

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. LXIII

LITTLE ROCK, ARKANSAS, MARCH 2, 1944

NO. 9

We Cannot Escape Discipline

DESPITE all of the maudlin sentiment of misguided parents or teachers, a child must and will face discipline somewhere. That inescapable discipline could and should begin in the home. If discipline does not begin in the home, usually the child is a problem child in school and discipline must begin there. If, unfortunately, a child gets very far in school without coming to recognize that there are constituted authorities and without learning that there are rules in the game of life, the adjustments necessary in the days ahead will be even more difficult.

Somewhere, either in the school of everyday life or in juvenile courts or in other courts of the land he will face requirements of discipline that he must either recognize and accept or be crushed by them. Discipline imposed is largely made up of requirements that one recognize the rights of others.

Many suggestions have been made as to the cause of the present nation-wide wave of juvenile delinquency. There are several contributing causes. Aside from the delinquents from underprivileged homes, it is our conviction that much of the blame for other problem children should rest on the shoulders of school-trained, book-bred child-psychologists—themselves usually childless—who have so perniciously and successfully spread in American homes the theory of "self expression" in child training. Many tenderhearted, loving parents, trusting these impractical theorists, have turned their children loose to follow every bend and trend of their untrained, unguided minds and have stood mystified and ashamed in the presence of the wreck their child has made of life through lack of parental leadership in the home.

We have been unmeasured centuries learning what we know about life and how to live it. It is a fatal, unwarranted presumption for us to assume that a little child born in our home knows better how to direct its own life than we would know who have had a personal experience in growing a life and also have access to knowledge gained about life for the centuries past. If children do not learn discipline in the home they will learn it the hard way somewhere.

"Governor's Day" At Races Is Out

IN a rather inconspicuous place and in an unimpressive manner Little Rock's evening paper carried a very important, significant announcement. It was an announcement of the letter which Governor Adkins sent the Oaklawn Jockey Club officials stating that he does not want a box reserved for him at the races and that he is opposed to having any day of the races designated as Governor's Day. After the position he has taken with reference to the races this year there are surely only a few people mentally capable of believing that he would cooperate in such a program.

There are other interests that could add to their moral stature by refusing to accept the tainted sop which the racing officials offer them for the loan of their good name to help popularize race track gambling. Questionable causes like to use honored officials and worthy interests to add some degree of respectability to their activities. We are glad that Governor Adkins has refused to loan his own good name and the prestige of his high office for this purpose.

Methodism Needs This Dedication Day

WHEN Jesus was about to go away He promised His disciples "power" with which to carry on the work of the kingdom. Until they received that indefinable power, which came to them on the day of Pentecost as they prayed and waited, they were conscious of their insufficiency for the work to which Jesus had called them. After the Pentecostal experience they went boldly out unafraid, purposeful and altogether sufficient for the work Christ had called them to do.

The challenge which Methodism faces today and in the tomorrow is without precedent in the history of our church. We are only partially prepared to meet that responsibility. It is true that Methodism has greater wealth today than at any time in its history; it has more beautiful buildings and more



adequate equipment now than ever before; it has better trained leaders in pulpit and pew than we have known before; it has a larger membership than any other Protestant church in the world; it has an organization without a peer in church or state.

Possessing all of these powers, now raised the nth degree, Methodism is too often forced with the young ruler to ask "what lack I yet?" The apostles, lacking practically everything on which we lean so heavily today for religious progress, but possessing something we often lack, went out and "turned the world upside down."

If on The Day of Dedication Methodism were to definitely, unreservedly, sincerely dedicate to Christ's work the powers it now possesses, with these powers Spirit-filled Methodism would take the lead in such a spiritual revolution as the world has not seen before. God grant that it may be so.

The Day of Dedication, next Sunday, which is the climax of some weeks of preparation, is also the day we are to have an opportunity to make a special offering to help meet the spiritual needs of our boys and girls in camps at home and abroad. This cause should appeal to the best that is in us and lead us to make a sacrificial offering that will not only have the approval of our own conscience, but will help to minister to our young people in the service.

We Are A Democracy

WHEREVER one's sympathies lie, in the controversy between President Roosevelt and Congress over the proposed tax bill, we should all find great satisfaction in the evidence it furnishes that we are still a Democracy.

Our fathers who wrote the Constitution of the United States produced a legal document whose intrinsic value is more in evidence with each passing year. Their provision, in this document, for the three branches of government, the judicial, the legislative and the executive—each equal to and independent of the other—was a stroke of genius. The independent powers which each of these branches of government exercises in its own field, and the checks and balances each holds for the other in national government are essential to the preservation of our democracy and our American way of life.

While these three branches of government exist, each independent of the other, they are in reality a trinity; three powers in one which, with their combined strength, undergird the very foundation of our national life. In such a situation it is entirely out of order for either of these branches of government to begin to call the other names. It is equally out of order for either of these co-ordinated branches of government to question the motives or the integrity of the other. It is certainly out of order, if we are to retain our present form of government, for any one of these branches of government to acquire such an exalted opinion of itself as to presume to attempt to dictate to or control another branch of government which, after all, is of equal power and authority in government, and equally essential to our national good.

As a politician, it is quite likely that President Roosevelt has had no equal in American life. Because he is the master politician it is not necessary for anyone to tell him now that he blundered in the tone and verbiage of his last two veto messages to Congress. In the Congressional revolt, which resulted in the overriding of his veto of the tax bill by an overwhelming majority, the President suffered possibly the most far-reaching defeat of his political career. This defeat may not cause the President to have any less respect for his own judgement or any less exalted opinion of his own powers, but it is quite likely that his next veto message to Congress will show a respect for that body that was not in evidence in his last two veto messages. All of which, we believe, will make more secure the democratic way of life for which we fight.

Read Our Financial Report

ON page five of this issue you will find the financial statement of the Arkansas Methodist for the First Quarter of 1943-1944. We trust that all who are interested in this phase of our work will take time to read the report. The report shows a balance as of January 31st of \$12,815.67. Our bank balance in 1943, on January 31st, was \$9,104.45; our bank balance in 1942, on January 31st, was \$4,337.78. These figures indicate that the Arkansas Methodist is in the most satisfactory position financially that it has ever enjoyed.

We have this very encouraging balance after having spent a very substantial sum in reconditioning our apartment building since our Circulation Campaign last year. Almost two hun-

(Continued on page 4)



"He Went About Doing Good"



By ALLEN D. STEWART

(This tribute was given by Rev. Allen D. Stewart, pastor of First Church, N. Little Rock, at the funeral of Rev. R. S. Hayden on February 16, at the Conway Methodist Church).

SEVERAL years before I entered the ministry, one of my former pastors was visiting with me in my office, and we were discussing something Jesus said. He said to me, "That is not true simply because Jesus said it, but Jesus said it because it is true." Our lives would be quite different if we could always understand that Jesus said things because they are true. They have been true throughout the ages, and they will be true throughout all eternity. On the night before His crucifixion, Jesus was telling His disciples some things which He wanted them to know. In the midst of this heart-to-heart talk, Jesus said to them "If this were not so I would have told you." In that critical hour Jesus took time to remind His disciples that He would not under any circumstances deceive them. Always the things which Jesus said are true.

On one occasion, Jesus told His disciples something that was as difficult for them to accept as it is for us. Jesus said, "Whosoever will be great among you shall be your minister; and whosoever of you will be the chiefest, shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many." The everyday life of Jesus demonstrated the fact that this statement is true. Someone has said that the most beautiful picture of Jesus is that painted by Peter in five words. Peter said, "Jesus went about doing good." Fortunately there have been those who have loved Jesus with such a beautiful devotion that their lives have shown that true greatness does come through service to others.

This was certainly true in the life and service of Brother Stanford Hayden. He was a student in Hendrix College when our nation entered World War I, and he could not be satisfied to continue in college while others fought to make the world safe for democracy. He felt that he must give himself in the service of our nation and help win what we all hoped was the war to end all wars. Bishop W. C. Martin was also a student in Hendrix College at that time; and Hayden and Martin talked the matter out thoroughly, and decided to enlist in the Army. They went across with a determination to do their full share in that great struggle, even if it should cost their lives.

After the close of the war, Brother Hayden re-entered Hendrix College and graduated with honors. He joined the North Arkansas Conference, and began his ministry at Eureka Springs. His second charge was Bentonville, the county seat of Benton County. There he



REV. R. S. HAYDEN

served for six years through the period which we call the "Depression." If my memory serves me correctly, every bank in the county was closed. There were tragic and pitiful situations. In many quarters there was much poverty and great distress. Relief was then on a very different basis. Because of the depth of his understanding, and because of his splendid executive and administrative ability, Brother Hayden found himself carrying a large share of the relief program in his county.

When the bankers and business men were trying to work out of their financial difficulties, they asked Brother Hayden to be chairman of their meetings. Everybody had confidence in him. He was the adviser and counselor for the rich and the poor, for the high and the low, for the learned and the unlearned, for the young and the old. At one time he laughingly said to me, "I am the 'flunky' for the whole county." He was the minister and the servant of all. Therefore, he was the greatest of all. He loved

people and they loved him, and everyone had confidence in and respect and admiration for Brother Hayden.

When he asked me to preach for him for two weeks, he said, "I am praying for and expect just one thing, that is that my people shall love one another again." His prayers were answered, and his expectations were fulfilled. There were glorious scenes at the altar of his church, and his joy knew no bounds.

After serving six years as pastor at Forrest City, Brother Hayden came to Conway where he was almost constantly in contact with the leaders of Arkansas Methodism. Through these contacts they were quick to discover that he had a marvelous combination of genuine, wholesome, sane religion, and that rare and unusual thing we call common sense. Those who have been fortunate enough to be associated with Brother Hayden have quickly learned that he loved God and loved the church and loved people. Wherever he has been, there have been those who gladly and wholeheartedly cooperated with him in all the work committed to his care. Under his leadership the Conway District has been making remarkable progress. If the program which he has started is carried through according to his plans, we shall make a record in the building of God's Kingdom which has not been surpassed anywhere.

Brother Hayden was always so quiet and unassuming that only those who had the privilege of working with him knew and appreciated his marvelous leadership abilities. He encouraged and inspired and helped those who were trying to do right. With love and kindness and absolute frankness, he counseled those who were wrong to change their ways. In my opinion, Jonathan did not love David more than Brother Stanford Hayden loved his friends. I am sure that we can say of him as Peter said of Jesus, "He went about doing good."

Measured by the standards of Jesus, he was one of the greatest among us. He was the minister and the servant of all. Although his life has been suddenly cut short, he has lived more and accomplished more than many will ever live or ever accomplish. We are so stunned and dazed by his sudden death that we do not yet realize fully the extent of our loss.

My prayer for his children is that they may be filled with and led by the Spirit of Christ who so completely controlled the life of their father. To the Christ whom he loved, and whom he served so faithfully, and whose gospel he preached, we commend his loved ones.

"BLESS MY LITTLE CHURCH ON THE CORNER"

While "thinking of our dear ones at home," an army private recently wrote to his pastor, Dr. Emanuele Santi, pastor of the Italian Methodist Church of our Saviour, in Yonkers, N. Y. The young man, of Italian descent, included the following prayer:

"As you already know, O Lord, at this time I and many like me, are thinking of our dear ones at home. I ask you to guide them, take care of them and make them always happy. I also ask you to bless my little church on the corner. Yes, there aren't many attending it now but Lord, the goodness there is in this small group fills up a vast space. I also ask you to bless my brothers, Feeny, Red, Joe and Vinnie. Forgive our shortcomings and misdoings. We ask for strength: strength to serve you, dear Lord, and to serve our country. Make me obedient; let me have patience. I ask you to let me always discern the right from the wrong. As I grow older in the service of my country may I learn a better understanding of life. Help me to be a gentleman, a happy smiling gentleman. Forgive the evil in my country and bless the good. Amen."

A college student has also expressed appreciation for her church. In a letter to Dr. Santi, written after re-visiting the church, she said: "You cannot conceive my joy—my happi-

ness to be with my church even if it was for one day only. Oh! what a pleasure to see all of you again. I was filled with renewed strength, renewed faith. Yes God is in his heaven; all will be right with the world. Thank you for the sermon. I like the word 'faith.' The German poet, Goethe, once said 'And He who lives by His faith shall behold it living.' God bless you for the Christian work you are doing."

Personal counseling and guidance constitutes an important phase of the church program which attempts to further understanding between American-born children and their foreign-born parents and to provide Christian leadership for both groups. The "Upper Room Circle" meets each Sunday morning at 9 a. m. for prayer. A successful leadership training program was recently conducted in the church.

The following is a well known incident of Cardinal Manning's life. At a time when he experienced great depression of soul and a darkening of his faith he had to go into the shop of a well known book selling firm for a copy of one of his own books, entitled "Faith in God." As he waited for the book to be sent up from the storeroom he heard a man's voice calling up the lift, "Manning's 'Faith in God,' all gone." The cardinal, we are told, took the lesson to his own heart.—Christian Herald.

Moderate drinkers and friends of moderation are, indeed, and in fact the liquor traffic. If all were abstainers, no liquor traffic; if all drinkers were drunkards, the traffic would soon rot away. But behind the line of moderation the traffic securely thrives. We must either justify this respectable front, or "kill it too dead to die," for on this line the battle is won or lost.—P. E. Roll.

He who is faithful over a few things is a lord over cities. It does not matter whether you preach in Westminster Abbey, or teach a ragged class, so you be faithful.—G. Macdonald.

Fault-finding and hollow criticism are seldom indulged in by those capable of creating.—Martin Vanbee.

One man finds an obstacle a stumbling block, another finds it a stepping stone.—William Lyon Phelps.

Ten men have failed from defects in morals where one has failed from defects of the intellect.—Horace Mann.

The secret to success is constancy to purpose.—Disraeli.

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

PERISHABLE GOODS

By Chester Warren Quimby

Lay not up . . . treasures upon the earth.

Once I helped oversee a college freshman exam in ancient history. While strolling about the hall I picked up a textbook, curious to learn what modern ancient history books are like. My eye fell upon a page wherein the author described the modern aspects of ancient Egyptian life.

Much as we do, wealthy ancients gave large sums for the endowment of some favored enterprise in perpetuity forever. Along the book's margin the student owner had written concerning the endowments which were to support the ancient enterprise forever, "Where are they now?" The monies had been given. What had become of them? Were they stolen, misappropriated, or lost? They must be lying about somewhere. Could they not be recovered and put to use again? "Where are they now?"

The answer to the freshman's question is that wealth evaporates. Surprisingly enough, gold is no more stable than water. It continually disappears. Or, as Jesus put in the terms of his day: "Moth and rust consume, and . . . thieves break through and steal." Or, as we moderns would say: Markets fall, investments sour, banks fail and men embezzle. Wealth shrinks unless constantly renewed.

This should be clear to anyone who has subscribed, say, to a college endowment campaign. The half-million-dollar drive has succeeded. Now the college can flourish. But alas; a decade later back comes the college, this time for a cool million. What has become of the original half-million? Some investments have failed. Others have shrunk. Prices have risen, costs are higher. Salaries must be raised. Repairs are needed and new equipment must be purchased. Hence the cry for the new million. But let no giver fool himself. In another decade back will come the college, this time desperate for a whole two million! No one has been careless. No one has been dishonest. "Moth and rust consume." Riches evaporate.

Hence, says Jesus, anyone bent on gaining gold is pursuing the will-o'-the-wisp. Even when he gets his fortune he cannot rest. At once it begins disappearing. He must still grind on to keep his wealth. He must gain more wealth just to keep even with the wealth he has amassed, else it will vanish before his eyes. It is not only that "you can't take it with you," but even while you have it, you cannot keep it!—From The Christian Advocate.

The out-and-out Christian is a joyful Christian. The half-and-half Christian is the kind of Christian that a great many of you are—little acquainted with the joy of the Lord. Why should we live half way up the hill; and swathed in mists, when we might have unclouded sky and a visible sun over our heads, if we climb higher and walk in the light of his face?—Alexander MacLaren.

