

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

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Trifling With National Honor

THE possibility that the United States government might promote a national lottery in order to help finance the government is so disgusting and repulsive that one is tempted to dismiss it as a foundationless rumor, unworthy of serious consideration.

As unthinkable and as unreasonable as such a proposal sounds it may become necessary for those who are interested in the honor, the integrity and the survival of our national life to face this issue in no less a place than the Congress of the United States. It is doubtful in our mind whether the proposal will be seriously considered in either the House or Senate, but the fact remains that two of our misguided statesmen and pseudo national financiers have introduced bills in the upper and lower House which would provide for such a national monte bank.

Representative Adolph (perhaps there is something in a name) J. Sabath has introduced in the House Joint Resolution 55 which would authorize "the sale of war-participating tickets, to be conducted under the supervision of the Secretary of the Treasury." Senator Joseph F. Guffey has introduced in the Senate a similar measure (S. 1560) which authorizes and encourages "voluntary contributions to the Treasury of the United States by means of special certificates to be issued" in the denomination of two dollars.

Such a scheme would make Uncle Sam the Big-time Gambler Number 1, with the biggest take-off from gullible goofs in the history of our nation. The moral effect of such a course would be too ruinous for words to describe. Such a scheme sponsored and promoted in the name of patriotic support of government and to back our boys in battle would be such a prostitution of the ideals of patriotism as our nation has not known before.

It is to be hoped that this cheap, smelly fraud on our America will die in the incubative stage. It is such a bad egg that it surely could not hatch out in a nation that now has the responsibility of the moral leadership of the world.

America Sowing To The Winds

A REPORT out of Washington, not from a "temperance frantic" but from the Commerce Department, states that Americans spent six billions of dollars in 1943 for alcoholic beverages; an average of forty-six dollars for each man, woman and child in America.

This report but polishes up another link in the long chain of lies which made up liquor's propaganda for the repeal of the eighteenth amendment. The links that made up this chain of humbuggery and hypocrisy were many: The saloon will not return; bootlegging will be stopped; it will relieve the depression; taxes will be lowered; moral conditions will be improved. Repeatedly we heard that the repeal of the eighteenth amendment would promote temperance and decrease drinking. The report from the Commerce Department tells us that the drink bill in 1943 was seventeen percent greater than in 1942 and eighty percent greater than in 1939. America is expecting to have a large place in world leadership after the war ends. If we continue this drunken pace we will be unfit, incapable and unworthy of leadership in world affairs.

"Musts" For Methodism

IT IS our purpose to use this column for the next few weeks to discuss some "musts" for Methodism which we believe are vitally important if the Methodist Church is to continue, in the future, to have the place in kingdom building which it has enjoyed for the past two hundred years.

Methodism really had its origin and its reason for existence in the "heart-warming" experience which came to John Wesley at the Aldersgate Mission. This experience was so real, so definite, so meaningful in the life of Wesley that he was ever after a transformed man. In the movement he led, which resulted in the organization of the Methodist Church, he gave major emphasis to the two basic elements, as he understood them, which entered into this transforming experience at Aldersgate: these basic elements were PERSONAL SALVATION and THE WITNESS OF THE SPIRIT.

The Spirit Itself Beareth Witness With Our Spirit, That We Are The Children Of God. Rom. 8:16.

Since these great doctrines are a vital part of the very foundation on which Methodism was built, it will be quite difficult to maintain the superstructure of Methodism if these foundation stones are missing. It will be equally difficult to relegate these foundation stones to places of nominal importance in our church without causing cracks and seams and weakened walls in the superstructure of Methodism that will make it unsafe as a spiritual dwelling place.

Methodism "must" re-emphasize the importance of personal salvation, and the necessity for personal salvation, if we are not to become powerless and useless in God's service. We must emphasize anew the possibility of, and the fact of the Witness of the Spirit, in the lives of informed Christians, if our people are to have that joy in service and that sense of security which belongs to children of the Father.

We have made church membership so easy, and at times so meaningless, that we have often added greatly to our strength in numbers without adding to our spiritual powers. Methodism had its origin as a life-saving and soul-saving institution. If it ever ceases to be such, it will have forfeited its right to exist, as a church. There is nothing that Methodism can do, with all of its material and numerical strength, that can atone for the lack of a spirit-filled membership. There is no substitute for personal salvation. Unless Methodism is to forfeit its birthright and thereby lose its soul, it must give emphasis to the matter of personal salvation and the witness of the Spirit, as did its founder.

We Also Must Make Adjustments

WE QUOTE the following from the New Orleans Christian Advocate. This statement describes the situation most church papers face as a result of the government order received in January limiting our use of paper:

"At first we had a mind to continue our regular sixteen-page paper pending the reply to our appeal for some relief from a quota which we think does not take all facts into consideration. After we had time to think the matter through, we now feel that we should bring our consumption within our quota limits at the earliest moment possible. We have begun full coverage to the interest now engaging the attention of the church so that we have decided to make the next issue eight pages instead of sixteen. We know that our friends will recognize the situation and . . . share with us the problem of meeting fully and in proper spirit the emergency which has been forced upon us."

Feeling that the religious press is vitally important religiously and otherwise in our nation many appeals have gone up to the OPA to allow religious papers to render full service to their constituency in this time of crisis. Just what will come of these appeals remains to be seen. For the present we have government orders that must be obeyed. As announced formerly, we have already made some rather drastic adjustments with special contracts, in an effort to get inside our paper quota. After we made these adjustments, which reduced our mailing list more than two thousand, we still have about fifteen thousand subscribers.

We shall begin next week an effort to get inside our quota for the first quarter, which ends with March. Hence our next week's issue will be eight pages instead of the usual sixteen. May we say, with the Editor of the New Orleans Christian Advocate, that we "know that our friends will recognize the situation and share with us the problem of meeting fully and in the proper spirit the emergency which has been forced upon us."

May we say to our readers that the Arkansas Methodist is better able now to print a twenty-four page paper than it was two years ago to print sixteen pages. We want to assure our readers that there will be no reduction of size or number of pages in the Arkansas Methodist, except as it becomes necessary to meet government restrictions.

War Propaganda Walks A Tight Rope

THOSE who handle the war news for American consumption are much like the tight-rope walker; while leaning first to the right then to the left they ever move toward a given goal. We are fed on encouraging morsels of news to keep up our morale. If we become too optimistic we are then encouraged to be discouraged lest we relax in our war efforts and in our will for victory.

It is quite possible that we know more about the trend of affairs in the war than the masses of any other nation. However, we should not pride ourselves too much on our knowledge of the details of the gigantic struggle. After all we are being told, like some people of other countries, only what the government thinks is best for us to hear, good or bad. Our delay,

(Continued on page 4)

"I Sanctify Myself"

By HARRY DENMAN

THIS was Christ's prayer the night before he went to the Cross. Why was Christ willing to sanctify himself? He was willing to give Himself to the death "for their sakes." This is the reason for dedicating ourselves. We do not give ourselves in order that we might be saved but that others might be. What did Jesus sanctify? It was Himself. This is what we must do. Each must give himself or herself for their sakes.

I. We Must Sanctify Ourselves

If this world is to be changed from the kingdom of evil to the kingdom of God we must give ourselves to the death, as Jesus did. He found the will of God for Himself. It meant living according to the principles of the cross which brings death to the body but life to the spirit.

At the burning bush Moses heard the voice of God, and gave himself to the freeing of his people from the bondage of slavery. He dedicated himself for their sakes that they might have freedom.

In the temple Isaiah saw the Lord. He saw sin in himself and in his nation. He was cleansed. He heard the voice of the Lord. He surrendered himself to his new King from whom he received a commission. Isaiah dedicated himself that his nation might receive the message of God. Isaiah sanctified himself for their sakes.

Saul of Tarsus dedicated himself to persecuting and punishing all those who followed the way of Christ. On the road to Damascus he heard the voice of the living Christ and dedicated himself to the taking of the good news of salvation to Jews and Gentiles. For their sakes Saul sanctified himself.

Wilfred Grenfell dedicated himself to the people of Labrador. Dwight L. Moody said he would see what God could do with one man.

For our sakes men and women have dedicated themselves. In battlefields in different parts of the world they are giving the last full measure of devotion for our freedom. They are giving themselves for our sakes.

Men and women are giving themselves for country and flag. Today this nation needs freedom from hate, freedom from greed, freedom from

the flesh, and freedom from racial prejudice. We need to dedicate ourselves to Christ and his banner. Are we willing to live and die that men might find these free-

doms? Let us sanctify ourselves for their sakes.



doms? Let us sanctify ourselves for their sakes.

2. When Jesus Sanctioned Himself, He Sanctioned His Service.

He did not come to be ministered unto, but He came to minister.

Prior to praying this prayer, "I sanctify myself," His disciples had their minds on taking position, silver, and swords, but Christ took a towel and served those who were thinking of self.

Christ ministered to every person who came to Him really seeking help. As for Christ Himself, He came preaching, teaching, counseling, training, healing, cleansing, comforting, crusading, and visiting. He gives us a picture of the Christian life:

"Then shall the King say unto them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer

when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, verily I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." (Matt. 25: 34-40).

We can give ourselves today to healing the broken hearted. In nearly every house there are troubled souls. There is no need for us to pay money at a picture show in order to cry; we can visit in our own neighborhood and sit with those who have breaking hearts. We can give our talents to Christ and His Church by teaching, visiting, singing, praying, etc. I know a woman who is past three score and ten. She is blind, but she is one of the most active Christians I have met. She teaches a large Sunday School class of women. She is president of her Woman's Society of Christian Service. She has to recognize people by the tone of their voices. She has to employ someone to read to her the Church periodicals. She never misses a worship service in her Church. She has given her talents to Christ and his Church. She has sanctified her abilities for their sakes.

Today men and women are sanctifying their talents to reach children for Christ and the Sunday School. We can sanctify our services to the winning of others for Christ and the Church. In Home Visitation Evangelism many men, women and young people are doing this and finding great joy. Thousands of persons have found Christ because the followers of Christ have sanctified themselves to this work. What a joy it is to see the radiant faces of men and women who have been used of Christ to find others for Him! I met a young layman who had won twelve for Christ. How enthusiastic he was! Let us sanctify our talents to Christ for their sakes.

3. When Christ Sanctioned Himself For Their Sakes He Could Have Sanctified His Substance.

He said, "Render unto Caesar the things which are Caesars and unto God the things which are God's." Money is concentrated personality. What we earn is part of our brains or our bodies. Therefore money should be consecrated. Money is a stored-up part of me. It should be sanctified "for their sakes."

We are giving money to the Red Cross, Community and War agencies, which is dedicated to the ministry of others. We are paying taxes to Caesar and are glad to do it. Our tax payments do not compare to the sacrifices others are making. We are buying bonds, but this is not a sacrifice; it is an investment. We will get our money back with interest.

Are we willing to dedicate our substance to Christ for their sakes? The sanctifying of substance recognizes God as the owner of our possessions and us as his stewards.

I know a multi-millionaire who is a member of The Methodist Church, but pays only \$25.00 a month to his church budget. A young officer in the service of our country sends back \$25.00 every month to the local Church budget, a tithe of his income and thus in reality is sanctifying his substance to Christ.

Can you hear Christ praying I sanctify myself for their sakes? Can we pray I sanctify myself, I sanctify my service, I sanctify my substance "For Their Sakes?"

"I'VE DELIVERED MY SOUL"

By H. H. Smith, Sr.

He was a young preacher with a keen, sensitive conscience. On one occasion he attended a camp-meeting and was much distressed by what he considered violations of the Sabbath, which the management allowed to go on without protest. He attended a meeting of the preachers and laymen who had charge of the management of the camp and made his protest. On his way from the meeting he remarked to the writer: "I don't know whether it will do any good, but I've delivered my soul."

Many years have passed since that incident occurred, but those words, "I've delivered my soul," have never been forgotten by the writer, and never will be. Every day we are meeting situations that call for effort and courage to "deliver our

souls." A bill before Congress, if passed, will promote gambling, or intemperance, or some other evil cause. A man reads about it in the papers and says to himself, "By all means, that bill should be defeated," but he does nothing to make his sentiment known. Another man reads it and says to himself: "It's outrageous and I shall write my Senator and Representative at once and give my views of the matter, and beg them to help defeat the bill." When a large number follow this man's example the result is that, they not only "deliver their souls," but often help to defeat vicious legislation.

