

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye into all the world" — Mark 16:15

VOL. LXII

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NO. 25

Arkansas' Embarrassment In Our Gambling Problem

ACCORDING to reports in the Arkansas Gazette, which frankly gives names of operators and places of business, gambling is being carried on openly in Greater Little Rock on both sides of the river. These gambling resorts have their doors open to all comers; they are undisguised and unafraid and seemingly undisturbed while officers set to enforce the law must have either known of their lawlessness or they must have been pretty dumb for public officials.

Now, thanks to the Gazette and to the announced purpose of the public officials, public gambling is to be stopped in Greater Little Rock and in other cities in Arkansas where it now exists. It would be a damaging and dangerous confession if our officials were to admit that the law against gambling cannot be enforced. It would be a still more dangerous and embarrassing situation if they were to bypass the law without a forthright effort to enforce it.

With it all, however, the greater embarrassment to Arkansas in the gambling problem is not to be found in the activities of a few incorrigible gamblers, either the promoters or the customers, in the present gambling craze. Our greatest embarrassment lies in the fact that Arkansas, by virtue of its own special laws, profits financially from legalized gambling itself while it is attempting to prohibit gambling, of much the same type, for which the law has made no provision. So long as we "point with pride" to the state's share in the profits from gambling at horse races and dog races, made legal for profit, just so long we will find difficulty and embarrassment in our attempts to prevent professional gamblers from reaching out after the same easy money which some of our politicians seem to prize so highly.

Arkansas should enforce its laws against gambling now. There is no room in our present emergency for the professional gambler or for the butter-fingered gullibles who make the professional gambler's business so attractive financially. Also, as soon as possible, Arkansas should repeal its law which legalizes some forms of gambling. It could then, with better conscience and grace enforce its laws against gambling.

Vacation Time

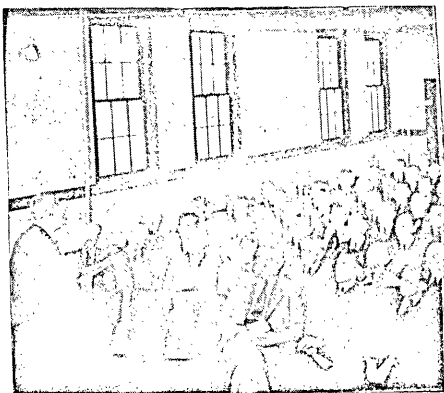
MINISTERS need a vacation at least once a year. If there is a minister among us who does not need a vacation this year, possibly he needs some "vitamins" to increase his tempo to the extent that he will need a vacation next year.

Some of our ministers do not take vacations, not because they do not need it, but because the demands of their work are such as that they feel that there is no place to turn loose. We honor such for their devotion and loyalty, but we doubt their judgment as to over-all efficiency and effectiveness. There is a mental and nervous strain about the work of an effective minister that makes a heavy drain upon his reserve powers if he does not find time for relaxation. God's plan for human life recognizes this need for rest and relaxation, hence the Sabbath day. It so happens, in our scheme of things, that this rest day for others is the busy day for the minister. It is quite difficult for a busy minister to claim any one day of the week regularly as his own. Hence there is additional reason for a vacation period some time in the year in which body and mind can rest.

Pastors' School a Ministerial Revival

AS WE go to press the annual Pastors' School at Hendrix College, in Conway, is rapidly drawing to a close. This school, despite the unusual conditions under which it has been held, is one of the best in the long series of Pastors' Schools held in Conway.

It is our feeling, because of the high spiritual, intellectual and cultural experiences of these Pastors' Schools, that they could very appropriately be called "Our Annual Revival for Ministers." Each year, for more than a quarter of a century, our ministers of Arkansas have gathered for the stimulating, thought-provoking, soul-reviving



experiences of these Schools and have returned to their fields of service revived in body and soul.

Arkansas Methodism has a progressive, unified program which will compare favorably with any similar group in America. One of the large, contributing factors in the development of such a program has been our annual Pastors' School. Methodist ministers in Arkansas have a breadth of vision, an understanding of the basic problems of the church and the world and an unselfish devotion to the higher idealism of our gospel that is unsurpassed by any similar group in America. The Pastors' School has made a large contribution in the development of such a ministry.

Year after year the managers of the Pastors' School have brought to the School, as instructors and platform speakers, some of the greatest personalities and intellects of our nation. The major portion of our ministry in Arkansas would have had little opportunity to have made such contacts but for the Pastors' School.

This is the one meeting of the year when the members of our two annual conferences are together long enough to really become acquainted and to enjoy the fellowship and companionship which the Pastors' School affords. We turn from this "revival" with a larger faith in God, a larger faith in each other and with larger powers with which to work.

Shrouding Religion In Mystery

WE FREQUENTLY have a paradoxical difference in the technique used by religious leaders as they address their hearers. On the one hand we may find a profound scholar, with unquestioned powers of personality and intellect as he labors to simplify his message. He discusses the most perplexing problems or truths with words and with a style that a child in grammar school can understand. On the other hand we sometimes find a religious leader, limited in scholarship and with poor judgment as to technique, who seems to labor to make a plain truth appear mysterious. One labors to make plain what seems to be a mystery; the other labors to make mysterious what seems to be plain.

Some time ago a preacher friend—not a Methodist, thank the Lord—came to the editor in distress. Members of his church had asked him a question that he could not answer. He was embarrassed over the fact that his people could ask him—a preacher—any question about the Bible that he could not readily answer. They had asked him what the wine and water pots stood for in the first miracle of Jesus in Cana of Galilee. He said that he had told them what the wine represented. Just what he told them he did not say. His question to the editor was, "What did the water pots stand for?" Our reply was, "They stood for water pots." "Oh, yes," he said. "I know that, but what did they represent?" Our answer was, "They represented water pots." Still mystified he said, "I know all of that but what did they symbolize?" We then said to him, "If they symbolized anything, they symbolized water pots. They stood for water pots, they represented water pots, they symbolized water pots—they simply WERE water pots which Jesus used in this, His first miracle."

However, my friend went away in a haze, still feeling that there must be some hidden, mysterious meaning in those water pots if he could only discover it, and feeling, also, that we had been trifling with him and with a very sacred subject. Our business, as interpreters of God's word, is to recognize that there are many mysteries in the Book which we cannot understand. It is certainly not our business to veil self-evident truth with mystery and confuse rather than clarify the minds of our hearers.

Child Delinquency

WE HEAR from every side, now, discussions of the problems of child delinquency. The discussion too frequently begins and ends with the delinquent child of today. Unfortunately the problem is not that simple. Great as is the problem of child delinquency today, the delinquent child now is a symptom, a result of the failure of many parents of the present generation and a prophecy of failure of many in the next generation.

The child-problem of today is born of the home-problem of today. Maudlin sentiment in some well-meaning homes; negligence, carelessness and gross indifference in others have contributed largely to the problems of today. Who can imagine the large group of delinquents of today establishing good, well-balanced homes tomorrow. What chance will the children of our present delinquents have of making good citizens. We have three problems in one in our present epidemic of delinquency; the home and the child of today and the home of tomorrow.

The Easter Light In a Darkened World

By BISHOP WILLIAM C. MARTIN

(This sermon was preached by Bishop William C. Martin on Easter Sunday from Omaha, Nebraska, over the Mutual Broadcasting System. As perhaps numbers of our readers did not hear the broadcast we are reproducing it in our columns.)

WE BEGIN our sermon this morning with the initial and concluding statements from an ancient creed of Christendom, "I believe in God, the Father Almighty . . . and the Life Everlasting." If on this Easter Sunday, the first of these affirmations is an expression of our individual faith, it will not be difficult for us to go on to the second. Indeed, if we accept the one, we are compelled to follow through to the other. We cannot stop short of it. If the God of the universe whose power is sufficient to create personalities of such beauty and worth as some whom we have known is also a God of such understanding love that we can best describe Him by calling Him "Father," then we cannot escape the conviction that such a God will not allow such souls to perish. In the firm grip of this assurance we say,

*"Thou wilt not leave us in the dust:
Thou madest man, he knows not why,
He thinks he was made to die;
And Thou has made him: Thou art just."*

This is our Christian faith. Let us now see what is the relationship between this faith and the heart-break of our war-ravaged world.

We preachers are sometimes accused, and perhaps justly, of dealing with questions of religion which have only a remote connection with the urgently pressing problems of life. Certainly that charge cannot be made concerning the theme of this morning. Never before in all of our history as a nation has the shadow of imminent peril of untimely death fallen upon so many of our young men and women. Never before has the spectre of hopelessness and fear contended for entrance into the hearts of so many of our people. It is safe to predict that never before have so many people turned to the churches, or extended groping hands toward God, in search of the eternal hope, as will do so today. Surely, then, on this Easter Sunday in considering our faith in the life everlasting we are not speaking in a vacuum.

There have been periods in our life as a nation when the currents of normal activity moved so smoothly that there was a wide-spread tendency to dismiss the whole question of life beyond physical death with a shrug of the shoulders or with some such flippant remark as, "We'll face that problem when we come to it." In such a way as this, that kind of indifference is either definitely dispelled or is unwilling to show its face. In a world in which a generation of youth is being called out to bear a cross laid upon its shoulders by the unleashed forces of pagan brutality, it cannot be a matter of disregard to any of us as to whether or not a bursting bomb which destroys the body can also annihilate the personality which expressed itself through that body. Our love for our own takes the question out of the realm of the remote and academic and puts it into the realm of the immediate and vital. We recognize clearly that one of the major problems confronting us today is that of finding the way into an intelligent and defensible and Christian method of dealing with this inescapable fact to which our race is subjected.

There are ways of meeting this experience to which many people are tempted but which are not worthy of intelligent insight. They fail to lead those who follow them into the place of comfort and assurance for which the heart instinctively hungers. One of these is the way of attempted escape. Finding themselves without adequate inner resources to meet the experience triumphantly, many people seek to run away from it. By plunging into an overcrowded schedule of work by forcing themselves into a ceaseless round of social activity or by benumb-

ing their memories with strong drink, they try desperately to forget. The end of this road is cynicism or despair. This experience—one of life's most poignant—cannot be successfully handled by the method of evasion. It gets itself written into the deeper consciousness and, in one way or another, it works itself out in every attitude toward life. If it is submerged beneath an unwillingness to face it frankly and realistically, it will not stay buried but, in terms of bitter hopelessness or a haunting fear, it will register itself, in outlook and conduct, in every area of thought and behavior. Of all possible methods of handling this crucial experience, the way of evasion is probably the worst.

Another unworthy method which is sometimes attempted is that of seeking to establish communication with those who have entered the



BISHOP WILLIAM C. MARTIN

world unseen through some form of spiritualism. Since the days when Saul went to enquire of the witch of Endor about the outcome of a battle, distraught souls have been preyed upon by charlatans who have pretended to have access to the spirit world. Always in times of war, when the exact fate of great numbers of men in combat cannot be determined by ordinary means, there is the temptation for relatives, in their anxiety and grief, to turn to these purveyors of cheap magic for some message of comforting information. The only word that needs to be spoken here concerning this fraudulent traffic is that it is thoroughly discredited by every scientific inquiry and that it has brought disastrous results to the minds of many who have become its victims. Our God is a God of light and His comforting peace is never found by following the way of superstition and darkness.

There is still another way of reacting to this experience—one that has in it many elements of the Christian way. And yet it falls short of the highest. It is the way of unflinching, stoical endurance. Straight out into the darkness the stoic looks and as he finds no star of hope, he refuses to bemoan his fate. With fortitude and patience he toils with grim determination not to wince or falter. In every generation there have been heroic souls who have followed this way of unyielding courage. Others have attempted it and have broken under a load too heavy to be borne. In spite of its elements of courage, it must be said for this method of dealing with life's bereavements that it puts upon the emotions a burden which, for many people, is an intolerable one. Even when it is borne without resulting in a collapse of the nervous system, it robs life of its rightful measure of comfort and joy. There was a day in the development of human thought when stoicism was a noble philosophy but now that the fullness of truth about the nature of God and the universe

has come, it is as irrational to hold to its precepts as it would be to believe that the earth is flat.

When we come, then, to deal with this experience from the Christian point of view, there are certain principles which guide us. The first is that however poorly we may be able, as individuals, to give expression to it, there is a distinctive Christian witness. This witness is a sublime and creative element in the faith to which we hold. For the days when Christians in ancient Rome inscribed upon the walls of the catacombs words of deathless hope concerning their departed loved ones to this day when followers of Christ face the "last enemy" with confidence that he will not ultimately prevail, there has been a note of unwavering assurance in the Christian way of life that is not found anywhere else. Christians have felt the pangs of grief and have longed "for the touch of a vanished hand" just as others have done. But they have not sorrowed "as those who have no hope." They have found a conviction written deep within their nature that "life is ever lord of death." Even if, for a season, clouds of mental darkness have shut out the sunlight of perfect assurance, there is something about genuine Christian faith that finally breaks through to stand erect and say, "I believe in the life everlasting." And surely this witness is needed today. Christianity has no higher obligation at this hour than to be at its best in handling the mystery of death.

The second consideration to be kept in mind is the fact that this assurance of "life everlasting" is not primarily a matter of intellectual certainty. Someone has said, "We do not believe in immortality because we can prove it; we are always seeking proofs because we believe it." The instruments and methods of scientific research are suited to deal with physical phenomena, but they are wholly incapable of coming to grips with realities which belong to the realm of spirit. Science has never encountered a fact that could, in any sense, disprove the possibility of the continuance of personality beyond its relation with the physical body. Indeed, the new physics, with its insistence that this is a living universe, has made such a faith in immortality easier. Nevertheless, there is no ground for hope that a discovery will ever come from a research laboratory which could establish this Christian conviction. After all of our most convincing proofs have done their best for us, there will still be an element of high adventure in this sublime affirmation of our Christian faith. Wise counsel was given, at this point, by Dr. Borden P. Bowne, a great Christian philosopher, in a letter to a friend who was passing through the valley of bereavement: "Meanwhile let grief have its way. It is natural and human and Christian to do so. But do not try to explain or understand or be reconciled. Leave all that and fall back upon God." And God has ways of making His truth known which transcend the clumsy and faltering movements of our immature minds. It was after long years of experience with life and of close observation of the nature of Christian faith that a friend of mine once said, "God, after all, answers our deepest questions not in the region of cold intellect, but by flooding the lower depths of the religious life with a satisfying sense of Himself." As was said when we began, we reach the bed-rock of our basis of assurance when we can declare, with confidence, "I believe in God, the Father Almighty."