THESE ARE NOT LOST

*The look of sympathy, the gentle word,
Spoken so low that only angels heard;
The secret art of pure self-sacrifice,
Unseen by men, but marked by angel's eyes—
These are not lost.*

*The sacred music of a tender strain,
Wrung from a poet's heart by grief or pain,
And chanted timidly, with doubt and fear,
To busy crowds, who scarcely pause to hear—
These are not lost.*

*The kindly plans devised for others' good,
So seldom guessed, so little understood;
The quiet, steadfast love that strove to win
Some weary wanderer from the ways of sin—
These are not lost.*

*Not lost, O Lord! for, in Thy city bright,
Our eyes shall see the past by clearer light,
And things long hidden from our gaze below,
Thou wilt reveal, and we shall surely know—
These are not lost.—Anonymous.*

—From "The Light Of The World."

A TIME FOR REPENTANCE AND SACRIFICE

We are here again in the midst of Lent. As you know, this period began with Ash Wednesday, February 23rd, and will end on Easter, April 9th. This period is observed by many Christians all over the world, both Catholic and Protestant. It is a time of repentance and sacrifice. Some people object to paying any attention to Lent on the ground that all Christians throughout the year should practice penitence, or repentance and self-sacrifice. Their point is well made except for one thing; they are not taking human nature, even when it is God-filled and directed, into consideration. Somehow we are so constituted that it is next to impossible for a person to live at his best at all times, in all places and under all circumstances. If we do not have any sins of commission, all at least, have some of omission. All of us, at times, leave things undone we ought to do. My conviction is that the redoubling of our efforts, during the period of Lent, to be the very best Christian possible will greatly help us to more nearly approach the ideal during the rest of the year.

Let us note first the question of repentance which is contained in the idea of Lent. If we are to repent, there must be a great searching of hearts for whatever may be wrong in our lives. We are not going to repent until we feel that we have something to repent of. People will not send for the doctor until they realize they are sick. We all have our faults and our failings. We are not as good as we ought to be, or as by the grace of God, we can be. There is room for improvement in the lives of all, and Lent is a time for such improvement. We need to be guided by the Holy Spirit in the searching of our lives. We must take time to meditate. The Psalmist said, "As I mused the fire burned." The chief reason the purifying fire of God does not burn the dross out of our lives is we do not muse or meditate

enough. We are living too rapidly. We are going about 90 miles an hour to get nowhere to do nothing. We read in the Bible, "Be still, and know that I am God." It is equally true that we need to be still to know ourselves. Saul of Tarsus spent three years in meditation in Arabia and came out of that retirement to become the greatest Christian of all times. So, if we are to sincerely repent, under the guidance of the Holy Spirit, we must come to know ourselves; our faults and our failures; our sins of commission and our sins of omission.

It is hard for us to know ourselves. It is easy to see the shortcomings of others. If we could see our own in the same light, it would prove a great blessing to us. Some one has well said, "If you would be healthy, wealthy and wise, look at yourself through your neighbor's eyes." It is hard to thus objectify yourself; to stand aside and see yourself go by, but this is necessary for a proper evaluation. Our own faults are so evasive that even after searching diligently for them, we need to pray the prayer of the Psalmist, "Who can understand his errors? Cleanse thou me from secret faults."

Then Lent is a time for self-sacrifice. In repentance we largely give up. By the help of God, we eliminate from our lives those things which hinder our spiritual progress and sap our spiritual strength. In self-sacrifice we give. Therefore, the message of Lent is, "Give up and give." Hook these two ideas together and faithfully practice them and you will experience a wonderful growth in grace. The poet was right when he sang, "Give of your best to the Master." He goes on to say, "Give Him the strength of your youth." But if youth for you has passed, still give Him the best you have left.

Jesus said, If any man would come after me; let him deny himself and take up his cross and follow

I AM THE DOOR

For a good many years we have wondered why Christ mixed his figures in his parable of the Good Shepherd. At one place he calls himself the Shepherd, and at another the Door. A recent book explains it beautifully. It says: "A traveler in Palestine once had a conversation with a shepherd at work near a sheepfold, who showed him the various features of the fold. Thereupon the traveler remarked: 'You say, here is the sheepfold, there is the door?' 'The door?' asked the shepherd. 'I am the door. I lie across the entrance at night. No sheep can pass out, no wolf can come in, except over my body.'" Beautiful, is it not? Christ did not mix his figures, after all. He is both the Shepherd and the Door.—Council Fires.

me." Do you note what He says? "Let him deny himself." He doesn't say let him deny himself certain things he desires. It is self that must be given, of course, all possessions go with the gift. In the final analysis they already belong to God anyway. We are not absolute owners, we are only stewards. There is a great truth in the statement, "Here, Lord, I give myself to Thee; 'tis all that I can do." In every heart either Christ or self is on the throne. He is either on the throne of every heart or knocking at the door. "Behold I stand at the door, and knock." To enthrone Christ, self must be crucified. Paul was right when he said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." To be dead to self and alive to Christ simply means to be dead to your own self-interest and alive to everything that will advance His Kingdom. It means to make His motives ours, His purposes ours, and His love ours. Filled with love for all, even including His enemies, He went about doing good. Out of Christ one can't love his enemies, but in Him he can. Paul tells us, "The love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." After all it isn't our love, but God's love in us. To have that love, self must be completely given. This is a thing which is easy to talk about but hard to do. A thing which no one does once and for all time. Today, you may have everything, so far as you know, on the altar, but if you are not careful tomorrow you may withdraw a portion of that surrender. The price of Christian success is eternal vigilance. The ideal is ever before us. The reality lags behind. Lent is a wonderful time to make great progress toward the ideal. My honest conviction is that the redoubling of our efforts during this period will make better Christians of us throughout the remainder of the year. Remember, the message is, "Give up and give."—H. O. B.

Morality without religion is only a kind of dead reckoning—an endeavor to find our place on a cloudy sea by measuring the distance we have to run, but without any observation of the heavenly bodies.—Longfellow.

The Arkansas Methodist

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

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

Office of Publication, 1346 Donaghey Building
LITTLE ROCK, ARKANSAS

E. T. WAYLAND.....Editor and Business Manager
ANNIE WINBURNE.....Assistant Editor

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

OWNED, MANAGED AND PUBLISHED BY THE
METHODIST CHURCH IN ARKANSAS
COMMISSIONERS

Little Rock Conference—J. D. Hammons, C. M. Reeves,
J. S. M. Cannon, Connor Morehead, J. L. Hoover,
J. L. Longino.
North Arkansas Conference—W. F. Cooley, W. H.
Goodloe, A. W. Martin, C. D. Metcalf, J. G. Moore,
H. F. McDonal, J. A. Wornack.

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



A WEEKLY MESSAGE

By FORNEY HUTCHINSON

ON PRAYING GROUND

In the early morning of my ministry I held a meeting in a community in Arkansas, where I had lived for a time as a boy, and where I still had many relatives and friends.

After one of the evening services I went home with a family of these friends to spend the night. It was summertime and the weather was excessively hot. I asked if I might sleep on a cot in the big, old-fashioned hall-way. Between me and the room occupied by the parents of the family there was nothing but a screen. Late in the night, I was awakened by a soft, pleading voice which came from their room. The wife and mother, evidently on her knees beside her bed, was earnestly praying. The object of her prayers was her son, now well in his teens. Up to that time, he had taken no interest in the meeting, very rarely attending any of the services. As the mother prayed, I heard her say,

"Father, Thou knowest how I gave him to Thee before he was born. As a babe, I took him to the church and dedicated him to Thee in holy baptism. From then until now, I have wrapped him up in my prayers and have pled for his salvation. By every token, this seems to be the time for him to give his life to Christ and take his place in the church. I pray, now, that Thy spirit may touch his heart and bring him in penitence to the altar tomorrow night. Thou hast promised to keep that which we committed unto Thee."

When I went back to sleep, she was still praying. The next night, almost to my surprise, I saw the boy come in at the opening of the service and quietly take his seat. When the altar call was made, he came and knelt in prayer, and was soon rejoicing, together with his mother and other members of the family, in the assurance of full and complete forgiveness.

After many years had passed, I was a guest in his home in Oklahoma and was pleased to note that the home was dedicated to Christ. I have always thought that his mother's prayers were heard and answered. She was on "praying ground" and could "plead the promises." She is gone now, but her influence lingers.

To a very large degree, just here is found the solution of the juvenile delinquency problem. In Christian homes and praying mothers lies the best hope for the future of our boys and girls.

NEWS AND NOTES ABOUT FACTS AND FOLKS

BORN to Rev. and Mrs. Alf Eason on February 23, a son, Joe Dallas. Brother Eason is our pastor at Kensett.

BISHOP CHARLES C. SELECMAN announces that he ordained Rev. LeRoy Henry an elder at the First Methodist Church, Little Rock, on Friday, February 25. Bishop Selecman was assisted by the district superintendents.

REV. B. F. ROEBUCK, Fordyce, chairman, writes: "The Division of Church Extension of the Little Rock Conference will meet in Little Rock, March 7th at 10 a. m. All applications for aid should be in the hands of Rev. J. A. Wade before that date."

BISHOP AND MRS. CLEMENT D. ROCKEY, of India, will not come to the United States for the General Conference of 1944 and will not take a furlough until 1946, according to word received from them by the Board of Missions and Church Extension. "With the present unrest in the work as a whole and the disturbances (due to the war) it seems wise for one bishop to stay in India," says Bishop Rockey.

DR. FRANKLIN P. HAWKES, superintendent of schools in Springfield, Mass., says: "Boys and girls are becoming more and more economically maladjusted because of conditions growing out of the war and the times; religion must be made vital to them so that they realize they have a life to live and not merely a million to make." He is hopeful for youth, but urges the church to be awake to needs, trends, and opportunities. He adds, "Boys and girls are becoming more and more emotionally unstable."

THE Department of Visual Education of the Board of Missions and Church Extension has several requests from missionaries for 35mm or similar small cameras of good grade. It is probable that some of our Methodist people own such cameras and would be glad to sell them to the missionaries. If you have such a camera, or know of one for sale, get in touch with H. G. Conger at 150 Fifth Avenue, New York 11, New York, giving detailed description of camera and its price.

BISHOP W. Y. CHEN, of the Chungking (China) Area of the Methodist Church, and executive secretary of the National Christian Council of China, arrived from the Orient at a Pacific coast city on February 9. He will spend several months in the United States, lecturing on conditions in China, and conferring on matters concerning his area and the activities of the National Christian Council. He is new enroute to New York, stopping at several cities for conferences en route. He may be addressed in care of the Board of Missions and Church Extension, 150 Fifth Avenue, New York 11, N. Y.

IN order to prepare prospective young missionaries for service to rural and village people in China, India and Africa, the Foreign Missions Conference of North America, under the leadership of Dr. John H. Reisner, its agricultural and rural expert, has arranged for three colleges to give short courses in rural sociology, rural education, nutrition, health, gardening, cooperatives, home life, child welfare and related subjects, for missionaries otherwise prepared for educational evangelistic and medical service. These courses are given at Cornell University, the Merrill-Palmer School in Detroit, and Scarritt College in Nashville.

THERE are no too-hasty, careless or "gin" marriages solemnized at New York's famous "Little Church Around the Corner" (Church of the Transfiguration) despite the fact that there are an average of five marriages a day there—two-thirds of the grooms now being in uniform—according to the rector, Dr. Randolph Ray. Among the self-imposed rules of the Church, which keeps it from becoming a Gretna Green, are these: the bride and groom must have been baptized; their parents must have knowledge of their intention (thus no elopements); no divorced persons are married; there must be parental consent if the girl is under

21; all couples are interviewed by the rector in his study, preferably a day before the wedding.

CHAPLAIN ROLAND E. DARROW, The Quartermaster School, Camp Lee, Va., writes: "It has been some time since I have reported anything from this part of the country. I finished a twelve months' tour of duty with the 12th Quartermaster Training Regiment at Camp Lee and was promoted to the position of chaplain to the Quartermaster School at Camp Lee. The Quartermaster School is a very large organization given to the education, training and commissioning of officer candidates. It also performs the very essential task of testing and proving all new materials and methods to be used by the Army. We have a very beautiful chapel complete with organ and chimes. Total congregation for past twelve months, 17,603. Interviews, field contacts, etc., 43,990."

MORE than \$300,000,000 worth of post-war church building and improvements are now projected in the United States, and a still greater amount will be formulated at the close of the war according to Dr. E. M. Conover, director of the Interdenominational Bureau of Architecture, 297 Fourth Avenue, New York City. For the past twenty years this Bureau has been assisting churches of some thirty denominations in so planning new buildings and in replanning old churches that modern needs for corporate and private worship, for evangelism, for preaching, for religious education, for recreation, and for many forms of community service and fellowship are adequately provided for. In the post-war church building and remodeling, says Dr. Conover, "We do not urge that traditionalism lay too heavy a hand upon planning the church building; nor do we wish to see a repetition of a few monstrosities designed more in defiance of than in love for the church and the faith."

NEW DISTRICT SUPERINTENDENT OF CONWAY DISTRICT

Bishop Charles C. Selecman, at a called session of the cabinet of the North Arkansas Conference at Little Rock on Friday, February 25, appointed Rev. Ira A. Brumley, executive secretary of the Board of Education of the North Arkansas Conference, to serve also as district superintendent of the Conway District to succeed the late Rev. R. S. Hayden. It was stated that the combined salary of Brother Brumley will be equal to that of the other district superintendents. The cabinet voted to grant the use of the district parsonage to Mrs. Hayden for the rest of the year, unless some emergency should arise.—Sam B. Wiggins, Secretary of Conference.

PRAYER FOR SPIRITUAL STRENGTH

Our Father, help us to be ever sure of Thy unfailing grace. May our own sense of unworthiness never blind us to Thy outstretched hand of love, always ready to help, always ready to bless. May our sinning hearts feel the cleansing touch of Thy redeeming grace. May our troubled hearts hear Thy word of peace and rest, secure because we rest in Thee. May our inadequate lives find flooding into them the courage and help which come through prayer, and may our daily lives show not our weakness but Thy strength. Through Jesus Christ our Lord. Amen.—Ryland Knight in Christian Index.

READ OUR FINANCIAL REPORT

(Continued from page one)

dred dollars was spent on new construction. We have also painted the woodwork and papered twenty-eight of the twenty-nine rooms in the building. In addition to this improvement, we have completely furnished the fifteen rooms on the ground floor.

We are deeply appreciative of the wonderful cooperation we have had from the ministers and laymen of our church in Arkansas which has made possible this strong financial condition of the Arkansas Methodist.

A Challenge And An Opportunity

By BISHOP TITUS LOWE

The world's greatest Niagara of power is prayer. It is an infinite pity that it is largely unused. Poets, saints, philosophers and practical Christians are all agreed that "more things are wrought by prayer than this world dreams of." A steam engine cannot run on lukewarm water; neither can Methodism, great as she is, accomplish her God-given task except she recapture the ardor, the continuing strength, and the unbreakable assurance which comes from believing prayer. The fervent effectual prayer of the righteous man availeth much. The fervent prayer of millions of Methodists will aid mightily in ushering in a spiritual renaissance for a distraught world. What an opportunity to help initiate a covenant of prayer to encircle the globe! God's touch hath not lost its ancient power. God's arm is not shortened, neither is His strength shorn. Through prayer character becomes regnant and conduct becomes Christ-like.

The Day of Dedication offers our dear Methodist family a high adventure in prayer—penitential, aspirational and volitional. God will hearken to such prayer. The words, "Thy Kingdom come; Thy will be done" are packed with triumphant possibilities if we have faith even as a grain of mustard seed.

This Day of Dedication makes it immediately possible to high light certain avenues of service of the highest order. For instance:

1. The Home. Our chief danger here is not from a frontal attack from known enemies, but subversive fifth columnists continue to jab in secret against its sanctity. The white ants of sin are perpetually boring into and causing ruin to the

great timbers upon which honest homes are established. Let the home be honored, loved and exalted.

2. The Blood Bank. It must needs be that thousands of our fellow Methodists and others must die in 1944 for sweet freedom's sake. But this modern miracle of transfusion gives an opportunity to serve and to save that older generations never knew. A pint of blood given for freedom's sake, for God's sake and humanity's is a miracle gift. A gift of blood for the wounded, like the glass of cold water will not lose its reward.

