like this universe, operated by an infinite God, must succeed; and that success must be worthy of the machine and the Operator. This little world, and these little short-lived people are poor products of God and nature, if man's life ends with the grave. If man is not immortal, then God and nature have failed. God and nature can make good only by filling a glorious eternal world with great and immortal beings.

Every man that has this hope of immortality in him purifies himself. The man who expects his life to end at the grave is not particular. The grave will cover his life. But the man who hopes for immortality fixes up for it.

## EASTER BROADCAST FOR HOLY WEEK, 1943

The Methodist Church through its General Commission on Evangelism is presenting a program in observance of Holy Week in cooperation with participating radio stations throughout America. This Easter message is designed to bring the blessed reassurance of immortality and the joy of sustaining faith to Christian people everywhere, and to Methodists in particular.

The speaker on the program is Bishop W. W. Peele of the Richmond area who is presently the President of the Council of Bishops of the Methodist Church. The prayer is offered by President Hubert T. Quillian, a member of the Commission, and the hymns are sung by the quartet of the First Methodist Church of Atlanta under the direction of Harry Armstrong, Minister of Music. The hymns are Beethoven's lovely "Hymn of Joy" and "Victory" with "Alleluia" by Palestrino.

The program will be broadcast by transcription from some two-hundred radio stations throughout America, either on Palm Sunday or during Holy Week. For the time that your local station will carry the program, please consult your newspaper. If a copy of Bishop Peele's address is desired, please send a card to the General Commission on Evangelism, 166 Eighth Avenue North, Nashville, Tennessee.

## METHODIST COLLEGE DAY

No untried experiment is Methodist College Day, the observance of which on May 2 will be promoted by colleges and by conference Boards of Education in many sections of the Church. Though this is the first year the day has been officially recommended for general observance, its value in producing goodwill and increased revenue for colleges and in increasing the service of the institutions to the Church has been demonstrated over and over in certain annual conferences.

As a Church-wide emphasis it should prove timely for the colleges and beneficial to the entire program of the Church.

A man cannot know himself without a trial; no one has ever learned what he could do without putting himself to the test.—Seneca.

To accept the difficulties of life with a brave and willing mind is to use them as the healthy and helpful discipline of the inner life.—Selected.

# THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

## A RELIGION THAT CAN TAKE IT

In the sixteenth chapter of the Acts of the Apostles we read of a wonderful event which took place in the life of the great Apostle Paul. He and Silas had come down to the coastal town of Troas and had thought seriously of turning back into Asia Minor. Paul goes on to tell how that in the night hours he saw, in a vision, a man standing by his bedside, saying "Come over into Macedonia, and help us." He felt that God had sent the vision and in obedience to it, they immediately sailed for Europe. They landed at Phillippi, a town in the Province of Macedonia. There the first European (Lydia, a seller of purple) was converted to the Christian religion. Then, Paul cast an evil spirit out of a slave girl and incurred the enmity of her masters who had Paul and Silas beaten and thrust into the dungeon cell of the town prison.

To prevent any possibility of their escape, the jailor fastened their feet in the stocks. There they were at the midnight hour suffering every imaginable torture. Their backs were bleeding from the severe beating they had received and their bodies were fastened so they were in every possible discomfort. Then a wonderful thing took place: under those trying circumstances they began to pray and to sing praises to God. We are told that the prisoners heard them. It must have been a new experience for them. No doubt many times they had heard men curse the fate that had put them behind these walls, but here are two men who are different; in the place of cursing they pray and in the place of complaining they sing praises, and that at the midnight hour.

This leads me to say that these men had a religion that could take it. The acid test of any religion is whether or not it can sustain a person in the dark hour. Most any movement will suffice so long as the birds are singing and the flowers are blooming and life is moving on like a song, but when the dark hour comes men go to pieces unless they have pinned their hopes on something that is real. Christianity is just that kind of religion. We are in the midst of a period of great confusion. The storm of fear, of doubt, of selfishness and of hatred has whipped the sea of life into raging billows of foam. Like the disciples of old on the Lake of Galilee that memorable night, people are crying out with fear. But Christ is present. Out there in the dark where men suffer, and bleed and die, a voice is heard. That voice brings the welcome news, "It is I; be not afraid." Christ, who is bigger than any disease that can take hold of the human body, bigger than any problem that can grip the soul, bigger than any sin that can poison one's life, bigger than any sorrow that can come our way, and bigger than physical death and spiritual destruction—is with us. In Him we have a religion that can take it. We will not whimper nor complain, but with the light of heaven shining upon our faces, we will march forth to eternal victory in and through Him. Thank God for the songs He gives us in the night.—H. O. B.

## OUT IN THE FIELDS WITH GOD

*The little cares that fetter me,  
I lost them yesterday,  
Among the fields, above the sea,  
Among the winds at play;  
Among the lowing of the herds  
The rustling of the trees;  
Among the singing of the birds,  
The humming of the bees.*

*The foolish fears of what may happen,  
I cast them all away  
Among the clover-scented grass,  
Among the new-mown hay;  
Among the rustling of the corn  
Where drowsy poppies nod,  
Where ill thoughts die and good are born—  
Out in the fields with God.*

—ELIZABETH BARRETT BROWNING.

## ONE FATHER

By REV. GEORGE E. BEVANS, Pastor,  
First Presbyterian Church, Quincy, Mass.

There is no conception of God that needs to be more constantly in our minds or in the minds of people of all nations, these war-burdened days, than that of his Fatherhood. If we did not have the faith that back of all the terrible nightmare of war, hatred, and suffering, brought by man upon man, there is a divine Power endeavoring to impart to the mind of man another way to life; if we did not believe as did Jesus that a loving heavenly Father is watching over us, seeking our welfare with the same loving concern for people of all countries, then we should indeed be filled with hopelessness and despair.

The greatest task today which faces the church and all who profess faith in Christ is to work out the practical results that should follow from saying and believing in "Our Father." That little word "our" makes all mankind akin to one another, children of the same heavenly Father.

An experience on a battlefield is illustrative. A chaplain tells of a desperately wounded German soldier and an equally desperately wounded Englishman lying side by side on a field of battle. They heard each other murmur "Mutter" and "Moher," and, though ignorant of each other's language, they found in "Mother" a word that made them brothers. Soon they began to pray and lo! it was the same prayer, one saying, "Unser Vater in Himmel," and the other, "Our Father, who art in heaven."

No words are so meaningful in the affairs of every day life, in business, in the relationship of capital and labor. The only Christian socialism we know is "Our Father" socialism, not the kind that belligerently demands rights from others, but that which cheerfully and voluntarily shares one's privileges with one's brothers.

There is no more convincing argument for sending missionaries to people in the dark places of the earth, where there is cruelty, superstition, and fear, than those words "Our Father." And it is those words

alone which keep missionaries on the field. One missionary who had worked among a race of the filthiest and most degraded people, confessed that it took him nearly 20 years to overcome his natural disgust at the people, and to look upon them as really his brothers. It was the thought that God was their heavenly Father as truly as his heavenly Father that kept him serving them day after day.

We are called upon so often to endeavor to comfort people who have lost loved ones. The shadow of a great sorrow has fallen over their pathway. They long for their dear ones to be with them again. We know from personal experience what that separation and sorrow means in our own lives. How blessed is the thought we can repeat to ourselves and to others that our heavenly Father knows and cares, that He loves us far more tenderly than we ever loved those who have gone from us!

We meet individuals who are fighting temptations which cause them to lose respect for themselves whenever they yield to them. We know that sin and evil are playing havoc in the lives of people every day. Dishonesty, impurity, selfishness, intemperance, hasty temper, bad language—the little devils are legion that try to trip us and other persons and make us un-Christlike. What a message we have to tell! "Our Father" will bring the desired help; God is always with his earthly children. With his help, with Christ as our unseen but living Companion and Friend, every one of us can triumph over temptations.

A thought I often quote in praying or talking with persons in hospitals or with others who are facing difficult problems, is the following: "Never alone is the Christian who lives by faith and prayer, for God is a friend, unfailing, and God is everywhere."—From The Pastor's Journal.

One secret of success in conversation is to be able to disagree without being disagreeable.—Riney.

## TOO BUSY TO BE USEFUL

"I sometimes think that we women nowadays are in danger of being too busy to be really useful," said an old lady thoughtfully. "We hear so much about making every minute count and always having some work or course of study for spare hours. We have our activities so systematized that there seems to be no place left for small, wayside kindness. We go to see our sick neighbor, or we take the trouble to help our poor neighbor, but for the common, everyday neighbor who has not fallen by the wayside, so far as we can see, we haven't a minute to spare.

"Everybody who needs a cup of cold water isn't calling out the fact to the world, and there are a great many little pauses by the way which are no waste of time. The old-fashioned exchange of garden flowers over the back fence, and friendly chats about domestic matters help to brighten weary days and will bring more cheer than many a sermon.

"We ought not to be too busy to inquire for the girl away at school. We should also be interested in the letter from the boy far off at sea. It is a comfort to a mother's lonely heart to feel that somebody else cares for the one who means so much to her. And especially we ought not to be too busy to give and receive kindness in our own homes."—Standard.

## MUST BE USED

When a man asks, "Why this war, when Christianity has been in the world nearly two thousand years?" the answer is another question: "Why do we see dirty faces, when water has been in the world so many centuries?"

The wisdom of this truth is evident. Christianity is of small avail unless it is applied to human hearts. —War Cry.

## A PRAYER FOR THESE DAYS

*Father of our Spirits, it is with troubled, uncertain hearts that we come before Thy presence in this year of great travail for all mankind. Too long have we relied on our own wisdom, too long have we been misguided by shortsighted self-concern. We have failed to follow in the way our Savior led and have strayed far from Thy paths of peace.*

*And now war is upon us. Suffering and deep sacrifice daily mount. Forgive man's wanton, selfish sinning, which has brought this evil upon Thy world. Look with mercy and love upon all Thy erring children. Be Thou our shepherd and our guide—that justice, goodness, and kindness may again prevail.*

*Be with us this day and in the days which follow, as we seek to train ourselves to do Thy bidding. These things we ask, O Lord: That Thy will be made ever more clear to us; that our lives may be purified and made worthy to be used of Thee; that we may feel the undergirding support of Thy mighty arm so that, with firm faith and steadfast courage, we may, when our short span of life is done, leave earth a fairer place, more like unto the kingdom of God. Amen.—Murray H. Leiffer.*

# The Arkansas Methodist

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## CALENDAR

April 25, Easter Sunday.

District Conferences:

May 4, Fort Smith District, Midland Heights  
Church Fort Smith.

May 12-13, Batesville at Calico Rock.

May 12, Pine Bluff District at Lakeside Church,  
Pine Bluff.

May 13, Monticello District at Tillar.

May 18, Little Rock District at Lonoke.

May 19, Arkadelphia District at Grand Avenue,  
Hot Springs.

May 20, Prescott District at Nashville.

May 21, Texarkana District at Fairview Church,  
Texarkana.

June 14-15, Pastors' School, Hendrix College.



## IN THE LIVES OF MEN

By

CHARLES O. RANSFORD

The immediate to most folk is the urgent. The immediate is not always the proper thing to do or of most value. The immediate may be our defeat. Delay always provides a second choice.

\* \* \*

The lovers of nature who have given us new fruits and flowers have been very patient and untiring in their studies and experiments. They have experienced many defeats. To those who criticized and derided them, they said, "Give me time." Our delicious fruits and beautiful flowers are the rewards of the sacrificial efforts and assiduous labors.

\* \* \*

The rests in music are as important as the meter. They give opportunity for the musician to prolong a note or to pause in the transition to new notes. The rests properly timed give a pleasing lilt to the melody. The rest is definitely a mark of control in both the theme and the player. We could make our lives a divine symphony should we in all our attitudes observe the rests and complimentary notes.

\* \* \*

Paul said, "For our light affliction, which is but for a moment worketh for us a far more exceeding and eternal weight of glory." He refused to yield to the immediate affliction. He had elsewhere written "All things work together for good." Like Moses "he had respect unto the recompense of the reward." "He endured as seeing him who is invisible." He looked upon this world as an "insubstantial pageant faded." "The things which are seen are temporal; but the things which are not seen are eternal."

## NEWS AND NOTES ABOUT FACTS AND FOLKS

BORN to Rev. and Mrs. Joe H. Robinson of Almyra on March 5 a son, James Harold. Brother Robinson is our pastor at Almyra.

PRESIDENT M. LaFAYETTE HARRIS of Philander Smith College, Little Rock, has received the distinction of being listed in Who's Who in America.

ACCORDING to an announcement on another page by Rev. Forest A. Dudley, Bishop Paul B. Kern will preach twice each day during Holy Week services at First Church, Arkadelphia.

THE editor of the Youth Page, Rev. Curtis Williams, is in a building program on his charge and on account of the press of duties his page had to be omitted this week. It will appear in regular order next week.

IT HAS been suggested that we carry a notice of the radio programs that our churches are furnishing each week. If these announcements are furnished us, we shall be glad to carry them. Give the station, the hour of the broadcast and the type of program.

THE General Commission on Evangelism is sponsoring a program on Palm Sunday, April 18. Bishop W. W. Peele, president of the Council of Bishops, will speak. Stations KSPW, Fort Smith, and KUOA, Siloam Springs, will carry the broadcast.

REV. G. C. JOHNSON, district superintendent of the Batesville District, announces that his district conference will be held at Calico Rock on May 12-13. The first session will be held at 2:00 p. m. on May 12 and the conference will hold over until 3:30 p. m., May 13. Bishop Charles C. Seaceman will be the conference preacher.

DESPITE the war, the paper shortage, and civilian man-power shortage, the year 1942 saw the translation and printing of the Scriptures in three additional languages of Africa, and one additional language of India. The American Bible Society reports that the Bible or parts of it are now available in 1,055 of the world's languages and dialects.