And that brings us to this final word of counsel, from the Christian point of view, to those who mourn. Whatever makes us more sure of the ultimate worth of the life which we now live increases our certainty of life "beyond the flaming ramparts of our world." This is another way of saying that faith in personal immortality is not a conviction which stands isolated and alone. It is a part of our whole response to life's deeper mysteries. Faith in life beyond this transient stage of activity stands or falls with our conviction as to whether or not there are any values in this universe which are worthy

(Continued on Page Eight)

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

LET US KEEP OUR EYES ON THE HILLS

By J. M. Harrison

The mountains in this section have many characteristics that inspire new hope and courage. They remind one of the words of the Psalmist, "I will lift up mine eyes unto the hills, from whence cometh my help." Psalms 121:1.

First, they are covered with evergreens.

I shall never forget the first time I looked upon them. It was in the fall of the year, just after Conference, when all other vegetation was dying. The pine and cedar were a beautiful sight. It was not long until the snows came—then there was beauty indeed. When winter gave way to springtime and other trees put on their new dress—this with the dogwood and the redbud made a beautiful picture. This reminds us that "The Hills of God" are beautiful to look upon at all times, under all conditions of life. When hope is about to die within us we should turn our eyes unto the hills and get a new vision of God and His goodness to us.

Then the Hills of God, like nature's hills are lifted up. They hold their heads above the clouds. There is nothing more inspiring on a heavy, cloudy day than to lift your eyes to the hills and see the sun break through and see the hills as they have pierced the clouds. Just so the heart of man can live above the downward pull of the earth when he gets his eyes fixed upon "The Hills."

The hills are a type of strength. Delta soil will grow wonderful crops, but it is very miry when the floods come. The hills are made of rock. Great structures must be anchored on rock if they stand the testing time. When I was a lad I saw a large brick building that had fallen during a rainy spell of weather, because its foundation was resting on clay.

We have started to draw a picture that can never be finished. Nature's hills like God's Hills call forth the best that is within us, and everywhere you turn there is inspiration to seek further help as "We look unto the Hills." It is our hope that this meditation may inspire some heart to look up and get a new vision of "The Hills of God." —Waldron.

THE QUESTION

If these days of judgment are to be for us days of learning—and unless we make them that, they are a total loss—then the question we have got to begin putting to ourselves is clear. We've got to face every situation of life with it. We have got to ask not, "What is there here that I'm against?" We've got to ask this: "What is there here that's against God?"—Paul Scherer.

CHRIST IN THE HEART

The Christ of history must become the Christ of experience. The dead Christ of Calvary must become the living Christ of 1943. The Christ embalmed in the Book must become the Christ enthroned in the heart.—Dr. R. H. Hughes.

FORMAL PRAYER

*I often say my prayers,
But do I ever pray;
And do the wishes of my heart
Go with the words I say?*

*I may as well kneel down
And worship gods of stone,
As offer to the living God
A prayer of words alone.*

*For words without the heart
The Lord will never hear;
Nor will He to those lips attend
Whose prayers are not sincere.*

—JOHN BURTON.

WORSHIP—MAN'S GREATEST PRIVILEGE

Please read sixth chapter of Isaiah.

Worship is one of the greatest privileges extended to any individual. The truth of this is seen when we consider what it does to and for a person.

It helps one to become conscious of the presence of God. Isaiah said, "I saw the Lord." In other words he became conscious of God's presence. Man can stand anything so long as he is conscious of harmonious fellowship with God. Never but once did Christ lose this consciousness, and when He did he cried out, "My God, My God, why hast thou forsaken me?" He could endure the taunts and gibes of the mocking crowd. He stood calmly when they spit in His face and slapped His cheeks. He could wear a crown of thorns and carry His cross to Calvary. He could hang upon it and die without a word of complaint. But He could not bear, even for a moment, to lose consciousness of the presence of the Father. Harmonious fellowship with the Divine is heaven. "'Tis heaven to me where'er I may be if Christ is there." Separation from God is hell. "The soul that sinneth, it shall die," that is, be eternally separated from God. Worship, therefore, plays an essential part in helping one live the abundant life.

Not only does worship help one to see God, but it also helps him to see himself as he really is. Up to this point in his experience the young prophet had thought rather well of himself. No doubt he had been comparing himself with other human beings, and through such comparison he stood out as a fine character, but when he saw God in all His glory and holiness he really saw himself for the first time. He was greatly disturbed and with much feeling cried out, "Woe is me! for I am a man undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

I am persuaded that many church members never become conscious of God's presence. Which means they have never truly worshiped. Since they have never seen God, they've never seen themselves as they really are. They go down through life with a type of religion which really means spiritual defeat. They are

indifferent. They are negligent of their duty toward God and the church. They put the material things of life ahead of the great spiritual values. For a long time Isaiah could not see God for Uzziah. Uzziah was a fine man and a great and good king, but God does not propose to have anything or any person stand between Himself and the soul of another. The young prophet goes on to say, "In the year king Uzziah died I saw also the Lord." We have great men in places of leadership and we thank God for them. And some of the nations have wonderful forms of government; they, too, are a blessing, but the hope of the world today is not in any man or form of government, but in God alone.

Isaiah worshiped, became conscious of the presence of God, saw himself as he really was, repented of his sins and was cleansed and purified. He goes on to tell us, "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Fire is the great purifier. Isaiah, prophet though he was, needed the fire of God to burn the dross out of his life in order that the true gold of character might shine forth. The church needs this cleansing today. Like Samson of old it is shorn of its power. It is asleep while Christ sweats blood in a new garden of Gethsemane. The prayer of the church in this age is, "Now I lay me down to sleep." So long as a large portion of the membership continues without this fire of purification the church will remain careless, indifferent and luke-warm. This is a time when the church should be on its toes for God and the right. There has certainly been enough to awaken us, but still we lack spiritual power to grapple with the great problems we face today.

After Isaiah had this wonderful experience he was ready for service. "Also I heard the voice of the Lord saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." The church has three great injunctions. The first is "come": "Come unto me all ye who labor and are heavy laden

MME. CHIANG KAI-SHEK ON PRAYER

My mother was . . . a Spartan. But one of my strongest childhood impressions is of Mother going to a room she kept for the purpose on the third floor to pray. She spent hours in prayer, often beginning before dawn. When we asked her advice about anything she would say, "I must ask God first."

And we could not hurry her. Asking God was not a matter of spending five minutes to ask Him to bless her child and grant the request. It meant waiting upon God until she felt His leading. And I must say that whenever Mother prayed and trusted God for her decision, the understaking invariably turned out well. . . .

God speaks to me in prayer. Prayer is not self-hypnotism. It is more than meditation. The Buddhist priests spend days in meditating. In meditation the source of strength is one's self. But when one prays he goes to a source of strength greater than his own. . . .

Prayer is our source of guidance and balance. God is able to enlighten the understanding. I am often bewildered, because my mind is only finite. Then I seek guidance, and when I am sure, I go ahead, leaving the results with Him. . . .

What I do want to make clear is that whether we get guidance or not, it's there. It's like tuning in on the radio. There's music in the air, whether we tune in or not. By learning to tune in, one can understand.

and I will give you rest." The second is "tarry": "Tarry ye in the city of Jerusalem until you be endowed with power from on high." The third is "go": "Go ye into all the world and preach the gospel to every creature." We have to carry out the first two of these before we are ready for the third. Too often we go in our own strength. We do not wait for the zeal to labor and the fire of purification. God is calling us to do that which is humanly impossible and yet we go out to accomplish it in human strength alone.

The last thought I would leave with us is that Isaiah had this wonderful experience in the temple. Some say they can worship God just as well in other places, but Isaiah did not find it so. We cannot hope to please Christ while we slight the church, His bride. Paul said, "Forsake not the assembling of yourselves together as the manner of some is." Jesus said, "Where two or three are gathered together in my name I am there in the midst of them." Doubting Thomas was absent when the Lord came. He missed the high privilege of true worship. We have come upon a time when delinquent, careless, indifferent church members ought to be ashamed of themselves. Thousands of men are dying that we might retain the privilege of freedom of worship and thousands of others who have their names on church books are chasing over the country and refusing to exercise that privilege. Like Isaiah of old they need to see themselves as they are and repent of their sins.—H. O. B.

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ANNIE WINBURNE.....Assistant Editor

ASSOCIATE { H. O. Bolin Fay McRae
EDITORS { W. P. Whaley Mrs. E. T. Wayland

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I Have An Experience

By Forney Hutchinson

After the excitement due to the burning church, about which I wrote you in my last letter, and after we had all re-assembled and were quieting down preparatory to the service, I sat on the front seat, getting ready for the sermon that was soon to follow. The devil took his seat beside me and made me this suggestion: "If I were you, I wouldn't try to preach much under these unfavorable circumstances. It is cold and the house is uncomfortable, the service has already been disturbed, and every one is more or less excited. Just make them a 'little talk' and let the people serve their dinner as they have planned. Then, tomorrow you will have a large congregation and can preach them a great sermon."

His proposition seemed quite reasonable and without further delay I accepted it, went down to the front and played along in a feeble attempt to preach. The people were hungry-hearted and had come to hear a word from the Master, and I as His spokesman for the occasion had failed them and Him.

The next morning we gathered at the church and had a large crowd, but something had happened to me. My preaching muscle had gone flabby, my wings flopped. I simply couldn't rise to the occasion. It was a laborious effort and the people were plainly disappointed, for country people know preaching when they hear it. Dr. J. E. Godbey used to say, "When you go to the city to preach, wear your best coat, but when you go to the country, take your best sermon."

That day, in that little country church, I learned a great lesson, which in a few words amounts to this: *If you do not do your best all the time, you cannot do your best any of the time.*

We dare not play fast and loose with preaching the Gospel. It deserves our best on every occasion, not only for the congregation's sake, but primarily for our own sake. We dare not do less than our best.

A man's work reacts for good or ill upon the workman. A shoddy job makes the man who did it shoddy. When we play tricks upon others, we ourselves become tricksters. We must be square and straight in self-defense.

This truth applies in all the realms of life. "Anything worth doing, is worth doing well."

GOD IS A HERITAGE

The abiding presence of God is the heritage of every child of God. The Father never hides His face from His child. Sin hides it, and unbelief hides it; but the Father lets His love shine all the day on the faces of His children. The sun is shining day and night. Your sun shall never go down. Come and live in the presence of God.—Andrew Murray.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. HAROLD SPENCE, our pastor at Mar-
maduke, was stricken with appendicitis while attending the Pastors' School at Conway and submitted to an operation at the hospital in Conway. He is getting along nicely.

MRS. W. W. COLEMAN, sister of Rev. J. M. Harrison, our pastor at Waldron, died at the home of her brother, C. E. Harrison of Oxford, Miss., on June 12. Burial was at Edgewood, Texas, her home for many years. Sympathy is extended to the family.

WORD comes from Rev. G. G. Davidson that Mrs. Davidson is critically ill in a hospital in Shreveport, La. She has had fourteen blood transfusions with unsatisfactory results. Letters will reach Brother Davidson in care of Professor C. B. Davidson, Centenary Campus, Shreveport, La.

MRS. R. E. CONNELL of Morrilton writes that word has come to her from the Board of Missions that Miss Edith Martin who has been spending her furlough in the United States had arrived safely at Lisbon on her return to Africa. She had also had word that Miss Pearl McCain was returning from New York to Arkansas, coming by way of Tennessee where she will visit awhile.

MEMBERS of the Jasper Methodist Church last week closed a \$133.00 debt of seven years' standing. As a consequence of the raising of the debt, Mr. John Phillips, who has been a faithful leader in the church for many years, cancelled a \$298.00 obligation which the church owed to him. Plans are being made for the completion of the beautiful rock building with the aid of the General Board of Missions and Church Extension.

PROFESSOR JOHN B. CONDLIFFE of the University of California, says: "The old song is true: 'Tis 'tis love that makes the world go round.' Without emotional drive, disciplined and directed by reason, little can be accomplished in our personal or civic lives. It is of the utmost importance, therefore, that our common ideals shall be pitched high and pitched true. The wagon may bump along an earthly road, but it must be hitched to a star."

DR. HUGH CLARK STUNTZ, vice-president in charge of public relations at Scarritt College since 1940, has been elected president of the college, to succeed the retiring president, Dr. J. L. Cuninggim, who was named president emeritus. Dr. J. M. Batten, registrar and professor of history, was elected dean, an office which did not exist previously. Dr. Cuninggim, who has headed Scarritt for twenty-two years, will remain as president until July 1, at which time Dr. Stuntz will take over active duties.

REV. RUSSELL J. CLINCHY, D.D., a prominent leader of the Congregational Christian Church in Hartford, Conn., and nationally known as a leader in social welfare movements, will leave this summer for England to study how American churches can best cooperate with British churches in matters of relief, reconstruction and rehabilitation; to study the work of English churches as they serve American and other allied troops; and to establish closer relationships between American and British Congregationalists.

WENDELL L. WILLKIE says: "If we are intent upon establishing in this world a future benefits of civilization, if we wish once more to be able to plan our lives without an overhanging burden of fear, we cannot rely merely upon governmental forms or world councils, or the intricacies of diplomacy. A world of peace and well-being, to survive, must rest upon and be suffused with those age-old principles which churches have been teaching through the centuries. It must find its inspiration in the leadership of a multitude of people who to Cain's ancient question, 'Am I my brother's keeper?' have the courage to answer, 'Yes!'"

DR. HARRY W. McPHERSON, of the Board of Education of the Methodist Church, Nashville, Tenn., is planning to raise funds to help some thousands of college students, now in the armed services, to return to their studies when the war has ended. According to Dr. McPherson, there are some 60,000 Methodist college students in the services whose educations are still incomplete. The revolving "Student Loan Fund" of the Church, which during the past seventy years has helped 62,000 students complete their schooling, is to be built up by Dr. McPherson to "do everything to aid students who return from the war and are otherwise financially unable to continue their interrupted education."

AT THE suggestion of Nelson Rockefeller and his associates who are promoting inter-American goodwill and friendship, Walt Disney, motion picture producer extraordinary, and Dr. Frank C. Laubach, missionary apostle of literacy, are planning the production of animated films in Hollywood that will teach illiterates of South American countries to read in their own languages—Spanish, Portuguese, and some major Indian dialects. The so-called "Laubach method", through which missionaries and governments have literally taught millions of people to read in some scores of languages, combines phonetics with picture presentation. It is this principle that the two men will work on to provide the charts and pictures to teach South American illiterates.