3. That Chaplain's Task. We'll think of him during this week of dedication. We will hold him constant before God's throne. Our prayers—a million Methodist prayers in concert will sustain him. By Heaven's broadcast he will know that we have never let him down. He will place the cup of assurance to the dying service man's lips. And when needs must he will bury him with reverence and tender understanding. He is God's man and is there to serve.

4 A Day of Dedication without emphasis on sacrifice would be a ghastly mockery. We must dedicate ourselves.

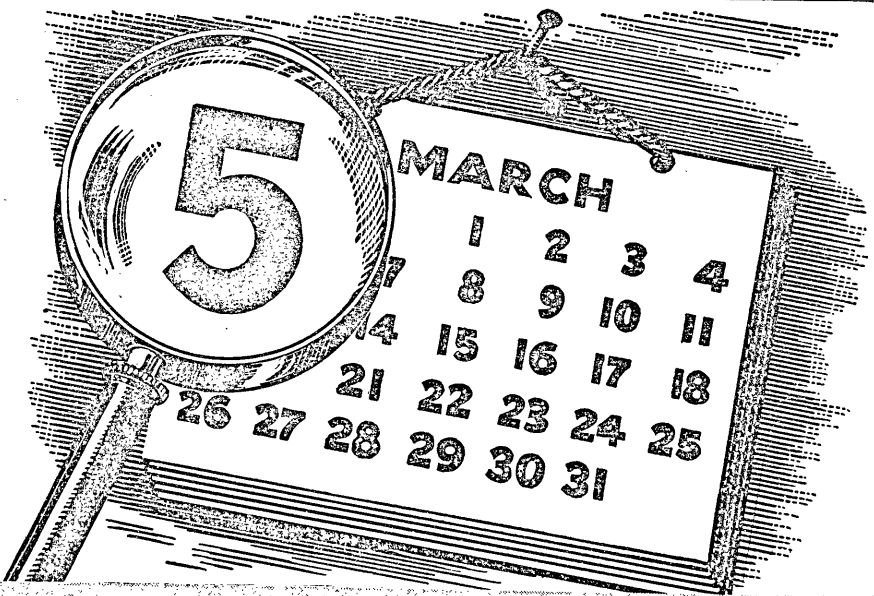
We must dedicate our talents. Whatever of economic insight we possess this we must give. Whatever of mastery we have attained of social and racial understanding, this we must give. Whatever of granitic conviction we have reached on the only basis for triumphant and permanent peace, this we must give. We dare not withhold the complete dedication of ourselves in order that the greater glory of God and the greater good of humanity may be achieved.

"We share Christ's love by loving those Christ loves."

The friends of the saloonkeepers denounce their opponents for not treating the saloon business like any other. The best answer to this isn't that the business is not like any other business and that the actions of saloonkeepers themselves conclusively prove this to be the case. It tends to produce criminality in the population at large and law-breaking among the saloon-keepers themselves. When the liquor men are allowed to do as they wish, they are sure to debauch, not only the body social, but the body politic also. — Ex. - President Theodore Roosevelt.

It is dangerous to play with a habit-forming poison or narcotic such as alcohol. Alcohol depresses the critical and most sensitive faculties of the brain. Alcohol disturbs normal motor control. Alcohol affects memory and learning. Alcohol is a direct and principal cause of several types of mental disease. A person should have a more intelligent and less dangerous way to escape and relax.—Dr. A. C. Ivy, Department of Physiology and Pharmacology, Northwestern University.

The world is moving so fast these days that the man who says it can't be done is generally interrupted by someone doing it.—Elbert Hubbard.



A RED LETTER DAY ON EVERY METHODIST CALENDAR

ARKANSAS METHODIST Financial Statement, First Quarter 1943-1944

Balance November 1st, 1943		\$1,528.13	
CASH RECEIPTS—			
Subscriptions	\$14,188.59		
Advertising	1,292.31		
World Service:			
Little Rock Conference	693.86		
North Arkansas Conference	400.00		
Rent, Apartment Building	470.00		
Miscellaneous	37.97		
TOTAL RECEIPTS		\$17,082.73	\$18,610.86
CASH DISBURSEMENTS—			
Salaries	\$1,243.20		
Office Help	223.20		
Advertising Commission	197.60		
Office Expense	160.09		
Postage	369.26		
Printing	1,766.98		
Apartment Building:			
Utilities	\$157.95		
Care Taker	14.00		
Painting, papering interior:			
Labor	18.00		
Materials	80.63		
Plumbing:			
New Construction	86.79		
Repair	19.62		
Lumber for repair	12.92		
Refinishing floors:			
Labor	50.25		
Materials	22.13		
Household furnishings	753.15		
Electrical work	13.13		
Repair Electric Ice Box	27.00	1,255.61	
House Rent,	120.00		
Office Rent	150.00		
Moving Expense	14.42		
Bank Charges	8.56		
To Checks returned for endorsement	24.30		
Withholding Tax	44.50		
To Otis Williams for Mailing List	100.00		
Insurance, furnishings and liability Apt. Bldg.	82.68		
Sewer Tax	6.36		
Miscellaneous	28.43		
TOTAL DISBURSEMENTS		\$5,795.19	
Cash on hand		231.94	
Bank balance January 31, 1944		12,583.73	
			\$18,610.86

Bills Payable, None. E. T. WAYLAND, Business Manager.

NOTE—Disbursements for printing small this quarter as we used a credit of \$2,000 we had with the printer at beginning of quarter.

NEXT SUNDAY, March 5, should be a red letter day on every Methodist calendar. On that day more than 43,000 Methodist Churches in America are expected to be open for worship—not only in our towns and cities, but in every rural community where there is a Methodist Church. Thousands of laymen have been organized to lead the services where the pastor cannot be present.

This will be a time of rededication to a very sacred task. There has never been a time when the message and ministry of the Church were so much needed as at this time. We face a very real need and God calls. Will we respond?

The WEEK OF DEDICATION will be brought to a fitting close by giving every member of The Methodist Church an opportunity to make a free-will, sacrificial offering to enable the Church to meet wartime emergencies for which no other provision has been made. This will be a voluntary effort—a gift of love.

These are days which call for sacrifice. May our giving during this WEEK OF DEDICATION make more meaningful the Cross on which our Saviour made the supreme sacrifice.

((The offering in each local church should be sent immediately to the Annual Conference Treasurer, who in turn will forward same to Dr. O. W. Auman, General Treasurer, 740 Rush St., Chicago 11, Illinois.))

WEEK OF DEDICATION February 27-March 5, 1944 A DEDICATION OF SELF, SERVICE, SUBSTANCE



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

CURLY LOCK'S PEAS

One morning Peter Piper got to school very late. The schoolmaster called him a ten o'clock scholar, and asked him why he was so late.

Peter Piper smiled and held out his hat, which was brimful of pea pods.

Then all the other children smiled. Peter Piper was always stopping to pick something; once it had been a peck of pickled peppers.

"Please, sir," said Peter Piper, "I picked these on the way to school, and brought them to learn about. Will you tell us a story?"

Then the schoolmaster smiled, but he took up one of the peapods and told them a most beautiful story about five little sisters who slept in the pea-pod cradle, and how some sunbeam fairies and many rain-drop fairies were waiting to wake them. Only someone would first have to tuck them away in the great brown bed which mother earth kept for her seed babies.

Then, while some of the children took clay and modeled the five little sisters in the pod, others drew and painted their picture. After that the schoolmaster divided all the pea pods among the children, and each child had two pods. That made ten peas, you know.

"Now we will play soldier with our peas," said the schoolmaster, "and see in how many even rows they can march." So they marched their soldiers in a row of ones, and in a row of twos, and in a row of fives.

When the soldiers got tired of marching, the schoolmaster gave each child ten toothpicks, and told them to make something pretty to carry home.

Simple Simon made some hat pins; Margery Daw made some hairpins; Rowley Powley made a ladder; Humpty Dumpty made a pretty picture frame; Tommy Grace made a chair; Dicky Long made a doll; Polly Flinders made a very nice table; and, well, everybody made something except Curly Locks. She only sat still and watched the others. The schoolmaster said: "I'm sorry Curly Locks can't make anything. Shall I show you how to make your doll a sofa?"

But Curly Locks only shook her head and said: "Please, sir, I'd rather take mine home."

The children thought that was very queer and wondered why Curly Locks wouldn't rather have the sofa.

Curly Locks knew. She was thinking about the ten little sisters in the pods she had. If she stuck the toothpicks in them, why, they would never wake up. After school she ran home and made ten little holes under the dining room window. Into each little hole she dropped a pea and covered it softly over. The sunbeam fairies and the rain-drop fairies were watching, and they smiled, every one, while Curly Locks planted the peas.

You should have seen how quickly they waked up, too. Pretty soon Curly Locks had to tie ten strong strings to the dining room window, and the peas climbed all the way up to make her a morning call.



LULLABIES

When Mother sings lullabies
And baby shuts her pretty eyes,

I like to be very near
And sit all quiet so I can hear.

I sometimes find that I can't keep
Awake, and that I'm soon asleep.—A. E. W.

There were pretty leaves and pretty blossoms, and by and by pretty pods, with the fattest of sister peas tucked inside.

It was then that Curly Locks invited the schoolmaster and the children home to dinner.

And what do you suppose she gave them to eat? Why, peas porridge hot, to be sure!

Very much better than making chairs and sofas, don't you think so?—"Mother Goose Village."

THE BOY WITH A GUN

By Maude Wood Henry

The roving boy who has a gun is
just a thoughtless lad—

I'm positive that in his heart he
isn't really bad;

He loves to shoot, but I feel sure
that it has not occurred

To him that it's a cruel sport to
hunt a little bird;

A little feathered mother bird, may-
hap, with younglings near,

Her heart abrim with love and pride
because they are so dear;

I can't believe the boy who kills a
bird has e'er been taught

The sadness of his wanton deed or
gives it conscious thought;

He has a gun and so he goes about
among the trees

A-popping blithely right and left
at anything he sees.

If some one gave that lad a talk and
showed the little nest,

Took up the tiny mother with the
stilled and bleeding breast

And pointed out the reason why
such deeds should not be done,

I think that almost any boy would
nevermore raise gun

To aim at any helpless bird that
does its best to give

The world a bit of happiness—he'd
want to let it live.—Our Dumb

Animals.

JUST FOR FUN

It happened at a summer camp. One small boy asked another: "Is this the first night you ever slept in a tent?"

"I don't know—yet," was the uncertain reply.

Walter, who was having trouble with subtraction, showed a problem which he had just finished to his father. "Is this right, Daddy?" "No, son, it's not right," Dad replied. "I can't understand why you have so much trouble with subtraction," he continued. "When I was in school I did it without any trouble." "I guess subtraction musta' been easy those days," Son replied.—Chicago Tribune.

At a party which had continued into the early hours of the morning a gentleman was asked to sing. Very thoughtfully he said he was willing, but as it was so late it might disturb the neighbors next door.

"Oh, never mind the neighbors," cried the young lady of the house. "It will serve them just right. They poisoned our dog."—Evangelical Tidings.

A small boy was told that when visitors came to the house it was his duty to pay them some attention.

Shortly afterward, a Mrs. Daniel called, and the small boy shook hands with her politely and exclaimed in his best drawing-room manner:

"How do you do, Mrs. Daniel? I've just been reading about your husband in the den of lions."

WE SHARE EXPERIENCES

Dear Girls and Boys:

Since we did not have a page last week we are little behind with our letters. If we do not have room enough for all of them this week, we will run the rest next week.—Children's Page Editor.

Carthage, Arkansas.
February 7, 1944.

Dear Boys and Girls:

I am a little girl eleven years old and in the Fifth Grade. I go to Carthage school. My mother takes the Arkansas Methodist. I like to read the Children's Page. I attend Sunday School every Sunday. I would like for some of the other readers to write me.—Your friend, Winnie Earline Scudder.

Paragould, Arkansas.
Rt. 2, Box 198.

Dear Boys and Girls:

I am a little girl just four years old. I live on a farm with my mother and two sisters and two brothers. My mother takes the Arkansas Methodist and she always reads the Children's Page to me.

I will start to school this summer as I am almost five and our school is not very large.—Your little friend, Annie Margaret Moore.

Ft. Smith, Arkansas.
Rt. 3, Box 214.

Dear Boys and Girls:

I am nine years old. I am in the Fourth Grade. My teacher is Mrs. Wheeler. I take music lessons. My teacher is Mrs. Wilkins. I like music very much. I wish someone who takes music lessons would write me about their music.

I have a brother and a sister. My brother's name is Mack and my sister's name is Shirley. She takes expressions and she likes it very much.

I like to read the Children's Page. My daddy is in the Army.

I hope my letter is printed.—Wanda Lou Burke.

Cushman, Arkansas.
February 19, 1944.

Dear Boys and Girls:

I am a girl nine years old and in the Fifth Grade. I go to Sunday School and church. I go to the Methodist Church. My Sunday School teacher's name is Mrs. Lizzie Rogers. I like her very much. I haven't missed a Sunday this year. I like to go to school and Sunday School, too. Our pastor's name is Rev. Grover Sutherland and we all like him. Our Sunday School is giving pins to the ones who don't miss a Sunday.

My best friend is Charlotte Evans. My daddy is superintendent of our Sunday School.—Sarah Ruth Ford.

Tony—"Daddy, will you buy me a drum for my birthday?"

Father—"No, my son; you would always be making a noise when I was workin'."

Tony—"No, I wouldn't, Daddy. I promise I'd only beat it when you are asleep."—Exchange.



The Four Horsemen Ride Again



By ROBERT BEASLEY

(This sermon was preached at First Church, Camden, on January 30, by Rev. Robert Beasley, pastor at Traskwood).

Rev. 6:1-8.

LIFE is hazardous, tragic and mysterious, making every year a year of destiny. It was hazardous to be a follower of Christ in the First Century. The time is coming and now is when all who name the Name of Christ must take Jesus seriously and live with Him and for Him dangerously.

John was a prisoner in a Roman concentration camp on the Isle that was called Patmos for no other reason than that he was a faithful and true minister of the Gospel. As he could not pastor the seven churches on his circuit in Asia he sought to minister to them even as Paul, the prisoner of Christ, sent Epistles to folk he longed to inform, inspire and encourage. This message from John we have preserved for us on the pages of the New Testament, in the last Book of the Bible; Revelation.

Christianity is not mystical but the most practical thing in the world. The message of Revelation is practical. Writing from a concentration camp a prisoner needs must couch his message in code. Apocalyptic literature was popular among the Jews of that age because of the danger of the times. Thus John wrote in the Apocalyptic style, assured that his message would be understood by those to whom it was written. It was a definite message written in a time of crisis to serve a practical purpose. Freed of its oriental imagery the message is; in a time of great tribulation, assurance is given that God is on the Throne of the Universe, Jesus Christ liveth and reigneth, and righteousness will triumph ultimately.

Apocalyptic literature was conceded by the Jews to be inferior to Prophetic. They never placed Daniel nor Ezekiel on the level with Isaiah nor Jeremiah. The early Church never placed the Apocalypse of John on the high level with the Gospel of John. The Jews did not understand or accept Apocalyptic literature to be predictive of anticipated history. The predictive element is found only in the literary form and the eternal truth contained in the message. Truth is timeless, as truth for one age is truth for all ages and every age. View present events in the light of Scripture and you will see that truth is timeless. Scripture is fulfilled in our age when we apply the truth of the Scripture to contemporary history. The Scripture will be fulfilled and God's prophecy will come true in your life and mine when the eternal truths of the Scriptures are applied in your life and mine.

What appears in the Apocalypse to be obscure to us was clear to those for whom it was intended. John stated in the First Chapter, "These are things which must shortly come to pass, for the time is at hand." In the last chapter he warned, "Seal not this prophecy." There was not time to seal the scroll because the things written therein were at hand and happening before their eyes.

All that was meant by the fulfillment of

prophecy was the coming of the Day of the Lord. The Day of the Lord came when Jesus came. "In the fulness of time God sent forth His Son." "When the word became flesh" the Divine Event passed from the realm of prophecy to the realm of history. Why look for Jesus to come, when He is here? If Christ is not in your life, He should be. Why look for the Kingdom to come when Jesus asserted, "If I cast out devils by the spirit of God, then the Kingdom of God has come unto you," Matt. 12:28. Prophecy was not fulfilled in the sense that nothing more could happen. The coming of the Day of the Lord was not the end but the beginning of a new era, even the Christian Era. Religion is not a closed book nor a final word uttered once for all. The divine challenge comes to the souls of men for the religion of Jesus Christ is life and history in the making.