REV. J. W. MOORE, pastor at Lepanto, writes: "Our meeting will begin on May 16 with Rev. J. A. Gatlin, district superintendent of the Jonesboro District doing the preaching. He held our second quarterly conference on Wednesday night and it was one of the very best held here in several years. The organizations of the church with the pastor gave good reports, all of which were encouraging."

SOUTHWESTERN University, Georgetown, Texas, will confer the degree of Doctor of Divinity on Rev. William B. Slack, pastor of Winfield Church, Little Rock, at their commencement exercises on May 31. Dr. Slack will be the speaker at the reunion of the alumni on the afternoon of May 31. He is an alumnus of Southwestern University, having received the A. B. and B. D. degrees from that institution.

THOUSANDS of rural and city churches are expected to join in the observance this year of Rural Life Sunday on May 30, according to Dr. Benson Y. Landis, secretary of the Committee on Town and Country of the Home Missions Council of North America and the Federal Council of Churches. Formerly known as Rogation Day and observed since the fourth century, the fifth Sunday after Easter has been regarded by an increasing number of city as well as rural churches as a day set apart for emphasizing the meaning of Christianity for rural life and for consideration of the spiritual values that inhere in rural life, Dr. Landis said. Activities in observance of Rural Life Sunday will include the exchange of city and rural pastors, special worship services and discussion groups. A special order of service is available at the office of the Home Missions Council 297 Fourth Ave., at 3c a copy, with special rates on quantities.

MRS. MARGARET LOU COLQUETTE, wife of the late Rev. D. H. Colquette long-time member of the Little Rock Conference, died at the home of her daughter, Mrs. T. H. Lipscomb, State Sanitarium, Arkansas. She is survived by two daughters, Mrs. Lipscomb and Mrs. Irvin F. Smith, Salem, and two sons, Thomas M. and Henry E. Colquette, both of Little Rock. Mrs. Colquette was a member of Pulaski Heights Church, Little Rock. Funeral services were conducted in Little Rock by Rev. Fred R. Harrison on Tuesday, April 6. Heartfelt sympathy is extended to the family.

ACCORDING to Dr. Vera Micheles Dean, of the Foreign Policy Association, "Those who oppose participating by the United States in relief and rehabilitation measures after the war are as shortsighted in international affairs as some of the sweatshop employers of the worst days of the Industrial Revolution, who thought that ill-paid ill-fed, ill-housed workers could produce satisfactory work and would remain permanently contented with their lot. To use Beveridge's phrase, democracy must 'free itself once and for all of the scandal of physical want for which there is no economic or moral justification'."

THERE is no truth in the rumor that Rev. W. B. Burke, Methodist missionary to China, had died last autumn in a Japanese internment camp in Shanghai, according to a report made March 13 by the United States State Department to the Board of Missions of the Methodist Church. Mr. Burke is the hero of the currently popular book, "My Father in China," written by his son. According to the State Department: "The Swiss Consul at Shanghai reported in November, 1942, that Mr. Burke had been imprisoned on October 15, and that, according to certain rumors, he had died. The Swiss authorities informed the Department (of State) on December 24, that Mr. Burke had been released and had returned to Shanghai in good health."

THE Minister and Human Relations is the title of a 160-page volume just issued by the General Conference Commission on Courses of Study. Though based largely on the Ministers' Conference held in Evanston at the beginning of the year, it is a book on the subject rather than a report of the meeting. It treats with scientific thoroughness and with sympathetic understanding, the many difficult phases of the subject indicated in the title. The book is produced for free distribution and a copy is being sent to each pastor in Methodism and to each student enrolled in one of our Schools of Theology. While the supply lasts, additional copies may be had by writing the Commission on Courses of Study, 810 Broadway, Nashville, Tennessee.

## INVASION JITTERS IN REVERSE GEAR

(Continued from Page One)

mild word with which to describe the emotions which stir the lives of Nazi leaders. For them, successful invasion means not only a rude awakening from dreams of world conquest, it means the end of Nazi control and likely the literal end, physically of Nazi leaders. Hence it is easy to see why the idea of an invasion of the continent strikes terror to the very souls of these would-be world conquerors.

## War Finance Campaign

April 12th through April 30th

Buy Bonds and Certificates During  
the Next Three Weeks

"THEY GIVE THEIR LIVES—  
YOU LEND YOUR MONEY"

# Some Basic Principles Of Present Day Evangelism

By BISHOP WILLIAM C. MARTIN  
In Tidings

**T**IDES ebb and flow in the emphasis which the Church gives to Evangelism. Methods are constantly being revised to meet an ever-changing situation. There are certain basic principles, however, which are permanent. It is with three of these elements that this address seeks to deal.

If Evangelism is to be compelling in its appeal and permanent in its results, it must be sustained by an adequate theology. More than by any other single factor, Evangelism has been discounted in the minds of many thoughtful people by the impression that the typical evangelistic sermon is a collection of funny stories and pathetic incidents interspersed with threadbare platitudes and followed by a fervid exhortation to "come to Jesus." A pastor was heard to remark that he did not need to spend time in preparation for his evening sermon because it was "just an evangelistic service."

Contrary to that kind of debased idea of evangelistic preaching, the exact truth is that there is no other area in a man's ministry in which there is such urgent need for his preaching to be at its best. It is a conspicuous fact that, beginning with St. Paul and coming down through the centuries, every evangelist whose labors have produced permanent results has given major attention to the deeper realities of Christian truth. He was a "doctrinal" preacher. And it will be so today.

By this I do not mean that successful evangelistic preaching will deal with theological dogmas and speculative philosophies which are far removed from the areas where people are living. It is not necessary, in days like these, to make detours from the highways of life in order to find problems. They are already present. I have in mind the kind of preaching which seeks honestly and fearlessly to come to grips with the problems of the soul that create corrosive doubts or that stand like barriers between the individual and a satisfying relationship with God. Fathers and mothers sit in the pews who have said "good-bye" to their sons and are wondering—wondering about something deeper than where their boys are and what perils surround them. Other people, bewildered by the expansion of the physical universe and caught in the meshes of a materialistic philosophy are struggling with doubts as to the reality of the Christian view of life. Still others are deeply disturbed by the fear that everything which pertains to Christian culture and brotherliness is about to be engulfed by a black tide of brutal paganism. While doubts and fears like these are robbing people of their sense of inner security, the only kind of preaching which is genuinely evangelistic is that which seeks to give a positive Christian answer to life's inescapable questions.

Second it must be directed by a sound and intelligent method. I am not attempting in this address to discuss all of the varied forms in which the evangelistic impulse can express itself. I am simply insisting that satisfactory results in Evangelism can be expected, as a normal and regular element in the life of the parish, only when a carefully considered plan is adopted and followed. A brief survey of some statistics relating to Evangelism in the Methodist Church should be illuminating. During the last full year for which figures were available 255,437 persons united with the Methodist Church on Confession of Faith. That is no inconsiderable number of people—almost as many as live in the entire state of Wyoming. It must be considered, however, in the light of the fact that we had during that year 21,247 fulltime pastors. It must also be remembered that on the most conservative estimate, three-fourths of this group came into the Church through the agencies of the Church School the large majority of them being children. Certainly no discount is to be put upon that part of the record. In fact, it represents the Church's most effective service. The children of the Church belong to us and we cannot hold ourselves guiltless if by neglect

on our part, they are allowed to stray from the altars of the Church. Attention is called to the fact that when the number of new members who came by this method is deducted from the total and the remainder is divided by the number of pastors, the result is three. This means that through all agencies outside the Church School—Visitation Evangelism, Personal Evangelism, and Public Evangelism—the average pastor in the Methodist Church brought into the Kingdom through the Church three persons during the year. The most tragic part of the whole record is that in the forty-four Annual Conferences, there were, 1,646 pastoral charges which reported not a single addition either from Preparatory Membership or by Profession of Faith. What has a preacher been doing who has lived as the pastor of a Church for a whole year among people who are not converted and comes to the end of the year to report that not one person—man, woman or child—has been brought



BISHOP WILLIAM C. MARTIN

to Christ and to the Church through his ministry?

If, in addition to the number who were brought into the Church through the agencies of the Church School, each pastor in Methodism had found and won for the Christian life twelve persons—one for each month—the total received instead of being a little more than 225,000 would have been 447,000. This estimate does not represent a concern for statistics but a concern for people. With more than one-half of our adult population without active relationship with any Church, Jewish, Catholic or Protestant, Methodism, because of her numbers and because of her traditions of Evangelism, has a major responsibility for this multitude whom Jesus described as "sheep not having a shepherd." Any pastor who is genuinely called of God to preach the Gospel and who is not in a parish in which all of the people are already in the Church—I have never known such a parish—can win to Christian discipleship twelve persons—an average of one each month—during the round of the year, if he will meet two simple but exacting conditions.

First, let him keep a "live" list of the unchurched people who are in his parish for whose religious welfare his church has direct responsibility. It is not necessary to describe here how such a list is compiled. Every pastor knows. Emphasis is put upon keeping the list correct and complete. That is the pastor's responsibility list—his prayer list. Regularly he will go through the list, giving thought to each person to make sure that no one is forgotten.

Second, let him devote two evenings each week—or the equivalent in time where evening visitation is not in order—in visiting with the individuals and families whose names are on

the list. Not in casual conversation about irrelevancies—though the visit will not be doleful—but in conversation about the Kingdom and the Church and God's will for the individual, looking toward a positive decision. The pastor who follows this plan will not come to the end of the year with only a financial report and certain "intangible" results to show for his labors. There is nothing magical about this method, except the magic of Christian compassion transmuted into intelligent, persistent, undiscourageable labor. Yes, I know it costs, but what man who is worthy of the Christian ministry is seeking the ways of ease during these fateful days? And the reward? I do not know of any evidence that can give to a congregation a greater sense of reality of the faith that is proclaimed than for commitments of life to God at the altar of the Church to be a year-round experience.

Third, it must be motivated by a living dynamic. It is not easy to describe the quality which is here called for—but is easy to recognize it when it is present. However adequate the theology and however carefully designed the method, if this element is lacking no worthy result is to be expected. One of our own evangelists has called it, "The Succession of the Burning Heart." It is that spark of the divine fire without which our altars however high they may be piled with the offerings of careful planning and consecrated toil, have no consuming flame. It develops at the point where a genuine concern for people confesses that it is powerless apart from a longing for forgiveness—a longing which only the Spirit of God can impart. It is the one factor which can always be relied upon, when the conditions are met, but the exact form of its expression can never be predicted with accuracy.

This is the kind of an experience which is not likely to come to a congregation that is under the direction of the type of pastor whom Dr. Sockman had in mind when he said, in the Yale Lectures, "Alas, there are some preachers who run their parishes as if there were no Holy Spirit." I preached recently in a church where the thermometer is on the pulpit. At first this struck me as being an unusual place to keep a thermometer; but on second thought, I decided that this is exactly where it belongs. No congregation is likely to rise to a higher level of evangelistic interest and enthusiasm than that which is embodied in the preacher.

Two generations ago the Methodist Church became frightened by an excess of emotionalism and in the effort to flee from that extreme it has run into the deadly peril of an unnatural restraint. This kind of suppression has resulted in an atrophy of the emotional life, where religion is involved, which has restricted the free flowing of the Spirit of God in the life of the individual and of the worshiping congregation. There are great objectives in the fields of moral reform and world reconstruction which can never be reached until the hearts of men are stirred by the consciousness of the judgment and mercy of God. No man should ask for a greater blessing than the privilege of helping to prepare his generation for the coming of that day.

## A PRAYER FOR CONSECRATION

Almighty God, who in Thy great love didst give Thine only begotten Son to die for us, grant us we beseech Thee, that constrained by that love we may give ourselves wholly unto Thee. May we present our bodies a living sacrifice which is our reasonable service. May feet and hands and tongue be restrained from that which is evil, and dedicated to that which is good. May our lips and lives show forth Thy praise. We ask in His name who loved us and gave Himself for us. Amen.—Ryland Knight in Christian Index.

Every man is an influence for good or for evil, whether he intends or designs it or not. A blank he cannot be.—Joseph Fort Newton.



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### MRS. ROBIN HUNTS A HOUSE

By Anne Reistor

Mrs. Robin was house-hunting. It was a prematurely warm spring day, the sort of day on which even a brisk housewife is likely to develop a bad case of spring fever. So it is to be feared that Mrs. Robin was not looking so industriously as she might have looked. She languidly investigated one of the top branches of the elm tree which overhung the brook.

"I really do not care for such a high apartment," she said. "The children might fall into the water and, anyway, I am afraid that it would be too damp."

Then she investigated a lilac bush in the garden back of the big house. The lilac had thick, green leaves which would have been wonderful as a screen from the prying eyes of the inquisitive and hungry cat, but as Mrs. Robin remarked judiciously:

"There probably would not be enough air, and there is a suspicious-looking character—a bluejay—perched on a neighboring maple." Altogether the little house hunter felt that she did not want to move into that neighborhood.

Mrs. Robin then went on a more extensive tour of inspection. Flying higher up in the air, she spied an apple tree. It was not a particularly prosperous-looking tree, for scraggly dead branches stuck out at funny angles. Nevertheless, Mrs. Robin remembered that later in the season apple trees were regular summer resorts for all sorts of bugs and worms which came to sample the fruit.

"It would be almost like having your breakfast served in bed every morning," she said to herself. "Perhaps they have a moderate-priced limb far enough from the ground to escape the terrible cat." So she flew down to see.