CLYDE C. COULTER, superintendent of the Anti-Saloon League of Arkansas, has been granted a scholarship to the School of Studies of Alcohol, Yale University. He will leave about July 1 to enter the school and will probably be gone six weeks. The school will be conducted by the University's Laboratory of Applied Physiology, and will include in its curriculum the following: Introductory Course; Physiological Aspects; Alcohol and Traffic; Personality, Constitution and Alcohol; Statistics of the Alcohol Problem; Social Measures in the Prevention of Inebriety; Legislative Control of the Alcoholic Beverage Trade; Religion and the Prevention and Treatment. This school is designed for the needs of those engaged in activities in which a thorough knowledge of the facts about alcohol problems will be of particular usefulness.

DR. O. W. AUMAN, treasurer of the General Commission on World Service and Finance, gives the following report for May: World Service receipts for May, 1942, \$1,200,414.08; World Service receipts for May, 1943, \$1,432,903.48; Increase, 232,489.40. Fiscal year to date, June 1, 1941, to May 31, 1942, \$4,324,150.03; June 1, 1942, to May 31, 1943, \$4,838,686.71; Increase \$514,536.68; Per cent of increase, 11.90. He states: "Our Church has made a most gratifying response to the appeal for increased support for the World Service causes by contributing an advance of more than half a million dollars to the World Service income for the year. The receipts for May reached the significant total of \$1,432,903.48; a gain of 19.37 per cent over May a year ago. Remittances were received in May from 108 Conferences. The five not reporting are missions Conferences, two of which are outside of continental United States."

PRAYER IN DAYS OF WAR

Almighty God, who hast promised that as our days so shall our strength be, give Thy strength, we pray Thee, to us who must live in days of war. Help us to be equal to the duties and responsibilities of such an hour. May we not whimper or play the coward. May we not be mastered by the spirit of hatred or revenge. But may we do our full part that the world may be delivered from tyranny and oppression, that freedom and security may be the lot of all mankind, and that peace which is the fruit of righteousness may possess our world. In Jesus' name we pray. Amen.—Ryland Knight in Christian Index.

FOR WORKERS WITH CHILDREN

FAY McRAE, Editor, 723 Center, Little Rock

THE SUNDAY SESSION— WHEN PUPILS ARRIVE

Many behavior problems would be forestalled if attention were given to the first few moments when each child arrives. This, of course, presupposes that the teacher is in her place not later than fifteen minutes before the official opening of the Church School. These few minutes can set the tone for the entire session. Plan for them as carefully as you would for any other period of the morning session. This should be done for all ages, regardless of the size of the group or whether in a one-room church or a departmental situation.

Let the room or the class space say to the children, "Come, here are interesting things to see, or something you would like to do." Enrich the environment—a picture will help to do this. Select one that suggests some thought of the day's lesson, or some seasonal picture. Mount it attractively and place in an attractive way; flowers and vases ready for arrangement gives something for busy fingers to do and as a bit of the out-of-doors is brought in, suggests topics for the conversation and provides opportunities for the sharing of experiences. A nature center, and a picture book or browsing center provide other ways of making the space interesting. Some work or play materials are also essential for this early session. Pre-school children should have a selection of play materials such as dolls, blocks, housekeeping toys, crayolas and drawing paper. As we look through the July lesson materials we find many suggestions for using this time in interesting and profitable ways. In the section for Primary Group Grade Lessons in CHILD GUIDANCE there is a special paragraph on, "As the Children Come." Often there is a carry-over of some activity started the previous Sunday. From the new Junior Lessons, Closely Graded, one can select from the following: Guessing conundrums as given in the pupils' books; looking up Bible references to be reported on later to the group; studying pictures; discussing and planning; filling out tests; sharing summer experiences.

A careful planning for this early period will not only be an enriching time but should be so attractive that prompt attendance will be cared for. One hour once a week, such a short time for guidance in Christian living. Let us not waste a moment of it.

The following are some sources for help in making your room or space attractive, and for making plans for children as they arrive:

"Teaching Children In the Small Church," Rosemary K. Roorbach.

"Nursery Children In the Church," by Mary Edna Lloyd.

"Teaching Four and Five Year Old Children," by Lucy V. Bickel.

"The Church At Work With Primary Children," by Lula D. Baird.

"The Church At Work With Junior Children," by Edith F. Welker.

These are all twenty-cent booklets, written in the last year or two, some just off the press. Order your appropriate copy at once from our Methodist Publishing House, Dallas.

LEADERS OF MISSIONS IN CHILDREN'S DIVISION

Miss Ruby Van Hooser, Secretary of Children's Work of the Woman's Division of the Mission Board.

Mrs. B. B. Wedemeyer, Secretary of Children's Work, South Central Jurisdiction.

Mrs. Neill Hart, 120 Harding Ave., Pine Bluff, Secretary Children's Work, Little Rock Conference.

Mrs. Johnnie McClure, Danville, Secretary Children's Work, North Arkansas Conference.

WITH THE KIOWA-APACHE CAMP FOR LEADERSHIP TRAINING

Mrs. W. F. Bates of North Little Rock, a popular teacher in Training Schools in both Conferences in Arkansas for courses in the Children's Division, has just returned from the Leadership School for the Kiowa and Apache Indians. For four years Mrs. Bates has taught courses for children's workers in the three Indian Mission Conferences and in this time has endeared herself in the hearts of the Indian people. For several years the Juniors at Winfield have had a special interest in the Indian work and recently the Fifth Grade, under the leadership of Mrs. C. C. Cope, collected some appropriate pictures and songs and sent to Rev. W. U. Witt, the executive secretary to be used in these schools. Mrs. R. M. Jones of Muskogee has had charge of the children during these schools, sometimes having as many as 60 attending. All of the schools are in camp situations, living in tents with a brush arbor for the worship and general assembly, and from the use of shade trees which are none too generous in Oklahoma. The children now have a tarpaulin for their sessions.

This is the first year the Apaches have been included in our Methodist work. Rev. Guy Quetone, a Kiowa pastor, during the past year became very much interested in carrying the Gospel to the Apaches, which is one of the last tribes to be civilized. He would attend their native festivals and whenever an opportunity presented itself would preach or talk of Christ to individuals and in small groups. About twenty were converted and a church was organized. At first they met in the yard of one of the members, living a few miles out of Apache, Oklahoma. Now they have a tent for their services. This year when the Kiowa School was planned it was agreed to meet at the historic camping grounds of the Apaches, not far from where the new church worships.

Over 200,000 copies of "Trails For Juniors" are now being issued each month. This enables our editorial staff to give to Junior Girls and Boys the very best reading materials. Nowhere will you find a better paper suited to this age group. Every teacher of Juniors should read this and seek to stimulate the interest of the members of her class to become regular readers also.

He who prays as he ought will endeavor to live as he prays.—Owen.

ADDITIONAL SESSIONS

More and more we are hearing of additional sessions being held for Primary and Junior boys and girls. It would prove most helpful if those leaders would write us of some of their interesting sessions, or any project that has been carried out or any problems that need assistance in solving. If the latter, we can all help each other and thus make these sessions of greater value. Some of these additional sessions are for a more or less short duration; many of them particularly during the study of a missionary or other special unit. Others, like the Juniors of the church at Hope, are meeting twice a week for six weeks. They are calling themselves "The Junior Service Club," and since their leader, Miss Clarice Cannon, is a business woman the meetings will be held after office hours. Games, short plays, and picnics will be the order of the day for a while, and from the name of their club, we feel sure interesting other projects will develop. Their plan is to conclude with the Vacation Church School in August.

If you have regular additional sessions for Juniors you will find the helps for July in the very last pages of "Child Guidance." This month the study is on "The Problem of Alcohol." This can be one of the most interesting as well as helpful units of study. This is the study for the Fifth Grade, Closely Graded lessons for June, and you will find the suggestions for work and investigation intensely interesting. For further helps we recommend "Boys and Girls Learning About Alcohol," by Skidmore and Brooks, and the teachers guide for this, a 25-cent pamphlet. This is a splendid course for Juniors or Intermediates for Vacation Schools.

LEADERSHIP SCHOOL

The One-Week Leadership School with Rev. Ira A. Brumley as dean, will be held June 29-July 5. For inspiration, fellowship, study and recreation go to Mt. Sequoyah at this time. "Officers and teachers in our church school have unusual opportunities and responsibilities today. The emphasis upon preparation for various types of service in the national emergency is a constant reminder of the need of better preparation for church work. This is the day for Christian education to have its part in helping persons of all age groups grow in Christian faith and service. This school is planned especially for those who cannot attend the longer session, July 21-August 3."

LOOKING OVER THE JULY LITERATURE

"Child Guidance"—A subtitle for this issue might be, "Enriching summer experiences and giving religious significance to God's out-of-doors." The entire number is chuck full of helpful suggestions and teaching materials. After your church has made arrangements for filing one copy for future use, take your scissors and clip and file these splendid helps.

Beginning with the front cover, pictures take a prominent part. You will find eleven in all. How will you use them? If you teach pre-school children you might mount on uniform cards. Green would be attractive for summer. These could be placed on a table ready for the children to examine and put up, or for starting an accordion picture book. You will find four songs, two in the section for Nursery Workers which may also be used with Beginners, and two for Primaries. Have you tried clipping the songs from "Child Guidance" and other lesson materials each month, mounting them on uniform card boards and decorating with an appropriate picture? Little children will soon associate the picture and song and you will get a collection of songs more valuable than you could buy, for these have been selected by leaders trained for the several age groups.

This copy of the magazine abounds in suggestions for interesting activities, not only in the departmental sections but the article by Rosemary Roorbach on "Let's Go Out-of-Doors This Summer," is an additional source that should be read by all. The first article in "Security Through Sensitivity To Nature" reminds us that we ourselves must have the feeling of joy and gratitude and a recognition of God as the source of all things if we would pass these attitudes on to children. Do not fail to read this article.

Are you a worker in the small church? Then you will want to read carefully the article that Miss Brown has written especially with your situation in mind. The Primary and Junior workers and certainly the secretary of Children's Work, will find "Toward Wider Horizons" of special value in making plans for projects for others. Are you short of teachers for the summer months? Read what Miss Skinner has to suggest concerning the use of Young People. Miss Henry has given some fine suggestions in "The Fellowship of Study" section for helping one to put into practice the fine things discovered in reading, that will help you to appreciate and profit by the article on "More Story Telling."

You will notice a new organization for the departmental helps starting with the July issue. Those using the Group Grade Lessons will find their materials just following the appropriate Closely Graded sections, instead of in the back of the magazine as formerly.

Education is only like good culture; it changes the size, but not the sort.—Henry Ward Beecher.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



BOYS AND GIRLS OF OTHER LANDS

A BOAT AND A BOW

By Carolyn Deason Timmons

We all know that the Bible contains the very best stories of all, but how did it come to us? There was no paper, no printing press, not even any written language to put on stone or clay tablets. How were the stories of the Old Testament kept until they could be made into the Bible for us to read?

In those long, long ago days, God used the boys and girls to help keep the Bible stories told and retold before they were put down on paper.

Miriam and Samuel, two children of the long ago, liked best of all to sit in front of their tent at sundown. All the children of Israel—as God's people were called—lived in tents.

All at once Samuel called to his mother, who was in their tent home preparing the evening meal, "Oh, Mother, come see the rainbow the sun and the cloudy sky have made."

"Quick, Mother, it is very pretty, and circles entirely across the sky," Miriam added.

Their mother came from the tent and joined the two children, and their father, who had come from tending the sheep, watched with them. They studied the rainbow with its orange and red, its blue, green, yellow and purple.

Samuel turned to his father, "Tell us the rainbow story again, Father."

"Oh yes, please, Father, tell it just as Grandfather used to tell it to you when you were little," Miriam added.

"All right, if you have done your evening work and Mother thinks there remains time before the supper is ready."

Miriam and Samuel listened as the sun set and the colors faded from the rainbow.

"My father used to tell me that once the people on the earth became too bad to enjoy living on the land that God had made," Father began. "That was years and years before my father was born, and his father had told the story to him."

"It seems that in those days, the people even forgot to be kind and thoughtful of others. But there was one good man named Noah who lived right and always tried to do what God wanted him to do. God told Noah just exactly how to build an ark, a floating houseboat. Of course, the selfish people made fun of Noah when he began building the ark; for there was no water for the ark to float on, but that good man obeyed God and went right on building."

"When the ark was finished Noah and his family moved into the ark and took with them the animals that God told them to take along."

"And then, when every one of Noah's family and all the animals were safe in the ark with Noah it began to rain. It rained for forty days and nights. The earth was entirely covered with water and no living persons, except those in the ark, were left."

"It was some time after the rain

stopped before the land could be seen again. It seemed a long time to those on the ark.

"One day Noah let a dove fly out of the ark for he thought maybe it was dry enough to leave, but the dove came back because it could not find anywhere to rest. There was not even a blade of grass showing above the water."

"Noah waited a week, and when he sent the dove out this time the bird came back with a green leaf in its bill. Noah knew the land was dry enough then for all the animals and birds and for his own family to leave the ark."

"The first thing that Noah and his family did when they came out of the ark was to thank God for caring for them. They promised him then that they would always do right."

"God made a promise too, and he placed the bow in the sky as a sign to remind them of his word. God's promise was that he would never destroy the earth again by water, and the colored bow is for his children to see and remember his promise."

Miriam and Samuel sat still for a bit after their father finished the story.



CHUMS

Of all the friends upon the farm,
I love my calf the best.
Of course, I love them everyone,
But she's finer than the rest.

Perhaps it seems that way to me
Because she loves me so.
She follows me about the place
Most everywhere I go.

It's nice to have a friend like this
On happy summer days.
She helps to make vacation fine
In many different ways!—A. E. W.

IN STORYLAND

MOLLY'S PLAN

"When I get big I'm going to be a famous general," said Ted, marching up and down the room in his little soldier suit. "I'll go out to war, and help anybody that is in trouble."

"And I'll be a nurse and take care of the wounded soldiers," said Dora pinning a piece of flannel on her arm to look like the cross worn by a nurse she had seen a few days before.

"I'll be a great doctor and help the sick soldiers, too," said Herbert. "I guess that's about as nice as winning battles. Dr. Graves wears a sword, too."

"Children," called mama from the kitchen, "which one of you will run to the grocery for butter for my cake?"

"You go, Molly," said Ted and Dora together. "You don't mind doing errands."

So the little girl ran off with her basket, and the talk in the sitting room went back to what the children would be when they grew up. It was a cold, windy day, and they all had to play indoors; so Herbert and Addie had come over to visit their cousins and have a good time together.