In the Apocalypse John is still the Son of Thunder. In picturing Nero as beast, harlot and parasite, he is declaring evil will destroy itself. Politician that he was, Nero was a parasite as are all such politicians who sucking the life blood of others until they become so fat and flabby, lazy and lifeless they are too weak to defend themselves and are crushed to death by the very ones off whom they subsisted. As a harlot, evil is its own undoing. The way of the harlot is the quickest way to destruction and the shortest road to hell. "The wages of sin is death." The Law of Cause and Effect operates in the realm of the spiritual as truly as in other realms of life. "The soul that sinneth, it shall die." "Righteousness exalteth a nation but sin is a reproach to any people." What ye sow, so shall ye reap. "All they that take the sword will perish with the sword" as all who worship the Beast will perish with the Beast. It is time to stop listening to the voices of politicians who know nothing about religion and demand that they stop and listen to the voice of the Church. It is not the function of the Church to polish government apples.

In the Apocalypse Nero is the Beast, the great tribulation is the persecution under Nero and the Great City of Babylon, the Eternal City of Rome. This was not without significance to the Jews who knew the history of the Babylonian captivity. John used the figure seven throughout the Book for Rome was known as the City of Seven Hills.

Not only were the Christians suffering great tribulation under Nero also the Four Horsemen were riding across the earth. The White Horse represented Royalty, a mighty warrior, a conquering Caesar boasting, "I came, I saw, I conquered." The Red Horse stood for war. Red was and is the only color for war, where the chief business of man is to shed blood. "Man is the only animal that organizes collectively to destroy his own species."—E. Stanley Jones. Every war is a civil war: brother killing brother. In the path of dictators and war follows the man on the black horse with a pair of balances in his hands. War brings in its wake famine, pestilence and desolation. In war times everything is rationed. While we protest the annoyance of ration books, we know nothing of the black horse as do the folk in war ravaged lands. To us today he is only the O. P. A. In other lands, he is real want.

It is needless to say the Pale Horse represents Death for "the name of him that sat there-

on is Death". It is as natural for Death and Hell to follow the White, Red and Black Horses as it is inevitable for winter to follow fall. When the Pale Horse sides into our City, Churches, Home can we "endure as seeing Him who is invisible?"

This is not the first time Christ has witnessed Dictators stalk across the earth. Stanly Jones reminds us, "The Carpenter of Nazareth has built their coffins and the Preacher of Galilee has preached their funerals." He has done it before and He will do it again. Men call their dogs Nero but name their sons John.

An age of great tribulation is an age of great salvation. As the Christians of the First Century lived in a day when the Four Horsemen rode through the land and stood at their Armageddon to battle for the Lord, so we of the 20th Century live in a day of great tribulation when the Four Horsemen ride again and we stand at our Armageddon to battle for the Lord.

John's vision on Patmos did not conclude with the Four Horsemen. Rev. 7:9-17, "after this I beheld a great multitude which no man could number . . . before the throne and the Lamb . . . Who are these . . . These are they which came out of great tribulation and have washed their robes, and made them white in the blood of the Lamb." Early in the vision John recorded, "I saw seven golden candlesticks and seven angels and in the midst one like unto the Son of Man." As affirmed in John 16:33, "In the world ye have tribulation but be of good cheer, I have overcome the world." Let us ever behold the face of Him that sitteth upon the throne.

All too often we have overlooked the Second White Horse of the Apocalypse. Rev. 19:11-16, "I saw heaven opened, and behold a White Horse: and He that sat upon him was called Faithful and True . . . And on His head were many crowns . . . And He was clothed with a vesture dipped in blood and His name is called the word of God . . . And He had on His vesture a name written, KING OF KINGS AND LORD OF LORDS."

In these days when the Four Horsemen ride again, we hear much about the letter V for Victory. The New Testament is the Victory Book. It opens with the songs of angels, echoes with the music of the redeemed singing the song of Moses and the Lamb, resounds with the shouts of the saints and concludes with the Hallelujah Chorus. Blessed be the name of the Lord.

The high point in the Book of Revelation is not the Four Horsemen nor the Battle of Armageddon. It is the crown of glory promised to the faithful. We may never understand the imagery of the Apocalypse but we do understand, "Be thou faithful unto death and I will give thee a crown of life." When the Roman Empire was falling apart the Christians were the only force holding the world together. Now with our world destroyed, consumed in the flames of the hell of war, the Lord's people are the only force to build a new world wherein dwelleth righteousness and peace.

"God of Grace and God of Glory,
On thy people pour thy power;
Grant us wisdom, grant us courage,
For the facing of this hour."—Fosdick.

SAYS CHURCH MUST HELP WAR-SHAKEN YOUTH

"Boys and girls are becoming more and more economically maladjusted because of conditions growing out of the war the times; religion must be made vital to them so that they realize they have a life to live and not merely a million to make."

So says Dr. Franklin P. Hawkes, superintendent of schools in Springfield, Mass. The Doctor says he is hopeful for youth, but urges the church to be awake to needs, trends, and opportunities.

"Boys and girls are becoming more and more emotionally unstable," Dr. Hawkes continues. "The church can most satisfactorily work out this problem in common with other community agencies."

"Youth is religiously aroused. The deep question is whether or not we can meet the religious needs in answer to their experience when our young men and women in the service of their country return home."

"Youth has a suspended judgment. They must be taught that the things most worth while are the things that no one can take away from them."

BISHOP KERN ON "CHURCH OF THE AIR"

"The Prince of Peace" is the title of an address delivered by Bishop Paul Bentley Kern, of Nashville, Tennessee, on the early service of Columbia's "Church of the Air" Sunday, February 13. (WABC-CBS, 9:00 to 9:30 AM, CWT. From Nashville.) Music was furnished by the choir of the Nashville, West End Methodist Church under the direction of John Lewis.

Most powerful is he who has himself in his power.—Seneca.

Minutes Executive Meeting W.S.C.S. South Central Jurisdiction

FEBRUARY 2-3, 1944

Wednesday Evening



THE Executive Committee was called to order at 10:00 o'clock Wednesday, in the American Hospital and Life Building, San Antonio, Texas, by the president, Mrs. George S. Sexton, Jr.

The roll was called and the secretary instructed to send messages to the two absent members, Mrs. F. L. Davis and Mrs. W. J. Poundstone.

A devotional was conducted by Mrs. B. B. Wedemeyer concluding with a prayer for Children's Workers.

Mrs. E. W. Potter reported on the Journal.

Mrs. E. V. Keeney, treasurer, gave her report.

It was moved by Mrs. Landrum that, beginning with the end of the present quadrennium the Jurisdiction Society adopt the plan of sending to the Division annually any amount of money over \$5,000.00 held in the treasury, to be divided proportionately between the departments.

Mrs. Gray moved to amend the motion that, in view of the present world situation, the \$1,000.00 Certificate of Deposit now held by the Jurisdiction Society be sent to the Division as a promotional fund. The motion as amended was adopted.

Mrs. Sexton stated that the six Jurisdiction Societies in the name of the Conferences presented Mrs. J. D. Bragg with an Honorary Patron membership. The South Central Jurisdiction Society, in whose bounds Mrs. Bragg resides, had the privilege of leading in the plan, and the presentation was made by Mrs. E. L. Hillman, president of the Southeastern Jurisdiction Society.

Mrs. Landrum suggested a quadrennial meeting of Standing Committees as a means of stimulating interest and activity. Mrs. H. King Wade in making her report stated that a complete report from the Organization and Promotion department was not possible because all Conference reports had not been received, but the reports already received showed a loss in the number of societies, and in members. Financial gains have been most encouraging, and approximately a half-million dollars have been raised for connectional purposes.

Mrs. Ayers, Secretary of Wesleyan Service Guild, reported 61 new Guilds, making a total of 605, members 9438, life members 19. First unit to be organized in the Southwest Mexican Conference is in the El Mesias Church, El Paso, with 12 charter members. In Louisiana Negro Guilds are being organized.

On motion of Mrs. Landrum it was voted that Mrs. Ayers request of the Wesleyan Service Guild Standing Committee a ruling clarifying the election of the Jurisdiction Wesleyan Service Guild Secretary.

It was suggested by Mrs. Wedemeyer that Mrs. Wade incorporate in her recommendations that the Conferences sponsor the Guilds.

Wednesday Afternoon

Mrs. Landrum presented the work of the Christian Social Relations and Local Church Activities department, and announced that the name of the department would remain the same.

Other announcements included that of the subsidy of \$10.00 being offered by the department to representatives attending the School at Mt. Sequoyah, also a subsidy of \$50.00 from the Division to each Jurisdiction for representatives to a national seminar.

On motion of Mrs. Landrum it was voted that a \$50.00 subsidy be provided by the Jurisdiction for a representative to the national seminar on Christian Social Relations and Local Church Activities.

The following committee was named to select the representative from the Jurisdiction to the national seminar: Mesdames Wade, McCreless, and Prince.

The Jurisdiction Dinner on Wednesday evening was a pleasant affair. The Texas members of the executive committee presented a skit reviewing the history of Texas under six flags, displaying the flags. "The Eyes Of Texas Are Upon You" was sung.

The committee met again in the Directors' room at 8:30 o'clock.

Buck Hill Falls Featured at 8:30

Mrs. Prince told of the pleasure and benefit that came to her at Buck Hill Falls from contacts with the six Jurisdiction Secretaries of Spiritual Life, and reminded the group that hereafter the former chairmen of Spiritual Life will be called secretaries. She told of the suggestion made by the Spiritual Life group that all retired missionaries and other workers be enrolled in a Fellowship of Intercession, and their names sent to the Jurisdiction Societies of which they are members.

A message from Mrs. F. L. Davis, growing out of the Buck Hill Falls' meeting was read by Mrs. Hoover.

Dr. Shannon told of the work of Foreign Missions Department of The Division; Of the Malaya Plan which advocates an advance along all missionary lines, including a survey of fields and an evaluation of imperative needs. This post-war plan envisages interdenominational effort on a large scale.

Mrs. McCreless, another Buck Hill Falls' enthusiast, told of sitting in with Mrs. Downs' committee on Town and Country Work, and of meeting with the National Supplies Committee. The Committee of Supplies agreed that special machinery should not be set up by the Division at this time to send clothing to devastated countries but those wishing to send clothing should send it through the Friends agency. They also voted to use some of the undesignated "cash supplies" to purchase sheets for the mission hospital in Santa Domingo where many of our service men are being hospitalized.

Mrs. Hanson spoke of the inter-racial feature of the meeting and, speaking of the Federation of Methodist Women around the world, said that from every European unit of the Federation came the plea, "America, be a Christian democracy; be an example to the rest of the world."

The committee caught glimpses and heard echoes of the Gripsholm passengers as the group told of their contacts with them, and in a very real sense the Buck Hill Falls' meeting came alive in the committee room.

Thursday Morning

The committee met at 9:30 o'clock and the report of Mrs. F. L. Davis, Secretary of Home Work, was read by Mrs. Potter.

A worship service based on the worth of the individual was conducted by Mrs. H. King Wade. Prayer was offered by Mrs. Kittel. The minutes were read and approved.

Mrs. Hoover, Secretary of Youth Work, in giving her incomplete report, sounded a note of optimism. The new name of the department, Youth Work, instead of Young Women's and Girls, was approved by the committee. Mrs. Hoover reported 639 Commissions on World Fellowship, 478 Interest Groups, an enrollment of 6003, and a Youth Fund of \$5,702.00. An Interest Group in every church is the goal of the department. The recommendations read were adopted.

Mrs. Kittel, Secretary of Missionary Education and Service, reported that, while the Jurisdiction as a whole shows a loss in the number of study classes reported, six of the conferences show decided gains. The quality of the work done by the 300 Special Jurisdiction Recognition classes was of a high order. The recommendations of the department were read and approved.

Certain emphases of Children's Work were read by Mrs. Wedemeyer, Secretary of the department, and approved. An enthusiastic response to the missionary units studied was reported. Mrs. Wedemeyer expressed her appreciation of one of the projects growing out of the study of "Christian Adventures in Learning and Living," viz., the hundreds of Christmas gifts sent to Japanese-American children in the relocation camps.

Thursday Afternoon

Mrs. Sutton, Secretary of Student Work, gave her report with special emphasis on the following three divisions: 1. Students on college campuses; 2. Boys in uniform on campuses; 3. Students on the front. In connection with the last mentioned emphasis the suggestion was made that the birthdays of the boys in service be remembered by church members back at home.

At the conclusion of her report Mrs. Sutton stated that it would be impossible for her to continue to serve longer, and tendered her resignation. Mrs. Sexton expressed the appreciation of the group for the faithful work done by Mrs. Sutton, and the committee voted with regret to accept her resignation.

Mrs. McCreless reported the work done through the department of Supplies. She reported the total value of Supplies for 1943 was \$63,132.79 or a 17 percent increase over 1942. Of this amount \$12,795.55 was for Foreign Supplies, a 96 percent increase over the previous year. Louisiana, Northwest Texas and Texas are the Conferences to which "top honors" go for Supply Work. Because of the unprecedented rise in prices in China and the great opportunity there for our missionaries all conferences this year will take a special offering for China in addition to their regular assignment in Foreign Supplies.

Mrs. Hanson, Vice President, speaking on the World Federation of Methodist Women, urged that, since the coming peace is the major theme of the Bishops' Crusade and of all international study, the women promote the study of A Just and Durable Peace. The cultivation of Special Memberships was also urged, and Mrs. Hanson asked that the Jurisdiction Society again take as its goal an average of one special membership for each society.

Mrs. Gray gave the report of the department of Literature and Publications. She made a plea that the literature at the annual meetings of the conference societies be displayed in a conspicuous place, and that the Secretary of the Literature department be given an opportunity early in the meeting to advertise the literature.

Mrs. Prince in her report on Spiritual Life stated that she sensed a growing interest in her department. The women were urged to support the Week of Dedication; to join in the World Day of Prayer; and to take part in the observance of Race Relations Sunday. Local groups are asked to join in the Day of Fasting and Prayer at the opening of the General Conference in Kansas City on April 25. The Spiritual Life Recommendations were adopted.

Mrs. Mead, chairman of the Research Committee, asked that names of women with qualifications for a Secretary of Student Work be sent to the committee as soon as possible.

The following recommendation presented by Mrs. Sexton was adopted: While Jurisdiction officers must be members of the Woman's Society of Christian Service residing within the Jurisdiction, they need not of necessity be chosen from the delegated body elected by the conferences to compose the Jurisdiction Society of Christian Service. If members of delegations are chosen for officers, the conference executive committee may fill the vacancy in the delegation.

Mrs. Wade read the recommendations of the department of Organization and Promotion. She stressed the importance of unorganized churches being charted, and an effort made to interest the women in such churches. She suggested that a goal be set by each Conference for new societies and new members. It was recommended that pledges to the Woman's Division be increased at least five percent. Recommendations adopted.