If all who profess to be Christians would be prompt to make protest against the forces of evil, much could be done to curb evil of every sort. But so many are inclined to say, "Oh, what's the use!" Several years ago the writer's little girl

brought him a leaflet containing a picture and an advertisement of a well-known household article and said, "read it to me, please." The language was vulgar or profane and I couldn't read it to her. I was indignant to think that such objectionable matter should be thrust into our homes just for the sake of gain, and on the impulse of the moment I grabbed my pen and wrote the proprietors about as follows: "I enclose a sample of the advertising matter your firm is distributing. My little girl just handed it to me and asked me to read it to her. I am sorry to say that the language is such that no thoughtful father would want his child to hear. I am wondering if your great firm cannot see the objectionable features of this particular piece of advertising matter. Many parents would be pained to hear their child use

such language." It was one of the largest manufacturing firms in our country, and I hardly expected to hear from them. Imagine my surprise when a few days later I received a very courteous reply, stating that they agreed that my protest was well-founded and that they had decided to withdraw that particular piece of advertising matter. Not for one moment do I think that they were led to take this step because one man expressed his objection to it. I believe they had received many protests from parents who felt outraged by that offensive material. It pays to speak out: we "deliver our souls," and promote a good cause.

Youth fades; love droops; the leaves of friendship fall: a mother's secret hope outlives them all.—Oliver Wendell Holmes.

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

WHEN CHRIST ENTERS A LIFE

Jovelino is living evidence of the change that God makes in a man's life. A few years back, so I have been told by those who knew him then, Jovelino was dominated by his appetite for "caxaxa" (pronounced Kah-shah-sah. A rum made from sugar cane.) Often he became so drunk that he would fall in the street. Just as frequently he would drink only enough to make him cruel and dangerous. On these occasions his wife, Maria, would have to hide from him in order to escape a beating. Gathering up the children, she would run to the house of a neighbor or relative, to stay until Jovelino had regained some measure of normalcy.

Finally one day he was thrown into jail, but the punishment was so ineffective that shortly he was drinking again. However, feeling himself disgraced by the imprisonment, he and his family moved to Sao Paulo, where they remained for several years.

A little over a year ago they returned to Salinas, but it was a different Maria, and a still different Jovelino who came back. The change is so great as to cause amazed comment from people who have always known them. One day Maria told how that change came about. "It was in Sao Paulo," she said, "That we first heard the Gospel. In the beginning it was only I who was interested. Jovelino wanted nothing to do with religion. His religion was to drink caxaxa.

When I was converted, I began to pray that he would become a Christian, too. I had to keep praying a long time, but God heard me. Jovelino began to be interested, and soon I saw that he was giving up many of his bad practices. There came the time when he wanted to make his profession of faith, but could not because of the rum. But finally one day I could go before the church and give testimony concerning him—that he had not taken rum for a long time. The power of God is great to enable a man to give up such a habit as that which had laid hold on the life of Jovelino. We made our profession of faith, together, just before we returned to Salinas." — Presbyterian Tribune.

LOVE IS THE MOTIVE

The great problem of this age is the motivation of mankind. There are those who assert that man always must be motivated by his appetites—by greed and profit and personal advantage. True teachers know better. They know that civilization has come from love and aspiration—that the greatest services to mankind are performed in the home without thought of pay.—Journal of the National Education Association.

The best way to meet false doctrine is, not to present arguments against it, but to preach Christ so as to present Him, His nature, His work, and His desire to give men His life. Preach Christ, not doctrine, but a Person.—Phillips Brooks.

A PRAYER IN SPRING

*Oh, give us pleasure in the flowers today;
And give us not to think so far away
As the uncertain harvest; keep us here
All simply in the springing of the year.*

*Oh, give us pleasure in the orchard white,
Like nothing else by day, like ghosts by night;
And make us happy in the happy bees,
The swarm dilating round the perfect trees.*

*And make us happy in the darting bird
That suddenly above the bees is heard,
The meteor that thrusts in with needle bill,
And oft a blossom in mid-air stand still.*

*For this is love and nothing else is love,
The which it is reserved for God above
To sanctify to what far ends he will,
But which it only needs that we fulfill.*

—Robert Frost From "Poems Of Inspiration"

PERSONAL EVANGELISM

About twenty-five years ago the writer was trying to teach in a little country school in the Bethel community near Crossett, Arkansas. He had just been licensed to preach, but had never tried it. One Sunday morning he went to Sunday School. The pastor of the church was not present. The people of the community insisted that he try to preach at two o'clock that afternoon. He informed them that he had never attempted to preach, had made no preparation whatever, did not have the time to do so at that late hour and it would be utterly impossible for him to meet with their request. They kept insisting and he yielded. He rushed home, snatched a bite to eat, grabbed his Bible and hurried out into the woods to make whatever preparation was possible in less than an hour and a half. He did not even have a text. A good portion of the time was spent in prayer. Finally a text came. It was the statement made concerning Andrew when he found the Lord as recorded in the first chapter of John. We read there, "He first findeth his own brother, Simon, and saith unto him, we have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus." As his memory carries him back over the years, it was a very poor sermon. It should not even be graced with such a title. It was merely a poorly arranged impassioned plea that all who have found the Lord go out and bring others to him. A few years have passed. Some water has run under the bridge. Many other failures have been chalked up, but still there has been no change of emphasis. He still feels that the chief duty of every Christian is to bring others to Christ. It may be by teaching, by testimony, by prayer, by getting the unreached under the influence of the church, by Christian influence, or by all of these combined. The greatest, most important, thing one person can do for another is to in some way bring that other to Christ.

There are a few helpful lessons I want us to draw from this event. First, Andrew had just found the Lord. In his enthusiasm over this great discovery he went out to tell

others. The best proof on earth that a person has really found the Lord is his desire to tell others. I am persuaded that is the first inclination which comes into the heart of a new born soul. Some years ago one of the great preachers of our nation was receiving a class into the church. He came, in the lineup, to a little German girl whose stay here had been so short she spoke our language very brokenly. He told her he would not receive her along with the others just then. He wanted to give her some further instruction. He passed on down the line. The little girl cried out like her heart would break. He turned back to console her thinking she felt hurt in having to wait about joining the church. She informed him that was not the trouble. "I have a brother," said she, "here in this wicked city who has never come to the Lord and it makes me very sad." In this church the congregation was in the habit of voting as to whether or not candidates for church membership were fit subjects. The good old senior deacon arose and made a motion to accept the child then and there. "For," said he, "there is no greater proof that a person is really right with the Lord, than to have a passion for the lost like this child has exhibited."

Another lesson we get here is that Andrew went home first. He went after his brother. In my imagination I see this man Andrew as he hurries out to find his brother. Some one tries to detain him along the way. Andrew is a fisherman. Surely he will be interested in a good fish story. But, no; he rushes on. He is fishing for a man now, and that man is his own brother. Readers, please listen, if you have unsaved relatives in the home there is no harm in going there first. It is the natural thing to do. It is the thing Jesus expects us to do. We have to sweep around our own doors, before we can successfully sweep around those of our neighbors. I have had many mothers say to me, "I can't win my own children. It is far less embarrassing to go and talk to the children of any one else." Do you know what

SAFETY OF SOUL

Have you ever noticed how the world seeks for the things which God gives His children? One of them is safety. In these days of distress the world longs for safety and security. We hear much of social security, of nations maintaining great armaments for the sake of making their position among the other nations more secure. But there is one great defect in all these endeavors; they depend too much upon outside circumstances.

The security that God gives is different. It is an inner thing and is thus independent of outward happenings. God never promises His children complete freedom from tribulation while they are in the world, but He does promise them absolute safety of soul. Yes, even though the enemy may kill the bodies of the believers, "they shall be safe."—Presbyterian.

is back of a statement like that? Simply this, that mother knows she hasn't been living right before her children and she knows they realize it. So, it is embarrassing to go and talk to them. I have had them try to send me to talk to them. My honest conviction is that where parents have lived right before their children, in the matter of reaching them for the Lord, an ounce of that kind of parenthood is worth more than a pound of any preacher. A young man once came seeking the Lord. We were kneeling together as I was explaining the plan of salvation to him. I felt a gentle tap on my shoulder and looked up into the face of the boy's father. He said, "I have a request to make of you. God has blessed me with five fine children. I have had the honor of winning four of them, and this is the last one. Would you think hard of me if I ask you to let me do that?" "Think hard of you?" I replied, "A thousand times, no. I glory in your Godly ambition to win all of your own children to Christ." My prayer is that God will give us more parents like that. We wouldn't have a juvenile delinquency problem with that kind of parents around.

So, Andrew, fresh from a personal contact with Jesus went out to win his brother. We do not wonder that the record says, "He brought him to Jesus."

Andrew was not the great character Peter was. You don't hear much of him in the Bible. But where he is mentioned he is always bringing something or somebody to Christ. In the great beyond multiplied thousands whom Peter has won to Christ will stand by him, while only a few will be with Andrew, but the fact will ever remain that he brought his brother to Jesus.—H. O. B.

As the eagle pursues his upward flight until he reaches the highest point of possible ascent, so the Christian should go on rising in the life of God until he comes to perfection.—Fester.

Purity should be one of the distinguishing characteristics of the follower of Jesus. Not only must his every act be right, but his thoughts and desires must be clean and wholesome as well.—Advance,

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

MY SCAR

One of my chores, when a boy on the farm, was to cut and bring in stove wood. Logs were sawed into blocks and my task was to split the blocks into sticks. I would hold a portion of the block with the left hand and handle the ax with the right hand. One day, while thus engaged, I reached over too far and sliced a thin streak from my left thumb. The ax peeled the bone, caused the hand to bleed profusely, and made an ugly wound. However, in a little while, under the doctor's care, the thumb healed and for sixty years I have hardly known that it ever happened. I still have the scar, but it is a clean, wholesome scar and gives me no trouble.

What a happy world this would be if all of our wounds were so perfectly healed. Our wounds are of various kinds. Sometimes, temporarily, our fleshly wounds are painful, but not necessarily incurable. A little antiseptic and a few bandages, and soon one has the experience that I have already described in my own case. If, however, the wound becomes infected and develops into a running sore, it causes a lot of grief. A Confederate soldier told me that in the battle of Gettysburg he received a wound in his thigh, which for thirteen years did not heal and nearly caused his death. "But," said he, as he slapped himself on the thigh in question, "It's now as clean as a pin and as sound as a dollar."

Much more difficult to heal are mental wounds, ugly pictures hung on the walls of memory. Until this day I remember some such, gotten from the narration of the foul experiences of a day laborer who worked with me on my father's farm. At the most solemn moments of my life, when I have prayerfully reached out after holy things, those ugly pictures have projected themselves into the range of my mental vision, despite my efforts at concentration along other lines.

Worst of all are the unhealed wounds made on our souls, resulting in running sores of hate, resentment and bitterness. Yes, life's ugliest wounds are in the realm of the spiritual. Humanly speaking, they are incurable and go with us through life and mock us even in death. The infection must be destroyed. The wound must somehow be healed and the scar, if any, left sound and clean.

Is there no "balm in Gilead?" Is there no physician there? Yes, there is a great Physician, with a healing potion, made possible through His shed blood, who can cleanse and

NEWS AND NOTES ABOUT FACTS AND FOLKS

DR. W. B. RICKS, a member of the Tennessee Conference, will, according to Methodist Information, Nashville, be located until commencement at Martin College, Pulaski, Tenn., as the personal representative of Bishop Paul B. Kern, acting president of the institution.

THE poem, "Give Him a Lift" which appeared on our Devotional Page of February 25 was written by Mr. R. F. Misenheimer of Ft. Smith. We congratulate Mr. Misenheimer on this poem and we hope to use more of his work from time to time.