Just the week before the children had seen a great parade of soldiers, so their minds were taken up with the swords and the uniforms and gold braid.

"Mama, which one has the best plan?" asked Ted when the cake was finished and they all sat together in the sitting room. "Addie wants to be a great singer and all the rest of us but Molly are going to war to help people, Molly says she is going to stay at home and help you always, so tell us which has the best plan."

There was a queer little light in Mrs. Kile's eyes as she took the baby on her knee and said, "I think I'll let you decide which is best. While I was baking a cake I noticed that the Red Cross nurse was too busy to untangle baby's foot when he caught it in the rug, and the famous general never saw the puppy upset him in his rough play. You know this general said he would help anyone in trouble when he grew up, so the baby called loudly for aid. The general marched right past without ever noticing him and the doctor stepped on his fingers as the army retreated. After that the famous singer was too busy to sing 'Rock-a-by' for the baby and he had a hard time generally."

"You left out Molly," said Dora when her mother paused a few moments. "You didn't say anything about her."

"I thought you all knew what Molly did," said Mrs. Kile. "She picked up the poor baby and put medicine on his bruised fingers, she ran some errands and then had time to sing 'Rock-a-by' for this little man. You see, she is working at her plan right now instead of waiting till she gets big."

"Molly's plan is the best!" cried all the children together. "We'll try to begin now, too."—Selected.

JUST FOR FUN

Tommie had always been much afraid of dogs. One day, after a struggle to get him to pass a large dog that stood on the corner, his mother scolded him for his unnecessary fear.

"Well," was the reply, "you'd be afraid of dogs if you was as low down as I am."

* * *

Aunt Minnie: "This parrot is forty years old."

Little Willie (after eyeing it a minute): "He's awfully green for his age!"

China's Crafts Move Into Rural Homes

By DR. IRMA HIGHBAUGH, Director,
Methodist Rural Service Center, Kienyang, Szechwan, West China

NEVER before in China's agrarian history has there been such a momentous mobilization as the one being staged today, especially in the inland provinces, for national salvation and self-defense.

China's cotton industry has brought about one of the most extensive changes in rural home life. Industrialists lost their factories with the fall of Shanghai when the nation most critically needed cotton

are always provided under the woman's department.

The cooperatives bring not only a new mode of production but a new way of life, and women's clubs have been organized to bring about better relations between local women and refugee families. The impact of these city-bred factory women and of training in cooperative thinking and working has been tremendous.

In addition to education for large

living. She cannot see well but she spins by feeling, and it puts new interest into life for her.

"What are some of the changes that have come to these rural homes as a result of this work?" Mrs. Hu was asked.

"New self-respect for the woman is first," she quickly replied. "She has an economic standing in the home, having some money to spend as she likes, and she feels more secure. Formerly in some places, if a man didn't like his wife, he could sell her. But now that she is freer, he would hardly dare, and if he did, he knows we would demand justice for her. When we first surveyed the country to find spinners and weavers, they were afraid of us, thinking we had come to conscript them or to levy a new tax. Now they know we are their friends. They tell us their troubles. And they realize they are helping to win the war. They are aware of themselves as Chinese citizens."

Probably in no other province has there been such intensive work done to improve the homes as in Kiangsi. But it is typical and has its counterpart elsewhere. In all ten rural centers (first begun as a peace-time rural reconstruction project) efforts are directed simultaneously toward agricultural improvement, education, health and the extension of cooperative societies. Since the outbreak of the war, two new activities have been taken up: citizenship training and the increase of agricultural production. Through a process of adaption to war needs, Chinese farmers in Kiangsi have been able to produce the lion's share of the gauze needed by wounded soldiers.

Before F. L. Chang director of the

to make gauze from the fabric used for mosquito nets. Other activities were the vaccination of 81,000 people against smallpox, the schooling of 20,000 children and 3,000 adults, and the training of midwives among the young farm women.

Much emphasis has been given to improvements among women because that is where they are most noticeable and vital, but the farmer and his son also have been changed for the better. Increased production of cotton and foodstuffs has been promoted and directed by provincial and county government research and extension bureaus, vitally aided by such educational institutions as the Szechwan Provincial University Agricultural College, the University of Nanking College of Agriculture and the West China Union University Department of Agriculture.

From 700 to 1,000 families each year for the last few years in the Loshan (Kiating) area, south of Chengtu, have been taught improved methods of silk production and grafting and growing mulberry trees. This is work which the whole family must do. Chinese farmers today are consuming better food, putting on warmer clothing and having more money in their pockets than in pre-war days.

Better cash returns for their farm products, the development of home industries such as weaving, raising silk worms and growing wood-oil trees provide the main explanation for the improved lot of the farmer. More hogs and more hens are raised and eaten at home. In Szechwan, where there has been an increase of 25 per cent in wheat production during the past year, more wheat is eaten. Farmers here, as elsewhere



A cotton spinning cooperative meeting in an abandoned temple, West China

for soldiers' uniforms and for gauze medical supplies. They went into the rural areas of Shensi, Kiangsi and Szechwan to start all over again. The result was greatly increased production, in spite of greatly reduced facilities. Improved spinning wheels within the reach of common villagers and rural families were introduced.

"Scatter the factory into small units, so that never again can they all be bombed or lost," was the word that went forth from the Government. The Chinese Industrial Cooperatives is one of the most potent factors in the movement to scatter industry in small units. Government and private groups have combined in it.

The idea of mobilizing the nation's women for production in the rear through the Chinese Industrial Cooperatives was first suggested by Madame Chiang Kai-shek. Paoki, with a large number of women workers evacuated from Hankow during the autumn of 1938, was chosen as a proper site on which to start women's cooperatives. A vast educational program for women and girls was an integral part of these cooperatives from the beginning. Classes to train leaders in spinning, weaving, and dyeing were followed by literacy classes that included wartime activities. Reading and writing, counting, civics, common knowledge, and always singing make up the curriculum, while adequate health education and medical care

groups living together, teachers go to small scattered groups of women or to members in their own homes to give lessons and make assignments for further study. For it has become essential to organize large numbers of women to spin in their homes, since cotton thread is needed for the making of uniforms, towels and the warp of army blankets. Five thousand women were organized in one district for this purpose.

The government cotton production industry for soldiers has had a tremendous effect on rural homes of Szechwan. Kienyang, second largest county in this populous province, has 30,000 women spinning at home and several thousand more weaving. Every market day sees long lines of farm women with bundles of spun thread or woven cloth under their arms, waiting in turn at the cotton house to have their work inspected, get paid and check out another batch of cotton to be done the following week.

"Two or three women from most homes spin or weave with an average earning of five yuan a week," said Mrs. Hu, the cooperatives' assistant manager for the county. "Usually this is a supplementary income, providing extras for the woman or her children, or for materials to go into dowry chests in the case of girls."

Often it is those women's sole income and they spend all their time at it. Sometimes an old woman of 80 years of age will earn her own

movement, went into the province, the people suffered from malaria. One of the first things Mr. Chang's groups did was to teach the peasants how to make mosquito nets on their primitive looms from the famed ramie thread of Kiangsi. When the war broke out and there was pressing need for gauze, they immediately taught the peasants how

in the world, eat what they grow and is in season. This year, to the usual sweet potatoes and peas has been added wheat.

They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.—Dan. 12:3.



A farmer's cooperative settles accounts at the monthly meeting, Chungking, China

Missionaries Exert Vital Leadership

By WENDELL L. WILLKIE

(This quotation is from an address by Mr. Willkie to the Presbyterian General Assembly in Detroit, Michigan, May 31, 1943.)

BACK in my home town in Indiana, when I was a boy, we were always raising funds for foreign missions. Our Sunday schools provided us with books on foreign lands written by returning missionaries. They stimulated our interest in foreign countries, especially China, and we all gave our small contributions for the work that those Americans were doing.

In later years, I have sometimes wondered about the wisdom of foreign missions. In the light of the great teachings and the age-old civilizations of the East, it has sometimes seemed to me presumptuous, on our part, to aspire to convert the entire world to our particular religious views.

But on my recent trip, I saw at first hand a multitude of concrete instances which convinced me of the value of foreign missions both to the lands they serve and to the cause of goodwill for America. Everywhere I went I found American colleges, schools, hospitals and churches, many of them supported by the churches of this land. I found American missionaries, men and women, exerting a leadership—a human and personal leadership—which I have no hesitation in characterizing as vital to the future hopes, not alone of other nations, but of our own United States.

It is difficult to find words to describe the effect of these missionaries upon an American traveler. I cannot possibly hope to convey to you what it means after flying over thousands of miles of uninhabited mountains and desert to reach a small town, or maybe a great historic city of glamorous legend; to be greeted at an airfield by the local dignitaries; and to find, in a

milling crowd of thousands of people dressed in strange garbs, speaking strange tongues, a little group of American missionaries, maybe half-a-dozen, or ten, or twenty, with their wives and children, who have come in from miles around. There they stand, clean, fresh, healthy, familiar, respected by all for their kindness.

I asked people in every land whether they were not resentful that these foreigners should invade their country. The answer was universal enthusiasm for what American missionaries have done and for the lives they lead.

The missionaries are not resented, but respected and admired. This is because they have contributed so much more than mere preaching. As individuals they have exercised qualities of leadership in tiny villages and remote spots throughout the world. Their kindness is proverbial. They have brought with them a high standard of health, of cleanliness and medical care. They have brought also a standard of character that has helped to awaken in age-old, habit-ridden communities a new sense of self-respect and well-being.

Furthermore, the missionaries have everywhere stimulated a desire for education—not merely dusty scholarship, but reading and writing, the arts and sciences, living knowledge that binds men together. When Hitler wanted to prepare his people for war, he burned the books. We who want to prepare for peace must open them—open them all over the earth. China, for example, is now going through a kind of educational revolution, with millions going to school. It is this process that has made China today no longer a nation of inert masses, but a nation of individuals—individuals who are willing to fight and die for a future of freedom. They are just beginning to glimpse a future which they know

is inevitably tied with the Western democracies. The germ of this process, in my judgment, was planted fifty, sixty years ago, under the patient work and leadership of men and women who received little acclaim and no reward except the satisfaction of accomplishment. All America knows some of their sons and daughters. Pearl Buck's father was one of them; and Henry Luce's.

American missionaries and American schools and colleges have played a similar role elsewhere. Turkey has become one of the most modern of nations. She has adapted many of our western institutions to her own chosen way of life; and she has acquired social and economic standards that are amazingly congenial with ours. Today she withstands the onslaught of Axis propaganda and Axis pressure. She turns in her thinking to the Western world to which her neutrality has been a bulwark. One of the big factors in this attitude has been Robert College at Istanbul, where thousands of young Turks have received a western education.

This kind of work, in which our American missionaries have been so loyal and conscientious, is a fine example of what I mean by leadership. The missionaries themselves are leaders—but that is not all the point. They teach the people to provide their own leadership. They develop within their missions a sense of well-being, of self-reliance, of self-respect; others in nearby communities are awakened to these new forces; the movement, constantly nourished by western ideals, spreads outward to revitalize an entire nation. That is the practical and living process that has been going on now for decades. And that, I believe, is one of the chief causes for the goodwill toward the United States that now exists in almost every corner of the earth.

THE EASTER LIGHT IN A DARKENED WORLD

(Continued from Page Two)

to be regarded as being of permanent worth. When a man tells us, in perfect candor, that he does not believe in immortality, he tells us a great many things about his belief concerning the ultimate nature of this universe. We cannot escape the feeling that if such a man would take the time to examine all of the facts involved, he would confront more difficulties in not believing than he would in believing. When another man, with equal sincerity, tells us that he is held by the Christian faith that physical death is but an incident in the onward march of life, he, likewise, has told us much about his beliefs. He tells us that he believes that at the very heart of the universe there is intelligence and purpose and meaning; that because of that intelligence and purpose, there are some things which are of eternal worth and that these things will endure. He tells us that he believes that truth and beauty and goodness are not ephemeral elements in a transitory world but that they are a part of an eternal reality out of which the heavens and earth are formed. He makes affirmation that such qualities as faith and hope and courage and love will never die; that there is something about sacrificial devotion to a noble cause which makes it more enduring than the stars. He maintains that when he finds these qualities expressing themselves in the form of a human personality, he cannot bring himself to believe that the God who cared enough to create such personality would suffer it to perish. He makes it known that, for him, the final event of the week which we have just been commemorating is not a cross but an empty tomb. He confesses his faith in the fact that the man, who in the spirit of the Master gives his life in defense of freedom and justice can say, in his own way, in his fiery Gethsemane of agony,

"O Cross that liftest up my head,
I dare not ask to fly from Thee;

*I lay in dust life's glory dead,
And from the ground where blossoms red
Life that shall endless be."*

On the ground of that faith we lift up our banners on this Easter Sunday. We join with an innumerable multitude in the declaration, "We believe in God, the Father Almighty," and because we believe in Him and in the Christ who triumphed over death, we also believe in "the Life Everlasting." Thanks be to God who giveth us this victory through our Lord, Jesus Christ.

Prayer

Almighty God, our Father, we give thanks to Thee for the gift of Thy Son, our Savior, who by the power of His victory over death has brought life and immortality to light. Grant unto us, Thy children, the fullness of Thy grace by which we shall be enabled to walk worthily of this Thy mercy and to enter at last, into the Kingdom of life everlasting through Jesus Christ, our Risen Lord. Amen.

M. D. FINDS CHINESE TROOPS UNDERNOURISHED

Dr. Henry Louderbough, an American physician attached to the Friends Ambulance Unit at Paoshan, near the Burma front, West China, reports very serious under-nourishment among the Chinese troops stationed in that area.

"Our medical cases still outnumber our surgical cases about two to one," he says. "I'm sure I've written about the dietary problems in the army and they are very serious. It is essentially the same lesson I learned in Puerto Rico—when you don't get enough to eat you get sick, and you don't get well till you get enough to eat. You could chuck out all the doctors and nurses on this side of the Salween, and set up boarding houses that would give these soldiers three square meals a day, and I really believe that three-fourths of the medical cases we have would disappear.

"I'll try and illustrate this in two different ways: Our Friends Ambulance Unit team here

lives more cheaply than any other FAU team in China. We are on a straight Chinese diet, and we have found that in order to maintain our bodily weight and keep healthy we must spend at least \$18 NC (US 91c) per man per day. Yet the food allowance for the army by and large is \$45 NC (US \$2.28) per man per month. In other words we eat more nutritious food in three days than a soldier does in a month.