The report of the Finance Committee was read by Mrs. Wade and adopted:

1. Travel expenses of Jurisdiction officers working in the Bishops' Crusade were allowed.

SUBSCRIPTIONS RECEIVED SINCE LAST REPORT

ARKADELPHIA DISTRICT—TOTAL 782	
Benton, J. M. Hamilton	1
Friendship Ct., K. K. Carrithers	2
Hot Springs Ct., C. W. Baughman	1
Leola Ct., Clyde Swift	2
Sparkman-Sardis, J. A. Newell	1
CAMDEN DISTRICT—TOTAL 1230	
Chidester Ct., Kirvin Hale	1
Emerson Ct., J. W. Nethercutt	2
Fordyce, F. B. Roebuck	2
Hampton Ct., W. O. Tisdale	12
Parker's Chapel, T. D. Spruce	3
Smackover, W. R. Burks	2
LITTLE ROCK DISTRICT—3122	
Bauxite-Sardis	3
Bryant Ct., J. T. Thompson	6
Carlisle, M. W. Miller	1
Carlisle Ct., C. H. Gilliam	4
Des Arc-New Bethel, Orrie L. Thompson	4
DeValls Bluff, H. C. Johnson	12
Asbury, Little Rock, Fred Roebuck	2
Capitol View, Little Rock, H. O. Bolin	5
Pulaski Heights, L. R. Fred R. Harrison	20
Lonoke, Earle Lewis	1
MONTICELLO DISTRICT—993**	
Hermitage Ct., G. B. Pixley	1
McGehee, R. A. Teeter	1
Wilmar Ct., Roy W. Bevan	4
PINE BLUFF DISTRICT—1054	
Good Faith, Everett Vinson	9
Humphrey-Sunshine, Robert Core	18
Star City, Fred L. Arnold	6
White Hall, W. V. Wathall	3
PRESCOTT DISTRICT—849	
Antoine Ct., A. N. Youngblood	5
Amity Ct., E. T. Miller	1
Bingen Ct., C. V. Mashburn	1
Blevins Ct., T. M. Armstrong	1
Gurdon, J. W. Mayne	1
Okolona Ct., Eldred Blakely	1
Waterloo Ct., by Layman	1
TEXARKANA DISTRICT—864	
Horatio Ct., A. J. Bearden	1
Taylor Ct., E. H. Martin	3
BATESVILLE DISTRICT—911*	
Cave City-Powell, C. L. Fry	1
Desha Ct., T. O. Love	2
Mountain Home, J. J. Clark	1
Mountain View, Thurston Masters	20
Swift-Alicia, H. C. Minnis	2
Tuckerman, H. H. Blevins	2
Yellville, by Layman	1
CONWAY DISTRICT—957	
Belleville-Havana, B. A. McKnight	2
Centerton, Arthur Wall	2
Gravelly Ct., W. G. Conner	1
Morrilton Ct., No. 2, W. O. Scroggins	11
1st Church, N. L. Rock, A. D. Stewart	2
Russellville, E. B. Williams	1
FAYETTEVILLE DISTRICT—664	
Centerton Ct., J. E. Thomas	8
Farmington-Goshen, W. L. Dillon	1
1st Church Fayetteville, Paul Galloway	2
Green Forest, O. R. Findley	1
Springdale, V. E. Chalfant	2
Viney Grove, E. O. Houser	3
FT. SMITH DISTRICT—960	
Clarksville, Guy C. Ames	1
1st Church, Ft. Smith, O. E. Rice	11
Goddard Memorial, E. H. Hook	9
Hartman Ct., W. F. Shell	2
1st Church, Van Buren, J. T. Byrd	1
Van Buren-New Hope, V. F. Harris	1
HELENA DISTRICT—924	
Brinkley, B. L. Wilford	46
Crawfordsville, J. A. Reynolds	1
Marianna, S. G. Watson	2
Vandale, Joel Cooper	1
Wynne, James O. Whitworth	1
JONESBORO DISTRICT—964	
1st Ch., Blytheville, S. B. Wilford	1
Lake St. Blytheville, Bates Sturdy	3
Bono Ct., Elvis Wright	3

Brookland Ct., W. L. Diggs	1
1st Ch., Jonesboro, Cecil R. Culver	12
16th Section, F. M. Sweet	10
PARAGOULD DISTRICT—882	
Biggers Ct., L. W. Fair	1
Corning, B. C. Few	38
Greenway, W. J. Williams	2
Lorado Ct., S. N. Adams	2
Paragould Ct., R. B. Howerton	4
Smithville Ct., W. B. Yount	1
SEARCY DISTRICT—832	
Bald Knob-Bradford, H. D. Womack	1
Clinton, Virgil Hanks	1
DeView-McClelland, J. W. Sandage	1
Griffithville Ct., J. W. Harger	2
Harrison, W. J. Spicer	1
McRae Ct., J. W. Talkington	9
Pangburn, M. L. Edington	3

HENDRIX COLLEGE NEWS

Dr. J. H. Reynolds, president, returned February 19 from a two weeks' trip to New York City and Chicago. In Chicago he attended the annual meeting of the National Board of Education of the Methodist Church, of which he is a member. In New York he attended meetings of the National War Fund and of a committee upon the arts of the Association of American Colleges. Dr. Reynolds is Arkansas State Chairman of the National War Fund, a central agency to raise funds for the USO and about twenty other wartime benevolences of the United Nations.

While in New York Dr. Reynolds was a luncheon guest of Clarence Dillon of Dillon, Read & Company, bankers, and commencement speaker at Hendrix in 1940, and also conferred with Thomas J. Watson, president of the International Business Machines Corporation, Hendrix commencement speaker in 1941.

* * *

Through the First Methodist Church of Conway \$1,340 has been raised in the "February Special" campaign of Methodists of Arkansas for ministerial education at Hendrix College, Rev. Edward W. Harris, pastor, announced. About \$600 of this was raised among the students and faculty of Hendrix.

The \$1,340 was \$10 more than was raised in the record campaign a year ago, Rev. Mr. Harris said. The Conway church has always led all of the churches in the state in the amount raised for the fund. This year's goal for the whole state is \$25,000.

There are great problems before the American people. I would be afraid to go forward if I did not believe that there lay at the foundation of all our schooling and all our thought the incomparable and unimpeachable Word of God.—Woodrow Wilson.

The greatest test of courage on earth is to bear defeat without losing heart.—Ingersol.

FEBRUARY SPECIAL FOR HENDRIX COLLEGE AND MINISTERIAL EDUCATION	
Received to date, February 27.	
(Final report to be submitted later).	
BATESVILLE DISTRICT—(Goal \$750.00)	
Batesville:	
Central Church	\$ 40.00
First Church	734.85
Bethesda-Cushman	25.00
Calico Rock-Norfolk	15.00
Cave City-Powell's	4.00
Cotter-Gassville	15.00
Desha Ct.	14.00
Evening Shade Ct.	7.00
Melbourne Ct.	10.00
Morefield-Sulphur Rock	16.00
Mountain Home	15.00
Mountain View	11.00
Newark	15.00
Newport First Church	103.00
Newport Umstead Memorial	15.00
Salem	15.00
Swift-Alicia	25.00
Tuckerman	100.00
Viola Ct.	5.00
Weldon-Tupelo	10.00
Yellville Ct.	5.00
DISTRICT Total	\$1199.85
CONWAY DISTRICT—(Goal \$1500.00)	
Atkins	45.00
Conway, First Church	1348.65
Danville	45.00
Dardanelle	65.00
Greenbrier-Springfield	7.50
Levy	25.00
Morrilton Ct. No. 1	6.51
Morrilton Ct. No. 2	10.00
NORTH LITTLE ROCK:	
Gardner Memorial	100.00
Washington Avenue	55.00
DISTRICT TOTAL	\$1707.66
FAYETTEVILLE DIST.—(Goal \$650.00)	
Bentonville	61.17
Centerton Ct.	11.00
Elm Springs-Harmon	45.00
Farmington-Goshen	8.25
FAYETTEVILLE:	
Central Church	200.00
Gentry	18.00
Lincoln	10.00
Springdale	100.00
Springtown-Highfill	5.00
Sulphur Springs	10.00
Winslow	5.00
DISTRICT TOTAL	\$ 473.42
FT. SMITH DISTRICT—(Goal \$1300.00)	
Alma	25.00
Booneville	75.00
Branch Ct.	7.00
Charleston Ct.	20.00
FORT SMITH: First Church	
Goddard Memorial (partial report)	300.00
Massard	100.00
Second	5.00
South Ft. Smith	35.00
Greenwood	25.00
Hackett-Hartford-Bethel	20.00
Huntington-Pine Street	21.00
Ozark	16.00
Paris	53.00
Prairie View-Scranton	75.00
Waldron	15.00
Waldron Ct.	100.00
	9.65
DISTRICT TOTAL	\$ 901.65
HELENA DISTRICT—(Goal \$1250.00)	
Aubrey	30.00
Clarendon	40.00
Coit	15.00
Crawfordsville	40.00
Earle	61.00
Forrest City	150.00
Holly Grove	40.00
Hughes	50.00
Marianna	100.00
Parkin	40.00
Weiner-Hickory Ridge	30.00
West Memphis	85.00
Wheatley	30.00
Widener-Madison	55.00
DISTRICT TOTAL	\$ 766.00

JONESBORO DISTRICT—(\$1300 Goal)	
Black Oak	10.00
Blytheville Lake Street	25.00
Bono-Trinity	10.00
Dell	20.00
Luxora	10.00
Manila	20.00
Turrell-Gilmore	5.00
Tyronza	25.00
Weona	10.00
Wilson	100.00
DISTRICT TOTAL	\$ 235.00
PARAGOULD DISTRICT—(Goal \$500.00)	
Beech Grove-Camp Ground	10.00
Biggers Ct.	5.00
Gainesville Ct.	5.00
Greenway Ct.	12.02
Hoxie	18.00
Imboden-Black Rock	10.00
Leonard Ct.	15.00
Lorado Ct.	11.00
Marmaduke	24.00
Morning Star Ct.	10.00
Paragould, East Side Church	25.00
Paragould First Church	225.00
Paragould Ct.	15.00
Pocahontas	50.00
Rector First Church	60.00
Rector Ct.	10.00
Smithville Ct.	10.00
Strangers Home Ct.	12.00
St. Francis Ct.	3.50
Walnut Ridge	100.00
DISTRICT TOTAL	\$ 630.52
SEARCY DISTRICT—(Goal \$750.00)	
Augusta	75.00
Bald Knob-Bradford	10.00
Beebe	50.00
Cabot	50.00
Griffithville Ct.	10.00
Harrison	135.00
Heber Springs, Central Church	10.00
Hunter Ct.	15.00
Judsonia	10.00
Kensett	20.00
Leslie	10.00
McCrary	50.00
Pangburn	10.00
Searcy	150.00
DISTRICT TOTAL	\$ 605.00
GRAND TOTAL	
\$6519.10	
—E. W. Martin, Treasurer.	

LIFE'S MELODY

Seek to make life, henceforth, a consecrated thing; that so, when the sunset is nearing, with its murky vapors and lowering skies, the very clouds of sorrow may be fringed with golden light. Thus will the song in the house of your pilgrimage be always the truest harmony. It will be composed of no jarring, discordant notes; but with all its varied tones will form one sustained, life-long melody; dropped for a moment in death, only to be resumed with the angels, and blended with the everlasting cadences of your Father's house.—J. R. MacDuff.

The Bible is rightfully called "The Way of Life," not a way of life, as if there were a number of ways, but the way, the only way. When we have said this, we have presented the full logic of the Bible. To follow its teachings is to assure one of a life of satisfaction. To follow a course contrary to its teachings is to assure one of a life of dissatisfaction. The solution to the problems of the individual, of the nations, of the world, lies in this fact.—J. L. Kraft.

MINUTES EXECUTIVE MEETING WSOS SOUTH CENTRAL JURISDICTION

(Continued from page 8)

2. That officers feel free to use cultivation funds to promote their lines of work, making expenditures judiciously and submitting itemized statements of expense incurred.

3. That the budget for 1944 be as follows:

Annual meeting	\$1,500.00
Committee meetings	1,000.00
Journal and stationery	350.00
Mt. Sequoyah School	1,000.00
Garrett Seminar	50.00
Office expense	500.00
Missionary itineration, etc.	600.00
Total	\$5,000.00

The report of the committee on Summer Schools and Conferences was read by Mrs. Kit-

tel, who announced that the tentative date set for the Mt. Sequoyah School of Missions was July 3-13. The committee adopted the recommendation that Mrs. Helen B. Bourne be invited to act as director of the School of Missions. Also that the Rev. H. M. Williams act as dean of the School. It was agreed that the committee recommend to Mrs. Keen that the Jurisdiction Secretary of Literature and Publications be responsible for the literature at the School of Missions, and that in case Mrs. Keen cannot take care of the total expense of same, the Jurisdiction Society assume a part of it. Mrs. Kittel stated that the Division will grant subsidies of \$10.00 each to Conference Secretaries of Missionary Education and Service, of Christian Social Relations, and to Treasurers.

It was voted that the Jurisdiction Society will be financially responsible only for seminars

planned by the Jurisdiction Committee on Summer Schools and Conferences in cooperation with the Division Secretary of Missionary Education. The meeting closed with prayer by Mrs. Prince.

Thursday Evening

The committee met at 8:30 o'clock in the beautiful home of Mrs. McCreless where the Program Committee made its report.

Dr. Shannon, chairman, read the program as outlined for the annual meeting of the Jurisdiction Society at Topeka, Kansas, April 12-13.

Following a discussion of same, the lights were dimmed, and the group, led by Mrs. Sexton, entered into a period of quiet talk, music, and a sharing of experiences, closing with a good-night prayer offered by Mrs. S. L. Batchelor.—Mrs. George S. Sexton, Jr., president; Mrs. E. W. Potter, secretary.

TWENTY-FIVE EXCUSES ANSWERED

A Review by W. C. Watson

This book was written by Sherman A. Nagel of Los Angeles, California, and was published by the Zondervan Publishing House, Grand Rapids, Mich., price \$1.50. It is decidedly what its title says. The writer takes up the popular excuses for not being religious and gives a short sermon in answer to the excuse. He is especially happy in his use of bright and pointed illustrations to enforce his answers.

For instance, here is the moralist who does not feel his need of Christ. He lives such a nice good life he needs no Savior. Answering that in a fine clear way, he says: "Suppose you have a mother who is the noblest of women, outwardly moral men usually have good mothers. Suppose that mother loves you more than a mother ordinarily loves her son. She would be willing to lay down her life for you. Having such a mother, suppose you do your duty to every one else, wife, children, those connected with you in business, your neighbors and your state, but your old mother who loves you, has toiled for you throughout life, suffered for you, you turn out into the street to starve and perish. Could you say that you were a good man?"

Carry out the comparison: Jesus Christ, who gave your mother that mother love, is holier, better, nobler than she could possibly be. He not only loved you enough to be willing to die for you, but He did actually die for you. His claims are higher than the claims of the whole race. You do your duty by all but Him! What can you say for yourself? Be honest, you will be forced to be some day." Any young preacher anxious for practical illustrations as well as sane argument will make no mistake by securing and reading this book.

WE ARE IMMORTAL

Death is not the end! it is only a new beginning. Death is not the Master of the house; he is only the porter at the King's lodge, appointed to open the gate and let the King's guests into the realm of eternal day. And so shall we ever be with the Lord.

The range of our three score years and ten is not the limit of our life. Our life is not a land-locked lake enclosed within the shore lines of 70 years. It is an arm of the sea. And so we must build for those larger waters. We are immortal! How, then, shall we live today in prospect of eternal tomorrow?—J. H. Jowett.

POWER OF THE WORD HOME

It is related that one night when the Confederate and the Union armies were camped opposite each other along the Potomac, the Confederate band played "Dixie" and other southern songs, and the Union band played "The Star Spangled Banner" and other Northern favorites. After a while a band commenced "Home, Sweet Home," and the contest of music at once ceased, and the bands of both armies joined in the much-loved song, while voices from opposite sides joined in the chorus, "There's no place like home."—The Cumberland Presbyterian.

No man ever prayed without learning something. --Emerson

METHODIST YOUTH FELLOWSHIP

The Methodist Youth Fellowship met February 17th, at Delight. There were 100 young people present representing Bingen, Nashville, Murfreesboro, Delight, Sweet Home and Dierks.

The young people of Delight presented a very good program including a talk, several songs, and a pageant.

The Fellowship welcomed Rev. Noel Cross and the Dierks young people, who have recently become a part of our district.

The offering will be sent to Hendrix College for the Ministerial fund.

After the benediction we were served refreshments and enjoyed together a game, until we meet again April 6th at Dierks.—Betty Thompson, Sec.