THE Little Rock Training School which is being held at the First Methodist Church, Little Rock, in cooperation with the Methodist Churches of North Little Rock and the Christian Churches of the two cities opened on Monday night with a fine enrollment. Dr. C. M. Reves and Rev. S. F. Freeman are the deans.

MRS. E. L. HILLMAN, president of the Southern Jurisdictional Woman's Society of Christian Service, has been chosen to be fraternal delegate to the Cuba Woman's Society of Christian Service and to visit the Island in the interest of the Woman's Work of The Methodist Church.

TWO traveling exhibits of the Southern States Art League were opened to the public at Hendrix College, Conway, on March 12. The exhibits, which will remain till March 23 in the art gallery on the second floor of the library, consist of sixteen water colors and pastels and twenty-two examples of the graphic arts including etchings, wood cuts and lithographs. On view in the exhibit are works winning prizes and honorable mentions in the twenty-third annual exhibition of the Southern States Art League recently held in the Brooks Memorial Art Gallery at Memphis, Tenn.

DR. J. GORDON CHAMBERLAIN, of Nashville, Tenn., is chairman of a special committee appointed by the International Council of Religious Education to assist churches of all denominations in making plans for meeting the needs of service men when they have been demobilized after the war. Not only demobilization, but economic adjustments and shifts in populations, and possible moral reactions to the pressures that exist because of the war, will be among the problems to be faced in the post-war years, the Council believes, "and now is the time to plan to meet them."

BISHOP G. BROMLEY OXNAM of Boston says: "Man has mobilized might to make war; man must unite right to make peace. War will end. Peace must endure. The youth of our land responded to the call to the colors, and the enemies who would have destroyed our freedom and denied our faith will be beaten, and the war won. If it is to be the last war, the youth of our land must respond to the call of the Cross, maintain our freedom and enthrone our faith, until at last man the wide world round realizes that the peacemakers are, indeed, the sons of God."

THE following list of chapters from the Bible is given by the American Bible Society with the advice, "Read a chapter of the Bible every day during Lent." The forty chapters are listed in this order, as a "basic course" in Christian scriptures: Genesis 1, Exodus 20, Psalm 23, Psalm 46, Psalm 51, Psalm 103, Proverbs 8, Isaiah 53, Isaiah 55, Jeremiah 33, Matthew 5, Matthew 6, Matthew 7, Matthew 11, Mark 11, Luke 15, Luke 24, John 1, John 3, John 14, John 15, John 16, John 17, Acts 2, Acts 12, Romans 5, Romans 8, Romans 12, I Cor. 13, I Cor. 15, Ephesians 6, Philippians 2, Philippians 4, Hebrew 1, Hebrew 11, Hebrew 12, Revelation 1, Revelation 5, Revelation 21.

heal the festering sores of the soul, and leave it white as the driven snow.

"What can wash away my sin?
Nothing but the blood of Jesus.
What can make me whole again?
Nothing but the blood of Jesus."

A PLEDGE against racial and religious intolerance, recently proposed by Dean How-are M. LeSourt, of Boston University, has aroused much interest in church circles and has had many signers. The pledge reads: "Realizing that unity is indivisible—that the man who speaks against one American on the basis of race, religion, or color, speaks against all—I pledge these things: that I will not give ear to words of racial or religious hate; that I will not be misled by rumors or reports aimed to stir up prejudice, and will not spread either about my fellow Americans; that I will use my voice, for whatever value it may have, to condemn openly and on the spot, any expression, in seriousness or jest, along the lines of racial or religious hate."

DR. JOHN C. HAWK, Methodist missionary of Shanghai, recently repatriated to his home in Nashville, Tenn., says: "There is no doubt that the Chinese Christians are passing through a time that tries their bodies, minds and spirits to the utmost. The struggle for bare physical subsistence is for many of them desperate. The attitude of the leaders, preachers, church workers, teachers, doctors, etc., toward their duties has been one of devoted consecration in the midst of grave danger. They have been forced in many cases to a degree of compromise and 'cooperation' as a means of preserving an inner liberty, and conserving the means for future recovery. We believe the great majority are true to the best faith they have received, and will remain so, while hoping for better days to come again. We feel that they are worthy of our confidence, our prayers, and our further aid."

TRANSFORMATION THE TASK OF CITY CHURCH

"Russia, Spain, Mexico, Japan, Italy, and Germany are saying you can transform cities by social formulas," says Dr. Frederick B. Newell, executive secretary of the Methodist New York City Missionary Society. "The Christian church is saying the city can be saved only by the transformation of man, and on that one burning question hangs the destiny of the world. I would not have you think that America is free from this problem. From New York to San Francisco the American city is still the city of churches. No totalitarian government is here crushing us out of existence. And yet—have you ever met that metropolitan suburbanite who is saying to you by every act and word: If you give me enough symphonies, fine literature and cultural lectures, I don't need God? Have you ever met that educator (although I believe his number is now decreasing) who is saying that if you have the right techniques you can build character—that character is no longer dependent upon the transformation of man but upon the application of the techniques? Have you ever met the social-minded man who is saying that if you give an individual enough ice boxes, automobiles, homes and clothes and a little social security stored up in Washington for his old age, then he doesn't need God? The church in America stands at this hour at the crossroads of destiny, and I believe the next ten years will determine whether it goes the way of Russia or whether it fulfills its function in the world by the creation of Christian men and women."

I have noticed that folks are generally about as happy as they have made up their minds to be.—Lincoln.

WAR PROPAGANDA WALKS A TIGHT ROPE

(Continued from page one)

for two years, in hearing of the treatment of our soldiers in the Philippines is a case in point.

It will not be possible for us to know, until after the war closes, whether the present policy is helping or hindering the war effort. By that time we will largely have lost interest in the question.

FOR WORKERS WITH CHILDREN

FAY McRAE, Editor, 723 Center, Little Rock

ATTENTION, SECRETARY OF CHILDREN'S WORK!

It is about time for you to send in your quarterly report to your Conference Secretary of Children's Work. We are suggesting that you get the blank for reporting from your corresponding secretary. First study it carefully and see that you understand each item to report on. If you do not, talk things over with your superintendent of the Children's Division. This is best done in the Council of Children's Workers. Talk over with the teachers of Primary and Junior children all activities that have been done for or in appreciation of other people.

Remember that every item on the report form is important so be prepared to fill in the proper information.

Of course you will want to share with the members of the WSCS the high points of your report. This should be done at each monthly business meeting for surely every Sunday session of a group of children should result in "action," doing something for others or in some way create friendly attitudes.

May we ask you to then share with us through the Children's Workers Page anything of unusual interest?—F. McR.

SPRING REMINDERS

1. If your children's groups have not yet had a special missionary study, what preparation is now being made for this phase of your teaching?

2. What can be done to challenge all workers to become better teachers?

3. How can new leaders be found and trained?

4. What plans need to be made for the Vacation Church School?

5. In what ways are parents kept informed about the plans of the church for their children?

6. How will your church observe Christian Family Week, May 7-14?

7. What opportunities do the children have to share with others the things they learn?

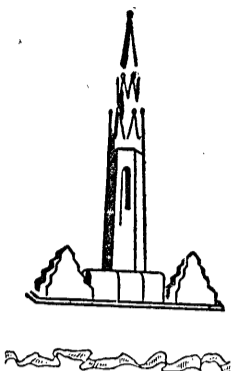
8. What needs to be done in the church at "housecleaning" time?

9. How can workers be encouraged to attend some conference on children's work?—From Children's Division Yearbook, 1943-44.

"INASMUCH AS YE DID IT..."

There is a medieval story about a poor peasant and his wife with an only child. They struggled hard to keep bread on the family table. Finally they decided that there was no hope of providing for the needs of their little daughter. On a dark and stormy night they wrapped the baby up, intending to take her to the steps of the cathedral where founding children were frequently left to become the charges of an order of nuns. Through the cold and snow they reached the cathedral steps only to find that someone had been there before them. Already a bundle lay upon the cold stone steps. Listening carefully, they could hear a tiny voice.

The man and his wife consulted



A PSALM OF PRAISE

By Edith Willis Reed

*For churches new and churches old
For stories in symbols told
We praise Thee, O God.*

*For steeples pointing to the sky,
For arches stately and high,
We praise Thee, O God.*

*For those who hid in dungeons dark,
For symbols the cares to mark,
We praise Thee, O God.*

*For love to Thee which we have felt,
For altars where we have knelt,
We praise Thee, O God. Amen.*

IS THE CHURCH NEGLECTING HER YOUNG ADULT PARENTS?

The criticism is often heard that the parents of little children are often lost to the church because they are neglected during the time when the mother cannot attend the Church School or other organizations of the church. This is not true, however, of those churches that have active Home Visitors in the Nursery Department.

Quoting from "Nursery Children in the Church," the 20-cent pamphlet by Lloyd, "The visit of the pastor and the Nursery Visitor may mean much to the family. This is a gesture of friendliness on the part of the church, for it evidences interest in the little new member of the home. This first visit will be the time to secure information for the church records. (This pamphlet gives suggestions for obtaining and recording such information, see page 26-27.)

This first visit should be followed, by others. The leader may call at the home to take the quarterly Nursery Letter, (Have you seen the one for Spring? If not, order at once from your Dallas office), to lend a book or give a leaflet or pamphlet. (Recommended list was given on this page in the issue of February 24). There will be a visit when the certificate of membership in the Nursery Department is presented. Perhaps the Church School will provide THE CHRISTIAN HOME for the parent of the child. There will be an occasional friendly call so that the parents may be assured of continued interest in the little child. Visits may be made in response to requests for help on the part of the parents. Such request will usually come from after the friendly contact with the home is well established."—F. McR.

together; it was very cold, the wind was blowing strongly, and at any time the fall of snow might increase. After all, there was no guarantee that the nuns would visit the place before morning, and that might be too late. So instead of leaving their own baby, they took the little founding and returned home to assume the burdens of two small children instead of one.—Miron A. Morrill in Studies for Youth.

FOR TEACHERS OF JUNIOR BOYS AND GIRLS

The March issue of CHILD GUIDANCE IN CHRISTIAN LIVING has many articles which should not be overlooked by Junior teachers as they endeavor to make the church and church membership meaningful to their boys and girls in the pre-Easter season.

We would call special attention to the section on Plans for Additional Sessions, pages 141-144. These studies on church symbols, ordinances and ceremonies will be challenging for the teachers as well as the pupils.

If at all possible, try to have some additional sessions for Junior during March, even though you find it impractical to do so every week.

Sometimes the Primaries and Juniors meet together for the regular additional session. We urge, however, that for these sessions in March extra teachers be provided for the Primary children when they could lead in activities growing out of their own Sunday morning teaching, such as dramatizing "The Children of the Bible," making a freize, a class book or peep show of those Bible children or making a scroll or lamp like the picture of Samuel.—F. McR.

A MEDITATION

She Took It Upon Herself

"It has been said of Florence Nightingale that she took it upon herself. She took upon herself the tragedy, the heartache, and the suffering of the soldiers of the Crimean war. It is said that after the war had ended, a group of army and navy men met at a dinner in London. They talked of great leaders and officers. Then one asked the question, "Who of all the workers in Crimea, will be the longest remembered?" Each man wrote one name on a slip of paper, and these papers were collected. There were many papers but only one name, the name of Florence Nightingale.

Today calls for women who take upon themselves the concern for children. This concern leads to labor and services in their behalf. In Christian service for children Christ wants your best. He will strengthen you, help you and use you to the end that the Methodist churches of America will better serve the children."—Quoted.

CHECK YOUR PROGRAM FOR CHILDREN

1. Are leaders selected because they understand the religious needs of children?; Are they seeking to grow in knowledge and skill?

2. Is there a separate place in your church for each age group?; Does it invite work, worship and planning?

3. Is there time for unhurried thinking?; planning?; Discovering?; serving?; worshipping?

4. Do the materials and procedures provide for joyous participation?

5. Are your children learning to know and love Jesus?; Are stories of his friendliness and helpfulness frequently used?

6. Are the children becoming acquainted with some of the great personalities of the Bible?; Do they enjoy using selections from the Bible in various ways?; Are the Teachers guided in their use of the Bible by recommended lesson materials?