"Now look at it from another point of view. Their main staple of diet is rice. That's almost a straight carbohydrate diet and their nitrogen intake isn't sufficient to maintain nitrogen balance. The result is a depletion of blood proteins and the widespread war edema—a combination of every nutritional disease in the book—and no amount of pills or doctoring can touch it. The wonder is not that so many get sick, but that so many manage to stay on their feet."

Power, the guide to personal devotions issued at the Lenten season the past two years by the Office of the National Conference of the Methodist Youth Fellowship, will be produced in a fall edition in 1943, according to Rev. Harold Bremer, Secretary of the National Conference.

THE choir of the Protestant Episcopal Cathedral of St. John the Divine, New York City, has made recordings of hymns to be broadcast to men of the armed forces at home and overseas. Seventeen best loved hymns have been recorded at the Cathedral by engineers of the OWI. Now, almost daily the hymns are broadcast to soldiers and sailors in this country and all over the world. Hymns recorded include: Abide With Me; Sun of My Soul; All Hail the Power of Jesus' Name; Love Divine; How Sweet the Name of Jesus Sounds; O God Our Help in Ages Past; How Wondrous and Great; Ye Watchers and Ye Holy Ones; Now Thank We All Our God; Fight the Good Fight; Come Holy Spirits; O For a Closer Walk With God; Let All Mortal Flesh Keep Silent; Angels From the Realms of Glory; Alleluia, Song of Gladness.

Experiences of a Pioneer Methodist Preacher

(The following article, written by the late Rev. M. M. Smith, pioneer preacher and member of the old White River Conference in Arkansas, was printed in the Arkansas Methodist of April 19, 1928, under the head, "The Best Hard Year of My Ministry." It is reproduced here by request.)

Frenchman Bayou, my first work, (1878) fifty years ago, was in many respects my best year and charge. I lived in Jackson County, near Tuckerman. I didn't think a preacher could ride a circuit without a horse; hence with a good pony, bridle, saddle and saddle-bags and some household goods, my wife and I took shipping at old Jacksonport on the steamboat Bill of Texas, from Pecan Point via Memphis, where we had to change boats.

We reached our destination Christmas eve about midnight, landed above Pecan Point, a cold bright moonlight night. When we were safely landed, wife by my side, horse's bridle in hand, I looked about and found there wasn't a white person on the ground, just an open field, and it looked like there might be 1,000 negroes there. That was my first introduction to my first work. Spent the rest of the night in a negro cabin, where white people stopped when waiting for a boat.

I had met a man on the boat and learned that he lived one-half mile below where we landed. I went down and arranged with him and wife to care for my wife until I went some ten miles out into the interior to get out where we were to live.

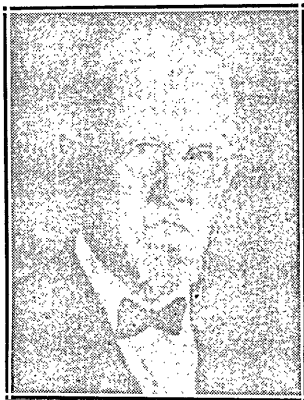
After two days' prospecting, I borrowed a horse and wagon and using my own horse, went back after my wife, settled with the family for caring for her and drove back. Where? I didn't know.

About night and cold, I was directed to drive to Mr. Uzzell's. I did. He met me at the front gate. A more congenial, cultured gentleman I never met, I said, "Mr. Uzzell, it looks like we will have to stay all night with you." "Certainly, certainly," he said, "and as much longer as you want to." That was

comforting. Three weeks we spent with this fine family.

There was no parsonage, and no one seemed specially to care. I rode all over the country. Things looked gloomy; but wife and I didn't have it in our blood to surrender.

Finally, I met a man, a poor man and renter, not a church member, but he had a kind heart. To this day I love him. He said, "Bro. Smith, can't you find a house?" "So far I have not," I said. "This work ought to be ashamed of itself," he said. "I am a renter, have wife and two children. My house has two rooms and open hall between



REV. M. M. SMITH

and side room back of each large room. I will occupy one large room and side room, if you can make out with the other." "What rent?" I asked. "Well, \$25.00 I reckon," (Suffice it to say that he would not have a cent from me, but collected it from the church officials). I moved in at once, and we spent a pleasant year there and had fast and good friends in that family. I was now ready to launch, in earnest, my first year's work.

My predecessor had for his year's work received \$60, and at conference the preachers had bought him a suit of clothes. That didn't strike me favorably. I said "I will have no set of preachers buying me clothes," and I didn't.

The year was over half gone before, I received as much as it cost me to get to the work.

There was, that winter, an epidemic of pneumonia. I visited the people, one and all, rich and poor, sick and well, and buried the dead. Where the doctors went they soon learned to expect me. In fact, they often notified me who were sick.

One case, a young man was very sick, not religious, inclined to the Christian Church. I visited him often, but saw no evidence of religious interest. One morning I called. He said, "Bro. Smith, I am so glad to see you. I want you to read and pray with me." I did. Just then the doctor came in. He was an old man, but not religious. The young man said, "Doctor, I know I cannot recover, but can I live until mother comes?" About two days, "I fear not," the doctor replied, and asked, "Would you like for Bro. Smith to sing and pray?" "Yes," he said. We sang one of the old hymns. The doctor sang with great tears rolling down his cheeks. The young man sang also. I again prayed with all the earnestness of my soul. Prayer ended, the young man with hands folded on his breast and eyes closed was perfectly quiet. The family was excited, thinking he was gone, but made no demonstration. Soon he opened his eyes, clapped his hands, shouted, praised God and said "All is well now." He died that night.

Money amounts to but little in comparison with the Lord's approval and the salvation of a soul. Much of this kind of work I did during the rest of the winter.

Spring came. I gave myself to my course of study, preparation of sermons, filled my appointments, swimming bayous, riding through canebrakes and paddling my own canoe. The people looked for me. I didn't disappoint them. Cultivated a garden and three acres of cotton.

One morning at the breakfast table, wife said, "Mr. Smith, we are out of meat." That was before the days of cereals, and to have no meat was to have nothing to eat. Some one knocked at the side-room door, our kitchen and dining room combined. I opened the door. There

stood two fine country boys with the finest large shoulder, middling and ham of country cured meat I ever say, and just then I was a good "judge." They put it down and said: "Father sent this to you and said when it gives out to let him know and he will send you some more." After I had very sincerely thanked them, they retired.

I shall not attempt to describe the feelings of gratitude in our hearts.

That man was not a Christian. Many preachers have been helped by big-hearted sinners. God bless them. "God moves in a mysterious way" his servants to feed. In the fall I held some fine revivals, some old people were converted, and some fine young people. Organized one church. One young man, J. M. Ward, became a fast friend of mine, but was not converted. Later he was saved under the ministry of Dr. (afterwards Bishop) Tigert, and became a great church worker. When I superannuated I had a letter from him saying, "From now on you are my superannuate," inclosing a check. This he continued until God took him home. His good wife continued to remember me until she followed her husband and then their two noble daughters continued the work of their parents. Why should I mention this in this article? Because it started on that "Best Hard Year of My Ministry" and lasted longer than anything else of the kind from any work. Giving full credit for all gifts and poundings, I received about \$250. Our oldest living child was born in July. There were two when we went back, three when we left. When I got back home my brother said, "You have on the same trousers you wore off." "Yes," I said, "but thank the Lord, I have a new suit and overcoat for Conference."

* * *

The territory of the circuit now includes three charges. Last year's Conference Minutes showed that they paid P. E. \$738, and pastors \$5,125. I am sorry for the preacher that don't start at the bottom. He misses so much, I was returned and had another good year.

PAMPHLET LISTS WARTIME HELPS

The range of a whole series of interests in which the churches by reason of their vocation are deeply concerned and program suggestions for activities in relation to them, are indicated in a newly-issued pamphlet *Wartime Services of the Churches*—a handbook published by the Coordinating Committee of Wartime Services, 297 Fourth Avenue, New York City. Here are listed youth activities in wartime, child welfare, health, family security, social protection, race relation, Japanese resettlement, education concerning consumer interests, preparing for peace (a list which parallels in many of its items the sub-committees listed by the OCD for the civilian war services branch of local defense councils).

This pamphlet was written to be suggestive to the local church located anywhere throughout the na-

tion. The problems listed with the possible exception of Japanese resettlement, which is a specialized one, and preparing for the peace, which is of general interest, are descriptive of problems particularly pertinent to the defense communities.

FAR-REACHING INFLUENCE OF JESUS

I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has that one solitary life, the life of Christ.—Phillips Brooks.

When we fail to meet the challenge life presents to us, our first inclination is to seek an alibi.—Virginia Methodist Advocate.



A REVIEW

Valley In Arms, by Earl Schenck Miers, The Westminster Press, \$2.50.

The same spirit that is sending Americans today to all parts of the globe to defend their homes was present in the men of Connecticut in the Seventeenth Century. In establishing their homes in this valley they braved not only the hardship of nature but the enmity of the various Indian tribes.

It is the same courage that sustained the women of this pioneer valley and enabled them to fight for and with their men, all the

while carrying on their homes, that is equipping our American women in this hour to maintain the homes their men are fighting for.

In this book Gertje and Joel are as real as any couple now living; it gives one a thrill and a satisfaction to know that we have such a heritage. We are proud of the men, "men who don't want war, who despise the blunders of the professional fighters and the greedy power-grabbers, but who, loving peace and dignity, will battle for it with their nails . . . men who will leave their land so that they can come back to it and all that it represents; the women they love, the children they rear, the free air they breathe."—Frances Stewart Wayland.

If the teachings of Jesus Christ were obeyed all over the world, it would bring universal peace. This should cause all men to support it.—Baptist Standard.

CRUSADE FOR A NEW WORLD ORDER

Methodists throughout the country will be called to take part in a "Crusade for a New World Order" next fall in which an effort will be made to inspire the writing of millions of letters to congressmen, expressing individual opinions on world order and enduring peace.

"The crusade is based on the proposition that the religious forces of the nation must exercise a decisive influence at the place the decision is made, before it is made, so that their contributions may be regarded as creative and cooperative," states Bishop G. Bromley Oxnam of Boston, in an article announcing the program which appears in the June 10 issue of *The Christian Advocate*, official weekly publication of Methodism.

Two major features of the crusade will be nation-wide mass meetings in Methodist churches in the period between October 19 and November 7, and a Day of Consecration during next year's Lenten season. The bishops will present the plan to the constituency during the mass meetings, "stressing the action program in terms of missionary endeavor at home and abroad," Bishop Oxnam said.

The Day of Consecration will "call upon the whole Church for a new consecration to Christ, as personal Saviour and as world Saviour."

"The crusade is based upon the assumption that the Methodist people want a just and enduring peace." Bishop Oxnam declares in the article; "that they are prepared to make the necessary sacrifices to establish world order, and call for leaders to take the next step up in the evolution of government."

"The crusade to make this opinion known at the place decision will be made—in the Congress of the United States, and in the Executive branch of the Government."

House-to-house visitation by the ministers will seek to recruit members who do not attend church services to write letters expressing their own opinions on the subject of world order. Sunday School materials for next fall have been revised by the Methodist Board of Education to include materials on the subject of world order. All organizations of The Methodist Church will take an active part in the crusade.

"This is a crusade for citizen and churchman," Bishop Oxnam stated. "United Methodism may prove a determining factor in the world-wide movement for a United World."

"In discovering the techniques whereby the ethical ideals of our faith may be translated into the realities of the common life, Jesus Christ will become the ruler of the earth."

EDUCATION

If the minds of millions of children had not been poisoned in the schools of Germany, Italy and Japan these young men would not have allowed themselves to be led like beasts to the slaughter for a cause contrary to all ideas of humanity and justice.

When victory is won we should see to it that the evil which has brought about the world catastrophe is attacked at the source—in the schools.—Madame Chiang Kai-shek.

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ATTENTION TO ALL METHODISTS

Our first camp on Mount Sequoyah opened with seventy-five more present than we have ever had. It was necessary to limit the attendance on the second conference, or it would have been far larger than any previous camp. We hope that the Methodists of the South-Central Jurisdiction will remember that we are in the midst of a great war, and with food rationing on, it looks as if it will be almost impossible to feed the people who have already reserved rooms for our conferences. The School of Missions is particularly large and we are finding it difficult to prepare for them. Please keep

this in mind and do not make your delegations too large. We are planning in every way possible to care for our guests, but with our conferences larger than ever before, it is almost impossible to secure food for them. If at all possible, please make your reservation early if you plan to come to Mount Sequoyah, so that we will know how to prepare for you.—Sam M. Yancey, Supt.

A WAY TO FINANCIAL FREEDOM

The Layman Tithing Foundation pamphlet, "Winning Financial Freedom" has proved so popular and effective that once more we offer it to any pastor without charge. On

request we will send, postage paid, enough copies to supply all the lay officials of his church.

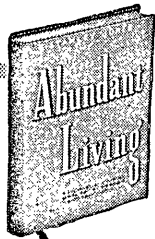
The pamphlet describes a simple method by which the pastor may carry on, quietly and steadily, the education of his people in the principles of Christian giving, without interfering with his other work, and at a cost purely nominal.

Layman Tithing Foundation is a non-profit, inter-denominational Christian agency which puts its resources at the service of all churches.

When you write please mention the Arkansas Methodist. Also give your denomination.—Layman Tithing Foundation, 740 Rush Street, Chicago.

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for Your Daily Reading



ABUNDANT LIVING—by E. Stanley Jones. Here, at last, written as only E. Stanley Jones could write it, is a new and needed kind of book for personal and family devotions—based not upon the calendar but upon the reader's own spiritual starting place. Each devotion, although complete in itself, carries forward the thought trend of the day before. Thus does the reader grow in spiritual awareness, until at year's end the goal—*abundant living*—is reached. The volume is pocket size, is bound in red cloth, printed on thin Bible paper, and has silk bookmark and stained edges. 384 pages\$1.00

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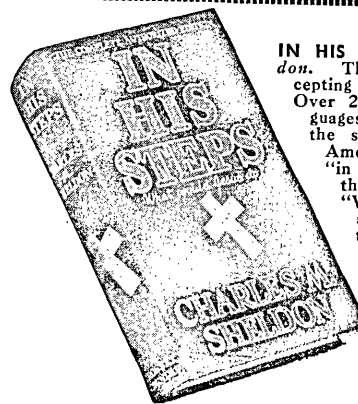


PRAYER POEMS—by Rev. and Mrs. O. V. Armstrong. A book for the pastor's study, the Christian home, and the church school worker's library. 360 carefully selected, well-arranged poems in two major classifications: "Poems Which Are About Prayer" and "Poems Which Are Prayers." The book draws heavily from the classics to present varied selections for comfort, inspiration, and meditation\$1.75

OUR DWELLING PLACE—by Clarence Seidenspinner; photographs by Gilbert Larsen. A book of superb photographs and devotional outlines, skillfully arranged for quiet meditation. The volume is divided into five sections: "Our Earthly Home," "Our Loved Ones," "Our Daily Work," "Our Strength," and "Our Father's House." The book measures 8½x11 inches, has a photographic cover and red plastic binding. Excellent as a gift\$2.00



ALTARS UNDER THE SKY—by Dorothy Wells Pease. Compiled originally for the author's own vacations, this book provides 70 daily readings. Each devotional consists of a poem of the out-of-doors; a related passage from the Bible; and a prayer. Ideal for those who lead worship for church camps, assemblies, and vacation conferences. 145 pages\$1.00



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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

RUSSELLVILLE W. S. C. S.