THE WORK AT ULM

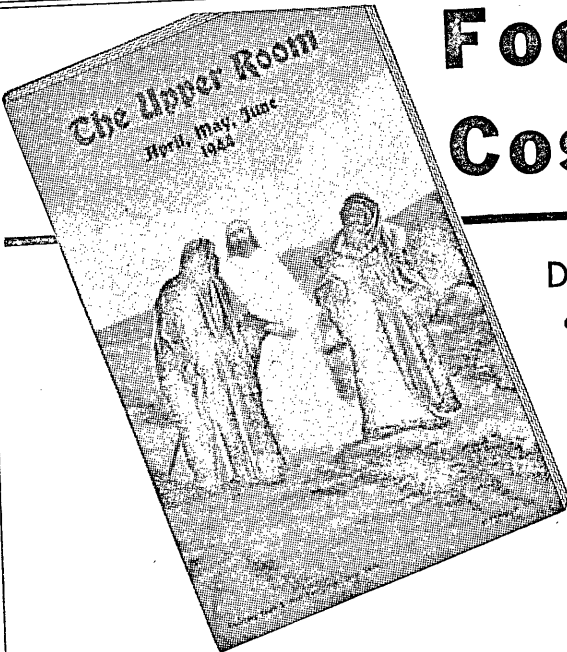
On Laymen's Day, Sunday, February 20, the Ulm Methodist Church, was pleased to have Mr. Ward Harris of Stuttgart occupy the pulpit and deliver a most timely talk on "The Church at Its Best" at the 11 o'clock hour. With Mr. Harris were two of his daughters, Misses Mae Ree and Oveta Sue and Miss Mary Ruth Ward. A duet, Ivory Palaces, was sung by Miss Mae Ree Harris and Miss Ward accompanied by Mrs.

J. M. Seward. Tommy and Donald Young, who formerly lived in Ulm, but are now living in Stuttgart were also present and played as a violin and cornet duet, "Whispering Hope."

These special numbers were appreciated and enjoyed.

This being the monthly preaching day, the pastor, Rev. C. R. Andrews and his family were present and he assisted with the opening of the service. At the noon hour a nice dinner, prepared by the women of the church, was enjoyed. We felt this had been a profitable day.

Rev. Irl Bridenthal of Clarendon is doing the preaching in a series of services which began on Sunday, February 27.—Mrs. J. M. Seward.



Food for the Spirit Costs so little Today

Daily, under the stress and storms of life, the hearts of men cry out for sustenance, for renewed strength, for more abundant vitality. Here it is that Christian literature . . . devotional, inspirational, evangelical, spiritual . . . meets the needs of the hungry. Fortunately, the finest Christian literature today need not be expensive. The Upper Room, specializing in quantity production of carefully selected material, offers these helpful publications:

THE UPPER ROOM, because of its exceptional power as an aid to individual daily devotions, serves a greater number of people than any other religious publication except the Holy Bible. Millions of readers derive a sustained benefit from its use. Available in lots of ten or more to one address at 5 cents each, postpaid. Single yearly subscriptions in the U. S., Canada and Latin America, 30 cents each, postpaid; four years, \$1.00. Other countries, 35 cents; four years, \$1.35. Published in English, Spanish, Portuguese and Braille.

FORTY TITLES

The Upper Room Tract Series

Over 4,200,000 of these two-page tracts have been published within the past six months for use by pastors, teachers and personal workers. Packed 100 under each title, 15 cents per 100, postpaid. No packages broken.

Tract No.	Title	Author
UR1	The Discovery of God	Elmer Ellsworth Helms
UR2	Boundless Love	Costen J. Harrell
UR3	A Surrendered Life	Wesley H. Bransford
UR4	Calvary	John M. Versteeg
UR5	Jesus or Chaos	R. P. Shuler
UR6	A Solvent for Every Problem	Joseph R. Sizoo
UR7	Where Is God?	G. Ray Jordan
UR8	A Song of Confidence	Arthur J. Moore
UR9	Personal Experience of God	Ralph Spaulding Cushman
UR10	Into the Unknown	Grace Noll Crowell
UR11	A Question of Choices	Herbert Welch
UR12	Where Is Heaven?	R. S. Satterfield
UR13	Have You Lost Christ?	Cassius English Street
UR14	The King's Highway	Edwin Lewis
UR15	He Chose to Save Others	L. L. Evans
UR16	The Indispensable Christ	J. G. Akin
UR17	A Personal Saviour	Wilson O. Weldon
UR18	A Flaming Torch	E. Stanley Jones
UR19	The Fact of Sin	I. M. Hargett
UR20	Effective Prayer	Roger W. Babson
UR21	Are You All-Out for Christ?	Grover Carlton Emmons
UR22	Will We Win for Him?	Dewey R. Eder
UR23	Spiritual Reality	Paul B. Kern
UR24	Power of God Unto Salvation	Marvin E. Gilbert
UR25	God Is Love	Ernest Fremont Tittle
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UR28	Value of Church Membership	Glenn Randall Phillips
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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

ROE W. S. C. S.

The W. S. C. S. of Roe had their regular monthly meeting Thursday afternoon, at the lovely home of Mrs. Mat Trice.

The devotional, "The Lord's Song in a Strange Land," was led by Mrs. Gerald Gray.

Using the beautiful installation service, the following officers were installed for the ensuing year:

Pres., Mrs. J. H. Cattlett; Vice Pres., Mrs. J. P. Trotter; Cor. Sec. and Treas., Mrs. Bessie Pigman; Rec. Sec., Mrs. Carl Trice; Sec. Christian Social Relations and Local Church activities, Mrs. Gerald Gray; Sec. Children's Work, Mrs. Tom Davis; Sec. Student's Work, Mrs. A. A. Porter, Chairman of the Committee on Spiritual Life and Missiounary Education, Mrs. C. R. Andrews; Sec. of Supplies, Mrs. Mat Trice.

Mrs. Gerald Gray, the retiring president, was presented with a beautiful gift from the society. After the business we had a very delightful social hour, and the hostess, Mrs. Mat Trice served delicious refreshments.—Mrs. Carl Trice.

LINCOLN INSTALLS OFFICERS

The women of the Church of Lincoln, held the January meeting at the home of Mrs. W. T. Shannon. A midday luncheon was served, several guests were present.

At 2 p. m. the pastor, Rev. W. W. Warrington, installed the officers of the W. S. C. S. for the ensuing year. Mrs. W. L. Norwood was installed as president. This is her fourth year as president of the organization. Mrs. Norwood has served as president of the different Women's Societies of the church a total of ten years. The officers for 1944 are as follows:

Pres., Mrs. W. L. Norwood; Vice Pres., Mrs. W. T. Shannon; Rec. Sec., Mrs. F. W. Mortimer; Cor. Sec., Mrs. Luther Tennis; Treas., Mrs. H. R. Southerland; Sec. Missionary Education and Service, Mrs. O. O. Corley; Sec. Social Relations and Local Activities, Mrs. O. E. Glidewell; Sec. Student Work, Mrs. W. T. Shannon; Sec. Young Women's and Girl's Work, Mrs. W. W. Warrington; Sec. Children's Work, Mrs. Robert Pitts; Sec. Literature and Publications, Mrs. George Rogers; Sec. Supplies, Mrs. J. Jett; Sec. Spiritual Life, Mrs. W. W. Warrington.

The meditation service which followed was impressive, led by Mrs. Southerland, subject: "The Lord's Song in a Strange Land."

In the business which followed, many interesting features were reported. The Society ended the year with all pledges and obligations met, and a balance of \$57 in the treasury. A total of \$273.00 collected for the year of 1943. The society has a membership of 29. Other activities reported were: members working regularly with the Red Cross; a Baby Life Membership given to Freda Dorothy Eckert; Christmas boxes were sent to shut-ins, and greetings sent to all our boys in the armed services. Our members have reported 297 visits made to sick and shut-ins during the last half of 1943.

Extensive work has been undertaken by the church membership,

Blessed are they that keep justice, and he that doeth righteousness at all times. Psalm 106:3.

PORTIA W. S. C. S.

I am very happy, indeed, to make our first report for 1944, to the dear old Arkansas Methodist, of our W. S. C. S. work, and plans for the ensuing year. We have had two meetings so far with great interest and enthusiasm. The spirit of our good women is fine and inspiring, especially to our new and re-elected officers. Our president, Mrs. Artie Garner is very enthusiastic and working hard at her task. We have added to our list of officers a corresponding secretary, Mrs. Hazel Land, who will take care of the corresponding to our men in service, sending out absentee, get well, invitation and greeting cards, etc. Especially do we want to tell you that we are buying a nice honor roll record for our church for our men in service, for which we are very proud. We have our study books "For All of Life," and will probably have our first lesson at our first meeting in March. We have taken in two new members already and are expecting more soon. On February 22nd, we will meet with Mrs. Webb for an all day social and a covered dish dinner. Our desire is to make our programs and socials just as Spiritual and uplifting as possible to all who attend.—Mrs. Y. D. Whitehurst.

AUBREY SOCIETY

The Aubrey Auxiliary of the W. S. C. S. had their annual installation service Sunday evening, January 16, 1944. The pastor, Rev. M. A. Graves, used the impressive installation service given in the program books. The following officers were installed: President, Mrs. M. G. Thomason; Vice Pres., Mrs. W. S. Shackelford; Cor. Sec., Mrs. M. J. Thomason; Recording Sec., Mrs. W. K. Shackelford; Treasurer, Mrs. T. L. Whiteside; Sec. of C. S. R., Mrs. W. S. Shackelford; Sec. Supplies, Mrs. O. E. Bingham; Sec. of Literature and Publications, Mrs. W. K. Shackelford; Chairman of the Committee on Spiritual Life, Mrs. M. J. Thomason.

The Society plans to improve the church building and grounds, and also to improve the parsonage and ground.—Mrs. M. A. Graves.

remodeling the auditorium, redecorating the Sunday School rooms in the Junioir department, equipment has been added to the dining room and kitchen, work on the parsonage, grading and cement work on the church lawn. The members of the W. S. C. S. have assumed their share of the responsibility in this project, both in money and work.

An outstanding report of the Wesleyan Guild was read showing progress and an active organization. This society has a pledge membership of 18.—Mrs. F. W. Mortimer.

Nothing is politically right that is morally wrong.—Daniel O'Conner.

MENA INSTALLS OFFICERS

In a very impressive service led by the Rev. C. Ray Hozendorf, the officers of the Woman's Society of Christian Service were installed for 1944. Officers are as follows:

President, Mrs. Leon Hall; Vice Pres., Mrs. W. J. Lauck; Recording Secretary, Mrs. C. Ray Hozendorf; Corresponding Secretary, Mrs. M. M. McLendon; Conference Treasurer, Mrs. A. W. Dodson; Local Treasurer, Mrs. Carl Barham; Sec. Literature and Publications, Mrs. W. A. Finks; Sec. Children's Work, Mrs. C. R. Shields; Sec. Student Work, Mrs. R. A. Carver; Sec. Ch. Social Relations, Mrs. Sam Hughes; Sec. Mission Study, Miss Etta Barnard; Chairman Spiritual Life Group, Mrs. R. R. Hicks; Chairman Circle No. 1, Mrs. M. H. McLendon; Chairman Circle No. 2, Mrs. Raymond Lee, Chairman Circle No. 3, Mrs. Carl Barham.

A very effective pledge service conducted by the new president, Mrs. Leon Hall, was held at the joint meeting of all Circles.

The W. S. C. S. closed a very splendid year's work and are looking forward to greater things as we start on our new program, "The Lord's Song in a Strange Land."—Reporter.

PRIMROSE W. S. C. S.

The W. S. C. S. of the Primrose Methodist Church held its installation service January 30, at 7:30. The officers for 1944 were installed by the pastor, Rev. C. M. Atchley, using the service given in the program books. Mrs. H. H. Bacon, Vice Pres. led the pledge service with Mrs. B. G. Hinson lighting the candles.

The following officers were installed: Pres., Mrs. E. W. Holland; Vice Pres., Mrs. H. H. Bacon; Cor. and Rec. Sec., Mrs. Joe Fiser; Treas., Mrs. C. W. McDaniel; Sec. C. S. R., Mrs. L. A. Miller; Sec. Missionary Education and Service, also Sec. Young Women's and Girl's Work, Mrs. Herbert Wright; Sec. Literature and Publications, Mrs. W. B. Neel; Sec. Committee on Spiritual Life Work, Mrs. E. W. Dixon; Sec. of Supplies, Mrs. Ed Wright; Program Chairman, Mrs. Fred Russenberger; Publicity Chairman, Mrs. J. M. Dixon; Life Membership Chairman, Mrs. Tommie Johnson and Mrs. Joe Walker; Chairmen of Visiting Committee, Mrs. George Kaufman and Mrs. Allen Illing.

The Auxilliary met Tuesday, February 1st, at the home of Mrs. Bacon to begin the study of "GOD AND THE PROBLEM OF SUFFERING" with Mrs. B. G. Hinson, study chairman leading the discussion. Fourteen members were present and took part in the discussion. They will meet again Tuesday, February 8th, to conclude the course at the home of Mrs. Holland.—Reporter.

He who cannot forgive others breaks the bridge over which he must pass himself.—George Herbert.

MARCH SPIRITUAL LIFE MESSAGE

By Mrs. D. G. Hindman

"Deep's" In Understanding.

"Launch out into the deep . . . We have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net." Luke 5:4-5. Every Christian needs to understand better the deeper Spiritual things.

1. The Bible contains the secret of abundant living.

It is said that the superiority of the Scottish peasantry was the result of their memorizing large portions of the Bible and their dwelling in thought upon its teachings when they awoke early in the morning, when they worked during the day, and when they retired at night. It was the only book many of them knew, but it was the answer to all their individual needs.

2. Bible Study leads to a deeper understanding of Christ.

Once an aged minister and a distinguished actor met at a gathering. The actor was asked to give a recitation to the company, and at the minister's request, he repeated the 23rd Psalm. Such was the beauty of his voice and the charm of his manner that a subdued murmur of praise went round. The actor then invited the old minister to repeat the same Psalm. When the minister ended there were tears in all eyes for he had spoken with a deep tenderness of Spiritual understanding. None felt the difference more keenly than the great actor. "I know the Psalm," he said, "but you know the Shepherd."

3. The end of Bible reading and study in Christ-like living.

A Korean walked a distance of one hundred miles to recite some verses of Scripture to a missionary. The missionary listened as the man recited in Korean, without a verbal error, the entire sermon on the Mount, then said, "If you simply memorize it, it will be a feat of memory and nothing more; you must practice its teachings."

The Korean's face lighted up with a smile as he promptly replied; "That is the way I learned it. I tried to memorize it but found that I could not remember it until I tried this plan. I would memorize a verse, then find a neighbor of mine and practice the verse on him. Then I found that I knew it."

If we will give our souls to the Bible's heavenly wisdom, its vision of the unseen, its passion for righteousness, its pity for man; if we will read it, love it, and live it, its spirit will mingle with our spirit making us pure of heart and fruitful in goodness.

PLAINVIEW WESLEYAN GUILD

The monthly business meeting of the Plainview Wesleyan Guild was held in the home of the president. The theme, "National Christian Youth Movements" was carried out during the entire meeting. Arrangements were made for presenting the parsonage a new rug as a gift from the Guild.—Peggy Sloan, reporter.

"Whatever may be your desire, take it first to God."

Music In The Church And In The Bible

By C. L. FRANKS, Pastor at Imboden

I HAVE been interested in music and singing most of my life, although I have not been able to do much of it personally.

There is something about music that gets hold of all normal people. God made us that way so that we might be able to enjoy the fine things that He has made for us. In the creation the stars sang together.—Job 38:7. That must have been sweet music.

Music is the whisper of God on the soul as the wind on the strings of an aeolian harp, or the fingers of God playing on the heart strings of a life to life it up to where He can breathe a new life of love and appreciation of the finer things. When a heart palpitates to the rhythmic beat of the heart of God and music floods the soul like a gentle dew on a May morning, then that life is lifted above sordid things on wings of love. Years ago twenty thousand people gathered in the old castle garden, New York, to hear Jennie Lind sing. No other singer had been able to sing the sublime compositions of Beethoven, Handel as she did, yet when she thought of home, the Swedish Nightingale seemed to be an angel and sang "Home, Sweet Home" as the mystical power of music flooded her soul, and as if from the throne of God came the words of the song until the audience was overcome. They applauded and shouted until the singer had to stop, yet when she finished the song tears streamed from the eyes of the crowd like rain.