There were several broad limbs which might have proved suitable for the Robins' summer home, but the laziness of the warm spring day had pervaded Mrs. Robin and she did not feel equal to the effort of starting to build a new house. She decided to go down to the ground to see whether there were any earthworms in that vicinity, when she saw something that made her forget that she was hungry. It was a hole in the tree. Apparently the apple tree was in a rather bad state of repair, for right at the place in the trunk from which the limbs branched out, there was the neatest sort of a little hole. It was large enough to allow Mrs. Robin to hop through it and to inspect the inside, but a cat could not so much as squeeze its head through the opening. Of course it was sheltered from the rain and storms. All that Mrs. Robin had to do was to line it with some soft feathers and some choice bits of string which she knew where to find, and the house would be ready. No wonder she flew off in a great state of excitement to tell Mr. Robin that she had found exactly the sort of place they wanted for their summer lodgings!—Queen's Gardens.



## OUR GARDEN

*Our garden is just lots of fun,  
And Tommy and I  
Work in it most every day  
Until the sun is high.*

*We planted each and every seed  
In straight and lovely rows,  
We like to watch the plants that come  
And see how fast each grows.*

*We thank our Father for the sun,  
The rain, the warm rich ground,  
We work with Him and do our part  
And happiness we've found.—A. E. W.*

## A MYSTERY

A butterfly came out of our cocoon today. When we found the cocoon last fall, Mother said:

"Something wonderful is happening in this caterpillar's house. We may see a beautiful butterfly come out in the spring."

Today a brown and yellow butterfly slowly crawled out of one end. It was all wet and sticky and its wings were drooping.

We put the box in the sunlight for a while. Then we took it outdoors and put the butterfly on a branch of a bush. It kept opening and closing its wings as they dried in the sun. Suddenly it spread them wide and flew away.

"How can a caterpillar change into a butterfly?" I asked as we watched it go.

"I don't know," Mother answered softly.

"Doesn't anybody know?" I asked.

"God knows, for He planned it that way," Mother said. "No one but God could have thought of sending beauty into the world like that."—Story World.

## A BOY'S ANSWER

The teacher was trying to impress on the children how important had been the discovery of the law of gravitation.

"Sir Isaac Newton was sitting on the ground looking at a tree. An apple fell on his head, and from that he discovered gravitation. Just think, children," she added, "isn't that wonderful?"

The inevitable small boy replied: "Yes'm, an' if he had been sittin' in school lookin' at his books, he wouldn't have discovered nothin'!"

## JUST FOR FUN

Pat was helping the gardener on a gentleman's place and observing a shallow stone basin containing water, he inquired what it was for.

"That," said the gardener, "is a bird bath."

"Don't ye be foolin' me," grinned Pat. What is it?"

"A bird bath, I tell you. Why do you doubt it?"

"Because I don't believe there's a burrd alive that can tell Saturday night from any other."—Boston Transcript.

Eddie: "I wonder why fat men are always so jolly and good natured?"

Joe: "That's easy. They can't run and they can't fight."

When little Clara was about to go to her chum's party her father gave her a few hints on how to comport herself.

"If they ask you to dine with them, you must say, 'No thank you, I have already dined'."

When she arrived, however, the first thing her chum's father said to her was: "Come, Clara, and have a bite with us."

"No, thank you," replied the mannerly maid, "I have already bitten."

A small boy coming home from Sunday school told his mother that they had learned "a corking automobile song in class that day."

"What was it?" asked his mother. "Going home on high."—Selected.

## BOYS AND GIRLS OF OTHER LANDS

### WHAT A BOY'S CURIOSITY DID

A little more than three hundred years ago a small boy lived in one of the towns of Holland. His father, Hans Lippershey, was an optician and made spectacles.

The young Hans liked to play about his father's work-bench, looking through the lenses and putting on the spectacles. One day he took up two of the lenses, one in each hand, and went to the open door of the shop, where he amused himself with looking at various objects through first one lens and then the other, noting how differently they appeared through the different lenses. He moved his hands rapidly, holding first one piece of glass and then the other before his eyes. All at once he started. The tower of the church, way down the street, had suddenly seemed to leap towards him. For a second he had seen the time of day by the clock on the tower. Never before could he see the hands of the church clock from the shop. Again he held up the lenses and looked through the one then the other. The clock tower stayed down the street where it had been for many years.

The boy began to use his brains on the puzzle. "What was I doing when it came so near? Why, I was moving my hands fast! So he tried to repeat his movements. After a few moments he cried, "There it comes again!" He plainly saw the clock tower. "Why, I crossed my hand then!" After a few more trials and a little thinking, he said, "The tower comes near when I look through both lenses at once."

Then the lad went to his father with his story. The optician suspected the commercial possibilities of this wonderful thing, but he knew that people couldn't carry around two glass lenses in their pockets and hold them up in their fingers before their eyes, so he put the two lenses into a tube, and the wonderful instrument which we call a telescope was invented—or discovered. The name means far seeing.

And this happened because one lad was interested in things about him, experimented with them, and thought about them.—Selected.

## A BOY

By Margery Isabel.

Nobody knows what a boy is worth,  
A boy at his work or play,  
A boy who whistles around the place,  
Or laughs in an artless way.

Nobody knows what a boy is worth,  
And the world must wait to see,  
For every man in an honored place,  
Is a boy that used to be.

Nobody knows what a boy is worth,  
A boy with his face aglow,  
For hid in his heart there are secrets deep  
Not even the wisest know.

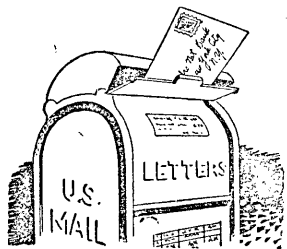
Nobody knows what a boy is worth,  
A boy with his bare, white feet;  
So have a smile and kindly word,  
For every boy you meet.

—The Challenge.

# Liquor Writes Itself A Letter

(This letter was in the nature of an editorial in *The Beverage Bulletin*, published by Milton S. Kronheim & Son, Inc., wholesale liquor dealer of Washington, D. C.)

## An Open Letter



**TO ALL THOSE WHO WANT TO KEEP THE ALCOHOLIC BEVERAGE BUSINESS ALIVE:**

We have just seen the United States Senate defeat the Lee amendment to the

draft bill which would have made possible the imposition of prohibition upon a large part of the country.

With the rest of the industry and with the President and high commanders of the Army and Navy who led the fight against the amendment we rejoice in its defeat because if it had been adopted this amendment would have led the country back to intolerable conditions.

Since the amendment has been defeated it behooves all those interested in preserving legal liquor to give thought to the amendment, to the strength that its proponents showed, to the reasons for its advancement and to the reasons for its defeat.

Many of those in the industry who were scared almost to death while the amendment was pending have become tremendously brave since its defeat.

Many who quaked before the vote now are going around saying "I told you so" and incidentally adding that the defeat of the Lee amendment shows that this country CAN'T GO DRY.

Many more are claiming that they and they alone are responsible for beating the proposal. Organizations within the trade, both big and little, are each, severally and collectively, asserting that it was their work that beat the amendment.

Press agents and "public relations counsels" are pointing to their fine work and are using the defeat of the dry program to bolster themselves and their organizations.

The defeat of the Lee amendment carries with it great danger to the alcoholic beverage industry.

That is the plain and important fact that all of those in the industry who are commenting on the event seem to be overlooking.

The danger lies in the fact that defeat of the amendment may perpetuate the blindness with which the industry seems to be afflicted. And as long as the industry remains blind to conditions as they exist the business is liable to destruction.

The Lee amendment was defeated because common sense still prevails and because the United States Senate had the courage to withstand the demands of a heavy pressure minority.

It was NOT defeated because the American publisher or the Senate esteems the alcoholic beverage industry or the method of that industry's conduct. And further it was NOT defeated

by the adoption by certain organizations of semi-pressure tactics of their own.

This industry cannot afford to sit back and contemplate the defeat of the Lee amendment through rose-colored glasses while telling itself, "everybody loves me. I'll go along my merry way and nothing will happen to me."

The fact is that despite the beating the Lee amendment took, something, or rather something, are going to happen to this industry. Furthermore, they are going to happen within a very short time. And unless the industry does something about it those things will be much more effective in accomplishing its destruction than would be the adoption of a half dozen Lee amendments.

In thinking about the beverage industry these days, it should be borne in mind that it is no longer a manufacturing business. It is purely a selling and buying business.

All of that part of the industry which could be of any possible use in the manufacture of war supplies is at work on that manufacture. We cannot justify the industry on the ground that part of it can be converted to making alcohol for munition purposes. That conversion is an accomplished fact.

The question now arises as to whether in the war program this business can justify the buying and selling of liquors for the manufacture of alcohol would go on even if that buying and selling were prohibited.

But we also believe that certain modifications and changes in the methods of buying and selling alcoholic beverages are essential if the justification of their existence is to be made clear to the general public and to the legislators who will make the final decision on whether we continue to operate or not.

*A great many people are in doubt as to the wisdom or desirability of continuing the sale of liquors during the war time entirely aside from their beliefs about prohibition and temperance.*

*They are skeptical about the wisdom or desirability of leaving thousands of men and women employed in the liquor business when their services might be put to more useful purpose in other fields of activity.*

*They are skeptical about the wisdom or desirability of leaving thousands of motor vehicles with rubber tires at the disposal of the liquor business when those tires and those vehicles might be put to serving other purposes.*

*They are skeptical about the wisdom or desirability of permitting the liquor business to consume thousands of gallons of gasoline and oil when that gasoline and oil might be put to serving more useful purposes.*

*They are skeptical about the wisdom or desirability of permitting the liquor business to occupy space in stores and warehouses when that space might be used in a direct war effort.*

*They are skeptical about the wisdom or desirability of permitting the liquor business to use great quantities of materials such as glass, paper, and caps when such materials consume time of workers in manufacturing.*

*They are skeptical about the wisdom or desirability of devoting to the liquor business railroad cars and shipping space which might be*

*used for transporting men and freight more necessary to the war effort. (Italics supplied.)*

With this skepticism existing not only among the enemies of the business, but among many of its friends, it is obvious that the business exists only on sufferance.

The tendency to permit it to operate will decrease as the war pressure increases and you may rest assured that the war pressure will continue to increase.

Consequently anyone who thinks that the defeat of the Lee amendment ends the peril to the industry is living in a fool's paradise.

The Lee amendment was only the beginning. Furthermore it was probably the weakest pawn that could have been played in the game and it was played at an inappropriate time from the standpoint of the trade's enemies.

The real danger still exists. The real danger still grows.

What is the business doing about this real danger?

The answer is NOTHING.

That is probably not the complete answer. The business is doing nothing to ABATE the real danger. It is doing many things to INCREASE that danger.

**We are beating the drums for the sale of more liquor. We are waving the banners for greater and greater consumption. We are increasing the waste of manpower and material power in the business along many lines.**

We are consuming materials that we don't have to consume. We are using more gasoline and oil than we need to use. We are using more space than we need to use.

**AND MORE THAN THAT WE ARE SHOUTING TO THE PUBLIC THAT WE ARE USING THESE THINGS WHILE THE PUBLIC KNOWS THAT WE ARE A NON-ESSENTIAL AND PURELY LUXURY BUSINESS.**

If this business wants to cut down the danger that it finds itself in, if it wants to weather the storm which its own actions are brewing, its course is simple.

**IT MUST FIND A SEAT IN THE BACK OF THE HALL AND SIT IN IT AND KEEP QUIET.**

To carry out that prescription would bring drastic changes.

It would mean the end of ALL advertising, retail, wholesale, and distiller.

It would mean the end of the display of liquor, in windows, on bars and everywhere else.

**IT WOULD MEAN THAT WE WOULD HAVE LIQUOR FOR SALE AND THAT IS ALL.**

The public that wants liquor would find it in its legal place.

The public that doesn't want liquor and, in fact, doesn't want anything that isn't directly helpful to the war effort, wouldn't have liquor flaunted in its face every time it listened to the radio, read a newspaper, or walked down the street.

That is the only way for the industry to meet the real danger to its existence.

**HAS THE INDUSTRY THE COURAGE TO MEET THAT CHALLENGE AND CONDUCT ITSELF ON THAT BASIS?**

## TRANSFORMING CANNIBALS

Though once the most cannibalistic of all South Sea Islanders, Fiji natives are now mild-mannered and friendly. The story dates back to the time when Thomas Bridges, Englishman, went to those people as a missionary. He found them cannibals; he left them in a comparative state of civilization, so much so that Charles Darwin exclaimed that he had not believed there were enough missionaries in all the world who could effect so radical a change in the lives of those people whom he classed as the most savage of all people.—Ex.

## THE DRUNKARD'S VOTE

Some years ago, in a village of western New York, on an election morning a habitual drunkard went to the polls. He asked for a prohibition ballot, and a liquor seller got him one, supposing a joke was on hand. Folding it as best he could with trembling hands, the bleary-eyed, ragged, unkempt man went to the ballot box and registered his wish. Then they began to scoff and sneer at the drunkard who had cast his temperance vote. "A pretty temperance voter you are," said one. "Why if there was a bottle of whiskey yonder there at the top of the liberty pole and if you could have

the whiskey by climbing it at the risk of your life, you know you'd climb."

And then the drunkard straightened himself and answered, "Know it! Oh, yes, I know it. And I know another thing, gentlemen; if the whiskey wasn't there I wouldn't climb."—New Century Leader.

## PREACH AS WE WALK

Francis of Assisi said to one of his young students, "Brother, let us go down into the town today and preach." So they sallied forth, the venerable man and the youth, conversing as they went.

Down the main street, into the al-

leys, to the outskirts of the town, and to the village beyond they wended their way—returning at length to the monastery gate.

"Father," said the young man, "when shall we begin to preach?"

"My child," said Francis kindly, "we were preaching while we were walking. We have been looked at; our behavior has been remarked upon; and so we have delivered a morning sermon. O, my son," continued the saintly man, "it is of no use that we walk anywhere to preach unless we preach as we walk."—Exchange.

"All nations smile in the same language."

# What Methodism Has Done For Mexico

By DR. VINCENTE MENDOZA, Mexico City

THE impetus given to public education in Mexico has been largely due to the Methodist Church and other evangelical bodies serving my nation. So also out of the ministry of the evangelicals has grown help and inspiration for our people through the production of Christian literature, through social and medical service, and through religious teaching.