The Woman's Society of Christian Service met at the church for the quarterly luncheon meeting with officers of the Conference as guests, on Tuesday, June 1.

After the luncheon, the vice-president presided over a short business session later introducing the guests. Mrs. R. E. Connell, Morrilton, Conference president spoke briefly of our rural work and suggested that perhaps local societies would want to participate in the plan which has been presented whereby funds would be raised by conference officers this year for a scholarship to Scarritt College. Mrs. Ed Harris, Conway reviewed her work for young women and girls.

Mrs. Ernest Fox, local chairman of Status of Woman was in charge of a program on this phase of the work which included a playlet, "Listing the Grievances of Women in 1848." Members of the local W. S. C. S. who were dressed in the styles of 1848 and with an appropriate setting charmingly presented the problems of the ladies of that date in drawing up a bill of rights for the women. Those who took part were: Mrs. C. L. Gardner, Mrs. A. J. Caisson, Mrs. Sam Casey, Mrs. M. B. Teeter, Mrs. Van Moores, Mrs. Wallace Cowan, Mrs. Paul Fiser, Mrs. M. C. Hickman, Mrs. W. A. Baldwin, Miss Norma Davis, Mrs. E. B. Williams and Mrs. McGown Ferguson.

Mrs. Shelby O. Johnson, conference chairman of Status of Women presented the 1943 recommendations for that office and spoke on women as homemakers who have the greatest career in the world. She stressed that women should be conscious of themselves as women and be glad we are women with the greatest responsibilities of all history to be accomplished. Mrs. Fox gave the devotional on the women from the Book of Ruth.

Mrs. Baxter Gatlin, of Danville, District Secretary of Conway District gave some suggestions, and deep regret was voiced because Mrs. A. T. Hillis, Atkins, could not be present as she was ill in the Russellville hospital, recovering from a major operation.—Reporter.

STATUS OF WOMEN CHAIRMEN, PLEASE TAKE NOTICE

Local Chairmen of the Status of Women and Presidents of North Arkansas Conference:

Because the committee on the Status of Women has not adopted a form for reporting your activities as yet, you will receive from me a form which you are to fill out and return to me this quarter. To the Status of Women chairmen, I have program material suggestions you may have for the asking and to the presidents, who have not elected such a chairman, please forward the name of local Status of Women chairman to me on the form you will receive.

Whether you have had a program or not, please fill out the form so that I will know you did receive it. Thanks.—Mrs. Shelby O. Johnson, 1616 West 17th Street, North Little Rock, Ark.

O Lord of hosts, blessed is the man who trusteth in thee.—Ps. 84:12.



MARY REED OF CHANDAG

This was probaly the last photograph taken of Mary Reed, Methodist missionary-extraordinary to the lepers of India, whose death was recently reported in these columns. The photo was taken in her small cottage at Chandag Heights, high in the Himalaya mountains, and within easy walking distance of the lepersorium she had established and superintended until her retirement from active control a few years ago.

In his well-known column, "Dave Boone says," appearing in the New York Sun and other newspapers, the columnist said after Miss Reed's death:

"The more I notice the type of folks who daily get the publicity these days the more striking be-

comes a woman like Mary Reed who died the other day. Mary Reed was an Ohio farm girl who at the age of 16 dedicated her life to helping others. She passed on at 88, after spending most of her life helping lepers.

"She lived in a leper colony in India. Many years ago she caught the disease, but she recovered completely after six years. She attributed her recovery to prayer.

"And she didnt falter, but remained at work in the leper colony, bringing such comfort and help as was possible among the terribly stricken. Mary Reed was one of the great women of America, but she didn't get much publicity. She was not trivial enough to attract attention, I guess."

NEW SECRETARY OF MISSIONARY EDUCATION

Mrs. T. S. Lovett, of Grady, has been elected by the Administrative Committee of the Women's Board to the office of Secretary of Missionary Education and Service, of the Little Rock Conference.

Mrs. J. R. Henderson was elected at the annual meeting, but found shortly afterwards that she would be unable to serve.

All Presidents and Local Secretaries of Missionary Education will please take notice of this announcement and direct all communications regarding this work, and the next quarterly reports, to Mrs. Lovett.

Mrs. Lovett is eminently qualified to fill this office and the conference is most fortunate to have secured her. For some time now, she has served the Pine Bluff District as Corresponding Secretary, and through her very ardent effort last year that District achieved a hundred percent in Missionary Education on the Efficiency Aim.—Mrs. E. D. Galloway.

When by yourself watch your thoughts; when in the family watch your temper; when in company, watch your tongue.—Ex.

ZONE MEETING

Zone No. 2 of the Woman's Society of Christian Service, in the Texarkana District, met on the afternoon of May 11, in First Church, Texarkana, with Mrs. A. J. Christie, chairman, presiding. The following Societies were represented: Fairview, College Hill, Few Memorial, Harmony, Rondo, Doddridge, Olive Branch and First Church.

The discussions of the afternoon all made for a better understanding of the duties of the officers of the Societies. Those taking part in the program were: Mrs. A. R. McKinney, Little Rock Conference president; Mrs. Watson Jopling, Conference Superintendent of Supplies; Mrs. T. H. Owen, District Secretary; Mrs. W. A. Bengé, District President; Mrs. Bardsley of Rondo, Mrs. M. L. Cothron of Doddridge, Mrs. J. A. Norwood of Fairview, Miss Annie Claire Atkinson, Miss Kate Cargile, Miss Sarah Corban, Mrs. Has Owen, Mrs. Harvey Watson, Mrs. J. R. Wilson of First Church. There were special features: Reading, Mrs. Edward White of College Hill, and music by Mrs. Luline Willis and Mrs. Pratt Bacon. This officers training program proved to be a most helpful service.—Mrs. I. V. Perdue.

MINERAL SPRINGS

The Woman's Society of Christian Service of Mineral Springs has just completed a noteworthy bit of work. Three rooms at the parsonage are freshly papered, painted and curtained. In spite of the fact that this is a busy season with housewives, gardeners and farmers, the Mineral Springs ladies did the work and the result is both charming and artistic.

The ladies from Ozan, St. Paul, Schaal and Shiloh donated generously toward the cost of material.

The Mineral Springs Society has the true missionary spirit and keeps up with all connectional interest. Its pledge per member is high, and always paid. They have a clear world vision of service and faith in the brotherhood of man and the Fatherhood of God. And no local interest can turn them from their purpose to share their spiritual blessings with this universal brotherhood.—Reporter.

OUR MISSION STUDY CLASS AT PASTORS' SCHOOL

The class on "The Church and America's Peoples," being taught by Mrs. Tom McLean at the Pastors' School, has been both helpful and interesting. The attendance and spirit of the class has been unusually good.

Our women are deeply indebted to Mrs. McLean of Malvern, one of our own efficient leaders in this field, for the excellent service she has rendered as instructor of the class.—S. M. W.

MRS. P. A. HILLIS IMPROVED

Word comes that Mrs. P. A. Hillis, Vice President of North Arkansas Conference, who has been seriously ill in a hospital in Russellville, is much improved.

DODDRIDGE SOCIETY

The Doddridge and Olive Branch Societies have had over one year of organized work. Each group has held regular monthly business meetings, and at each meeting we have presented the programs contained in "I Traced The Line of the Horizon." We have paid dues, and contributed something for all askings.

Locally the Doddridge group has assisted in collecting Conference Claims, bought two new gas heaters for the church and furnished funds for church repairs, including cement steps, cement and lattice foundation, and paint for roof and outside walls of church.

Locally, the Olive Branch group has given six showers in behalf of the sick and "shut-ins" and held devotional services in four homes, and has bought an electric refrigerator for the parsonage.

Recently six members of the Doddridge and Olive Branch W. S. C. S.'s attended a Zone Meeting held at First Methodist Church, Texarkana.—Recording Secretary W. S. C. S., Reporter.

The cross is the only ladder high enough to touch Heaven's threshold.—Boardman.

CHRISTIAN EDUCATION

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

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

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

Last Call

Soon after you read these words it will be time to start to Mt. Sequoyah for the first Leadership School, June 29-July 5.

This school has been planned to give special help for local Church School leadership. Many of these workers cannot get away for a long period so this school has been arranged for six days and over a special vacation period in order to give special opportunity to local church workers.

The courses indicate the type of work that has been planned. We have arranged a special course for Church School superintendents and also courses for workers in the various division groups. There is a course on Recreational Leadership, which is for young people. The following courses are to be offered:

The Superintendent and His Task; Guiding Beginner Children In Christian Growth; Guiding Primary Children In Christian Growth; Guiding Junior Children In Christian Growth; Working With Youth In Crises; Guiding Adults In Christian Service; Recreational Leadership.

Rev. Walton Cole, pastor, Lee's Summit, Mo., is to conduct the morning Bible Hour, using "The Book of Revelation."

Plan to arrive at Mt. Sequoyah, Fayetteville, on Tuesday so as to secure room and get enrolled for your course and be ready on Wednesday morning to start with the first Bible Hour at 8:30.

Bishop Selecman is planning to be with us on Saturday and Sunday, speaking on Sunday.

* *

Conway Senior Assembly, June 28-July 2

The Conway Epworth Training Conference for seniors (ages 15, 16, and 17) of Conway, Searcy and Helena Districts, will be held at Hendrix College, June 28-July 2. Rev. Earle Cravens of Marianna is to be Dean.

Since there is to be no other program on the Hendrix Campus at the time of this assembly except the summer school of Hendrix College, there will be room for all the seniors desiring to attend.

General information has gone out to all the pastors. Be sure to ask your pastor about the details of information.

Registration will be completed between 2 and 4 p. m., Monday, June 28. We will not be ready to assign rooms before two o'clock on Monday afternoon.

A staff meeting of workers is called for four o'clock. The first assembly period will be at five Monday afternoon.

The program will close with the noon meal on Friday, July 2.

* *

Report On Camp Sequoyah

The senior young people who attended Camp Sequoyah at Fayetteville, have just returned to their homes. The camp opened June 7

with registration at 4:00 p. m. Camp Sequoyah for Intermediates was held at the same time with an enrollment of 92, with 62 seniors and 22 counselors between the two groups.

Margaret Ann Ogg, Fort Smith, who was elected president for this year at the 1942 session, presided at all business meetings.

The study courses offered were: "The Life of Paul," taught by Rev. Sam B. Wiggins, dean of the camp; "The Life of Christ," taught by Rev. I. L. Claud, Booneville; and "The New Testament in Our Lives Today," taught by Rev. I. A. Brumley, Conway.

The interest groups were Worship, by Rev. Archie Boyd, Fort Smith; Recreation, Miss Emily Lanier, Conway; World Friendship, Miss Byer, Fayetteville; Community Service, Mrs. Archie Boyd, Fort Smith.

The officers elected for next year's session are: president, Curg Starkey, Fayetteville; vice president, Fort Smith District, Juanita Buck; vice president, Fayetteville District, Martha Hosford, Fayetteville; secretary, Peggy Jacobs, Fort Smith; student registrar, Ft. Smith District, Dan Edwards, Clarksville; student registrar, Fayetteville District, Patricia Sullivan, Fayetteville; pianist, Beverly Ann Cope, Fort Smith; song leader, Evelyn Dickinson, Fort Smith.

The camp was adjourned June 11 at noon.—Sara Jane Hunt, Publicity Chairman.

ADULTS AND THE GLOBAL GOSPEL

"This is a time," writes Dr. Horace W. Williams in his new leaflet, entitled Adults and the Global Gospel, "when the whole membership of the church must be informed and aware of the important role that the church can and must play in world affairs."

Twelve definite suggestions are made to help men and women in the Church School learn the facts about Christian missions. Superintendents of the adult divisions, commission chairmen of social action and World Service, leaders responsible for missionary education and World Service cultivation—here is a free booklet for your use. Order by number, 414-B, from your conference executive secretary or the Service Department, 810 Broadway, Nashville, Tennessee.

A CALL TO SERVICE

Young adults, present the Volunteer Service in your district. Write to your conference or district director asking him about the Volunteer Service of the Young Adult Fellowship.

Young adults, present the Volunteer Service in your district. Write to your conference or district director asking him about the Volunteer Service of the Young Adult Fellowship.

THE METHODIST STUDENT MOVEMENT IN THE WAR EMERGENCY

By H. D. Bollinger, Secretary Department of Student Work, Board of Education

In some ways, this has been an exceedingly hard year for college students. The policy of the government with respect to their status in Selective Service has been uncertain. However, during the course of the year, the picture has become more stable and college students now know what is expected of them in the war effort.

Within the year, a War Emergency Council has been created. The purpose of this Council is to unite the Protestant agencies in the student field for a special ministry to the men in the armed services who are on college campuses. The Council includes the national program of student work in the churches and in the college Christian Associations. In addition to the War Emergency Council, there has been created a Council on Inter-Religious Agencies. This includes the cooperative effort of the Protestant forces, the Catholic Church and the Jewish faith.

On scores of campuses local War Emergency Councils have been created for the purpose of the same united effort that is planned nationally. The result is that most of the religious agencies on the campus—Catholic, Jewish and Protestant—have an enlarged responsibility. There is not only the regular work in the religious life of college students but the additional responsibility of the specialized ministry to the men in the armed forces who are on the campuses. This has meant many things, including the development of lounges, personal counseling, inter-faith religious services and other provisions for the social and religious life of the students.

In the Methodist Student Movement, in spite of the changes that are constantly taking place in campus life, the student leaders have been able to keep their program of work fairly normal. The intent of the Methodist Student Movement is to (1) keep continuity in the present program of student work; (2) develop a specialized ministry to men in the armed services who are on campuses; (3) make plans for the future program of student Christian work.