7. Are the prayers used with your children natural and informal?; Is there a feeling of happy relationship to God?

8. Are they coming to feel at home in the church family?; beginning to understand and share in the financial needs of the church?; participating in enterprises which are understood to be work of the church?

9. Are the children learning to work with their teachers in initiating and planning their own activities?; Are they growing in ability to co-operate?

10. Are they growing in their appreciation of the beauty in music?; Art?; the universe?

11. Are they learning to think of others at home, school, and church?; to express friendliness to children of other races and nationalities?; to share in the work of telling the Christian story around the world?

12. Do your primary children have the help of both parents and teachers in their progress toward these goals?

The above is quoted from a leaflet The Methodist Program for Primary Children, recently made available by our General Board. Similar leaflets may be had for the Nursery and Junior groups,—the one for Beginners is not yet off the Press. All churches should have these for use in Children's Division Council meetings or departmental meetings to check on results in teaching. Order the supply you need from your Conference office of the Board of Education.

Make the most of the best and the least of the worst.—R. L. Stevenson.

No one ever fails till he gives up trying.—Michigan Christian Advocate.

We can laugh ourselves out of many a situation when fighting our way out does not avail.—Christian Advocate.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

TWO LITTLE GIRLS AND A DOLL

One little girl was the daughter of an Apache Indian chief. The other little girl was the daughter of a United States Army officer. The doll had rosy cheeks, blue eyes and had traveled in a box all the way from "back East."

It all happened years ago when the United States government was trying to allot certain lands to the Indians. Some of the Apaches were not satisfied with their share, so they made ready for war and gathered from every direction to fight the white man.

"The Apaches are gathering for war," was the message sent to the government. Immediately large numbers of soldiers were ordered to the nearest fort to keep constant watch on the Indians.

The first Apache captured by the soldiers was very small. She was a little girl, who strayed too far from her wigwam and could not find her way back. The government soldiers found her, tired and frightened, and took her on to their own fort. They tried to show her that they wanted to be friends, but their strange faces terrified her, and she cried and cried. One soldier after another tried to comfort her, but the more they tried the louder she wailed. The commanding officer did not know what to do next. He shook his head in despair. Then he said to his men, "Wait a minute, I have an idea."

He called his little daughter. "Here's a little girl who has come to visit you," he said, as he led the little lost Apache toward her. She walked shyly up to the little Indian girl, hugging in her arms her new doll, which had come in the box from her friends in the East. As soon as the little Indian saw the doll she forgot to cry any more, and held out both her arms for it.

At first it seemed there would be another war. The little girls were like their fathers. Both wanted the same doll, as their fathers wanted the same land.

"Won't you let your little friend play with your doll awhile?" asked the army officer, coaxingly.

Then he waited until his daughter politely handed her doll to the daughter of the Apache chief. After that they were friends. They sat down together, they ate together, and then went to sleep together. When the little Apache awoke, some of the soldiers took her back to her father's wigwam, marching under a flag of truce. She was delighted to be back home and ran around showing all her friends the doll which the little "pale-face" had given her.

Bright and early the next day an Indian came to the fort to return the doll.

"Didn't you understand that was a present from my little girl to your little girl?" asked the officer in command. "You are to keep it."

Back in the wigwam the little Apache held up her arms eagerly as the doll was returned to her.

At the fort the soldiers waited for the attack of the Indians. Every-



BEDTIME

*I like to have my playthings put away
When it is time for bed,
I've had a happy time at play,
I'm ready now to have a story read.*

*I sit so close to Mother while she reads
Of boys and girls who live in other lands,
Or perhaps of a knight and his good deeds
And noble horse obeying his commands.*

*I like this time of quiet when it is time for bed,
And I sit close to Mother to have a story read.—A.E.W.*

JUST FOR FUN

Johnny—I'm glad I won't be living a thousand years from now.
Bobbie—Why?
Johnny—Just think of all the history there'll be to study by that time.

"How realistic that painting is! It fairly makes my mouth water."
"A sunset makes your mouth water?"
"Oh, it is a sunset, is it? I thought it was a fried egg!"

thing was very still, and soon the message came that the various bands of Apaches were breaking up and going in peace to the land which the government had set apart for them. The soldiers could not understand.

"Seems as though the red men aren't going to fight us after all. What do you suppose has happened?"

"Do you suppose it could be the doll that has charmed 'em?"

The soldiers laughed, but this was exactly what had happened. The Apache chief was so pleased with the doll and the kindness of the white man to his little daughter, that he declared the war off.—Watchman-Examiner.

Little Harold—"Mother, won't you give me five cents for a poor man who is out in front crying?"

Mother—"Yes, my son, here it is; and you are a good boy to think of it. Poor man. What is he crying about?"

Little Harold—"He's crying, 'Fresh roasted peanuts. Five cents a bag.'"—Presbyterian Standard.

GOOD NIGHT

*Some things go to sleep in such a funny way;
Little birds stand on one leg and tuck their heads away;
Chickens do the same, standing on their perch;
Little mice lie soft and still as if they were in church;
Kittens curl up close in such a funny ball;
Horses hang their sleepy heads and stand still in the stall;
Sometimes dogs stretch out, or curl up in a heap;
Cows lie down upon their sides when they would go to sleep.
But little babies dear are snugly tucked in bed,
Warm with blanket, all so soft and pillows for their heads.
Bird and beast and babe—I wonder which of all
Dream the dearest dreams that down from dreamland fall.—Child Lore.*

WE SHARE EXPERIENCES

Dear Girls and Boys:

In writing for this page remember to address your letters correctly. Some have been lost on account of lack of complete address. Address them to Children's Page Editor, Arkansas Methodist, 1346 Donaghey Building, Little Rock, Arkansas. We have lots of letters on hand and are using them as fast as we have room for them.—Children's Page Editor.

Pike, Arkansas.
February 14, 1944.

Dear Boys and Girls:

I am a girl twelve years old. I am in the Sixth Grade. I go to school at Delight. I ride a bus to school. My teacher is Mrs. Couch. I like her very much.

I go to Sunday School every Sunday I can. My mother is my Sunday School teacher. My daddy is the pastor of this church.

I joined the church two years ago when a meeting was being held.

I have four sisters and two brothers. For pets I have a bantam hen and two cats.

We take the Arkansas Methodist. I like to read the Children's Page.—Your friend, Joyce Youngblood.

Newport, Arkansas.
February 21, 1944.

Dear Friends:

I'm a little girl twelve years old and in the Sixth Grade in school. I attend Sunday School every Sunday and I really do like my teacher, Mrs. Oscar Guin. She is so sweet to her pupils. I attend the Umsted Memorial Church. Our pastor is Rev. J. W. Howard. He takes such an interest in the children who go to Sunday School and church.

I have a little sister four years old and a little brother two years old. They also attend Sunday School with me and a sister, Miss Helen Taylor. She takes us three smaller children to church with her.—Your little friend, Evelyn Taylor.

Mountain Home, Ark.
February 21, 1944.

Dear Boys and Girls:

I am a little boy nine years old. I go to school at Mountain Home school. I am in the Third Grade. My teacher is Miss Clarice Wilks. I like her very much.

I go to the Baptist Sunday School. My teacher is Mr. Earl Paul. I like him very much, too.

My mother is a Baptist and my grandmother is a Methodist.

A neighbor gives us the Arkansas Methodist and I enjoy the Children's Page.

My grandmother takes the Arkansas Methodist.—Your friend, L. J. Boatman.

George, who has charge of the chickens; "Uncle Harry, is a chicken big enough to eat when it is three weeks old?"

"I should say not," replied Uncle Harry.

"Well, how does it live, then?" triumphantly inquired George.—Selected.



Join The Navy... And See Missions



By CHAPLAIN ERLING RALPH JACOBSON
On Service with the U. S. Navy in the South Pacific

JOIN the Navy and rediscover the foreign mission half of the envelope!"—a good slogan for a recruiting poster!

When I was appointed a chaplain in the United States Navy I did not realize what it was going to do to my interest in foreign missions. Neither did many other men of our armed forces, I suspect.

It was not until we were within a few days' journey of the island where we were to be based that I began to sense the foreign mission implications of my duty. In a conversation with my executive officer that day concerning the attitude and the characteristics of the native inhabitants of the island we were to occupy, he made the statement that most of the natives were Christians on this group of islands. The native stock, I was told, was mainly Melanesian (black islanders), and as such sharply differentiated from the brown-skinned Polynesians. The church of England, the South Sea Evangelical Mission, the Roman Catholics, the Methodist Church, and the Seventh Day Adventist Church had well-established mission programs in operation on these islands. It is estimated that more than one half of the native population is Christian. That was the beginning which has not only broadened my interest in foreign missions, but has also intensified my devotion to its program.

I do not want to be misunderstood. There never has been any doubt in my mind as to the justification of the foreign mission effort. But there is that doubt in the minds of some of our church members back home. I encountered it among my parishioners. "Why expend all of that money in evangelizing remote areas in foreign lands when we have not yet consolidated our positions at home?" "Why disturb the age-old loyalties and beliefs of a people who seem to be managing quite well with their own deities?" To be sure, I had an answer, but not as convincing as I now have!

Others, too, have been similarly influenced and have become genuinely mission-minded. There was the naval lieutenant, for instance, who said to me, "I am going to start using the other half of my weekly church envelope now." There was the chaplain who invited the resident missionary, a bishop of the Church of England, to bring the message one Sunday morning. He told his story and made no appeal for funds; he merely asked for the prayers of the men. The chaplain, however, announced that on the following Sunday he would place a box at the door to receive an offering for missions. It was received. This congregation, not a large one—perhaps a hundred or more service men—offered \$187 that day. There were twenty-dollar bills in that box. These men had observed the results of missionary work. In our mid-week prayer and discussion group I asked whether this duty overseas had awakened foreign mission interest in the men. Everyone present agreed that it had. Two of the men went even further: they had begun seriously to consider offering themselves as missionaries when the war is over.

The "reservoir of friendliness," to borrow a Willkie phrase, created by the missionary has been an important factor in the success of the military operations in the South Pacific. The natives have rescued countless fliers forced down at sea. They have fed, sheltered, and befriended scores of survivors off

swer, too: "Before, we said bad words, we fell to women, we stole; but now we know our mouth belong to God, and our bodies they temples of the living God." Sixteen-year-old Raymond who was thinking of marriage put it this way: "Those who love Jesus don't pick their wives the way others do. They



sunken ships. Their knowledge of the jungle trails and their uncanny ability to traverse those trails silently and with unbelievable speed make them excellent guides. Yes, they are on our side, unqualifiedly so, and they are especially fond of Americans. This amazing and heart-warming friendliness of the natives will receive its due recognition in the account of the ultimate victory.

So foreign missionary activity got the United Nations some effective allies; therefore, it has been a good thing—is that what I am saying? No, of course not! It is what the gospel of Jesus has done for these Melanesian natives who up until a comparatively recent date were a warlike, savage, and primitive people. Cannibalism and head-hunting were common practices among them. Their tattooed and disfigured faces and bodies, and the spears and war clubs that many of them still carry are vestiges of the savagery and the darkness from which they have been so recently delivered. I have had occasion to conduct a number of services for them, and I have talked with many of them.

"What has Christ brought to you?" I have asked them. I have received several answers to that question. None was quite as eloquent as that single word which came from the lips of a grizzled, somewhat fierce-visaged, old jungle veteran seated on the ground in the rear of the native building in which we were holding our meeting. "Light!" was his answer. Yes, light is a precious gift for a man who has lived in a world of darkness and fears, whose rivers are crocodile-infested, sharks in his sea, hostile man-eating tribes and evil spirits in his jungles, and an eternity of hopelessness before him. Timon put his hand on the shoulder of the boy standing next to him and answered, "If it hadn't been for Christ, I would be fighting him instead of loving him." Jason had a good an-

ask God to help pick right Mary." (All women are Mary to these Christians).

It is difficult to single out any one experience in my contacts with native Christians that has impressed me most. Timon's prayer was unforgettable. Two Christian men from the Base went with me that night. I asked Timon, the native evangelist, to open the meeting with prayer. "Lord, heavenly Father," he prayed in his broken pidgin-English, "bless the three brethren who are with us this evening. Though they have different bodies, yet they are our brothers, for we all have one blood in Christ."