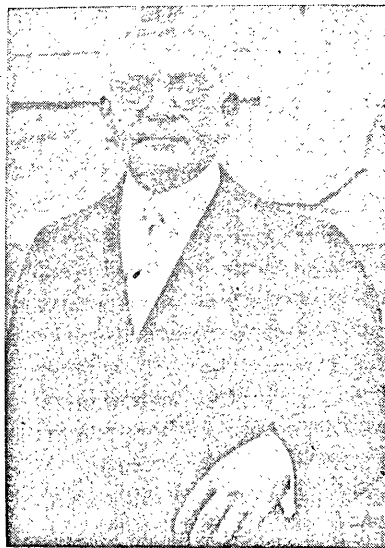
It is a well-known fact that when the Methodist Church began its service in Mexico, a school was erected by the side of every church; primary schools were opened in the villages and small cities, and schools for secondary and normal training in the state capitals. Thousands of boys and girls attended these schools. Yet these groups did not all stay in our evangelical churches; evangelistic work was not always done directly; but the daily Christian influence had its effect, and out of the thousands were many hundreds who stayed with us. Most of all there remained in the hearts of our pupils the Christian influences inspired by the character and example of the teachers who served in these schools—influences which we see and feel even yet.

From our normal schools hundreds of young men and women were graduated as teachers, some working in our own schools and others going to the official schools. They carried the message of their sterling character and enthusiasm for their work to the extent that the majority has given, and still continues to give, faithful testimony of what they received from us. All our government officials, without exception, speak with highest praise of the work of our evangelical teachers.

Speaking of the work of our primary and normal schools, we may say that these were the initiators of the delightful closing programs at the end of the school term, of the alumni associations, and of temperance instruction and school music. In the government schools, nothing of this was known until we had evangelical schools among us. The Methodists made a fine contribution in all this as well as in the teaching of home economics, which is a part of the regular public education.

Another valuable contribution is in litera-

ture, both in its production and in its distribution. Each of the missions tried to establish at once its printing press, from which went out Christian periodicals books and tracts by the thousands. The founders of the Methodist Church from the first had clear vision of the possibilities of the printed page and not only



DR. VINCENTE MENDOZA

sent out the gospel message but all sorts of literature to inspire and help adults, young people and children flowed from our publishing house. Our weekly paper, which began to circulate with the very beginning of our work, was a real novelty for those days, its illustrations being especially sought after, since such pictures were seldom seen elsewhere. So Methodism introduced illustrated publications with abundant and useful reading. How can we forget such a contribution?

Social work, especially medical effort, has also been a valuable contribution of Methodism. The Catholic hospital, under the care of the Sisters of Charity, is usually of severe and melancholy aspect, and as no one can deny,

makes a point of propagating the faith among all patients. Quite different from this, evangelical hospital is filled with light and joy, and a different spirit prevails.

We have never known of a case where a Catholic hospital would provide an altar where an evangelical pastor might officiate for a dying patient. But we recall with gratitude how many times Dr. Salmans provided an altar so that a priest might feel at home as he officiated for those of his faith. This is to say, in our hospitals there was a new spirit—fraternal, tolerant and Christian. Furthermore, the Christian Social Centers in the northern part of the Republic have been places of great influence upon women, youth and childhood. These institutions have awakened habits and ideals entirely new to those who have frequented them.

Another contribution that we owe to Methodism is in the field of doctrine—that strictly evangelical teaching which came from missionaries and teachers in our seminaries and which instructed us in the things of God until there was raised up a national ministry to preach and teach. By this we mean that the type of life and Christian experience that many of our workers possess is the direct result of the orientation given us by Methodism, both through our frequent association with Methodists who have come to us from the north, and from our contacts with centers of doctrine and teaching.

The writer of these lines claims little merit, little value, and little significance in the group of Christian workers. Yet all I have, and any value that I have, I owe to the Christ as presented by the evangelical church, by means of contacts I have had with other missions and especially for what I have received from Methodism. I thank God for this inheritance.

For my part, I am sure that if missionary labor should be discontinued we nationals would never let Christian work die out; we would take the torch into our own hands and go forward. However we need these our brethren from outside our country. We need their help, their sympathy, their cooperation, and their prayers. We need to continue the cultivation of our fellowship with them and so go on with increasing courage and enthusiasm.

## RESOLUTION OF SAVE THE CHILDREN FEDERATION

The Board of Directors of the Save the Children Federation, on Thursday, March 25, voted "That the policy of the Save the Children Federation from now on be favorable to the feeding of European children." Dr. Guy Emery Shipley, Chairman of the Board, presided.

The resolution had already been passed by the Federation's Committee on International Service, and handed on to the Board for final endorsement.

Dr. L. Foster Wood of the Federal Council of Churches, is Chairman of the Committee on International Service. Other members of the Committee are Dr. John G. Vaughan and Dr. Floyd Shacklock of the Methodist Board of Foreign Missions, Prof. George W. Briggs of Drew University, Mr. Harry N. Holmes of the World Alliance for International Friendship, Dr. W. O. Lewis, General Secretary of the Baptist World Alliance, Dr. Henry S. Leiper, Associate Secretary of the Federal Council of Churches, and Dr. Henry A. Vruwink of the Dutch Reformed Church.

Drs. Vaughan, Shacklock and Vruwink, and Prof. Briggs were present, as well as members of the Board, among whom, in addition to Dr. Shipley, were Dr. William W.

Patton, pastor of the Glen Ridge, N. J., Congregational Church, and Dr. Noand B. Harmon, Jr., Book Editor of the Methodist Church.

Four reasons were advanced in the discussion in favor of the resolution before action was taken. The first was the reported deplorable conditions among the children in the occupied countries.

It was then the general opinion that there is a change in public opinion favoring immediate action. Furthermore, the Board members were convinced that the feeding could be carried out without injury to the United Nations' cause if it were properly set up and controlled.

A fact that seemed to carry the greatest weight was the feeling that if something is not done soon, the United Nations will have no adequate human foundation on which to build peace. The reports of the low physical condition, undernourishment that is sapping the lives of the children and the ravages of disease carried great weight in the stand taken by the Federation.

"It is the essence of Christianity that its central teachings are simple."—Dr. W. E. Hocking of Harvard University.

There is always hope in a man who actually and earnestly works.

## THE WORK IN THE BATESVILLE DISTRICT

By G. C. Johnson

Under the direction of our district missionary evangelist, Rev. Eric J. Reaves, we are promoting a fine program among our rural people in the north end of Independence County and in Sharp County. In this program we have reclaimed eight abandoned Methodist churches and have given strength and service to as many more churches in this area.

Some fifteen laymen from the country churches and from First and Central Avenue churches in Batesville have joined hands and hearts to provide services each Sunday for fourteen rural churches. This part of the program was begun in February and plans are complete to continue it on through April. We have almost completed one new church in an old community known as The Campground.

Brother Reaves loves and understands rural people and they respond to him in a very unusual way. Mrs. Reaves, a very capable helper in her own right, has taught three training schools, held many worship services and done splendid work among the women and young people.

We have planned a layman's con-

ference for Thursday afternoon of our district conference. As a result of this conference we expect our laymen to organize for the purpose of reaching more of our rural communities in the Batesville District. Already the Salem pastor and charge have become responsible for two unchurched communities and Mountain View has also taken on two unchurched communities.

We have just sent to the treasurer \$16.31 more on our Dedication Day Fund which raises our total on this fund to \$1,029.70. This is our quota on this fund, counting both resident and non-resident members.

## THINK HIGH THOUGHTS

By Elbert Hubbard

Keep your mind on the great and splendid things you would like to do and then, as the days go gliding by, you will find yourself unconsciously seizing the opportunities that are required for the fulfillment of your desire to be, and the thought that you hold is hourly transforming you into that particular individual you so admire.

Have open dates for revival meetings; guarantee fundamental Gospel preaching, and abiding results. Contact R. F. Shinn, blind evangelist, Lewisville, Texas.

## Prohibition Sentiment Growing

### Liquor Crowd Alarmed

By CLYDE C. COULTER  
Superintendent Anti-Saloon League of Arkansas

Because of the rising tide of sentiment against the liquor traffic, the wets are alarmed, and they are again using the old falsehood about prohibition being "put over" while our soldiers were overseas during World War I. That falsehood has been repeated so many times throughout the nation through wet newspapers and magazines that many people believe it. In an Alabama county a few weeks ago a local option election was held, and the wets made the same old claim. Yet every soldier from the county who was still in the United States and could be contacted, was asked to vote in the election. 17 soldiers voted wet and 42 voted dry. The propaganda of the wets is an insult to the dry-voting soldiers, and an insult to all other intelligent people.

Temperance education and agitation have gone steadily forward in America for more than a hundred years. More than 60 years ago the Women's Christian Temperance Union was organized, followed some years later by the Anti-Saloon League of America. These two organizations and other temperance groups battled the liquor traffic with ever-increasing success. From about 1880 until about 1920, America had the most vigorous, courageous, most scientific program of alcohol education that any nation ever had. During those years, this campaign against beverage alcohol was projected into the churches, the colleges and the public schools and the homes of the nation. Text books contained scientific treatments of the alcohol problem; ministers courageously preached against it from their pulpits; the faculties of public schools, universities and, of course, the Christian colleges almost all devoted their talents and energies and influence to the fight against the liquor traffic.

As a result of this long Christian crusade of temperance education the leaders of the political, economic, and, of course, the religious life of the nation, became predominantly prohibition-minded. In the years just preceding the enactment of the 18th Amendment it was, as a rule, impossible in most sections of the nation for any person to be elected to public office if he announced himself in favor of the liquor traffic.

In many states, county after county went dry by local option; then, entire states began to vote against liquor and the forward march against it continued until 33 states had voted bone-dry before the enactment of the 18th Amendment.

Every member of the United States Senate and every member of the House of Representatives who participated in the enactment of the 18th Amendment, was elected during or before November, 1916. The United States did not enter World War I until April 6, 1917. The war situation may have had some influence in causing the states to ratify the 18th Amendment so rapidly. But after the required 36 states had ratified it, ten other states did so, the last one being New Jersey, in March, 1922—nearly four years after the war had ended.

Few people throughout the nation—even among those who vote wet—know that about the time the 18th Amendment became effective,

a liquor organization was formed known as the "AAPA"—the Association Against the Prohibition Amendment. For a glimpse into the unpatriotic attitude to this liquor organization, an excerpt is taken from their constitution, as follows: "To make the 18th Amendment forever inoperative." Here is an organization of liquor dealers who boldly state, even in their constitution, that one of their aims is to defy the Constitution of the United States. This organization and other liquor interests flooded the nation with propaganda that was utterly false until millions of Americans were deceived into thinking the 18th Amendment was a joke; that "prohibition did not prohibit"; that drunkenness and every known crime were increased by prohibition. It was also stated countless thousands of times through the nation by press, magazine, and radio that there was less drinking in the European countries with all kinds of alcoholic liquors legalized than there was in America with prohibition. It was stated by the wets over and over again throughout the nation that alcoholism was no problem in European nation; and in such arguments one of the nations that was almost always named was France. Read a statement by a great Frenchman—an editor—Mr. Payot, made in 1925. He said: "... Alcoholism... is indeed destroying our nation... one might inscribe on the windows of all the public houses in France these fatal words, 'The end of France'." Fifteen short years later the ignominious end came. In June, 1940, the German army marched into France, and the nation collapsed. Marshal Petain, one of the greatest French military men and patriots said, among other things, "Our soldiers were drunk and could not fight." In the month of January, 1940, in one single hospital, 814 French soldiers had delirium tremens; civilians and soldiers throughout the nation had become alcoholized. France, during the years just preceding her collapse, was spending \$10 for liquors to every \$1 spent for bread, and that nation was consuming more liquor per capita than any other nation on earth, and still the liquor crowd in America spread the falsehood that alcoholism was no problem in France. And now, because of their fear of the returning prohibition sentiment in America, they are increasing the tempo of their propaganda, telling the people that alcoholism is no problem in America. They are spreading falsehoods; not only that, but they are utterly unpatriotic; they are definitely and seriously hindering the war effort of this nation and aiding Hitler and his cohorts. Their program is absolutely traitorous and every honest, straight-thinking person must recognize it as such. Every loyal American should exercise all of his power and influence in combating the liquor traffic—legal or illegal.

If we had paid no more attention to plants than we have to our children, we would now be living in a jungle of weeds.—Luther Burbank.

Pray to God at the beginning of thy works, that thou mayest bring them to a good conclusion.—Xenophon.

## HENDRIX COLLEGE NEWS

### Summer School Announced

A bulletin containing information on courses to be offered for the summer session was released last week. This summer's term is the second one to be held at Hendrix in recent years and is offered as a part of the accelerated education program. The term begins June 1 and ends August 7, according to Dr. H. I. Lane, director of the session. Students are enabled to earn as many as 12 semester hours. These hours are accepted on the same basis as hours earned during the regular terms in fall and spring. Fourteen faculty members will teach twenty-five courses on all class levels.

\* \* \*

### Tribute For Mrs. Hulen

An article written by Virginia Rhine, '44, in the College Profile, student news weekly at Hendrix, pays tribute to Mrs. G. A. Hulen, dietitian at Tabor Hall, who this year has served at Hendrix for twenty-five years. Mrs. Hulen has seen two wars at Hendrix. In the first World War she served the Student Army Training Corps at Tabor Hall. Since that time she has established a wide reputation for good meals through a generation of students and assemblies and pastor's schools at Hendrix. "Indeed," the Profile article stated, "Mrs. Hulen at Hendrix has become an institution within an institution."