It was necessary for the Methodist Student Movement to cancel its Regional Student Leadership Training Conferences for the summer. However, during the course of the school year, at least thirty state or regional conferences of the Movement were held and, surprising as it may seem, in practically all of them, there was a larger attendance than usual.

The Methodist Church can justifiably be proud of her college students who, in a very heroic way at the present time are shouldering their full share in the present emergency. They are making the necessary changes in their normal procedure, adapting themselves to

the new standards of work and training, and accepting their program of work with a smile, as is typically characteristic of American youth.

As college students are being technically trained in the war effort and sent to countries, all over the globe, new vistas are opening up for possibilities in international understanding, missionary mindedness and global thinking. It is to be devoutly hoped that the present generation of college students engaged in the war effort will return to the campuses in peace time, as world citizens and determined to build a better world.

IMPORTANT ANNOUNCEMENT

South Central Jurisdiction

School of Missions July 6-July 16. Missionary Conference, July 9-July 16.

Mt. Sequoyah (Fayetteville, Ark.)

Classes will be conducted by the Woman's Division of Christian Service covering the following topics—

"The Church and America's Peoples"

"Christian Ventures in Learning and Living"

"The Problem of Suffering"

"Becoming World Christians"

"Missionary Education Workmanship."

During the morning periods conference hours will be held with the Conference and District Missionary Secretaries and others interested in the missionary program of the Church. Forum discussions will be had on The Christian Bases of World Order following the Delaware Conference at Ohio Wesleyan University, and church leaders will discuss reconstruction and rehabilitation on the bases of the Christian faith.

Strategic areas in the present world situation will be covered by speakers among whom are Dr. Newell S. Booth (Africa), Dr. J. P. Bartak (Czechoslovakia), President Y. C. Yang (Soochow University, China). Bishop W. C. Martin will deliver the Conference Sermons on Sunday, July 11. Late information concerning our work at home and abroad will be presented by the Board Secretaries and other leaders.

For accommodations write to Rev. Sam Yancey, Mt. Sequoyah, Fayetteville, Ark.

A HOME, PLUS A "CAUSE"

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

Grandson of a Confucian Scholar

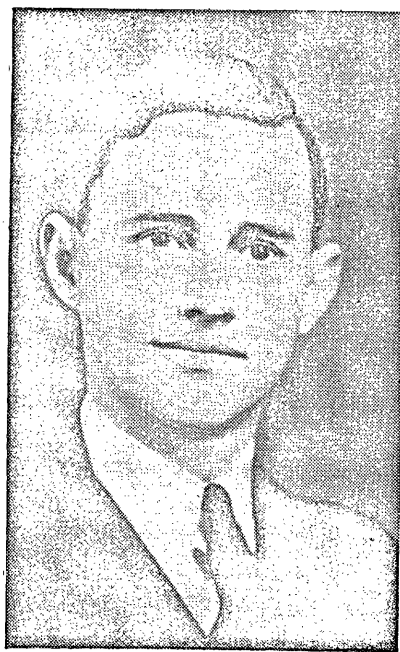
By THE REV. LOREN M. HUMPHREY,
Missionary in Foochow, China

JUST a few years ago, Lau Iong Gi was a lad in one of our Methodist schools in Mintsing. Today he is the Rev. Lau Iong Gi, director of religious education for Mintsing district of the Foochow Annual Conference.

He knows this field well, for he is a Mintsing lad—his family home being in Lek-du. He was graduated from the Methodist boys' Junior Middle School and later from Union High School. He then taught school for a while, and was outstanding for his earnest Christian fervor and spiritual life. While the Rev. Olin Stockwell was in Mintsing, he employed Iong Gi as a personal secretary, teacher, and helper. Impressed by his earnest spirit, Mr. Stockwell helped him to go to Nanking Theological Seminary. He was there for about two and one half years, but did not get to finish because of the war. He was serving as principal of Ruby Sia's Primary School here in Foochow when Miss Mann and I opened the way for him to come to the Mintsing district as director of religious education.

It is interesting to know that Iong Gi is a third generation Christian. His old grandfather, a Confucian scholar and opium addict, was converted nearly seventy-five years ago under the preaching of the first Methodist missionary to come to

Mintsing—the Rev. Nathan Sites. Iong Gi's father became one of the best-loved ministers on the Mintsing district. Iong Gi's younger



LOREN HUMPHREY

brother, Iong Hung, is doing a splendid job as the new principal of our Junior Middle School. These two grandsons of that old Confucian

scholar are living witnesses to the worthwhileness of the missionary enterprise of the Christian church.

Iong Gi and Miss Mann (Methodist missionary) are holding three-day training conferences for laymen in each of the churches of the district. He has musical ability, and is doing much to help our church members learn to sing. This summer he organized Daily Vacation Church Schools in six of our churches. He helps pastors organize their Sunday school classes and young people's societies, and there is not an important district committee which does not seek his constructive ideas. He is level-headed, and has helped to think a way through more than one knotty problem. Several months ago our Primary School suddenly found itself without a principal and it was Iong Gi upon whom we fell back in the emergency. In addition to his other duties, he served as acting-principal. In the few months during which he has been administrative head, he has succeeded in lifting the level of our school to a point which has called forth praise from local government officials. Just as soon as we can find a satisfactory principal, Lau Iong Gi will be released in order that he may give his full time to district work.

22 MISSIONARIES ARRIVE FROM INDIA

After three months of "zig-zag" travel that touched three continents and as many oceans, a party of twenty-two Methodist missionaries of the Board of Missions and Church Extension of the Methodist Church, together with members of their families arrived on June 17 in New York City from India. The missionaries are on a year's furlough and the young members of the party are home to enter colleges in the United States. The details of their trip are a naval secret, but it can be said they arrived in good health and without serious incident.

The party consisted of Dr. Murray T. Titus, principal of Lucknow Christian College, and Mrs. Titus, and their daughter, Carol; Dr. and Mrs. Clyde B. Stutz of Lahore; the Rev. and Mrs. Louis C. Turner of Bangalore; Mrs. Harry H. Weeks and daughter, Margaret, of Moradabad; Rev. and Mrs. William F. Pledger of Godhra; Miss Barbara Helen Beecher of Muttra; Miss Nettie A. Bacon of Cawnpore; Miss Caroline C. Nelson of Ajmer; Miss Della E. Steepie, R. N., of Thoburn General Hospital, of Gujarat; Miss Peggy Moffatt, daughter of Dr. and Mrs. E. M. Moffatt of Bombay; Miss Mildred Dye, daughter of the Rev. and Mrs. William Dye of Bareilly; Gerald Williams, son of Dr. and Mrs. Fred G. Williams, of Pakur; Kenneth Rockey, son of Bishop and Mrs. Clement D. Rockey of Lucknow; Mrs. H. B. Amstutz and two daughters, of Malaya, who have been at Woodstock School, Museorie, India.

SAYS WALLACE WON THE PEOPLE OF COSTA RICA

"The visit of Vice-President Henry A. Wallace to Costa Rica was the most deeply stirring event that has touched the Costa Rican people in years," says Missionary Rev. Robert Baker, superintendent of the Methodist church in that republic. "The visit had a most powerful effect in cementing loyalties to democratic and Christian ideals and so to the United States as a nation."

"When Mr. Wallace sent word ahead that he did not wish any cocktail parties, dances, or other celebrations in his honor it was quite a shock to the society group. They remarked, 'What kind of a man is he? He doesn't drink, he doesn't smoke, and he doesn't want any parties! What will we do with him?' Of course, he knew well enough what he might do, and in the end they all did very nicely for him."

"I think what won him most friends here was his devoting one morning to receiving representatives from any and all social classes regardless of their standing, or lack of standing—representation. He evidently wanted to get the feel of the country, see it from every man's viewpoint, and he certainly must have succeeded in this and won a multitude of friends in doing it. He was also duly honored by the government and society group in a very fine banquet in Costa Rica's million-dollar National Theatre. The newly formed National Symphony Orchestra was engaged by the government and played music for the banquet. After President Calderon Guardia's short message the orchestra played the Costa Rica national hymn, and, after Wallace's, the

Star Spangled Banner. (I played in the orchestra and so was a close observer.)

"Mr. Wallace addressed the national Congress in session, and also visited in the Interior the newly formed Institute of Tropical Agricultural Research (Inter-American.) The last evening of his visit a reception was given in his honor by the United States minister. Leading Costa Ricans were present, including the President of the Republic, and many Americans were invited and present, each one representing some American interest in Costa Rica. Representatives of the three evangelical missions were invited and two were present, the superintendent of the Central American Mission and myself. We had the opportunity to talk with Mr. Wallace who told me of Bishop Holt's letter informing him of our work here. He wanted to know the kind of missionary work we were doing and some of our problems. He expressed his approval of the fact that we were touching the less-privileged social classes and thought we should make no apologies for it. As Mrs. Baker remarked, his attitude made it difficult to believe that we were talking with the Vice-President of the United States and not a fellow worker."

"The whole-hearted welcome given to Wallace was sincere and is a reflection of the liberal mind of Costa Ricans. They are very responsive to whatever commands itself intellectually and which promises to make a contribution to a fuller and richer life. They will respond to our Christian message in like manner when our message and our church fellowship grapple vitally with actual life. For this I think we

need constantly to think of giving our pastors a broader training, to prepare and make available an ample and effective Christian literature, and to make use of great and gifted personalities as evangelists for reaching out beyond our present constituency in the local churches."

TYRONZA METHODISM

Our revival services got under way on June 6, with Dr. W. C. Scott, of Madison Heights Methodist Church, Memphis, assisting our pastor Rev. E. G. Kaetzell.

It is impossible to sum up the results attained. It may be of interest to state that Dr. Scott in his preaching carried us into the realms of those revivals that has in time past marked the Methodist Church as a revival church. Our hearts were strangely warmed. We were constrained to feel anew the spirit of the saving grace of our Lord and Master. Gospel songs were sung, altar services were held, men and women knelt before the altar in silent prayer and before leaving renewed their lives in Jesus Christ. Such was our revival meeting.

Dr. Scott is first a deeply spiritual man, his vision is such that he realizes the present day needs of folks; he recognizes the value of applying the Gospel message to the hour in which we are now living. He is logical, thought provoking and sympathetic. Tyronza Methodists are blessed for having had this noble character in its midst.

Our revival has closed so far as the daily services are concerned, however the inspiration we found in these deeply spiritual services will never close.—Reporter.

Patronize Methodist advertisers.

TWO BOYS AND TWO COINS

Why spend your money for what is not bread?—Isaiah 55:2. (Moffatt's Translation.)

Two boys were crossing a bridge. One boy thought the other was stingy. To teach him a lesson, he held up a coin, tossed it into the river, and said, "See?"

A little further on they met a poor blind man. The second boy took a coin from his pocket and put it into the blind man's hand. Then, turning to his chum, he said, "See?"

What became of the second boy? Oberlin College was named for him; In France the ribbon of the Legion of Honor was pinned upon his coat, and other honors were conferred upon him at home and abroad.

Watch that dime! The way you spend it may decide your future.—Duplex, Richmond, Va.

DOES IT PAY?

To "have a good time" at the expense of an uneasy conscience.

To lose control of temper at the expense of losing a friend.

To cheat a corporation or any one at the expense of robbing our own souls.

To make an enemy if we can make a friend.

To conform to worldly standards and by so doing fail to be transformed into the likeness of Christ.—Exchange.

The greatest friend of Truth is Time, her greatest enemy is Prejudice, and her constant companion is Humility.—C. C. Colton.

A Christian, when he makes a good profession, should be sure to make his profession good.—W. Secker.

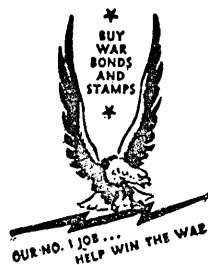


What! No ersatz electricity, Mr. Goebbels?

Herr Goebbels could easily have posted this sign in Germany . . . because power shortages have hampered German war factories greatly and they haven't been able to invent an ersatz electricity. The translation of the fence sign is: "THIS WAR INDUSTRY CLOSED FOR LACK OF ELECTRIC POWER."

They have attempted to meet the problem by kidnapping workers from conquered countries, but rapidly discovered that the muscles of whip-lashed men are no equal of electric power.

On the other hand, America is power-full. Forward-looking electric companies under American business management have provided our nation with more power than all the Axis combined! Here in Arkansas, our company has met the tremendous wartime needs for power, without disturbing the constant, dependable supply of electricity to our regular customers. And our progress through the years has enabled us to give our customers about *twice as much electricity for their money* as they got a dozen years ago!



ARKANSAS POWER & LIGHT CO.

HELPING BUILD ARKANSAS

The Sunday School Lesson

By DR. W. P. WHALEY



Helpers And Hinderers In The Church

LESSON FOR JUNE 27, 1943

SCRIPTURE LESSON: All of II and III John.

GOLDEN TEXT: "Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth." III John 2.

The second and third letters of John were written to individuals; the first one was to a church. The apostles did not write so many personal letters as do preachers today, and only a few of their letters have been preserved.

Second John was addressed to "The Elect Lady and Her Children." The name of the lady is not known. She was, perhaps, a widow with several children. Her family and some of her neighbors were organized into a Christian church which held services in her house. We know that many churches of that day and that country were small; had no church buildings, and had their meetings in private houses. There was a church in the house of Priscilla and Aquila (Rom. 16:5); one in the house of Nymphas (Col. 4:15); and one in the house of Philemon (Philemon 2). Many churches have been organized in Christian homes and conducted their meetings there until the membership was strong enough to build.

As head of this home that was sheltering a little church, and as a fervent and active hostess of the little Christian group, this woman was addressed as "the elect lady." Her entire household was included. St. John knew this family, and was staying in the home of the "elect" lady's sister (v. 13).

I. "Many Deceivers."

There were many trouble makers visiting the little churches; disputing the teachings of the apostles; proclaiming strange notions of their own; and producing schisms. Throughout the entire history of the church the most persistent, adroit, and blasphemous attempts have been made to obscure, modify or pervert the essential doctrines of Christianity. In every generation caricatures of the church have sprung up to make the body of Christ an object of ridicule. One impostor with his special revelation is scarcely dead before another is gathering a following. Fanaticism is a disease of all ages and all countries and is developed on all subjects. Christianity has suffered from the very wildest forms of it. Sin has never given up. It joins the church, sanctifies itself, and assumes the chief place in the pew or pulpit. In the second and third chapters of Revelation, St. John warned the churches of Asia Minor against false doctrines and impostors.