Yes, you were right, Timon: the bushy hair, the black skin, and the thick lips are accidents of life. It is the blood that counts,—the blood of Christ that makes us all one in Him.

Significant too, is their love for the Word of God. It has happened again and again that natives have come to my tent, saluted smartly, and asked, "Me want New Testament!" Fortunately, I had a large supply with me and I have been able to meet their needs. They gather every evening or morning to read and study that Word together. When they come to the meeting they bring with them their Bible, a notebook, a pencil—and a thirst for the Word. One of the English officers stationed at this native labor camp told me that he had often found them sitting with the open Bible before them, lost in contemplation of the passage they were reading. They would read and reread the passage aloud, laboring over the pronunciation of the words, desperately striving to fathom its meaning. Then they would rise and stand looking off into space, immobile and transfixed, lost in meditation on what they had read, utterly oblivious of everything save the burning desire to comprehend the glorious Truth that was beginning to dawn in their minds.

My first service for the natives was one of the memorable experiences of my life. Silas, a teacher and evangelist, an intelligent, benign, and soft-spoken man of about thirty-five years, came to my tent and asked me to conduct a service for his boys that evening. We decided to hold the meeting in a native building which had neither furniture nor floor.

It had been raining all week, and the area surrounding the native hut was a veritable sea of mud, ankle deep, and the floor of the hut only a little less so. It is difficult to describe what I thought and felt when I looked out across that muddy morass and saw the natives coming. They walked in a single file, Silas in the lead with his Bible, songbook, and notebook under his arm, his face wreathed in smiles. Scantily clad, bareheaded and barefooted, they sloshed along, indifferent to the mud and the rain. Here was a whole congregation of natives, only one or two generations removed from cannibalism, coming to hear the gospel of which I was privileged to be the herald that evening. It is hard to say whether the responsibility or the privilege gripped me most. It was a glorious privilege and a rare experience to hear them sing their hymns, beautifully and in harmony; to bring a message—and they were such eager listeners—and then to have the meeting close with a prayer by one of the natives, a moving prayer for the chaplains, for the success of our arms, and chiefly for the kingdom of God throughout the world.

There are episodes of my experiences as a chaplain in the war zone which I am going to want to forget. But I shall always be grateful for the opportunity I have had—and many other Americans with me—to obtain first hand information on the results of foreign mission work. It is my belief that there will be many returning American servicemen who because of their contact with native Christians will be much more zealous in their interest in foreign missions, and who will influence others to rediscover the "other half of the church offering envelope."

PASTORS' SCHOOLS

During the week of January 17 more than 150 ministers from the Conferences of the Southeastern Jurisdiction attended the Tenth Annual Ministers' Week sponsored by the Candler School of Theology.

Dr. John R. Mott, Honorary Chairman, International Missionary Council, delivered the Sam P. Jones Lectures with "The Larger Evangelism" as the general theme. Dr. Paul Scherer, Pastor of the Evangelical Lutheran Church of the Holy Trinity, New York City, delivered the Jarrell Lectures on the general theme, "The Lord's Song in a Strange Land." Short courses also were offered for the visiting ministers. Dr. Franklin N. Parker taught a course on, "The Witnesses to Christ;" Dean H. B. Trimble, "Developing Goodwill;" Dr. D. T. Rowlingson, "Jesus and Our Bible;" Dr. Marvin H. Harper, missionary on furlough from India and visiting professor at Emory, "India Today."



Religion At The University



By PAUL V. GALLOWAY, Pastor Central Church, Fayetteville

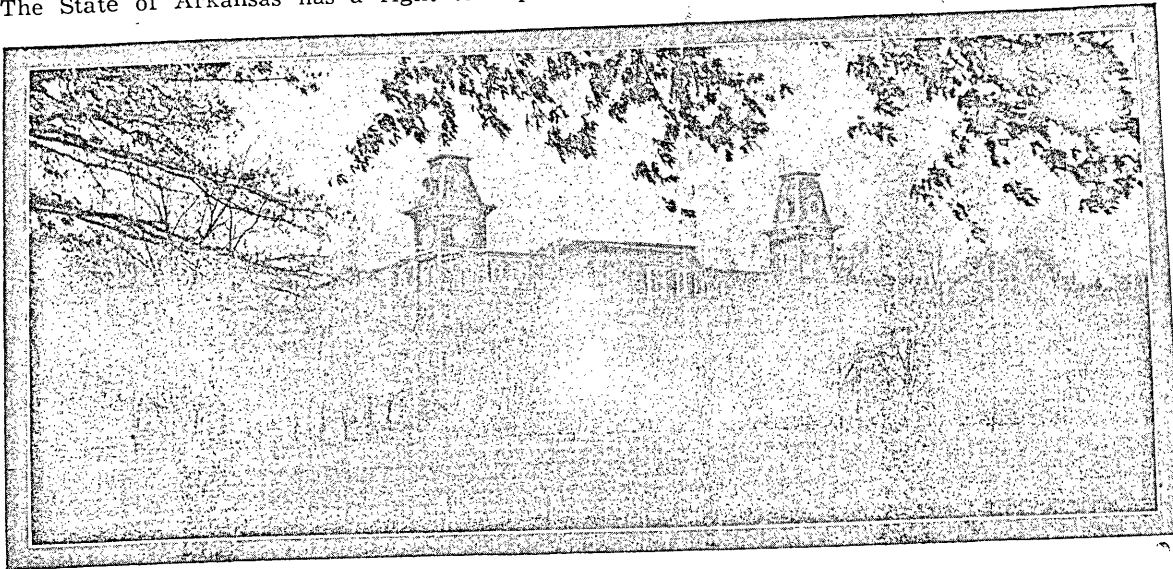
IF ONE should drop down upon this place some Friday or Saturday night as University students are dressed in their tuxedos and evening dresses, one might well imagine that the total life of the school is built around these "Formals." But take it from one who has been observing much in a few months that this is only a part of the picture. Other things are going on in this University town. Things religious are happening. Students are fundamentally and vitally interested in the those deeper values that direct life and affect the spiritual. The State of Arkansas has a right to inquire

at their Services for Youth and on Wednesday evening for prayer meeting.

There are several smaller groups who have a few, but when it comes to one of the best programs for students the First Baptist Church is doing a splendid work. They now have a full time student worker. They have a large Sunday morning group, a very good evening group and the Baptist Student Union has a prayer service at the Student Union (Large student building at the University) three evenings a week. This writer has already met with this group as speaker.

going to the Army. The entire cabinet of twenty who served last year is now in the services of our nation. But the Y. W. group is carrying on a good program. More than two hundred young women belong to this organization.

In addition to ministers attending convocation services at the University, the best service, according to the writer's idea, is their work on the campus. Sorority, fraternity, and dormitory groups are constantly inviting ministers to eat with them at their houses and to visit them in their informal get togethers. It has been my privilege to eat with hundreds of them and to begin some friendships that should be helpful to the church and them as well as to myself. Besides being invited to strictly University centers the commanding officer of the largest Army group met with the ministers of the city and is arranging for them to eat with the service men in the Army mess hall one night a week and then be given a room at the Student Union where they may counsel with the men and visit. For those two Sundays a civilian chaplain conducts services at the post. The service is not compulsory and yet 95 percent of the men have attended. After those two weeks the men may attend our services in the city which they do in large numbers. Of the new group that got out the past Sunday for the first time nearly every Methodist man in the group was in our morning service. This church writes the men when they first come and also sends a letter to the parents of each. The commanding officer and University cooperate in giving us these lists.



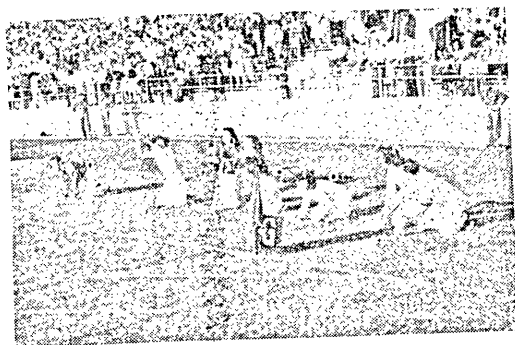
Old Main

of the religious life of this campus and city. It has the further right of expecting something worthwhile from such a large and important Institution.

It is therefore the purpose of this article to tell something of the religious activities in and around the University, and to show what some of the professors, students, and 1200 Army trainees are doing.

At The Churches

The churches have their student departments. The Central Presbyterian Church has the largest student class in the city. It is taught by Dr. Harrison Hale of the Chemistry Department. Some Sundays there are as many as two hundred attending. Its minister teaches a Bible course at the school three times a week for which full credit is given. The First Presbyterian (Southern Church) has a pastor who is a graduate of Princeton University and the Seminary who is well qualified in leading the students in religious thinking. That group has a very active program. The First Christian Church has a pastor-student director who is a Yale Divinity graduate and who is one of the deepest thinkers and best leaders in his denomination. He often leads national groups



At the Goal Line

in his church. Besides sessions at the church he is meeting a group at the school one week day. The First Nazarene Church also has a very active organization. Its minister cooperates with others and is a very capable leader. This group meets students and soldiers on Sunday

Wesley Foundation

Being a Methodist I am prejudiced when it comes to work with the trainees and soldiers, for I think that we are doing one of the finest pieces of work for college people anywhere. As Counselor I watch this work closely and assist in preparation of plans and even carrying some of them out, but the largest responsibility and work is upon Miss Madge Franklin, our director. Miss Franklin is the daughter of Rev. Sam Franklin, executive secretary of Christian Education of the East Oklahoma Conference. She knows the program, she is consecrated, she is talented, and she is doing a wonderful work for students here. Each Sunday morning you will see a great group for the morning meeting. Then each Sunday afternoon from 5:00 to 7:30 o'clock you see another fine group at our church for Recreation, Fellowship, Supper, and Worship. But their work is not just on Sunday at regular meetings.

Extra Meetings

Our students go out to the Veterans' Hospital once each month to lead a worship service and put on a program for these men. I wish that you could hear those talks and prayers by these University students from your town and church. Besides this you will find them meeting in committees one afternoon a week at the Student Union. Then two times each month the Wesley Players meet for rehearsal and study. The plays produced are done in a fine manner. The annual Christmas play at our services is always well attended and appreciated by the entire town.

Church Attendance

It is a thrill to any minister to see scores and scores of students in his congregation. All the Fayetteville churches speak of their fine attendance records. From the very front row of this church to the back seat of the balcony one will see many soldiers and students each Sunday. I doubt if any civilian group in Arkansas has as high percentage attending services each week.

Religion On The Campus

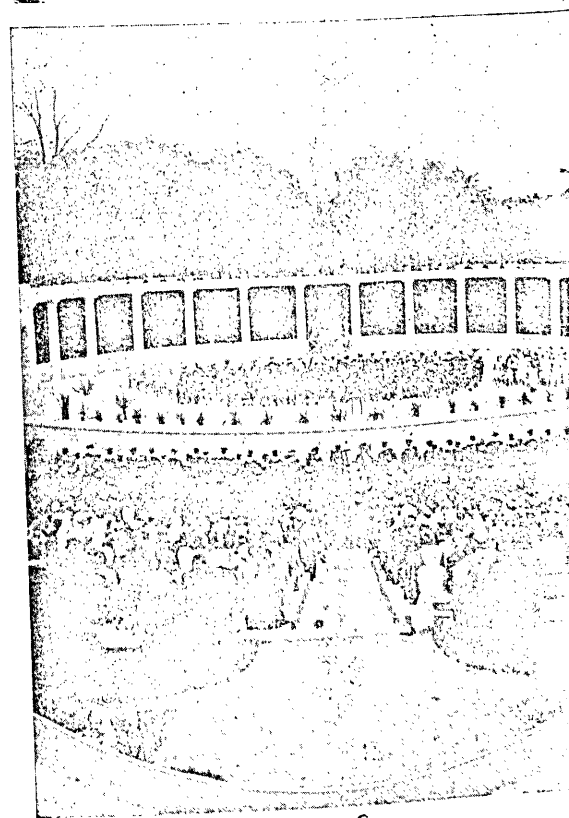
Besides the groups already mentioned there are the two Y groups. The Y. M. C. A. has been greatly handicapped by men and boys

Faculty Members At Work Locally

Many University professors and officers do regular work in the Fayetteville churches. Several are sons of ministers and others have brothers and uncles in the service. But it is a great inspiration to see these University leaders teaching, serving as pianists and secretaries, singing, and in other ways working in our local churches. They are cooperative, helpful, and encouraging.