\* \* \*

### Rev. A. R. Faris Has 90th Birthday

Rev. A. R. Faris, for 51 years a Methodist minister in Tennessee and Missouri, who now lives with his son, Paul Faris, Hendrix English faculty member, celebrated his ninetieth birthday last week. Visitors present for the celebration included three daughters and two granddaughters from five different states. Mr. Faris was born in Ruthersford county, Tennessee, April 5, 1853, the son of a minister. He decided to become a minister and was educated in a one-room log school house. He was graduated from Emory and Henry College in Virginia in 1876 and was received on trial in the Tennessee conference that year. He retired from the active ministry in 1927.

\* \* \*

### Ten Cadets Complete Secondary

Ten naval air corps cadets who have been stationed at Hendrix for an eight weeks' secondary training course completed their work at the college last Friday and were returned to their homes to await orders to enter pre-flight school at Athens, Georgia. Twenty other cadets at Hendrix will complete their course next month.

\* \* \*

### Flag Ceremony Inaugurated

A formal retreat ceremony will be conducted each week at the Hendrix campus flagstaff under a plan instituted two weeks ago by Coach Ivan Grove and J. G. Metcalf, band director. A short outdoor band concert and a review of the naval cadets stationed on the campus precedes the military observance of lowering of the flag each Friday afternoon at 5:30.

\* \* \*

### Gene Haun Given Duke Scholarship

Gene Haun, senior English major from Little Rock, has been granted a graduate assistantship at Duke University, Durham, N. C. His work will be connected with the English department of the University. Haun is a transfer from Little Rock Junior College and has been outstand-

## BISHOP MARTIN TO PREACH TO NATION-WIDE EASTER AUDIENCE

An Easter service designed to draw into one fellowship of worship all Methodists who find themselves unable to attend church on Easter morning has been planned with Bishop William Clyde Martin, D.D., LL.D. of Omaha, as the preacher. Bishop Martin's message, "The Easter Light in a Darkened World," will be delivered to the nation-wide congregation of Methodists and listeners of other faiths through Mutual Broadcasting System's Radio Chapel Hour at 10:30 a. m. CWT, April 25. Bishop Martin will speak from Omaha's station, KBON, and the Easter music will come from New York.

The Omaha bishop, whose jurisdiction is over the states of Kansas and Nebraska, was elected to the episcopal office by the final General Conference of the Methodist Episcopal Church, South. His entire ministry has been given to the pastoral field in Arkansas, Texas and Oklahoma. He was pastor of First Church, Dallas, when elected.

During World War I Bishop Martin was in France as a member of the Hospital Corps of the Army.

## WEEK OF DEDICATION OFFERINGS

FAYETTEVILLE DISTRICT  
Sam B. Wiggins, D. S.

Alpena	\$ 8.00
Bentonville	94.00
Berryville	18.00
Centerton Ct.	10.00
Elm Springs-Harmon	49.50
Eureka Springs	36.75
Farmington-Goshen	16.12
Fayetteville	240.00
Gentry	10.00
Gravette-Decatur	32.75
Green Forest	5.00
Huntsville	11.00
Lincoln	12.00
Monte Ne Ct.	5.00
Pea Ridge Ct.	2.00
Prairie Grove	12.00
Rogers	60.00
Silvan Springs	130.00
South Fayetteville	5.00
Springdale	100.00
Viney Grove Ct.	6.00
Winslow	17.50
Total	\$880.62

ing at Hendrix in dramatics, journalism and scholarship.

\* \* \*

### Ralph Hillis Field Secretary

Ralph Hillis, Hendrix graduate and assistant pastor of the Methodist Church of Conway, has been appointed field secretary for Hendrix College to assume the field duties of Percy Goynne, who recently entered the Army Air Forces.

\* \* \*

### Sing For Rotary, Kiwanis Clubs

Eighteen selected members of the Hendrix Choristers presented a musical program for the Conway Rotary Club last week. The civic club warmly applauded selections by a girls' ensemble and choral arrangements executed by the group. Glenn Finnell of Hot Springs and Dorothy Rae Hutcheson of Magnolia sang solos and duets in the Rotary Club musical program as well as for the Kiwanis Club of Conway the preceding day.—Perdue.

The entire object of true education is to make people not merely do the right things, but enjoy the right things; not merely be industrious, but to love industry; not merely be learned, but to love knowledge; not merely pure, but to love purity; not merely just, but to hunger and thirst after justice.—John Ruskin.

# The Church Grows In Africa

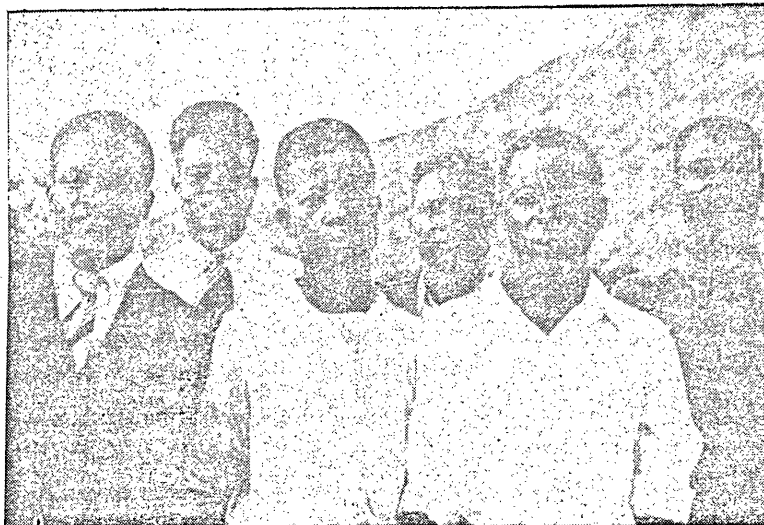
By MRS. HELEN E. SPRINGER  
Elizabethville, Belgian Congo

IN EVERY one of the five conferences in Central Africa there are reported increases in native churches, and in congregations. And this in spite of the fact that there are so few missionaries that the training of new members of native Christian leaders to shepherd these flocks is one of our greatest problems.

As I sat in the large church at Wembo Nyama, in the Belgian Congo, during annual conference, I was impressed by the native congregation, I had hard work to realize that when the missionaries came to this Otetela field only 28 years ago, this tribe was one of the most degraded in all Africa. But now look on the keen faces of these fine pastors and leaders; see the fine chapels, a number of them of burnt brick, erected by the same people, at their own expense! It is verily a miracle showing the power of God unto salvation. The most pessimistic person could not call this field a failure; And it was not only a revelation to us but also to Jacob Kamilombilo, who was our chauffeur in the Congo. He preached most acceptably and made friends wherever he went. He could hardly believe what he saw with his eyes and heard with his ears.

Another conference was held in Kapanga, central Belgian Congo. It was just thirty years before that Mr. Springer and I had trekked into this capital town. King Mwata Yamvo had welcomed us and allowed us to pitch our tent within the walls surrounding his big har-em. We slept then on the ground, and it was bitterly cold at nights. But we went away with warm hearts, for we felt that we had made friends. The King asked for a doctor like "Totolo," Dr. Walter Fisher, who was stationed far away to the south, but whose fame had reached here. And that is why it was a doctor, Arthur L. Piper, and his wife who were sent to Kapanga. They are still there, and were our hosts. Today there are at least sixty preaching out-stations on the large Kapanga District.

The conference at Luanda, Angola, showed more than ever how much too small the church there is



Christian workers at Mwato Yamvo village, near Kapanga, Belgian Congo, Africa.



The missionary itinerates by car over rough roads in the Dembos mountain jungle country.

for its congregation, despite the sixteen chapels round about the city. From Luanda Mr. Springer visited the Dembo country where ten thousand converts have been won by those who heard the word when working in Luanda. These people on their own have built chapels and churches, one of which seats 2,000. Services on Sunday had to be held out of doors as 3012 were present. They are begging for missionaries to come and live in their midst to teach and train them.

The contrast in our travel today and thirty years ago is equally great. Then we had to wade the swamps and rivers and were lucky to make twenty miles in one day. This year we made the trip from Kapanga to Elizabethville in two days, stopping for short calls at stations en route. We had one week at home filled with work and then took the train for Umtali, for the gas rationing was too strict to permit our driving. The train was crowded, and we could have driven down much more easily, quickly, and for less money; but these are war times. I wish you could have been with us when we spoke at Josiah Chimbadzwa's church in Salisbury and could have seen the crowd of about 1,000 fine young African men and women, a union congregation of British and American Methodists. It is hard again to realize that I was the first white woman Josiah had ever seen as a child in his grandfather Mtasa's capital. Josiah is now not only a fine preacher and pastor but an earnest evangelist, winning men to Christ.

## TINY MOMENTS

Time is so precious that it is dealt out to us only in the smallest possible fractions—a tiny moment at a time. We cannot live again a moment that has just passed, nor can we live in the moment that is to come. Just while the pendulum is swinging through the present instant—this is the only time of which we are sure, the only time to do our thinking, our working. Why should we not make this a perfect moment?—Irish Proverb.

## CHRISTIANITY

Wherefore, the great English preacher, said that Christianity could be condensed into four words: Admit, Submit, Commit, and Transmit. Let us use these four words in one sentence, expressing a great truth. When a man is ready to admit Jesus Christ into his life, and then submit himself to the will of Christ, commit his way unto the Lord, and transmit his knowledge and the spirit of Christ which he possesses, to others, he puts himself in the position to be of the largest possible service to God and humanity.—The Messenger.

If the power to do hard work is not a talent, it is the best possible substitute for it.—Garfield.

All the time is lost which might be better employed.—French.

## PROCLAMATION

To All To Whom These Presents Shall Come—Greetings!

Whereas, quiet, bitter tragedy comes annually to hundreds of the families of our state because of cancer. Last year this disease destroyed 160,000 men and women, many of whom were in their prime, between the ages of forty and sixty-five, when their seasoned ability and tried leadership were most useful, and

Whereas, death is always sad, but when it is avoidable death the tragedy is least bearable. Conservative medical authorities tell us that between one-third and one-half of those who die from cancer could and should be saved by early diagnosis and prompt, proper treatment, and

Whereas, medical and research science is doing its part. Million

volt X-ray machines have been developed, radium is more widely distributed, new surgical techniques are being perfected. We who are the lay public, the chief victims of this disease, are not doing our share, and

Whereas, in order to give the individual information necessary for his own protection and for the protection of all, a campaign of education and enlistments, aimed at both men and women, is being conducted by Women's Field Army of the American Society for the Control of Cancer. Its program is carefully planned by leading physicians and carried out by devoted, volunteer women.

Now, Therefore, I, Homer M. Adkins, by virtue of the authority vested in me as Governor, do hereby proclaim the period from April 1 to April 30, 1943, Cancer Control Month and I call upon all men and

women of goodwill, all agencies of education and enlightenment, to unite in support of the Women's Field Army in its peace-time war against cancer. Attend its meetings, read its literature, enlist in its ranks. Many lives can and must be saved.

In testimony whereof, I have hereunto set my hand and caused to be affixed the Great Seal of State in the Governor's Office at Little Rock, this 17th day of March, 1943.

Homer M. Adkins Governor.

(Signed)

C. G. Hall, Secretary of State.

Believe me when I tell you that thrift of time will repay you in after life with a usury of profit beyond your most sanguine dreams, and that waste of it will make you dwindle alike in intellectual and moral stature beyond your darkest reckoning.—Gladstone.

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## ATKINS SOCIETY

The Atkins Society of Christian Service has accomplished a great deal during the first quarter of our year. At the January meeting Rev. J. Kenneth Shamblyn installed the new officers, when a good program was given covering the duties of their offices, and was attended by twenty-one members. All expressed their determination to make this one of our best years.

During the last few weeks several improvements have been made in the parsonage and educational building. Floors have been sanded and varnished; new bedroom suite bought; new linoleum laid in bath room and kitchen. The Beginners and Primary rooms have been re-decorated.

All required programs and study courses have been met on time. The World Day of Prayer was observed with all Protestant churches co-operating; an interesting program was rendered and a collection of \$16.20 taken.

"The Seven Keys To Progress of the W. S. C. S." was a good lesson conducted by our president, Mrs. Wade Henry and other officers assisting, demonstrated by a small church and keys.

Each Circle of the Society is responsible for putting flowers in the church for one month at a time.

A pretty Honor Roll with names of our twenty-three Methodist boys in U. S. service, hangs in the church. Each Sunday a bouquet of flowers is placed on a table just under the roll, and once each month a letter is written to each boy. Mrs. Rife Hughey is the war secretary and appoints certain classes of church school and circles of our Society to be responsible for the writing to the soldiers.

Our very enthusiastic member, Mrs. T. A. Hillis, vice-president of the North Arkansas Conference of W. S. C. S. and chairman of supplies, went as a delegate to Dallas, where she attended the recent meeting of the South-Central Jurisdiction meeting of Woman's Society of Christian Service. She came back with plenty of good information which she related to us at a special mid-week service.

Our Society is cooperating with the Red Cross program in Atkins.—Mrs. W. C. Hogan.

## AFRICAN WOMEN AS CHURCH LEADERS

There is something new in the feminine movement in Africa. The Rev. Ira E. Gillet, secretary of the "field committee" (the financial and directing body) 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 Gpambo and Snra. Amelia Mateimbi, Christian women trained in Methodist schools in Mozambique.

Anyone, however eloquent, can teach others the truth and beauty of his religion better with his life than with his lips.—Selected.

*For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow in his steps.*

—1 Peter 2:21.

## MOUNT HOLYOKE CONGRATULATES INDIAN LEADER



MISS EDITH DE LIMA

Miss Edith De Lima, one of the foremost Indian Christian women educators and a leader in the Methodist Church of the Indian Deccan, is the subject of a brief congratulatory sketch in the February issue of the "Mount Holyoke (College) Alumni Quarterly." The article reads:

"Congratulations and all good wishes to Edith De Lima, 'the gifted and gracious' principal of the new Stanley Girls' High School in Hyderabad, Deccan, India.