I have been made to wonder how some people could refuse music in the church. We are made so that music gets hold of us and being denied this in the church, may be why some have listened to the pull and tug of music in their life until, rather than destroy this desire, they have taken up with the wrong crowd as mentioned in Isaiah 23:16 how the harlots played their musical instruments in the streets to attract attention. Some of the sweetest music is sometimes played by evil ones to influence or to entice innocent ones to enter their lair. There are some great orchestras and bands that are playing in places with no idea of evil, and yet some may lead to evil, as they play for questionable groups. I have had some experiences with some religious people who thought that satan himself was in the violin or any musical instrument in the church, yet they would seem to think it all right in the home or in the school. In Matt. 23:24 we read, "Ye blind guides which strain at a gnat and swallow a camel."

If I had my way I would place an orchestra in every church because our heavenly Father has requested us to praise Him with musical instruments in his sanctuary, and if we fail in this, I feel we are living far beneath our privilege. Let's see what the scriptures say about musical instruments and how to use them.

II Kings 3:15. "But now bring me a minstrel, and it came to pass when the minstrel played that the hand of the Lord came upon him." A minstrel is one who can sing and play upon a musical instrument or a group of singers and musicians. This minstrel seemed to get Elisha in tune with God and then he could prophesy.

II Kings 10:5. "After that thou shalt come to the hill of God where is the garrison of the Philistines; and it shall come to pass when thou art come thither to the city that thou shalt meet a company of prophets coming down from the high place with a psaltery and a tabret and a pipe and a harp before them and they shall prophesy." Verse 6. "And the spirit of the Lord will come upon thee and thou shalt prophesy with them and shalt be turned into another man." In verse 9, "And when he turned his back to go from Samuel, God gave him another heart."

We notice that the prophets had four kinds of musical instruments and when Saul joined them he was changed, or converted as we would call it. God gave him another heart and he prophesied with the prophets.

I Chron. 25:1. "The captains of the host separated to the service of the sons of Asaph and Heman and of Jeduthun who should prophesy with harps, psalteries and with cymbals. Verse 3, "Since under the hands of their father, Jeduthun, who prophesied with a harp to give thanks and to praise the Lord." Evidently they praised the Lord with musical instruments.

Psalms 33:2-3. "Praise the Lord with harp, sing unto him with the psaltery and an instrument of ten strings. Sing unto him a new song; play skillfully with a loud noise." They used musical instruments to help them praise the Lord.

Psalms 150:3-5. "Praise Him with the sound of the trumpet, praise Him with the psaltery and harp. Praise Him with the timbrel and dance, (pipe), praise Him with stringed instruments and organs. Praise him upon cymbals, praise Him upon the high sounding cymbals." The writer here gives a list of the musical instruments known to the people of that day and said for the Lord to be praised with them.

Psalms 43:4. "Then will I go unto the altar of God, unto God my exceeding joy, yea, upon the harp will I praise Thee, O my God. Upon the altar of God he took his instruments and praised God with them. The writer went into the sacred presence of God with his harp and played for God.

Psalms 92:1-2. "It is a good thing to give thanks unto the Lord and to sing praises unto thy name, O most high." Verse 3, "Upon an instrument of ten strings and upon the harp with a solemn sound." David said it was a good thing to do.

Psalms 98:5. "Sing unto the Lord with Thanksgiving, sing praise upon the harp unto our God." Some one might say that all this is in the Old Testament and does not apply today, so we will come to the New Testament.

Rev. 14:2. "And I heard a voice from heaven as the voice of many waters and as a voice of a great thunder and I heard the voice of harpers harping with their harps."

Rev. 5:8-8. "The four and twenty elders fell down before the Lamb having every one of them harps. And they sang a new song." Who would dare say that they did not use their harps as they had them in their hands?

Rev. 15:2. "Having the harps of God." A great number who had gotten the victory over the evil had

the harps of God. What were those people in heaven doing with harps of God?

Ephesians 5:19. "Singing and making melody in your heart to the Lord." The way they sang and made melody to the Lord in olden times was to play upon some instrument and sing, giving praise to God.

If angels in heaven sing and play upon their musical instruments and the prophets of old sang and prophesied and praised God upon their different instruments to such a degree that in one instance a man was converted and received a new heart from God, I do not think we Methodists are so far wrong when we sing and play upon our pianos or organs or stringed instruments to the glory of God. If God honored this in olden times and in heaven, has God changed?

Malachi 3:6. "For I am the Lord, I change not." James 1:17. "With whom is no variableness neither shadow of turning."

I trust and pray that all of us may so be in practice here that at least we may be able to enjoy the music of heaven, as the elders played upon their harps when Jesus took the book out of the hand of God to read man's eternal destiny. Rev. 5:7.

Who is it that has not been almost lifted out of himself by a great organ symphony?

37 YEARS ON ONE MISSIONARY DISTRICT

"The farther along we get in our missionary work in India, the more we see what needs to be done," says Miss Mildred Simonds, Methodist missionary in the Tandur district in Hyderabad Conference, India, for 37 years, and recently returned on furlough to the United States.

Together with another missionary, Miss Simonds was the first white woman to visit this district, which then covered about 4,000 square miles. They went by bullock cart and, with native Bible women, conducted singing in the streets of the villages. At that time there were about 300 Christians in the territory. Today, although the district has been divided and sub-divided and the work intensified, there are between 8,000 and 9,000 native Christians. There are now four community centers, staffed by a minister, a teacher and a medical worker, whose program is resulting in improved living standards throughout the communities. Miss Simonds stresses the imperative need for new personnel to enlarge the missionary program.

One day Bramwell Booth went to his aged father, and told him that the doctors said they could do no more for his eyes. "Do you mean that I am blind and must remain blind?" "I fear it is so," said Bramwell. "I shall never see your face again?" asked the old man. "No, probably not in this world." The General moved out his hand until he felt and clasped the hand of his son. He said, "God must know best. Bramwell, I have done what I could for God and the people with my eyes. Now I shall do what I can for God and the people without my eyes."—Selected.

METHODISTS IN CHURCH CANVASS

Methodist Churches throughout the country have been taking a leading part in the United Church Canvass of which Dr. George L. Morelock, executive secretary of the General Board of Lay Activities, Bishop Ernest G. Richardson, Philadelphia, are sponsors.

Dr. Karl Quimby, cultivation secretary, Board of Missions and Church Extension, is taking an active part in the promoting of the interfaith movement.

"It is going over in remarkable fashion this year," Dr. Quimby writes.

Feb. 20-March 12, 1944 are the dates set for the second part of the 1943-44 campaign.

Dr. Morelock writes: "I rejoice in the good reports that are coming in regarding the United Church Canvass."

Typical of the reports coming from Methodist pastors is this one from the Rev. Marvin B. Kober, Methodist Church, Mason City, Iowa: "The United Church Canvass increased the number of pledges (about 1090), and made an impact on the life of the community in terms of publicity and cooperative effort. We plan definitely to widen the scope of the canvass next year, organize better and begin earlier."

Charles E. Wilson, executive vice chairman of the WPB, Washington, D. C., will be chairman of the Sponsors' Committee for the spring campaign.

Promotional material, mats, broadsides may be secured by writing United Church Canvass, 297 Fourth Avenue, New York 10, N. Y.

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L. R. Conference Education Notes

By ROY E. FAWCETT

In the Monticello District

At the invitation of the pastor, Rev. Coy Whitten, I had the privilege of preaching at Monticello on Sunday night a week ago. The district superintendent, Rev. Arthur Terry, and I spent the next two and a half days visiting the pastors and charges in the interest of the training program. With the exception of one or two, we reached all the charges of the district. Under Brother Terry's leadership, the program of the church is up to date and the work in general is moving along splendidly, with a fine spirit prevailing among both pastors and laymen.

Interest in the training program was encouraging and the response was good. Schools are scheduled, or tentatively arranged, for the following churches and charges: Crosssett, Hamburg, Portland-Montrose, Lake Village, Dermott, McGehee, Dumas, Tillar, Warren, and churches on the Wilmar and Drew charges, with possibly others before the year is over.

In the Camden District

Going from Monticello, I spent a day in the Camden District, visiting the opening session of Miss Foreman's class at First Church, El Dorado. This fine class, with an enrollment of more than forty, was a fitting climax to Miss Foreman's two month's work in the Conference under the direction of the General Board. Other contacts indicated that this great district is moving along in its usual fine way under the leadership of Rev. J. L. Dedman and the splendid group of pastors with whom he is associated.

DATE WITH DESTINY

"I believe that the spirit of Christ, if we can really catch it, is broad enough to embrace the elements essential to life, liberty, and the pursuit of happiness."

It was this thought in mind that Dr. Ralph W. Sockman, minister of Christ Church, New York, prepared his material for the 1943 Fondren Lectures at Southern Methodist University; and it was this material that his latest book "Date With Destiny," has been written. The new book will be published March 20th by Abington-Cokesbury.

Representing the viewpoint of "one private citizen as he looks out on the American scene in this hour of supreme crisis," the book is not another war book, nor is it designed to be a discussion of the coming peace. Rather, the author has tried to project his thinking through the war to "those continuing tasks which eventually will make ours a nation Christian in culture as well as in name."

"The task of our generation is to keep faith with the greatness of those who have gone before us so that we shall not betray those who come after us," the author declares in his preface. The fundamental principles bequeathed to us by the Founding Fathers must now be projected into the frontiers of the future . . . This book aims to lift the enduring objectives and standards of our democratic way of life above the smoke of battle and the

Young People's Assemblies

We regret that we cannot make definite announcements regarding the young people's assemblies. Due to a conflict with the Pastors' School, it was necessary for us to cancel two dates at Ferncliffe, for the latter part of June. As the matter stands, the only announcement that can be made at present is for the Christian Adventure Assembly for the Arkadelphia and Little Rock Districts, at Ferncliffe, the week of May 28th. Other schedules will be announced as soon as they can be arranged.

A Youth Caravan

A youth caravan is being considered as a possibility for the summer months. We will appreciate those wishing this type of work letting us know of their interest. If there are sufficient invitations, we shall be glad to secure a caravan and arrange the schedule.

Others at Minister's Week

Our attention has been called to the fact that we overlooked mentioning, in the Methodist of two weeks ago, others who were in attendance upon Ministers' Week at Southern Methodist University. This was an oversight which we regret. Among those who should have been included are Rev. and Mrs. J. W. Mayne, Rev. J. L. Tucker, Mrs. J. E. Cooper, Mrs. Hal Pinnell, and Mrs. Vernon Stephens.

Treasurer Youth Fellowship Fund

Mr. J. S. M. Cannon is treasurer of the Methodist Youth Fellowship Fund. Remittances should be made to him at 723 Center Street, Little Rock.

blueprints of postwar reconstruction."

Readable and thought-provoking, the new book is, essentially, a book of first step in which the author suggests "some of the squad movements which we can execute on our local drill grounds in preparation for moving up to the complex front-line problems of industrial justice, racial brotherhood, and world peace." The manner in which he has taken the phrases of the Preamble to the Constitution and related them to the principal tasks of the Christian today will prove of major interest to all readers and a major resource for those who preach and teach.

Dr. Sockman is the preacher of the National Radio Pulpit and the author of many previous notable books.

INDIFFERENCE

Paul got the defeat of his life, not at Lystra, where he was stoned, for he built a church there; not at Thessalonica, where he was mobbed, for he planted a church there; not at Phillipi, where he was beaten with rods and put into the stocks, for he built a church there; not at Corinth, and at Ephesus, where he was persecuted, for he built churches there; not at Jerusalem, where he was torn by the mob, for he built a church there, but at Athens, where no violence was shown him, but where they were indifferent!—Presbyterian of the South.

QUARTERLY CONFERENCES

Arkadelphia District—Second Round

March 5, Couchwood Ct. at Rockport, 11 a. m. and 2 p. m.
March 5, Sparkman-Sardis at Sparkman, 7:30 p. m.
March 5-7, Training School at Sparkman.
March 8-10, Training School at Holly Springs.
March 12, Dalark Ct. at Manchester, 11 a. m. and 1:30 p. m.
March 12-17, Training School at Arkadelphia.
March 19, Friendship Ct. at L'Frais, 11 a. m. and 2 p. m.
March 19, Grand Avenue, Hot Springs, 7:30 p. m.
March 26, Traskwood Ct. at Point View, 11 a. m. and 2 p. m.
March 26, Benton Station, 7:30 p. m.
April 2, Arkadelphia Ct. at Mt. Pisgah, 11 a. m. and 2 p. m.
April 2, Hollywood, 7:30 p. m.
April 7, Keith Memorial, Malvern, 7:30 p. m.
April 9, Carthage-Tulip at Tulip, 11 a. m. and 2 p. m.
April 9, Holly Springs Ct. at Mt. Carmel, 7:30 p. m.
April 16, First Church, Hot Springs, 11 a. m.
April 16, Leola Ct. at Clear Creek, 3 p. m.
April 16, Tolers Chapel, 7:30 p. m.
April 17-21, Malvern Training School.
April 23, Princeton Ct. at Macedonia, 11 a. m. and 2 p. m.
April 23, Sparkman-Sardis at Sardis, 7:30 p. m.
April 30, Hot Springs Ct. at Mt. Valley, 11 a. m. and 2 p. m.
April 30, Jones Mills, 7:30 p. m.
May 7, Pullman Heights, Hot Springs, 11 a. m.
May 7, Oaklawn, Hot Springs, 7:30 p. m.
May 14, Benton Ct. at Paron, 11 a. m. and 2 p. m.
May 18, District Conference at Midway on the Friendship Ct.
Dates for Group Meetings
Sparkman Sub-district Area, March 6, 10 a. m.
Arkadelphia Sub-district Area: March 13, 5 p. m.
Hot Springs Sub-district Area, March 20 10 a. m.
Benton Sub-district Area, March 27, 10 a. m.
Malvern Sub-district Area, April 17, 5 p. m.—J. E. Cooper, District. Supt.

Texarkana District—Second Round

Stamps, Stamps, Feb. 27.
Lewisville-Bradley, Garland, Feb. 27.
Buckner Ct., Mt. Vernon, March 12.
Richmond Ct., Ogden, March 19.
Lockesburg Ct., Rockhill, March 19.
Lockesburg, Lockesburg, March 19.
Hatfield Ct., Wickes, March 26.
Ashdown, Ashdown, March 26.
Texarkana Ct., Pleasant Hill, April 2.
College Hill, College Hill, April 2.
Doddridge Ct., Olive Branch, April 9.
Fouke Ct., Fouke, April 9.
Winthrop Ct., Alleene, April 16.
Fairview, Fairview, April 16.
Horatio Ct., Gillham, April 23.
DeQueen, DeQueen, April 23.
Taylor Ct., Welcome, April 30.
Lewisville, Lewisville, April 30.
Cherry Hill Ct., Rocky, May 7.
Mena, Mena, May 7.
Sardis-Shiloh, Shiloh, May 12.
Stamps, Stamps, May 12.
District Conference, Horatio, May 16.
Foreman Ct., Arkinda, May 19.
Foreman, Foreman, May 19.
—A. D. Christie, D. Supt.

Let us remember that there is no method of obtaining God's protection but adherence to His laws.—Gladstone.

The man who tries to drown his trouble in drink usually find that he only has irrigated them.—Christian Advocate.

A MEMORIAL

Hon. J. S. M. Cannon, Supt. Methodist Orphanage Little Rock, Arkansas
Dear Brother Cannon:

Enclosed is a \$100.00 check payable to the Methodist Orphanage from Dr. and Mrs. J. W. Pennington of Booneville, Arkansas, a memorial gift to the institution to be used as the board may seem best. It is given as a memorial to their only son, John Paul Pennington, Electrical Mate First Class U. S. N. reported missing since the sinking of the USS Langley in the Pacific, March 27th, 1942.

The mother of this son is an invalid and has been sick a long time. They wanted to give this in memory of their only child and I am so happy to send it to you and will ask you to give any publicity and recognition that it may deserve.

Very sincerely yours,
I. L. Claud, Pastor

TITHING IS SYSTEMATIC PLAN

Many have been the testimonies of business men who, having adopted God's plan found that it immediately improved their own method of orderly and systematic handling of personal affairs. No man can prosper personally who handles his own business in a hap-hazard, hop-and-skip, helter-skelter, do-as-you-will, sort of way. Adopting the principle of stewardships and tithing for God's work you at once see the value of adopting some definite plan for your own.—M. E. Dodd.