The New Chapel

The University is making plans to build a large auditorium after the war. Money is already in hand for it. The plan calls for a chapel in the same building. This chapel will seat about 200 people and will be in use for prayer and meetings of religious groups. This building will be furnished with carillon chimes and bells. Hymns are to be played each day from this carillon. What a tremendous religious in-



The Greek Amphitheatre

fluence upon the lives of the hundreds and thousands who shall come this way! And this is at the University of Arkansas. A pipe organ will also be in this new building. This will make a great cultural and religious contribution to our State. The president and officers of the University see this from the great cultural and religious viewpoint.

What Can You Do For This Religious Life?

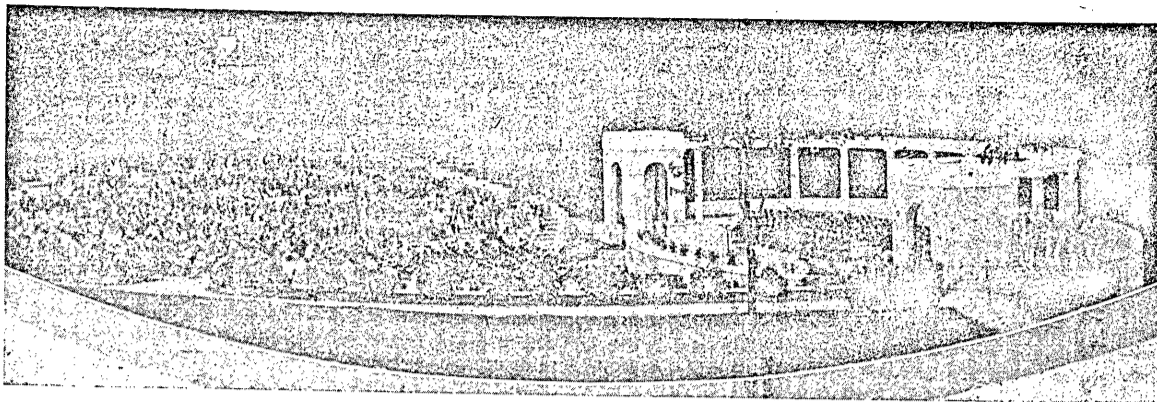
1. Talk to the students before they come to Fayetteville and let them know that you are interested in them religiously. Ask them to bring a message to his or her church and minister. These students like to pause at the door to say "our preacher said to tell you hello." That is not much but it is an entrance into that life!

2. Write to these students. The classes, Church School, and church leaders can help us much by that simple easy plan.

3. Write to the pastor of the church of which you are a part. Tell that pastor about the student. That pastor will look that name up in the University directory and see him soon. He loves to do it.

4. Encourage the furnishing of this auditorium and chapel with the carillon and organ. It will help to stamp religious impressions

to see "son" or "daughter" be sure to come to church with him or her. And meet the minister. 6. Let them know that you remember them



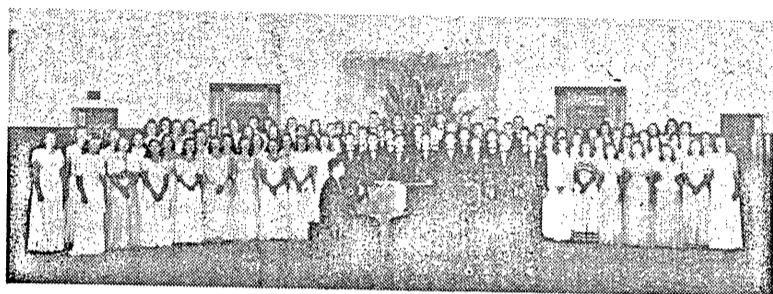
Another View Greek Amphitheatre

upon the students. This writer is going to give a bond to the project for it will do a lasting good for scores of years.

5. When you parents come to Fayetteville

in prayer.

Religion at the University is influencing lives. It is helping to create great Christian character. Let us see that it grows!



Choral Club



Rootin' for the Razorbacks

RECEIVES AWARD OF DISTINGUISHED MERIT

For "furthering the cause of justice, amity, understanding and cooperation among those of all religious faiths," through his weekly radio broadcast, "Religion in the News," Dr. Walter W. Van Kirk, Executive Secretary of the Department of International Justice and Goodwill of the Federal Council of Churches today received an Award of Distinguished Merit from the National Conference of Christians and Jews. The award was one of five presented by the National Conference to those radio broadcasters and individuals "who did the most last year to promote goodwill among Americans of all faiths." The presentations were made at a luncheon at the Yale Club in connection with the annual observance of Brotherhood Week.

Another recipient of the distinguished merit awards was the Mutual Broadcasting System for its "Minute of Prayer" series. This daily radio feature was inaugurated on January 1, 1942, by Mutual in response to a proposal made by the Department of Evangelism of the Federal Council, and includes prayers by clergymen of all faiths.

The citation for "Religion in the News," read by George Shuster, President of Hunter College, said:

"For nine years, over the facilities of the National Broadcasting Company, this program has kept before public attention the activities of the several faiths to which Americans belong. Dr. Van Kirk has served the cause of religion, has interpreted to a wide audience the fundamental Judeo-Christian principles on which our American civilization is built, and has furnished the cause of justice, amity, understanding and cooperation among those of all religious faiths.

"For these reasons the National Conference of Christians and Jews cites, for the approbation of all Americans, those whose inspiration, devotion and craftsmanship have made possible that program."

One of Dr. Van Kirk's many activities in the cause of international justice and goodwill, "Religion in the News" has a wide listening audience in this country and is shortwaved to many nations. In his capacity as NBC's special commentator on events of religious significance, Dr. Van Kirk, in addition to reporting on religious conferences in this country, has broad-

cast from Europe to America on many occasions. One of the highlights of his radio career was his broadcast of the Pan-American Conference in Lima, Peru, in 1938. He was the first radio commentator to give to the American radio public a digest of Secretary Hull's closing address before the Conference.

GOAL FOR OVERSEAS RELIEF AND RECONSTRUCTION

The goal of American Protestant churches for overseas relief and reconstruction work during the year 1943-44, is \$1,850,000. This amount has been set by the Church Committee on Overseas Relief and Reconstruction, representing over twenty denominations in this particular aspect of their denominational giving. The same eight agencies which have acted as the "hands" of the churches in the past, have again been chosen to administer relief in the war areas. They are the American Bible Society's war emergency work, Central Bureau for Inter-Church Aid, American Friends Service Committee, International Missionary Council's orphaned missions fund, American Committee for Christian Refugees, World Emergency and War Victims Fund of the Y. W. C. A., War Prisoners Aid of the Y. M. C. A., and the Church Committee for China Relief.

"NEW MEN FOR THE NEW WORLD"

"New men for the new world" is the motto of the Methodist Forward Movement in Great Britain, which, in an effort to reach the unchurched, has adopted a modern colloquial vernacular. They hold "Christian Commando Campaigns" which replace time-worn evangelistic efforts. Instead of going to the churches with groups of speakers, they invade factories, public houses, army camps, canteens and other semi-public institutions usually passed over by the regular clergy. These "shock troops of Methodism have ready hearings everywhere, and industrial leaders have been eager to have them visit and speak in their establishments. "Brain trusts" is the name they give preaching bands, and they lay emphasis on the speaking of laymen on sacred and ethical topics.

Keep your shoulder to the wheel and you will not be so likely to be found with your back to the wall.—Religious Telescope.

THE CHURCH COLLEGE SPEAKS

I am the church college.

I am the oldest institution of higher learning in America. Before there had been state universities or other institutions of college rank, I had been founded. For three hundred years I have served my country well. Three centuries of achievement vindicate my right to be.

I stand for life's highest ideals. I search for truth, believing God's universe as fireproof, and that I may light the torch of Truth anywhere. I lay emphasis upon genuine scholarship. My graduates are among the nations greatest scholars.

I believe in God. In the student's expanding circle of adjustment I open wide the portal to the unseen world of spirit. My sons and daughters are men and women of vision and spiritual power.

I train for service. Through me, culture dominates the work of the world. I give leadership to the nation. From me have come presidents, governors, legislators, judges, educators, editors, in greater proportion from any other source. Upon me the church depends for its preachers, its teachers, its missionaries—all its leaders. Without me the work of the church could not go on.

I deserve your support. I receive from each student less than half the cost of what I give. From me the poor are not turned away. I still look to you, the members of the church, to make this possible. I am sore pressed today. I cannot continue the splendid record of the past unless I have help.

I am the church college. I need your prayers and your gifts.—Author Unknown.—Michigan Christian Advocate.

THE CHURCH IN WAR TIME

Dr. Sidney M. Berry of London, wrote wisely as to our churches in war time when he said: "The main work of the churches in time of war is, of course, a quiet and constant one, to keep the spirit of faith alive, to turn men's eyes to God, and to remind the world in this vast opposition of material forces that the only victory which can bring any lasting good is the triumph of God's will over the contrary desires and designs of man."—D. Carl Yoder.

"Get Thee Up To The Heights And Sing"

By MRS. R. E. CONNELL

(This address was delivered by Mrs. R. E. Connell, president of the North Arkansas Conference Woman's Society of Christian Service, at the annual meeting held at First Church, Jonesboro, February 29-March 2nd.)

THE program material for the Woman's Society of Christian Service for 1944 has for its theme, "How Can We Sing The Lord's Song in a Strange Land?" Our North Arkansas Conference assembled here today attempts to answer this question with its own theme which is, "Get Thee Up to the Heights and Sing!"

You have at some time stood upon an elevation and looked down at the near world, surprised at its different appearance when seen from above. The satisfaction of obtaining a view from a height is so great that one is willing to rise very early, to endure discomforts of cold or heat, blistered skin and great fatigue in order to have the experience. Although the great panorama of beauty may be fully disclosed only when the final height has been attained, still there are lesser views to be had from lesser heights, which afford pleasure and satisfaction to the beholders. Sometimes the path winds around a mountain and reveals different views during the ascent; sometimes it turns back upon itself and shows the same view from a greater height, thereby revealing differences in the scene. It may be, that while the general direction of the path is ascending, there will be places where for a time, the climber descends or passes through a depression as he follows the trail to the objective.

On such a path and climb the members of this conference are engaged today—a climb to the heights where a wonderful view is awaiting, a picture of a new world order whose working principle is love. The trail is rough at times, and the end seems far off, but along the way are compensating views and times of refreshment. In the distance traveled this year, the climbers have looked upon bright and beautiful spots. They have also seen other places that were shadowed by sorrow or by sin. (S-I-N, which stands for Selfishness, Indifference, Neglect.)

In the immediate foreground is seen Youth in Action. All over the landscape young people are actively engaged in industry, in fighting, in healing, teaching, building. Some members of this great company, only a few years ago were members of Friendship Circles or Junior Missionary Societies. In their meetings they learned of far-away lands and of people whose customs and behavior differed from theirs. There were friendly exchanges of letters and gifts with children of other lands. Today these former members of the Friendship Circles are serving with the armed forces stationed in some of these lands. In some they have seen the result of missionary work, and reaped rewards of fruits from the seeds of friendship sown. In others they have found that money and workers sent were "Too little and too late." Some of these young men and women are even now planning to return to these lands when their obligation to their country has been fulfilled, on a different sort of mission. Tomorrow they will go to carry out

a program of reconstruction as teachers, doctors, preachers, bearing tools and materials for building a better world order, carrying a message of peace and good will.

Along with them will go other youths now in High Schools and Colleges. They too have declared their intention to become recruits for God, and have offered themselves to their church for service wherever needed. Some of these recruits are present on this height today



MRS. R. E. CONNELL

viewing the landscape along with the members of this conference assembly.