"Miss De Lima, an Indian national, began her student days in this same school, earned a bachelor's degree at the Madras University in 1928, and then came to this country to study at Mount Holyoke. In 1930 she finished her graduate work here in the field of education and received the master's degree. Her thesis was entitled 'Education In Its Relation to Nationalism In India.' She was thus well prepared to begin her career as teacher and educator in her own land.

"The Stanley School, organized in 1895, is sponsored by the Methodist Church. In recent years the missionary teachers have largely retired from the school to give their places on its faculty to native Indian women, many of whom are now splendidly trained to carry on the work. Among its alumnae are 23 doctors, 68 nurses, 24 secondary trained teachers, and three health visitors. Eight of the graduates are now studying medicine, and 18 are in arts colleges. All classes of the community are served by the school, and over 700 Mohammedan, Hindu, and Christian girls vie with one another in scholarship, sports, and school activities."

## TEXARKANA DISTRICT MEETING

A brief business session of Texarkana District was called to order at 1:30 p. m., March 24, in the First Methodist Church, Little Rock, with Mrs. W. A. Bengé presiding.

The opening prayer was voiced by Mrs. A. R. McKinney of Texarkana.

The minutes of the 1942 Fall Seminar were approved. The roll was called by the secretary, ten members and all of staff being present.

The report of the nominating committee was heard and the following officers were elected: President, Mrs. W. A. Bengé, Texarkana; Corresponding Secretary, Mrs. T. H. Owens, Stamps; Recording Secretary, Mrs. James McGuyre, Foreman.

Mrs. T. H. Owens was elected delegate to the School of Missions at Mt. Sequoyah in July.

It was voted to raise the district pledge to \$2,625.00, a five per cent increase over 1942, and that the corresponding secretary notify each Society of her quota on this amount. Reports from 13 Societies were heard.

Mrs. T. H. Owens presented her report as District Corresponding Secretary and the following recommendations for 1943, which were accepted:

1. Number and time of zone meetings be left up to the zones.
2. Every officer a subscriber to World Outlook and the Methodist Woman.
3. Each society have one conference or district guest each year, with the society paying the necessary expenses.
4. A goal of eight baby life members.
5. Fifteen cents per member be paid on the district cultivation fund.
6. Quarterly reports mailed on time.

The spring District meeting will be held May 21 at Fairview Church, Texarkana, in connection with the pastors' District meeting.—Mrs. Jas. McGuyre.

## A SOCIETY ORGANIZED AT MCKENDREE

A W. S. C. S. was organized at McKendree church February 28.

The following officers were elected: President, Mrs. E. B. Cravens; Vice-President, Mrs. Earl Ewing; Corresponding Secretary, Mrs. Grace Freeman; Recording Secretary, Mrs. Charles Cravens; Treasurer, Mrs. V. Maddox; Secretary Missionary Education, Mrs. A. O. Featherstone; Secretary Social Relations, Mrs. Fay Mabry; Secretary Spiritual Life, Mrs. Florence Rogers; Secretary Woman's Status, Mrs. Bill Rogers;

## LOCAL SPIRITUAL LIFE CHAIRMEN

(Romans 12:1)

Does your W. S. C. S. have a Spiritual Life Chairman and committee? Are they using the "Master Key" doing spiritual life cultivation? There is much to be done. God is depending upon us to help carry out His Great Commission. We need to be about our Father's business.

Each woman can help bring about "A new earth wherein dwelleth righteousness" through "personal commitment"—an old need with a new urgency: Realizing her unworthiness and need of cleansing from sin; confessing her sin sincerely and humbly; in repentance ask God's mercy and forgiveness; making the commitment of her total personality to Christ. (Read Methodist Woman, September 1942, page 21).

A Chinese Christian drew a circle around himself and prayed, "Lord, send us a revival, and let it begin within this circle."

The Spiritual Life plans for the second quarter—April, May and June, are in the Arkansas Methodist of April 8. Put the clipping in your notebook for constant use.

Each local chairman of Spiritual Life is to send her report to the district chairman. Study your report blank, using the good suggestions to help guide you in this new quarter.

Try to meet as Spiritual Life groups at a definite time and place. Be creative and use your initiative.

May you "grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ," 2 Cor. 16:23-24.—Mrs. D. G. Hindman, Conference Secretary.

Secretary Literature, Miss Edna Cravens; Secretary of Children's Work, Mrs. O. A. Featherstone.

Motto: "As for me and my house, we will serve he Lord."

Scripture reading: Romans 11—Mrs. Warrington.

"Privileges of Christian Women Through the Gospel"—Mrs. W. W. Warrington.

"True Experiences Needful"—Mrs. Earl Ewing.

"The Far Horizon of Religion" (from Methodist Woman, by Bishop James C. Baker)—Mrs. O. A. Featherstone.

An inspiring pledge service was participated in by every member kneeling reverently at the altar, audibly praying for themselves, their church, their nation and the world; the prayer was closed by Mrs. Warrington and Bro. Warrington.

Each member has pledged herself to set up a family altar, using the "Upper Room" as their devotional guide to the Bible.

The installation service will be held at McKendree church March 28, by Rev. W. W. Warrington.—Mrs. Grace Freeman.

A man has to live with himself, and he should see to it that he always has good company.—Chas. Evans Hughes.

I will do my best to keep myself physically strong, mentally awake, and morally straight.—Scout Oath.

# 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

### Methodist Youth Fellowship At Ebenezer

The most encouraging event I have witnessed in some time was the meeting of the Methodist Youth Fellowship at Ebenezer on the Traskwood Circuit last Sunday night. Ebenezer is a country church on a country road five miles from the highway and about ten miles southwest of Benton. It is about seventy-five years old and has given to the ministry of Methodism, Brother Crowson, Brother A. E. Jacobs and Brother Paul Horton, now a pastor in Houston, Texas. It has given to the laity of Methodism, a number of prominent leaders who have gone out to serve the Kingdom in many large churches throughout the country. We spent the entire day speaking to the Sunday School at ten o'clock, preaching at eleven, conducting a training class in the afternoon and at night and speaking to the young people at their evening service. We had a good Sunday School with Brother E. B. Horton as superintendent. Good congregations attended the preaching service.

The most inspiring event of the day was the meeting of the Youth Fellowship. They have forty members, some of whom are in the armed forces. There were twenty-eight present at this meeting, all of whom except three, were between the ages of 15 and 20. These young people were good looking, intelligent and put on a program that would do credit to any church in Arkansas. Their singing is good for the soul. The officers are: President, Patsy Brumbelow; Vice-President, Charles Ashcraft; Secretary, Bobby Brumbelow; Treasurer, Juanita Tull; Chairman of the Commission on Community Service, Ida Jane Tull; Chairman of the Commission on Worship and Evangelism, Wilma Dean Burrow; Chairman of the Commission on World Friendship, Jean Crowson; Chairman of the Commission on Recreation, Boyce Smith.

Wilma Dean Burrow led the program Sunday night. Others participating were: Ida Jane Tull, Jean Crowson and Patsy Brumbelow. Such groups of young people are the hope of the church. They will not only guarantee the future of Ebenezer, but will some day be the leaders in the city churches of our Conference. Methodism must put more emphasis upon its country churches. It is here that we will meet the leaders of the future. If I were asked to name the secret of the success of the Ebenezer church, I would point out two facts: First, it has a great lay leader in Brother Horton; second, it has always emphasized its training program. Brother Horton sees to that. Splendid training schools have been held in recent years by such leaders as Roy Fawcett, A. C. Carraway, Miss Fay McRae, J. E. Cooper, S. T. Baugh and others whose names I do not remember. The school this writer is teaching this week has forty enrolled.

Ebenezer is fortunate in having Rev. Robert Beasley as its pastor. This is the second time that Brother

Beasley has served this charge. He came back by petition of the people who knew his splendid preaching ability. Brother Beasley is giving sound leadership to all phases of the work.

### Miss McRae In Training School At Nashville

Miss Fay McRae, Director of Children's Work for the Conference is in a Training School for Children's Workers with Rev. J. W. Mann and his good people at Nashville, Arkansas, this week. Brother Mann is teaching the course on "The Life of Jesus." We congratulate this good pastor and his people.

### Accepted Supplies and Undergraduates In Arkansas Conferences

We wish to remind all the above mentioned that unusual opportunities have been provided for taking your Course of Study at the Pastors' School which will be held this year at Hendrix College, June 14-25. The courses have been so arranged that all Accepted Supplies and Undergraduates beginning with Admission On Trial and going through each of the four years can take two courses that will apply for credit on your Course of Study. The schedule has been so arranged that there will be no conflict. It is urged that all those planning to take these Courses of Study will read their texts before going to the Pastors' School. The courses carrying the Course of Study credit are as follows:

#### For Admission On Trial:

1. The Art of Preaching—Dr. C. M. Reves, Instructor.
2. The Methodists Are One People—Rev. W. Henry Goodloe, Instructor.

#### First Year:

1. The Discipline—Rev. Clem Baker, Instructor.
2. Abingdon Commentary, Old Testament Section—Dr. J. T. Compton, Instructor.

#### Second Year:

1. Abingdon Commentary, New Testament Section—Dr. J. T. Compton, Instructor.
2. The Local Church—Dr. J. B. Thompson, Instructor.

#### Third Year:

1. Christianity—Dr. G. T. Rowe, Instructor.
2. Religious Education—Dr. J. B. Thompson, Instructor.

#### Fourth Year:

1. Social Salvation—Dr. A. C. Outler, Instructor.
2. Doctrine of Redemption—Dr. G. T. Rowe, Instructor.—Clem Baker, Registrar.

### Conference Off To Good Start On Church School Day

Last Sunday was Church School Day in the Little Rock Conference. Several charges had sent their offerings in before this day. By ten o'clock Monday morning, Twenty-two charges had sent their offerings in, in full, amounting to \$484.50. Those pastors whose charges paid in full have placed the following names on our Conference Honor Roll. They are: B. F. Fitzhugh, James Simpson, George Warren, George Meyer, A. J. Bearden, A. E. Jacobs, J. B. Hefley, H. D. Ginther,

H. B. Vaught, K. K. Carithers, Robert S. Beasley, L. E. Wilson, W. C. Watson, O. E. Holmes, L. R. Sparks, R. F. Sorrells, S. C. Dugger, J. T. Thompson, J. D. Baker, M. O. Barnett, O. C. Robinson, J. A. Ginnings.

### Church Membership Manual For Methodist Ministers

Dr. W. K. Anderson has rendered a real service in preparing "A Church Membership Manual" for Methodist Ministers which has been adopted as the official guide in preparing persons of all ages for membership in the Church. This book is divided into four sections. The first section of seven chapters was written by Dr. Anderson. In Chapter One of this section, Dr. Anderson stresses the need for training church members. The second chapter is on "The Pastor's Responsibilities." The third is on "Teaching Boys and Girls"; the fourth on "Making Use of the Manual for Boys and Girls"; the fifth, sixth and seventh contain instructions for receiving classes of children, youth and adults. In the second, third and fourth sections of the book, Dr. Anderson has incorporated the official church membership manuals that have been in use for two or three years. The first of these manuals is entitled, "Your Church and You" prepared by Dr. Ray H. Short for receiving boys and girls into the church. The second, entitled, "My Church" was prepared by Dr. James S. Chubb as a manual for receiving youth into the church, the third manual for receiving adults into the church is entitled, "I Join the Church" and was written by Dr. Karl Quimby.

The book as a whole sells for seventy-five cents and can be ordered from our Methodist Publishing House. The manual for receiving children into the church sells for fifteen cents each or \$1.50 per dozen. The manual for youth sells for 25 cents each or \$2.40 per dozen. The manual for adults sells for 25 cents each or \$2.40 per dozen. Each Methodist minister should have one copy of the larger manual and sufficient copies of the smaller manuals so that each person in each age group can be given one.

In addition to the above, Miss Mary Skinner has prepared a gift booklet entitled, "My Church Book." This is a handsome and practical gift designed to become a permanent record of the child's contact with the church. It sells for twenty-five cents per copy and can also be ordered from the Publishing House.

Our Methodist ministers will welcome these helps. More and more our Methodist Church is placing emphasis upon training people of all ages for membership before they are actually received into the Church.

When you hear an ill report about anyone, halve it and quarter it and say nothing about the rest.—Spurgeon.

For his merciful kindness is great toward us: and the truth of the Lord endureth forever.—Psalm 117.

## CHURCH SCHOOL DAY OFFERINGS RECEIVED UP TO MONDAY, APRIL 12

Sardis	\$12.50
Sparkman	12.50
Holly Springs Ct.	4.00
First Church, Hot Springs	40.00
Friendship Ct.	8.00
Traskwood Ct.	10.00
Waldo	13.00
Kilgore	2.00
Union (Strong Ct.)	5.00
Fairview	12.00
E. M. Powledge	10.00
28th Street	15.00
England	35.00
Hunter	15.00
Highland	35.00
Arkansas City	10.00
Dumas	20.00
Watson	5.00
Kelso	5.00
Eudora	12.00
Crossett	45.00
Montrose-Snyder	15.00
Grand Avenue (Stuttgart)	40.00
Gillett	12.00
DeWitt	40.00
Bingen	3.00
Murfreesboro	12.50
Friendship	2.00
Avery's Chapel	2.00
Bingen Ct.	4.00
Forester	15.00
Doyle	2.00
Longview	1.00
Winthrop	5.00
Fouke Ct.	5.00
Total	\$484.50

—C. K. Wilkerson, Treas.

## WARTIME INFORMATION FOR STUDENT CHRISTIAN WORK

The War Emergency Council on Student Christian Work, described in the December issue of the Methodist Student Bulletin, is composed of representatives of the National Intercollegiate Christian Council (the student Y. M. C. A., Y. W. C. A. and the Student Volunteer Movement) and the National Commission on University Work of the Council of Church Boards of Education (staff representatives of the churches in religious student work). The purpose of the Council is "to facilitate governmental clearances concerning Christian work with enlisted students on campuses and to correlate the programs of its constituent groups." In order to keep student groups throughout the nation informed concerning wartime developments in student religious work, the War Emergency Council publishes "Communique." As each issue appears, it will be sent to all student religious groups on the mailing list of the Methodist Student Movement.