John wrote to this good woman to warn her against some teachers that were making the round of the churches preaching that Christ never lived in the flesh. That was flatly contradicting what John and Peter and Paul had been teaching. These new teachers were arguing that Christ had always been a spirit and invisible, and had never been incarnated. John wrote this "elect lady" to not let such a teacher in

the house; nor bid him "God speed." Verse 10.

Teachers and preachers are still seeking and finding opportunities to contradict the plain and positive teachings of Jesus. They become expert in explaining away some of the most important things Jesus taught. Some in high places deny the "invisible presence" of Jesus with His people now, and claim that He just lived and died two thousand years ago. Others preach the "immortality of the race," but deny the immortality of the individual; that a man dies like any animal, but the human race is perpetuated. That is squarely contrary to the clear teachings of Jesus.

II. Diotrephes.

The third epistle of John was a personal letter to his friend Gaius. Some time before, St. John had written a letter to Gaius' church; but Diotrephes would not let the letter be read to the church (III John, v. 9). It seems that Diotrephes thought a lot of himself, and liked to have "pre-eminence" in the church. It is likely he had been admitting some of the false teachers to the church, and he did not wish the church to know what the apostle had to say about it. Anyway, he set himself up as having authority over the congregation; and he lorded it over God's heritage. So, he kept the great apostle away from that pulpit; and the congregation was spiritually poorer.

"Diotrephes was evidently a difficult man. Unfortunately he represents a large group. It is a curious fact how some of the least desirable persons acquire leadership in the church. Few secular or fraternal organizations would tolerate them for an hour. The church suffers at their hands. They must be allowed to run everything; otherwise, they sulk. We are not to judge others in this respect, however; we are to guard against becoming guilty of this un-Christian arrogance ourselves."—Adult Student.

III. Two Good Men.

Gaius was a man John could love. He must have been an outstanding Christian; though, maybe, a poor man and sickly; for John wished that he might be as healthy and prosperous as he was spiritually well off. Gaius had been kind in entertaining some of the evangelists who were passing through the country; and John commended him for that.

Demetrius was another good man in that church. He was approved by the other members of the church; he measured up to the gospel, and the apostle testified to his fine Christian spirit.

IV. "Both Grow Together."

Sheep and goats eat the same grass. One grows wool, the other hair. Two seeds fall into the same soil. One grows wheat, the other

tares. Two men are members of the same church, and have the same advantages. One becomes Demetrius, the other Diotrephes. Two fish swim in the same water and are caught in the same net. One is good, the other bad. The gospel is to one a saviour of death unto death; and to another a saviour of life unto life. All depends upon how we receive, appropriate, use the gospel and our church opportunities.

"Charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own." Paul had preached this all over Asia Minor. All the apostles had put chief emphasis upon Christ's "New Commandment." The law of the church was love. John said very positively, "He that loveth not knoweth not God; for God is love."

John has much to say about "anti-Christ." Anti-Christ is one who is against Christ, or contradicts the teachings of Christ, or the Bible teachings about Christ. From the Christian standpoint this is a very dangerous attitude.

Read these two short letters of John again. Then re-read these comments.

THE STATISTICAL REVIEW FOR 1942

By Dr. Thomas P. Potter, Statistician and Editor of the General Minutes of The Methodist Church.

Many questions have been asked regarding the effect of the war on the ministers and churches of Methodism. These are answered in part at least by the report for the year 1942, a full year of the war.

In the United States, 628 men were received on Trial, an increase of 141 over 1941; 448 were received into full connection and there were 18,436 Effective, 231 Supernumerary, and 5,509 Retired ministers, a total of 24,176, with 11,018 Local Preachers.

21,031 Pastoral Charges were reported with 42,206 Congregations. There was an increase of 360 charges to be served by Supply Pastors, because of the large number of ministers who responded to the call for chaplains into the Army and Navy.

The Sunday Schools reported an enrollment of 5,093,558 and an Average attendance of 2,621,949.

There were 124,104 children and 143,314 adults baptized, a total increase of 15,043 over 1941. 276,433 were received for Preparatory Membership and on Confession of Faith, an increase of 14,270, and 275,810 were received by Transfer, an increase of 34,965. 1,173,467 are on the Non-Resident list and 342,689 Transfers and Deaths were reported. The Active membership reported for the year was 6,640,424, an increase of 80,829 over 1941. The increase for the two years, 1940 and 1941, was slightly under 50,000 so that the increase for 1942 is 60% greater than for the two preceding years.

The Churches paid for Ministerial Support—Pastors, District Superintendents, Bishops, and Conference Claimants, \$35,342,941., an increase of \$553,529; and for Local Expenses, Building, Improvements, Payment on Indebtedness and Current Expenses for Church and Sunday School, \$43,698,423, an increase of \$2,520,777 or a total of \$79,041,364 for Local Work, an increase of \$3,074,306.

In the Benevolence Giving, there were increases in every item ex-

cept Special Gifts, with a total of \$14,525,326, an increase of \$814,632. This gives a total of monies reported of \$93,566,690, an increase of \$3,888,938. This is a per capita payment of \$14.10, but does not include monies paid for buildings and endowments of Hospitals, Homes and Colleges.

The work of Methodism is carried on in 41,413 Churches valued at \$616,602,503; 20,106 Parsonages valued at \$78,219,671; and other properties valued at \$34,306,805, a total value of \$729,128,979, an increase of \$14,592,085. On these properties there is an indebtedness of \$48,482,003, a decrease of \$3,049,136 as compared with 1941, giving a net value of \$680,646,976, an increase of \$19,641,221. This is an investment of a little more than \$100 per member in church property.

He is armed without who is innocent within, be this thy screen, and this thy wall of brass.—Horace.

For Really Fast
Headache Relief
Snap Back
with **EVANEASE**
FOLLOW PACKAGE DIRECTIONS. SEE
YOUR DOCTOR IF HEADACHES PERSIST.

Good For Over 100 Years

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

→ **GRAY'S OINTMENT**

EYE COMFORT

The cleansing and soothing action of
JOHN R. DICKEY'S
OLD RELIABLE EYE WASH
brings quick relief to burning, smarting, overworked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.
DICKEY DRUG COMPANY, BRISTOL, VA.

HEADACHE from Anxiety

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

CAPUDINE

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.

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.

WINFIELD MEMORIAL METHODIST CHURCH

NEW MEMBERS

Mr. Richard M. Price, 1618 W. 19th.
Mrs. Richard M. Price, 1618 W. 19th.

KNOWN ILL

Mr. E. J. Florian, 1800 Arch.
Mrs. R. C. O'Bryan, 2522 Battery.
Mrs. E. M. Hardister, 2304 Park.
Richard Dixon, 5300 "T" Street,
Stuart Dixon, 5300 "T" Street,
children of Mr. and Mrs. Randall Dixon.
Mr. L. H. Hollimon, 1918 Chester.
Mr. C. C. Sisemore, St. Vincents.
Mary Jane Jackson, daughter of Mr. and Mrs. Reginald Jackson, 5309 "B" Street.

WEDDING BELLS

Miss Duchess D. Welch and Mr. Ernest B. Cross, 1123 W. 34th.
Miss Joan Reichardt and Mr. Guy R. Harris, Jr., 1620 Blair.

ANOTHER GOLD STAR

The name of Colonel John R. Fordyce, Jr., has just been added to our list of men who have made the supreme sacrifice for our country. May God be very near to his mother and family during these days of sadness.

The Colonel is the third known war dead among members of Winfield. The first was Seaman Walter Shoiner, lost in a naval battle in the South Pacific. The second was Lt. Merrill Hinkson.

There are two who are known prisoners of war: Lt. Robert W. Kenneay and Lt. Buddy McCreight. They are reported well. The prayers of the Church go up consistently for the prisoners of war and for the families of all. Especially do we pray for our boys and girls everywhere and for their families. We pray for their Christian lives and for bodily protection. We pray for courage and faith and love, that these may sustain us all, now and in the years of uncertainty that lie ahead.

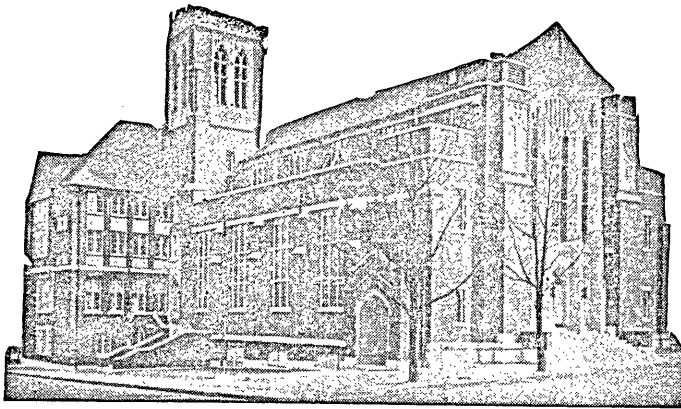
OUR YOUNG PREACHERS

Hendrix College and the Conference have had a very fine program of co-operation that gives young preachers a better opportunity to receive a college education. Several thousand dollars are raised each year from the two Arkansas Conferences. To this fund Winfield has already paid \$550.00 this year, which was above the asking.

The benefits to Winfield Church, as well as to our young preachers, becomes more apparent at this time of the year. Last year Gene Haun was assigned to work with our young people.

This year Jimmie Ricks has been appointed, and has taken over in fine fashion. Both are members of Winfield. Jim Major has completed his theological work at Duke University and has been appointed pastor at Tillar. Frederick Cloud has finished one year at Hendrix and is attending Vanderbilt this summer.

Jimmie Ricks will be director of youth work. He will work with the central planning group for their week-day and Sunday program. He is helping with those who will attend summer camp. He will be important in the coming week of the Youth Caravan.

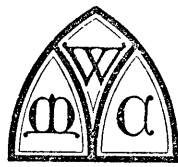


Sixteenth and Louisiana, Little Rock

"Family, friendly Fellowship"

WILLIAM B. SLACK, Minister

MISS NEVILLE WILSON
Church Secretary



MRS. I. J. STEED
Minister of Music

MISS KATE BOSSINGER
Organist

MISS OLIVE SMITH, Director of Christian Education

Next Sunday At Winfield

10:00 a. m. Church School.
10:55 a. m. The Worship Hour:
The Sanctuary is ice-water cooled and is very comfortable.
"THE BLESSED PROUD POSSESSOR"
Sermon by the Minister.
This is the fourth in the series on the Beatitudes.

Next Sunday, 10:55

July 4th

"THE BLESSED PACIFIST"

6:30 p. m. Youth Fellowship, Recreation, Devotionals.
8:00 p. m. The Summer graduating class of the High School, 167 of them, will hold their annual Vesper Service in Winfield Sanctuary. Members of the Class will have full charge of the entire service. The A Capello Choir of the High School will furnish all the music.
After this service in the Sanctuary the Youth Division of Winfield will be host to the class in Fellowship Hall. Refreshments will be served. Everyone present will be invited to participate in the Fellowship hour.

The Minister's Message

Next Sunday Winfield will have opportunity to rejoice in the attainment of maturity for another of its children. THE CHURCH AT CHENAULT IS TO BE DEDICATED.

Thru the leadership of Dr. C. M. Reves and Dr. Gaston Foote, Chenault had a fine beginning. It has continued its growth this year under the Godly Spirit of Bro. W. W. Nelson.

Sunday morning Dr. Reves will preach and dedicate the Church. Basket dinner on the grounds! In the afternoon, Winfield's choir will sing and I will speak.

Let us rejoice in the Spirit of strong Churches who establish and strengthen other churches, and let us continue to do this work. Also, let us rejoice that labors of yesterday are bearing fruit today. It is a source of courage that such labors are not in vain. It would be disappointing, no matter what Winfield's Missionary spirit might be, if such attempts came to naught.

Let us think, also, in terms of having a part in the life and growth of many other Mission works in the Conference, as we have a financial part in the payment of BENEVOLENCES. Our \$3,000.00 could not do the whole work, but, being connectional, ours, with others, will carry the gospel everywhere. It is truly a great brotherhood we have in this work.

CHURCH CALENDAR

Friday, June 25:
6:00—Senior High Council with Margaret Jean Finger at 2924 Arch, hamburger supper.
7:30—Boy Scouts of Winfield
Monday, June 28:
Campers leave for Camp Ferncliff.
8:00—Little Rock Sub-District Youth meeting at Scott Street Church.
Tuesday, June 29:
8:00—Wesleyan Service Guild presents Miss Ashby in a book review, "The Robe," Hinton class room. Tickets 30c.

YOUTH FELLOWSHIPS

6:30 P. M.—JUNE 27

The Young People will discuss "Getting Your Money's Worth from Movies," with Vee Major leading. Recreation will be in the parlor.

In the Senior High the Worship Commission will have charge of the program, Eloise Nelson, chairman. This program will be used in preparation for an out door vesper to be held on July 4. Recreation will be in Fellowship Hall.

Vivian Shelton will lead the Junior High Worship Service. Recreation will be in the Out-door Area.

NEW IN CHURCH SCHOOL

Mr. and Mrs. E. Broderson and son, Bryan, 1803 S. Pierce; Mrs. Wm. Smallwood, Billie and Ray, 203 E. 19; Mrs. Guy Swam, 115 Park Hill; Bobbie Anders, 1517 Center; James Newman, 2510 Park; Patsy Sue Boykin, 2512 State; Fred De Longy, 719 Scott street; Flo Pittman Wallace, 1221 La. in the Nursery—Three Year Old group.

WINFIELD TO HAVE YOUTH CARAVAN

The Board of Education approved the plan of inviting a Youth Caravan to be with us this summer. We are to be hosts to them the last week in July. All other Methodist young people in Little Rock will be invited to join with us.

The caravan will include three young people and one adult worker with youth. Gene Haun, one of our young men, is a member of the caravan. A meeting was held Tuesday evening where initial plans were made. We want the entire church to be "Caravan Conscious" so that we will be thoroughly prepared to get the most out of the activities of that week.

PRIMARIES MAKE GIFT TO BETHLEHEM CENTER

Miss Helen Reeves, City Deaconess, says that the little tots of Bethlehem Center Nursery are enjoying some pretty picture books made for them by the Primary Children of Winfield Church School. They also sent some attractive large pictures which the leaders are finding quite helpful.

CONGRATULATIONS

To Dr. and Mrs. C. H. Winkler on the birth of a daughter, Jane Susan Winkler, at St. Vincent's Hospital, June 15, 1943.