Passing another turn in the trail, a vast educational program is opened up to the climbers—a program affecting young and old, stretching across the nation. Much of it is pointed in the direction of greater war effort and is financed and directed by government departments and agencies. Another portion is sponsored by commercial agencies, while a part, but not enough, is financed, directed or influenced by the church. The obligation assumed by the Woman's Society of Christian Service in this program of education and training, seems but "a drop in the bucket"; never-the-less the drop is bigger this year due to the special effort put forth in behalf of the scholarship fund. In addition to the training program for youth, there is also a plan and method for educating the women of the church through the department of Missionary Education and Service. Many hours of time have been given by skilled leaders and by busy women who have become learners, to discover facts about world missions and to use these facts for the accomplishment of worthy projects.

Christians are hoping for a better world order when the war is over. Wishful thinking will not produce it. If women will study the needs of people around the world and seek to discover the most satisfactory solutions for complex problems, a new world order will begin to take shape.

One of the bright spots shining out against the grey confusion of the times, is the change in treatment of social problems. Thoughtful women have found better ways of helping the weak or underprivileged than that of bestowing intermittent charity. As the conference women have journeyed toward the heights this year, they have worked at the total problem in many ways, but one new and effective tool has come into more general use, namely letters to Congress. By this means the attention of the lawmakers has been called to certain unjust practices toward minority groups; to weaknesses of the educational system; to the great material and human waste resulting from the sale of alcoholic beverages. Women are learning that there is power in the franchise, and are using this power to remove hindrances to right and abundant living. In this area of thinking a cause for alarm is noted,—a depression through which the path leads at the moment. After a period of ten years during which Child Labor has been generally prohibited by law, communities are becoming lax during the present emergency and once more children are working.

A shadow seen far to the left, yet very clearly, is formed by racial intolerance, and until it is dispelled little of a new world order can be made to fit the present one. This and the many other problems and opportunities seen by Christian women today, are being examined with care. They demand the best thinking that intelligent, alert, womanhood can give.

Through the shadows and through the brighter areas of the visible landscape, flows the stream of Spiritual Life. It is not a broad nor turbulent river, there is nothing spectacular in its appearance, yet it moves quietly and continuously, giving life and beauty to the commonplace things it touches; supplying vital elements to the communities as it flows through them.

The golden glow on the far horizon is the result of the practice of Christian Stewardship. A considerable increase in the sharing of wealth has been noted this year. This increase is largely due to the fact that those who habitually give, have had more to share. The great need of the world today calls for greatly increased giving by all. In China alone the cost of a bare subsistence for missionaries is now three times what it was when appropriations were made. There is much wealth in the hands of the women of this conference, some of which should be returned to God by way of his needy children.

How can we sing the Lord's song in a strange land? How can we work for God in a chaotic world? We can sing with tithes and offerings. We can sing with the service of hearts, hands, and heads and with sincere consecration of the personality and will to God.

A prophet of old who climbed to the heights, heard God say this: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but shall accomplish that which I please . . . Ye shall go out with joy, and be led forth with peace, and the mountains and the hills shall break forth into singing." Today God says to the members of this conference, "Get thee up to the heights, and sing!"

HENDRIX COLLEGE NEWS

The Hendrix College symphony orchestra, directed by James de la Fuente, presented its first formal concert of the year in the Hendrix auditorium on the night of February 29. Included on the program were the L'Arlesienne Suite by George Bizet, and selections from Schubert, Ravel, Brahms and Tchaikowsky.

* * *

James de la Fuente, instructor in violin at Hendrix College, left this week for a month's tour of colleges in Illinois, Minnesota, Iowa, and Wisconsin, under the arts program of the Association of American Colleges.

During his two-day stay at each college Mr. de la Fuente will present a formal recital

and also a formal address on music as related to other subjects in general education. Other activities will include informal meetings and recitals, chorus and orchestra direction, and individual conferences with students and faculty members. Mr. de la Fuente will be accompanied by Allan Sly, pianist, of the faculty of the College of William and Mary, Williamsburg, Virginia.

Mrs. de la Fuente will take her husband's violin students at Hendrix during his absence. Also an accomplished musician, she has studied under America's great violinist, Albert Spalding, at the Julliard School of Music.

Two other members of the Hendrix faculty, Dr. H. W. Kamp and Dr. Robert L. Campbell, have made a number of similar trips in past

years for the Association of American Colleges. —E. Wainright Martin, Jr.

STRAIGHT FROM THE SHOULDER

Once when Charles G. Finney was riding on a train, he overheard two men talking. They intended to run a tavern, and were speaking of the profits they figured on making.

"There is one thing you have failed to take into consideration," Mr. Finney said.

"What's that?" one of the men asked.

"The ruined lives," Mr. Finney replied.

"Well, we have to live, don't we?" said one of the men.

"No," Mr. Finney replied, "you don't have to live; there's no reason why a man like you should live!"—Gleanings.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

SHERIDAN W. S. C. S.

The officers of W. S. C. S. of Sheridan were installed Sunday evening, January 23rd, at 7:30, by our pastor, Rev. J. A. Simpson using the installation service given in the program books. The following officers were installed:

Pres., Mrs. L. B. Sorrells; Vice Pres., Mrs. J. H. Williams; Cor. Sec., Mrs. E. H. English; Rec. Sec., Mrs. H. B. Jordan; Treas., Mrs. J. A. McCoy; Sec. of C. S. R., Mrs. Oliver Williams; Sec. Missionary Education, Mrs. Doyle McCoy; Sec. Children's Work, Mrs. Mack Williams; Sec. Literature and Publication, Mrs. Ben Arnold; Sec. Supplies, Mrs. Elbert VanLandingham; Sec. Student Work, Mrs. Ralph Springer; Spiritual Life, Mrs. Key Rogers; Status of Women, Mrs. Lem Jones; Fellowship, Mrs. Jack Williams; The president, Mrs. L. B. Sorrells led in the pledge service both installation and pledge service were very effective. We are looking forward to a great year.—Reporter.

DANVILLE WESLEYAN GUILD ELECTS OFFICERS

The Wesleyan Service Guild met in the assembly room of the Methodist Church for their January meeting and the following officers were elected: Pres., Mrs. R. B. Chitwood; Vice Pres., Mrs. Max Coger; Rec. Sec., Mrs. B. M. Harlan; Cor. Sec., Miss Gladys Sochse; Treas., Mrs. Bob Pledger; Reporter, Miss Lois Cheyne.

During the past year the Guild has sponsored a monthly publication in the form of a letter for the boys in the community who are in the service. This will be continued this year.—Miss Lois Cheyne, reporter.

CARTHAGE ELECTS OFFICERS

The W. S. C. S. met at the church Thursday, January 20, in the installation service, which was led by our pastor, Rev. J. R. Martin. Songs were "He Leadeth Me" and "Something for Jesus." Scripture lesson was read by Mrs. Paul Wylie. Ten members were present. Officers installed were: President, Mrs. Paul Wylie; Vice President, Mrs. R. H. Banks; Cor. Sec. and Treas., Mrs. L. F. Griffin; Rec. Sec., Mrs. J. W. Crowder; Sec. Christian Social Relations, Mrs. J. R. Martin; Spiritual Life Chairman, Mrs. Bob Scudder; Sec. Children's Work, Mrs. W. D. House; Sec. Literature Pub., Miss Hanna Wylie; Sec. Supplies, Mrs. R. J. Nutt.

After the installation service the president, Mrs. Paul Wylie, led in a short business session. We are expecting a good year in our society, with the help of our good pastor and wife.—Miss Hanna Wylie, Reporter.

The darker the night, the brighter the stars will shine when the clouds of doubt are rolled away.—The Christian Advocate.

He who strikes the first blow confesses he has run out of ideas.—Chinese Proverb.

True blessedness consisteth in a good life and a happy death.—Solon.

Strengthen thou me according unto Thy Word.
Psalm 119:28.

ALONG THE WAY

There are so many helpful things to do
Along life's way.
Helps to the helper, if we did but know,
From day to day.
So many troubled hearts to sooth,
So many pathways rough to smooth,
So many comforting words to say,
To the hearts that falter along the way.

Here is a lamp of hope gone out
Along the way.
Some one stumbled and fell, no doubt—
But, brother, stay!
Out of thy store of oil refill;
Kindle the courage that smoulders still;
Think what Jesus would do today
For one who had fallen beside the way.

How many lifted hands still plead
Along life's way!
The old, sad story of human need
Leads on for aye
But let us follow the Saviour's plan—
Love unstinted to every man;
Content if at most the world should say:
"He helped his brother along the way!"—Anon.

CAVE CITY SOCIETY

The W. S. C. S. of Cave City had their regular monthly meeting Wednesday, February 9th, at the church with 12 members present. Mrs. T. A. Woodyard, president, presided over a short business session. Mrs. J. M. Simpson as leader, had charge of the lesson, which was "Students in our Schools." She was assisted in the rendering of the program by mesdames Guy Taylor, C. A. McSpadden, C. L. Fry, E. D. Johnson and E. A. Meachum.

Special music was a duet, "Help somebody today," sung by Mesdames McSpadden and W. E. Carpenter.

Delegates from the society to the conference in Jonesboro the last of the month are: Mesdames Jas. M. Simpson and C. A. McSpadden.—Mrs. C. E. Kirtley, reporter.

MISS NELL DYER

She was very well the first year. Her job is Assistant Principal for the American children in school at Harris. She has a very full teaching schedule. There are 8 children and all are in different grades. She used to take care of the laundry work but has been relieved of that. She is very quiet, but gets a great deal done. She has lost some weight, but not too much for her. She has a tendency towards anemia. She has made tremendous contributions to the life at Harris and is so very dependable.—Missionary News.

Perfection is not something sought, but something aimed at. The target is visible. It takes practice to hit it.—James H. Felts.

The valiant facing of what one must, in time will produce the ability to rise above it.—N. C. Christian Advocate.

HIGHLAND W. S. C. S.

Under the efficient leadership of Mrs. E. C. Farabee and the other officers, we are looking forward to a year of service for the Master.

We began the year with a cash balance and have increased our pledge over last year.

The Spiritual Life Group is very active with Mrs. W. W. Aikenhead, chairman, directing.

At the general meeting for February a request came for the group to aid in paying rent on a building to be used as a mission. Before the matter could be discussed three of our fine women asked the privilege of assuming this amount personally. With such women in our organization with God's help we can do great things for Him.—Publicity chairman.

BETHLEHEM SOCIETY

The W. S. C. S. met at the church Tuesday afternoon, February 1st. There were thirteen members present. Mrs. Golden Tedford, presided over the meeting.

Opening song—Whiter Than Snow.

Prayer—Mrs. Mollie Cochran.

Scripture and prayer—Mrs. Hazel Abshire.

Reading—Mrs. Ella Tedford.

Reading—It is hard to forget, to forgive and admit our mistakes, Mrs. Mamie Leigh.

Prayer—Mrs. Maude Fawcett.

Business session:

A twenty-five dollar war bond was purchased by our society this month. Money was also set aside to buy literature and to send letters and cards to our boys in service.

Bible questions—Mrs. Ella Tedford.

Closing prayer—Mrs. Lela Smith.



Under the auspices of the Ministers' Association and of the "Larger Parish" of Dover, N. J., and in co-operation with the local defense council, the government housing administration, the USO and the local churches of all denominations in Dover, Miss Margaret Harris has been helping the churches to serve more than 1000 people living in "Victory Gardens," a new Dover settlement for war workers. She has organized a worship service at which Protestant and Jewish clergy officiate, a community Sunday a day nursery for the children of working mothers, and an interfaith evening service. The Dover Council of Church Women has been active in the community.

Church women in Tyler, Texas, are opening their homes for a number of "war weddings." More than twelve couples have recently taken advantage of the privilege. Tyler women, working at the USO, learn from a service man that his bride-to-be is expected in the community for their coming marriage, and the women extend the privilege of a home if desired. Sponsored by the Council of Church Women, community surveys have been completed, visitation of new people undertaken, and churches opened as lounges for service men. An Episcopal church is available where army wives sew. A fellowship tea for 500 guests was held in a Methodist Church, with army wives as guests. In return for this hospitality, the WEM's (Wives of Enlisted Men) held a style show for Tyler women displaying curtains, braided rugs and clothing which they had made or remodeled.