One cannot be in a permanent state of mind and doubt. Doubts compel questions. When Thomas said, "Except I shall see—I will not believe," he expressed his open-mindedness. When Jesus next appeared, Thomas was present, and the sight of his Lord overwhelmed him with faith, and he exclaimed, "My Lord and My God!" No one who brings his questions and his fears to Jesus will ever doubt.

Though "an idol is nothing in the world" there is nothing more real in the world than idolatry. Putting something else in God's place, making a God of something else than God—that is a very real transaction.—R. W. Barbour.



# The Church and the Countryside

By  
Glenn F. Sanford

## BOONE COUNTY LAYMEN

On Sunday, March 21, I was in five services in Harrison and the three small churches being served as a part of the Harrison charge. These three churches are Valley View, Omaha and Capps. At each place there were groups of people anxious for the Gospel.

Most all of Monday was spent in conference with Rev. W. J. Spicer, pastor at Harrison, and Rev. W. C. Smith, pastor of the Valley Springs-Bellefonte Charge, planning in detail the work of the Group Ministry in Boone County.

On Monday night a group of laymen met with the pastors to complete plans for a program of lay preaching covering the three months of April, May and June. Twenty-one laymen from Harrison, Bellefonte, Bergman and Valley Springs accepted joyously the responsibility and were given specific assignments. They will provide services at least once each month in eleven churches of the services provided by the two pastors.

The churches in this cooperative work are: Valley Springs, Capps, Omaha, Valley View, Bellefonte and Bergman. There are two churches which have not been served in the past by the Methodists but will receive the services of both the pastors and the laymen in this arrangement. They are Olive and Red Oak.

I think I never worked with a group who seemed more anxious to serve than the laymen in this group. They had a spirit that will take Boone County for Christ and the church.

## TILLAR

Sunday, April 4, was an outstanding day for the Frank Tillar Memorial Methodist Church, of which Rev. Fred Schwendimann is the popular pastor. At the Sunday school hour there were eighty-two present out of an enrollment of ninety-seven.

At the eleven o'clock hour the following class of young people was received into church membership: On profession of faith and baptism: Janie Lou Gibson, Mary Meaow, Catherine Johnson, Carolyn Johnson, Bobby Crain. After a forceful sermon, the following were received by certificate and vow: Mrs. Ray Gibson, Miss Geneva Kitchen. By certificate: Mr. and Mrs. Ray Gibson, Mr. and Mrs. A. M. Kitchen, Mr. and Mrs. Dolph Grisham, Miss Patsy Winters, Mr. and Mrs. Rowan Prewitt, Mr. George Renfroe, Mr. Cliff Birch. At the close of the service the entire class was publicly recognized.

At the evening hour, to a large and appreciative audience the pastor gave a most interesting review of Lloyd C. Douglass' book, "The Robe."—Mrs. S. V. Clayton.

Love is the true revolution, for love alone strikes at the very root of evil.—Ernest Crosby.

"Kindness keeps our friendship in repair.

## BISHOP KERN TO BE AT ARKADELPHIA

Sunday, April 11, was Membership Sunday in First Church, Arkadelphia, and we took 13 adults into the church, five of them by vows, and two by baptism. We have 12 more to come in either next Sunday or Easter. This is the direct result of a campaign of personal visitation evangelism which was conducted in our church following the school of evangelism in Little Rock. It works! I also baptized three babies Sunday.

Last night the group of personal workers met at the parsonage after church and we organized our Fellowship of Evangelism. And next Sunday Bishop Paul B. Kern comes to First Church for our Holy Week Revival services. He will preach twice each day—10:00 a. m. and 8:00 p. m. We are looking forward to a great spiritual enrichment in the lives of our people. It seems great to be able to have Bishop Kern just on the heels of our visitation evangelistic campaign. Our Fellowship of Evangelism will meet back at the church this Wednesday evening to do some more work in preparation for the preaching revival next week.

We hope some of our brothers in the ministry who are not having their own Holy Week services will come over to see us next week and hear Bishop Kern. We think we are extremely fortunate to get the bishop out of his full program in Tennessee, and so we want our friends to share the privilege with us.—Forest A. Dudley.

## SUBSCRIPTIONS RECEIVED SINCE LAST REPORT

(Including District Totals To Date)  
LITTLE ROCK CONFERENCE

<b>Arkadelphia—Total 737</b>	
Friendship, K. K. Carrithers.....	5
Benton Ct., Henry T. Miller.....	1
Oaklawn, Hot Springs, Geo. E. Reutz..	1
Malvern, J. L. Hoover.....	1
<b>Camden—Total 1,246</b>	
Norphlet, Alva C. Rogers.....	5
Hampton, W. O. Tisdale.....	3
Junction City, S. B. Mann.....	2
Stephens, G. B. Pixley.....	2
Centennial, El Dorado, P. D. Alston...	1
Louann Ct., W. I. Small.....	1
First Ch., El Dorado, A. H. Freeman 1	
<b>Little Rock—3,078</b>	
Old Austin Ct., C. A. Simpson.....	3
England, Geo. G. Meyer.....	2
Keo-Tomblerlin, C. R. Roy.....	1
Forest Park, L. R., W. D. Golden.....	1
Douglasville-Geyer Springs, Curtis Williams.....	1
Henderson, L. R., H. H. McGuyre.....	1
<b>Monticello—899</b>	
Hermitage, Roy W. Bevan.....	1
Dumas, R. P. Sorrells.....	1
Arkansas City, L. R. Sparks.....	1
McGehee, R. A. Teeter.....	1
Wilmar, C. V. Mashburn.....	1
New Edinburg, W. T. Bone.....	1
<b>Pine Bluff—830</b>	
Star City, Fred R. Arnold.....	2
Roe Ct., J. W. Rushing.....	1
Hawley Memorial, Geo. W. Robertson..	1
<b>Prescott—686</b>	
<b>Texarkana—714</b>	
Fourke Ct., J. A. Ginnings.....	10
Stamps, J. A. Wade.....	1
Dierks, C. D. Meux.....	1
<b>Batesville—784</b>	
Ash Flat, H. E. Long.....	2
Elmo-Oil Trough, W. G. Conner.....	1
Central Ave., Batesville, J. T. Randle..	1
Viola Ct., Luther Love.....	1
Mountain Home, J. J. Clark.....	1
<b>Conway—912</b>	
Lamar-Knoxville, S. B. Bryant.....	2
Conway, First Church, Edward Harris 2	
Gravelly Ct., C. L. Fry.....	2
Dover Ct., B. E. Robertson.....	1
Vilonia Ct., Howard Williams.....	1
Greenbrier Ct., Linza Harrison.....	1
Cato-Bethel, Clyde E. Crozier.....	1
<b>Fayetteville—475</b>	
<b>Fort Smith—821</b>	
Kibler-City Hts., Theron McKisson.....	12
First Church, Fort Smith, O. E. Rice..	5
Prairie View-Seranton, W. W. Warrington.....	1

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South Fort Smith, A. H. Dulaney.....	1
Grand Avenue, Fort Smith, W. R. Dalton.....	1
<b>Helena—707</b>	
Weiner-Hickory Ridge, H. C. Minnis....	2
Marianna, Earl Cravens.....	1
<b>Jonesboro—855</b>	
Lake City, G. A. McKelvey.....	3
Wilson, Rex B. Wilkes.....	3
Jonesboro, First Church, A. W. Martin 2	
Dell Ct., E. H. Hance.....	2
Marked Tree, J. A. Womack.....	1
Lake Street, Blytheville, Bates Sturdy 1	
Huntington Ave., W. A. Downum.....	1
<b>Paragould—855</b>	
Lorado-Stanford, L. L. Langston.....	3
Hoxie, R. E. Wilson.....	1
<b>Searcy—654</b>	
Jacksonville, LeRoy Henry.....	1
McRae, W. F. Shell.....	1
Searcy, First Church C. Norman Guice 1	
Pangburn, M. L. Edgington.....	1

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

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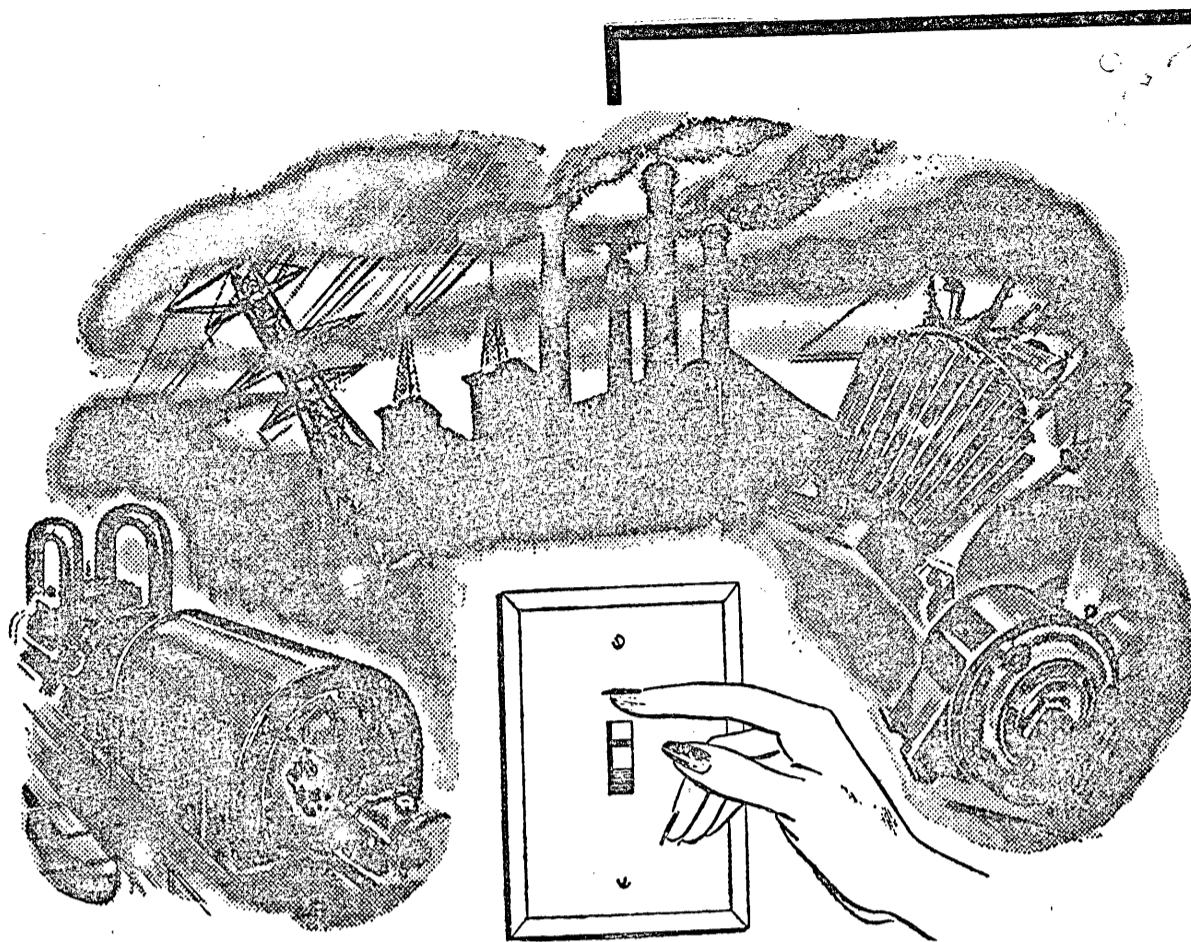
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# The Sunday School Lesson

By DR. W. P. WHALEY



## Peter and John in Gethsemane

LESSON FOR APRIL 18, 1943

LESSON TEXT: Matthew 26:36-46 and John 18:10-12.

GOLDEN TEXT: Watch and pray, that ye enter not into temptation." Matt. 26:41.

Beginning two weeks ago and continuing for several weeks to come, we are making a special study of the two disciples, Peter and John, to see how they behaved and responded under the great experiences and opportunities they had. Jesus Himself is the shining figure in all these scenes, and it is difficult to take our eyes off Him long enough to get a good look at Peter and John.

Two weeks ago our lesson was on the call of Peter and John from their fishing business to become fishers of men. James and Andrew were called at the same time, but we are studying specially Peter and John. A week ago we tried to watch Peter and John as they passed through the marvelous transfiguration scene. Today we still watch Peter and John as they enter the garden of Gethsemane with Jesus the evening of His betrayal.

Let us keep in mind that Jesus and all His disciples had spent several hours that evening in the upper room in Jerusalem, where they ate the Passover, and where Jesus made that long talk to them and offered that special prayer for them. It was probably quite late into the night when they went to Gethsemane.

(Matt. 26:36-46) "Then cometh Jesus with them unto a place called Gethsemane, and saith unto His disciples, Sit ye here, while I go yonder and pray. And He took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled. Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me. And he went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. Again a second time he went away, and prayed, saying, My Father, if this cannot pass away, except I drink it, thy will be done. And he came again and found them sleeping, for their eyes were heavy. And he left them again, and went away, and prayed a third time, saying again the same words. Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Arise, let us be going: behold he is at hand that betrayeth me."

(Jon. 18:10-12): "Simon Peter, therefore, having a sword drew it, and struck the high priest's servant, and cut off his right ear. Now the servant's name was Malchus. Jesus therefore said unto Peter, Put up

the sword into the sheath: the cup which the Father hath given me, shall I not drink it? So the band and the chief captain, and the officers of the Jews, seized Jesus and bound him."