Back to God, say many. Not at all. It is forward to God. By that I mean, forward to a recognition that God is the Father of all, that we are all of one blood and therefore brothers, that society must be reordered upon the basis of the family wherein greater capacity and talent mean proportioned responsibility for its members.—Bishop G. Bromley Oxnam.

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"Let not your
heart be troubled—"

IN MEMORIAM

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

MORRIS—Mary Catherine Morris was the oldest child of seven of David and Pauline Smith of Winchester, Tenn. She was born June 1, 1856, and departed this life at noon January 1, 1944.

At the age of twelve she united with the Methodist Church and led a consistent Christian life until old age and poor health forced her to retire. She was known from her home to the north end of county, having kept boarders for fifty years. Her greatest blessing was helping her neighbors in time of need, never taking any of the praise herself.

Her husband preceded her to the glory-land thirty-seven years ago.

She is survived by one sister and one brother of Chattanooga, Tenn., and three children, Rector Morris of Ft. Smith, Pearl Morris of Nashville, Arkansas, Mrs. W. A. Frazier of Nashville, Arkansas, and one grandson of Nashville.—A daughter Pearl.

LINEBARGER—Mrs. Elizabeth Linebarger, aged 98 years and six months, died at the home of her son, E. B. Linebarger, at Houston Sunday, January 2. Funeral services were held at Houston Methodist Church on Monday, conducted by Rev. J. Branson Breazeale of Little Rock. Interment was in Love-lace cemetery north of Houston.

Mrs. Linebarger was born at Fayette, Ala. She was married to H. H. Linebarger of Reform, Ala., July 12, 1860. To this union were born two girls and five boys. For the past fourteen years, Mrs. Linebarger has been an invalid following a hip injury and was confined to her bed during this time. She was a member of the Methodist Church at Houston.

Surviving her are five sons, J. J. Linebarger of Doddsville, Miss., M. A. and E. B. of Houston, W. A. of Madera, Calif., L. O. of Wister, Okla., thirty grandchildren, forty great grandchildren and five great grandchildren.

It has been my privilege to know Mrs. Linebarger for nearly fifty years and to be her neighbor at different times. She was a devoted wife, a wonderful mother, a faithful friend and a consecrated Christian.—Orphie R. Huie.

COOPER—Mrs. Jessie Chandler Cooper was born February 10, 1862, in Fairfield, Iowa, and died at her home in Siloam Springs, January 21, 1944, at the age of 81 years, 11 months and 11 days.

On February 20, 1902, she was united in marriage to E. C. Cooper in Stuttgart, Arkansas. At the time of her marriage, she was a teacher in the public schools. Mr. and Mrs. Cooper moved here from Stuttgart about thirty-five years ago. Mr. Cooper preceded her in death. She is survived by several nephews and nieces one of whom, Carl Seran, had made his home with her for several years.

She won a high place for herself in the life of this community, especially in the Methodist Church and in the hearts of her friends, all of whom remembered her for many unusual qualities, not the least of which was her wit and good humor, which persisted almost to the hour of her death.

Until failing health and advanced years caused her to relinquish her active life, she was one of the most prominent leaders in her home church. In the Woman's Missionary Society she was Mission Study Superintendent, Chairman of Social Service Work, and Supervisor of Young Women's Work. All who worked with her agree that her work in the church was of the very highest type. Never a mother herself, she took upon herself the responsibility of mothering many children. She made it possible for several boys and girls to get a good education, and was the spiritual advisor of many of the young people of the town.

She was among the organizers of the first local chapter of the W. C. T. U. She was always a leader in civic affairs, truly a public spirited citizen. Her devotion to these causes, dear to her heart, make her remembered with respect and tenderness by us all.—W. F. Cooley.

SMITH—Marion M. Smith was born in Layesville, Ind., November 23, 1865. Died at Hartford, Ark., December 24, 1943. He was educated in the Indiana schools, graduating from Perdue University when 20 years of age.

Mr. Smith came to what is now West Hartford, in 1885, and became head of the public school, where he served two years. He then spent seven years in the Pleasant Grove, Texas, high school, the last five years of which he served as superintendent.

He then returned to Mansfield, Ark., married Miss Ada Baldwin, and became her father's partner in business. This was in 1894. The style of the firm was Baldwin & Smith. Five years later he and his wife and baby girl, Inez, came to what is now Hartford and opened the first store in this new community.

Mr. Smith was not only the pioneer business man in this new town, but became the recognized leader in the church, school, and civic life. For more than forty years Mr. Smith was at the head of the school board, and led in organizing the present Hartford Consolidated School System. As a member of the Methodist Church, he was for the most of his life here president of the Board of Trustees of Church property and president of the Board of Stewards. He was a lay delegate to many of the sessions of the North Arkansas Conference.

His wife died in 1911 and the daughter, Inez, died a few years later at the age of 13. Some years later he married Mrs. Lena Conser, who survives him. Though for some five years prior to his death, because of broken health, he was practically a shut-in. In recognition of his previous valuable services both the school board and the board of stewards of the Jones Memorial Methodist Church continued him as a member emeritus.

His pastor, Rev. Lester Weaver, being ill with flu, Rev. W. J. Faust a former pastor and now pastor at Mansfield, conducted his funeral at the Jones Memorial Methodist Church, Hartford, Sunday afternoon, January 2, 1944.—P. M. Claunts.

GREEN—William Law Green was born in Nashville, Tenn., November

11, 1883. He died in the Methodist Hospital, Memphis, January 5, 1944, from a heart attack. Brother Green was a wholesale drug merchant for a number of years and made a fine reputation and had a wide trade in this field. He was very successful. He professed faith in Christ and united with the Lake Street Methodist Church, Blytheville, under Bro. Butt's ministry and was a loyal member of this church the rest of his days.

As a worker in the church he was untiring. He served on the Board of Stewards and Board of Trustee. As a member of the Building Committee, he took a leading part in helping to repair and beautify the church building. His congenial and lovely spirit brought courage and cheer to both old and young. He related himself humbly to every phase of the church program and gave freely of his time, energy and possessions.

His funeral service was held in the auditorium of the Lake Street Church. There was a beautiful floral offering. The choir sang hymns of comfort and the large crowd of friends and neighbors joined in sympathy with the grief-stricken family. Bro. Sweet, former pastor, assisted the pastor in

the service. We laid his body to rest in the Elm Grove cemetery.

This good man is missed in his home, his church and his community but his influence will never cease to be felt. It is as the morning sunrise—bright and refreshing.—Bates Sturdy, pastor.

LEARD—Mrs. Marietta Leard, wife of the late R. S. Leard, and daughter of the late B. A. Peck and Sara Jane Peck, died at the family home, 223 North 13th Street, Ft. Smith, at 1:30 Friday morning, January 21, 1944. Mrs. Leard was born at Jefferson City, Tennessee, November 21, 1859, and came with her parents to Ft. Smith from Jackson, Tenn., in 1876.

Surviving relatives are four sons: Marvin, Kenneth, Luke and Paul; four daughters, Mrs. George C. Faucette, Mrs. Edwin Mechem, Miss Nell Leard and Mrs. Fred Wilkerson. One daughter, Ola Lee Leard, died in child hood. One brother, W. P. Peck, and two sisters, Misses Ada and Ola Peck, also survive. Mrs. Leard was a member of the First Methodist Church of Ft. Smith.

Dr. O. E. Rice conducted the services with burial at Forest Park cemetery.

THE WAY OF THE DISCIPLE

If your heart is daily growing great and generous, if you are taking increased interest in the common happiness of others, if you are earnestly endeavoring to fill the hours of the day with useful work, if you are frequently making earnest supplication to God for guidance and wisdom, then be assured you are progressing toward the kingdom. The way to peace, happiness, and perfection has been implicitly point-

ed out to you. You are to practice humility, serve and glorify God in your body and in your spirit, run with patience the race that is set before you, and let your light so shine before men that they may see your good works and glorify your Father which is in heaven. The way is plain to every sincere disciple of truth.—Grenville Kleiser.

Nothing with God can be accidental. —Emerson

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"WE CARE"

The Sunday School Lesson

By DR. W. P. WHALEY



JESUS URGES HIS DISCIPLES TO WATCH

LESSON FOR MARCH 5, 1944

SCRIPTURE TEXT: Mark 13:1 to 37.

GOLDEN TEXT: "Watch therefore: for ye know not when the Lord of the house cometh." Mark 13:35.

Tuesday of Passion Week was a full day for Jesus. He left Bethany early, without breakfast, and hurried into the city and to the temple. Jerusalem was crowded with people come for the Passover, and Jesus was surrounded by a multitude of eager listeners as soon as He got down into the city.

Mark does not recount many of the events of the day; but Matthew, chapters 21, 22, 23, and 24 and Luke chapters 20, and 21, have recorded a number of very interesting incidents of the day and some of Jesus' greatest parables.

I. A Three-In-One Question (Mark 13:4; Matt. 24:3).

(1). Jesus had just told His disciples as they came out of the magnificent temple, "there shall not be left here one stone upon another, which shall not be thrown down." Two or three days before, they had heard His lament over Jerusalem, and His weeping prophecy of the city's destruction (Matt. 23:37).

(2). For several weeks Jesus had been telling His disciples that He was going to be killed, but that He would rise again and come back to them. They were confused, "and understood none of these things." (Luke 18:34).

(3). The "end of the world" was a doctrine of the Old Testament the Jews speculated about (Isa. 51:6; Ps. 102:25, 26). Jesus himself had talked about "the end of the world." (Matt. 13:39, 40).

So, here were three questions the disciples wished cleared up:

(1). When will Jerusalem and the temple be destroyed?

(2). When will Christ come back?

(3). When will be the end of the world?

They had a hazy notion that Christ's coming back would cause the destruction of Jerusalem, and the end of the world. In their minds these three great events would occur at the same time.

Since the three questions were asked in one breath, and Jesus talked about all of them in the same conversation, it is difficult to be sure always which question Jesus' words answer: the destruction of Jerusalem, the second coming of Christ, or the end of the world. Suppose we read all three accounts of this conversation (Matt. chapters 24 and 25; Mark 13; and Luke 21). Then let us take one question at the time, and try to find the answer to each.

II. When Will Jerusalem And The Temple Be Destroyed?

"This generation shall not pass away, until all these things be accomplished" (Matt. 24:34; Mark 13:30; Luke 21:32). According to this, there were people then living who would live to see the destruction of Jerusalem and the temple. This destruction had been prophesied about five hundred and fifty years

before by Daniel (Dan. 9:26). Jesus called the attention of the disciples to that remarkable prophecy, and warned that people should consider and understand it. Then Jesus tells something of the horrors that would accompany the destruction of Jerusalem (Matt. 24:15-22). This destruction of Jerusalem actually took place about forty years later, when the Roman general Titus was compelled to destroy it because he could not control three vicious groups that were working havoc among the defenseless citizens. The account that the Jews historian, Josephus, gives of this destruction is the most horrible I have ever read. Hoodlums infiltrated into the city and began to pillage. The local authorities could not or would not suppress them. Jerusalem became virtually a city "without a governor." These ruffians multiplied, and organized themselves into three Al Capone gangs. The gangs fought each other, and all preyed upon the helpless populace. They tortured, robbed, and burned until indescribable famine and misery filled the city. Titus took his armies there to restore order and save the city. After long and vain efforts, he decided the best thing was to burn the city.

So Jesus' answer to the first question was "In this generation."

III. When Will Christ Come?

"Take heed that no man lead you astray. Many shall come in my name, saying, I am he; and shall lead many astray. . . . 'And then if any man shall say unto you, Lo, here is the Christ; or Lo, there; believe it not: for there shall arise false Christs and false prophets, and shall show signs and wonders, that they may lead astray, if possible, the elect. But take heed: behold I have told you all things beforehand.' (Mark 13:5, 6 and 21, 22, 23). Josephus tells of several false prophets and false Christs that did impose themselves upon the people.

For two hundred years men have set dates for the visible appearance of Christ, and all have proved themselves false prophets. A war, a pestilence, a plague, a famine will produce a prophet to say, "Lo, he is in the wilderness."

But Christ went on to assure the disciples and His church of His invisible coming and constant presence. (Mark 13:9-13). The church would run into periods of persecution and suffering that would try men's souls, and tempt men to renounce their faith; but the everliving Christ would be in the midst, assuring His people that if they would be faithful unto death they should be saved. "Lo, I am with you always, even unto the end of the world."

Invisibly, Christ has already come the second time.

IV. When Will Be The End Of The Word? (Mark 13:32).

But of that day or that hour knoweth no one, not even the angels in heaven, neither the Son, but the Father." I suppose Jesus Christ, the Son of God, could have known just when the end of the world will come, if He had pried into the matter as industriously as many people have; but He gives His attention to other matters. However, He says the end of the world will be as great a surprise to multitudes as the flood was. "For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away, so shall be the coming (visible) of the Son of man." (Matt. 24:38).

V. Watch

Jesus was definite about the time of the destruction Jerusalem; He told the disciples to not be looking for Him in the flesh, but that He would be with His church invisibly; and He said He did not know when the end of the world would be.

But He cautioned watchfulness. He urged that people who were going to be caught in the catastrophe of Jerusalem to be watchful and take care of themselves as best they could. Jesus wept when He thought of what was going to befall Jerusalem and the glorious temple. He asked that His people watch for the spiritual leading of their invisible Christ, and trust in Him and be faithful to Him; and not be running here and there looking for a visible Christ. And He hoped that when the end of the world should come, this minute or thousands of years hence, we should not be caught off our guard and unprepared.

If a man knew he was sure of living seventy years, would he be as thoughtful, cautious, and prayerful as when he does "not know what a day may bring forth"? Would not his certainty of seventy years tempt him to put off preparation for death until about the last year? If so, by that time he would be so far gone he could not find his way back.

"My soul be on thy guard;
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies.

O watch, and fight, and pray;
The battle ne'er give o'er;
Renew it boldly every day,
And help divine implore."

(Add your name to the hundreds already enrolled in the Arkansas Methodist Sunday School Class. Some adult class teachers are sending good lists of persons that use these lesson notes.)

HELP KIDNEYS IF BACK ACES

Do you feel older than you are or suffer from Getting Up Nights, Backache, Nervousness, Leg Pains, Dizziness, Swollen Ankles, Rheumatic Pains, Burning, scanty or frequent passages? If so, remember that your Kidneys are vital to your health and that these symptoms may be due to non-organic and non-systemic Kidney and Bladder troubles—in such cases Cystex (a physician's prescription) usually gives prompt and joyous relief by helping the Kidneys flush out poisonous excess acids and wastes. You have everything to gain and nothing to lose in trying Cystex. An iron-clad guarantee assures a refund of your money on return of empty package unless fully satisfied. Don't delay. Get Cystex (Sixty-six) from your druggist today. Only 35c.

It is one thing to ask God to help us in our plans; it is quite another thing to ask God how we can be helpers in His plans. Every man is glad to have God's help; only now and then is a man found whose first thought is how he can help God.—Henry Clay Trumbull.

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"Free Enterprise" is just a name for the way America works. It's the simple principle that human beings like to get on in the world. That when a man sets out to be a doctor or a shoe salesman or an electrical engineer—that's what he wants to be. *And he can be.*

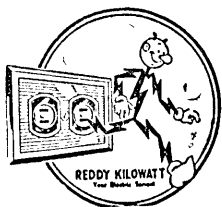
That when a farmer plows his field and plants his seed, he has a right to a fair return. A right to buy more land—and extend his fences. That when a business man founds a business, he's building a future—and nobody can take that future from him. That when a man works hard and saves his dollars, those dollars are his. He can spend them if he likes. Or

he can invest his money, secure in the knowledge it's working for him.

Call that any name you like. Call it Free Enterprise or Democracy or Opportunity. Whatever you call it, it's American-bred-in-the-bone.

Without it, nobody's going to plan any further than tomorrow. Without it, there's no incentive to invest, discover or develop. Without it—and don't let anyone tell you otherwise—this country would lose its high place among the nations of the world.

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