### I. Background.

Let us keep in mind the background of Peter and John. Up to the time Jesus called them, they had spent their lives fishing in Lake Galilee; perhaps they went occasionally to the Mediterranean, only about twenty-five miles to their west. Fishing was not a sport with them; it was a strenuous business for a living. It was always hard work, and often disappointing. It was not unusual to toil all night and catch nothing. The fisherman's life is usually rough, as he has little time and opportunity for culture. It is supposed that both men, besides their native Aramaic, spoke conversational Greek; but, when they went to Jerusalem, they were regarded as "unlearned and ignorant men." They were baptized as disciples of John the Baptist about the time Jesus was; and had known Jesus since that time, if not before; but they had been with Him full time less than two years. However, in this short time they, with James, had become the innermost group in the circle of the twelve apostles.

### II. Jesus' Request.

Jesus left eight of His disciples near the gate of the little park or garden of Gethsemane; but He took Peter, James and John with Him further into the garden. He stationed them and said, "Abide here and watch with me." Then He went a little further and fell on His face in prayer. We cannot conceive the fervency of His prayer and the agony of soul that beaded blood upon His forehead. After a while He returned to the three He had stationed to watch with Him, and found them asleep. Waking them, and renewing His request that they "watch and pray," He returned to His place of prayer. This He did three times.

"Watch with me." It was far into the night. It had been a week of strain. The evening in the upper room had been bewildering. They did not know what to watch. They were not expecting Judas to lead a band of ruffians to this place of prayer. Watch what? "With me." Jesus had told them how He was suffering: "My soul is exceeding sorrowful, even unto death." He was pleading for His closest earthly friends to realize His suffering, and be His companions as far as possible. It was unbearable to "tread the wine press alone." Next day on the cross He felt like even God had forsaken Him. We censure these three men for going to sleep at such a critical time; but they did not mean to fail Jesus. Jesus knew that, but He needed their sympathetic watchfulness and companionship so

much. He said: "The spirit indeed is willing, but the flesh is weak."

### III. Spiritual Strain the Severest Tax on the Body.

Peter and John could have stayed awake and worked all night fishing on Lake Galilee; but this spiritual strain was too much for them. Jesus Himself was breaking under it. He almost died in Gethsemane. Next day He was unable to carry His cross, and a friend carried it for Him. He died on the cross sooner than any other was ever known to die. The thieves were still alive, and they had to be killed, long after Jesus cried: "It is finished!" Many believe that Jesus died of a literally broken heart; that the strain of Gethsemane and the cruel trial would have killed Him in a little while longer without the aid of crucifixion. Peter and John were as loyal and willing as men can be, but they could not follow Jesus to the depths of His anguish. Nor can we.

### IV. "Pray That Ye Enter Not Into Temptation."

Prayer is the hardest work we are expected to do. It is easy to count beads. It is pleasant to say our usual bedtime piece and roll into bed. But to pray for the moving of a mountain, that is different! To pray in the face of impossible situation! Well, our prayers don't get many miracles. Mountain moving spiritual energy is so exhausting on our whole being that we do not often drive ourselves to the supreme possibilities of prayer. Spiritually, as intellectually and physically, we rarely do our best.

But all the disciples had been under a terrific spiritual strain all the week. The Master had used all His spiritual resources that week in vain appeal to the "powers of darkness." What more could prayer do? Jesus Himself had made His disciples as secure as His prayers could make them. Why should they pray against temptation? They could not imagine themselves further from temptation.

### V. The Sword.

There were two swords among the disciples (Luke 22:38). As they saw the situation, if they were going to have to fight it would not be against invisible devils, but against visible human brutes that would have more respect for the sword than for prayer. They were wrong; but you and I would have been just as wrong in their situation. It looked like Jesus would have been justified in summoning a legion of angels to wade into that Jerusalem bunch with swords of fire, instead of gently submitting to their brutality.

Napoleon said: "From first to last, Jesus is the same; always the same—majestic and simple, infinitely severe and infinitely gentle. Throughout a life passed under the public eye, He never gives occasion to find fault. The prudence of His conduct compels our admiration by its union of force and gentleness. Alike in speech and action, He is enlightened, consistent, and calm. Sublimity is said to be an attribute of divinity; what name, then, shall we give Him in whose character were united every element of the sublime? Alexander, Charlemagne and myself founded great empires; but upon what did the creations of our genius depend? Upon force. Jesus alone founded His empire upon love, and to this day millions would die for Him."

Yes: Peter and John failed Jesus. Everybody did. You and I do.

## MONUMENTS

at factory cost. Write me for what you want. I can make it for less.

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M. S. Pearce, Owner

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Over 100 Years  
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What could be more distressing than headache added to fatigue? Why endure it? Take **CAPUDINE**. It relieves pain so quickly, comforts pain-wracked nerves so gently, you'll be delighted. Use only as directed. 10c, 30c, 60c.  
**CAPUDINE**

## Wife Wins Relief From Neuritis Pain

Thousands of sufferers from the torturing pains due to rheumatism, sciatica, lumbago, neuralgia and neuritis—are mighty happy over their discovery of **NORITO**. Now they have found a quick-acting formula which speedily relieves those exhausting muscular aches and pains. **NORITO** is trustworthy and dependable—really works fast. If you want to feel again the joy of relief from pain—so you can work in peace and sleep in comfort—be wise and try **NORITO** under this ironclad guarantee. If the very first three doses do not relieve that cruel pain to your satisfaction—your money will be refunded. Don't suffer. See your druggist today and get **NORITO** on this guarantee.

10c 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.

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NEW CATALOG on Request  
**NATIONAL ACADEMY OF CHOIR GOWNS**

# WINFIELD MEMORIAL METHODIST CHURCH

## NEW MEMBERS

Mr. Frank Bryan, 816 N. Filmore.  
Miss Marion Koon, 1424 Center.  
Mrs. H. W. Reams, 210 E. 10th.  
Miss Katherine Beck Reams, 210 E. 10th Street.  
Mr. P. T. Greenway, Ft. Roots.  
Mrs. P. T. Greenway, Ft. Roots.

## CIRCLES TO MEET

No. 1—Mrs. B. E. Smith, Chairman; to meet with Mrs. Paul Jefferson, 5315 Centerwood for 1:30 dessert luncheon; Mrs. B. M. Whaley, co-hostess.

No. 2—Mrs. C. B. Wilson, Chairman; to meet with Mrs. H. T. Steele, 415 Colonial Court for 1 o'clock dessert luncheon; co-hostess, Mrs. T. M. Stinnett.

No. 3—Mrs. H. M. Gaylor, Chairman; to meet with Mrs. B. P. Champion, 2715 West 6th, for 1 o'clock dessert luncheon; Mrs. Emma Maddox co-hostess.

No. 4—Mrs. Frank Thacker, Chairman; to meet with Mrs. Eugene B. Kelly and Mrs. Vance Baker, 1504 West 3rd for 1 o'clock dessert luncheon.

No. 5—Mrs. Rufus Hunt, Chairman; to meet with Mrs. A. C. Shipp, 2322 Battery, for 1 o'clock dessert luncheon; Mrs. W. C. Coleman, co-hostess.

No. 6—Mrs. James Thomas, Chairman; to meet with Mrs. R. E. Piner, 1620 Gaines, for 1 o'clock dessert luncheon; Mrs. H. M. Spillman, co-hostess.

No. 7—Mrs. J. W. Rucker, Chairman; to meet with Mrs. E. D. Erwin, 2418 Gaines, for 1 o'clock dessert luncheon; Mrs. C. C. Goss, co-hostess.

No. 8—To meet with Chairman, Mrs. Taylor Prewitt, 2510 Izard, for 1 o'clock dessert luncheon, Mrs. E. L. Lewis, co-hostess.

No. 9—Mrs. W. J. Pennington, Chairman; to meet with Mrs. W. I. Hurt, 1401 Welch, for 1:30 meeting.

No. 11—Young Matrons to meet with Mrs. T. B. Smith, 5516 "U" Street, for 1 o'clock dessert luncheon; Mrs. T. V. Harris, co-hostess.

## CHURCH NIGHT SUPPER

Circle No. 9, Mrs. W. J. Pennington, Chairman, will serve the Wednesday night supper. Please phone your reservations in to the Church Office, 2-1990 by Tuesday noon.

## HONOR ROLL

Additional names to our Honor Roll are:

E. Ray Scott, Jr.  
William Noah Grimmitt, Jr.  
Howard Smith.  
Jay Holstern.

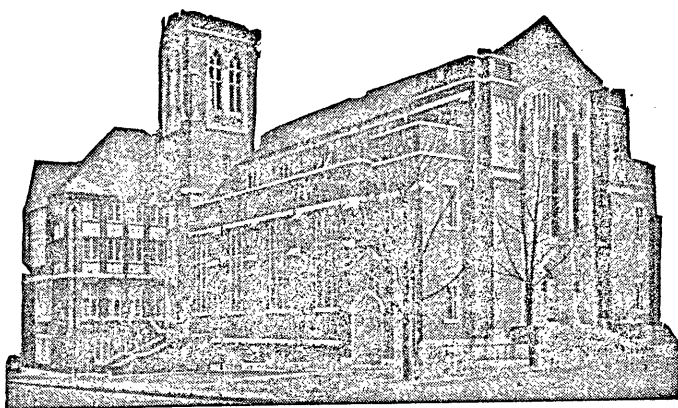
## SYMPATHY

Sincere sympathy of the congregation is extended to Mr. J. M. Brashear and family in the passing of Mrs. Brashear, April 12.

## WAR BONDS GIVEN

Sunday School classes continue to donate War Bonds to the Church debt. The more recent ones are the Friendly Couples Class and the Men's Bible Class.

These are the series F and are bought at slightly less than the Series E. They are made payable to the Board of Trustees. The Board has assured the donors that the bonds will be held for the duration and as long afterwards as the donors request.



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

## CHURCH CALENDAR

FRIDAY: April 16:

4:00—Brownie Scouts.  
7:30—Boy Scouts.

SUNDAY, APRIL 18:

2:30 p. m., Ashby Class meets with Miss Kate Sanders, 1814 West 14th. Assistant hostesses, Miss Ann Snow and Mrs. Rhoda Rucks.  
5:15—Antiphonal and Junior Choir practice.  
5:30—Administrative Staff meeting.

MONDAY, APRIL 19:

Woman's Society Circle meetings.

TUESDAY, APRIL 20:

10:00—Council of Woman's Society.  
7:30—Junior Board of Stewards.

WEDNESDAY, APRIL 21:

5:30—Board of Education.  
6:30—Church Night Supper.  
7:00—Devotional, Dr. Slack.  
7:30—Adult Council and Departmental meetings.

THURSDAY, APRIL 22:

4:00—Junior High Activities.  
7:30—Chancel and Wesley Choirs.

## YOUTH FELLOWSHIPS

6:30 P. M.—April 18

Frances Thompson will be the leader for the Young People's Worship Service, using as her subject "Our Church Fellowship and Others."

In the Senior High the leader will be Martin Caldwell who will discuss "My Department or Class." Recreation will be in Fellowship Hall.

The Worship Committee of the Junior High department has planned a program on "The Cross" to be led by Alma Packard.

## NEW IN CHURCH SCHOOL

Enrolled in our Church School Sunday were the following, whom we welcome into our fellowship: Wilson Hyatt, Y. M. C. A., in the Young People's Group; Lester Allen Watson, 103 E. 21st, Junior Dept.; Harold and Richard Hankins, 1411 Arch, in the Junior and Nursery Departments, respectively.

## CREDIT FOR JUNIOR COLLEGE COURSE

The following members of Winfield, who are taking work at Junior College have completed courses for which the Division of the Local Church in Nashville issues credit cards: Mary Vincent Terry, Sarah Louise Steed and Ambrose Walker, in "Understanding Our Pupils"; and Sarah Louise Steed in "Old Testament Literature." We are proud of our young people who are receiving this training.

## NEW OFFICERS FOR SENIOR HIGH

The following have been selected to lead the department: Pres., Margaret Jean Finger; Vice Pres., Martin Caldwell; Sect'y., Virginia Bradshaw; Treas., Kathleen Standard; Usher, Ray Clayton; Pianist, Peggy Jean Key; Commission Chai. nan-Worship, Eloise Nelson; Evangelism, Barbara Dixon; World Friendship, Edna Grace Lore; Community Service, Margaret Nicklaus; Recreation, Bill Slack.

## Next Sunday At Winfield

10:00 a. m. Church School, Palm Sunday.

10:55 a. m. "The Flower of Youth"  
Sermon by the Minister.

The children who have been under instruction for Church membership will be received at this service. Several parents of these children have asked to be received at the service in which their children become members.

6:30 p. m. Youth Fellowships. There are three age levels, Junior High, Seniors, and Young People.

8:00 p. m.

Sermon by the Minister

"PRIVATE STABILITY"

Text, "No man liveth to himself."

Romans 14:7

## THE MINISTER'S MESSAGE

### THE EASTER OFFERING

Many Churches make a special offering at Easter for the Benevolences of the Church. The Great Churches make large offerings. The Board of Stewards and the Quarterly Conference increased the amount to be paid to \$3,000.00 for this Conference year.

The one-half to be spent in the Little Rock Conference was reported in last week's page. Below are the Causes which we are supporting in the General Conference program for World Service:

1. Board of Missions and Church Extension.....	69.3	\$29,523.98
2. Board of Education.....	14.55	6,198.76
3. Theological Schools .....	4.00	1,704.13
4. Commission on Course of Study.....	1.00	426.03
5. Board of Temperance.....	2.15	915.97
6. Board of Hospitals and Homes.....	2.1	814.67
7. Board of Pensions (Illinois) .....	1.3	553.84
8. Board of Pensions (Missouri) .....	1.1	468.63
9. Board of Lay Activities.....	1.6	681.65
10. Commission on World Peace .....	.8	340.82
11. Commission on Evangelism.....	.9	383.43
12. American Bible Society.....	1.2	511.24

Total.....100% \$42,603.15