* * *

There recently died in Godhra, India, a woman who has perhaps trained more girls to serve as teachers in India than has any other woman. She was Miss Minnie E. Newton, of East Aurora, N. Y., graduate of Albany State Teachers College, and for thirty-two years a missionary of the Methodist Church to India. Going to Godhra in 1912, she found a small orphanage and school opened earlier for victims of the Great Famine of 1900 which decimated the population of the province. This she developed into the famed Godhra Normal School, with graduates serving everywhere in India. She was also chairman of a government board for 174 provincial schools.

God has something for all of us to do. If you would get the most out of life and put the most into the lives of others, find out God's plan for your life and then follow that plan.—Unknown.

Prayer is the key of the morning and the bolt of the night.—Beecher.

No book has ever been worth reading because it was bound expensively.—Christian Advocate.

CHRISTIAN EDUCATION NOTES

By Ira A. Brumley

"Fellowship of Study"

The "Fellowship of Study" Program for children's workers is finding a fine response on the part of the children's workers of the North Arkansas Conference. One week brought 32 enrollments to the Conference office. One church writes that many of the workers with children in their church cannot attend a training school but find in the "Fellowship of Study" a splendid plan for carrying forward a study program.

A number of churches of the Conference are enrolling all the children's workers in this program of study and are buying through the Church Board of Education some of the books so that each person may have an opportunity to read recommended number of books.

Any children's worker that has not had information about the "Fellowship of Study" should write the District Director of Children's Work, or Board of Education, Hendrix Station, Conway, Arkansas. The District Directors of Children's Work are:

Batesville District, Mrs. J. Clarence Wilcox, Calico Rock.

Conway District, Mrs. Viola Basham, Levy.

Fayetteville District, Mrs. Fay Reed, Fayetteville.

Fort Smith District, Mrs. W. J. Faust, Mansfield.

Helena District, Mrs. Dewey Milton, Clarendon.

Jonesboro District, Mrs. H. D. Castleberry, Jonesboro.

Paragould District, Miss Eugenia Wilson, R. F. D., Hoxie.

Searcy District, Mrs. S. O. Patty, Augusta.

Have the Children's Workers of your church joined the "Fellowship of Study"?

Vacation School Planning Time

Churches that have not already begun plans for a Vacation Church School should begin plans at once. Most churches can have a Vacation Church School if the work of planning the school starts early enough.

A number of churches in the North Arkansas Conference already have underway plans for the Vacation Church School period.

There is no one time at which all Vacation Schools can be held. Each community must make plans in the light of its own situation.

The list of materials to be used in Vacation Church Schools during 1944 is now available. This list may be secured from your District Director of Children's Work or the Conference Board of Education.

The Fort Smith District recently had two Vacation Church School Institutes and has underway plans for two or three more such institutes. The two institutes already held were at Alma and Branch.

Other districts are making plans for institutes to be held immediately after the Easter period.

It is important that local churches select their workers in advance of these institutes and send the persons to the institutes in order that they may be better prepared to do the work in the local church.

Watch for announcement of future Vacation Church School Institutes.

Any church planning for Vacation School would do well to secure copies of Booklet Number 77-H, "The Vacation Church School for Boys and Girls." The price of this

LETTER FROM REV. ELBERT MARLAR

I am using this means to let you know about the sickness through which I have just gone as it is impossible to write all personal letters. On February 6 I took sick at my home at Harviell, Mo. My doctor said it was appendicitis. The ambulance came for me on February 7 for the journey of 150 miles to the Methodist Hospital in Memphis. We arrived and was informed that all available space was used and that they could not take another patient. My son called the Baptist Hospital and it was also full. He then called the St. Joseph's Hospital and I was received, but it was badly crowded. Dr. Bailey performed the operation at 6 a. m. on February 8.

We were informed later that the doctor found a ruptured appendix and that gangrene had set up. I was on the operating table for almost two hours and then carried to my room where there were three other victims of disease and accident (it was impossible to get a private room) to lie between life and death for about four or five days, after which I began to improve. I am now back at my home doing my very best to get well. I believe by the help of the good Lord I am going to make it all right.

I wish to thank the St. Joseph's Hospital, the doctors and nurses for what they did for me and also my many friends and relatives for the letters and cards of comfort and cheer; also for the many flowers and other gifts.

Don't forget to write me a line or two. The Lord has been wonderfully good to me and may his blessings rest upon you.—Elbert Marlar, R. R. 1, Harviell, Mo.

MY TREASURE CHEST

Dr. Forney Hutchinson

A Review by Mrs. F. M. Williams

For some time many of the close friends of Dr. Hutchinson have been expecting something from his pen and "My Treasure Chest" has come to fulfill that expectation.

"My Treasure Chest" is more than a book even with its attractive gold lettered binding and clear, clean print, for as intimated on a fly leaf it is a part of himself, a component part I would say, as the experiences which are treasured there have helped to make him what he is,—the tender sympathetic pastor with a keen insight into human nature, therefore making him truly a friend to man.

Laughter and tears alternated as I eagerly read the book, with a whelming of the heart in sympathy for the hard fought battle of one, ambitious to give expression to the desire to bring to fruition a life, not his own, but which belonged to the One who called him to preach the gospel of Jesus the Christ.

He speaks as one who heeded the call of God; he speaks as a pastor with the authority of one who knows people, with power to lead from darkness to light to comfort as a good shepherd tends his flock.

Congratulations to the author and may a wide circulation and appreciative reading make this book a real treasure chest for many.

booklet is 15 cents. It may be ordered from the Methodist Publishing House, 810 Broadway, Nashville 2, Tennessee.

QUARTERLY CONFERENCES

Texarkana District: Second Round

- Stamps, Stamps, 11:00, Feb. 27.
- Lewisville-Bradley, Garland, 7:30, Feb. 27.
- Buckner Ct., Mt. Vernon, 11:00, March 12.
- Richmond Ct., Ogden, 11:00, March 19.
- Lockesburg Ct., Rock Hill, 3:00, March 19.
- Lockesburg, 7:30, March 19.
- Hatfield Ct., Wickes, 11:00, March 26.
- Ashdown, Ashdown, 7:30, March 26.
- Texarkana Ct., Pleasant Hill, 11:00, April 2.
- College Hill, College Hill, 7:30, April 2.
- Doddridge Ct., Olive Branch, 11:30, April 9.
- Fouke Ct., Fouke, 7:30, April 9.
- Winthrop Ct., Alleene, 11:00, April 16.
- Fairview, Fairview, 7:30, April 16.
- Horatio Ct., Gillham, 11:00, April 23.
- DeQueen, DeQueen, 7:30, April 23.
- Taylor Ct., Welcome, 11:00, April 30.
- Lewisville, Lewisville, 7:30, April 30.
- Cherry Hill Ct., Rocky, 11:00, May 7.
- Mena, Mena, 7:30, May 7.
- Sardis-Shiloh, Shiloh, 11:00, May 14.
- Stamps, Stamps, 7:30, May 14.
- District Conference, Horatio, 9:45, May 16.
- Foreman Ct., Arkinda, 11:00, May 21.
- Foreman, Foreman, 7:30, May 21.

—A. J. Christie, District Supt.

THE FEDERAL COUNCIL OF CHURCHES MAKES A STATEMENT

The Federal Council of the Churches of Christ in America today asked the cooperation of the religious press in dispelling the confusion created by the use of a similar name by an organization calling itself "The American Council of Christian Churches."

The immediate occasion for the statement was the evidence that an ill-considered resolution recently made public by "The American Council of Christian Churches" is being erroneously attributed, in uninformed circles, to the Federal Council of the Churches of Christ in America. The resolution in question proposed that the government of the United States make a deliberate bombing attack upon the Shinto shrines in Japan.

When the resolution was first made public the officers of the Federal Council paid no attention to it. They assumed that readers would be fully aware of the difference between the American Council of Christian Churches, which was recently organized by a small group of ultra-Fundamentalists, and the Federal Council of the Churches of Christ in America, which has been in existence for thirty-five years as a federation of historic Evangelical denominations. It is now clear, however, that not a few readers of the resolution in question have been misled.

Particular cases in point are the Japanese-American papers, The Utah Nippo, issued in Salt Lake City, and The Rocky Mountain Shimp, both circulated among Japanese-Americans in resettlement areas and relocation centers. These newspapers, in printing the resolution, interpreted it as coming from the Federal Council of the Churches of Christ in America, and so erroneously concluded that it represented the main body of American Christians. Loyal Japanese-Americans have been so painfully distressed by the resolution that the Federal Council's officers have felt it necessary to make a public disclaimer of any connection whatever with the resolution.

It is not what you have that gives happiness, but what you earn by honest investment.—J. H. Felts.

"Success is getting what you want while happiness is wanting what you get."

HE TEACHES BRAZIL TO SING

The people of Brazil—like most Latins—have special gifts in the field of vocal music, but very little has been done among them in developing that art in the fields of worship and the church. It was on that account that the Methodist Church sent two graduates of the Westminster Choir School—Mr. and Mrs. Albert W. Ream of Cleveland, Ohio—to the Methodist Theological School, Sao Paulo, Brazil, in 1937 to begin the training of prospective ministers in church music. Much success has attended their efforts, and there has been a growing interest in good religious music in many evangelical churches as a result. He has a good choir organized from the evangelical churches of Sao Paulo.

"Mr. Ream took his choir to Ourinhos and to Presidente Prudente recently," reports the Rev. James E. Ellis, general secretary of the Board of Christian Education of the Methodist Church of Brazil, under the auspices of which Mr. Ream carries on his work. "They had a splendid trip, were royally treated, and the folk in the churches and towns there were greatly impressed by the splendid singing. It was a fine bit of work for publicizing some of the activities of the evangelical movement. Many had never heard evangelical choirs sing before. In Ourinhos, one of the church members paid for a long distance connection of fifteen minutes to a nearby city where there is a radio station so that part of the concert was broadcast. In the other town two parts of the concert were broadcast. They have recently made two more records. Mr. Ream and I are getting out a small hymnal of Christmas songs for our churches, societies and Sunday schools. It will be a fine little collection of seventeen Christmas songs and ought to help Christmas music."

Nothing politically right is morally wrong.—Daniel O'Connell.

You may silence the teacher, but you cannot subdue the truth.—Trumbull.

Duty is a power that rises with us in the morning and rests with us at night.—Gladstone.

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Great Day For Reading

By BISHOP JOHN M. MOORE

Too many persons read too little. Too many who read fail to read that which is most worthwhile. What a person reads fashions the thought and attitude and creates the capability of the mind. Mental food makes the mental fiber. The impoverished mind shrivels as well as a starved body. The well-fed mind continues to grow.

The newspapers are giving the people marvelous reading in these war years. Of course, those who confine their reading to the sports pages, society columns, bargain display and market movements get no where. They live blindfolded in the world and depend on others to lead them around. But the person who has read the newspapers intelligently has not only made great advancement in knowledge of peoples in understanding of the world, but also in interpretative and valid culture.

Daily come faithful and extraordinary by-witness reports from capable brave, daring correspondents even to the jeopardy of their lives, writing from fox holes, on the battlefields, and in the listening posts in all the diplomatic centers of the world. Columnists like Walter Lippman, Raymond Clapper, Kirke Simpson and Edward McKenzie, and commentators like Raymond Gram Swing, Cedric Fester, and W. L. Shirer have furnished most illuminating interpretations of events, movements and possibilities. Drew Pearson has supplied his stimulating detective stories and Harry McLeMore his spicy jibes. The propagandists have swarmed, but usually their buzz is recognized. In addition to all these, there has been a large company of well informed special writers who have given an immense amount of valuable information in geography, history, government, science and philosophy of the countries and peoples of the world. This has been an amazing era in the contribution of our American newspapers to the intelligence of all who wanted knowledge and understanding of the world in which they live and of the world in which the human race is to live. To them we are debtors, enormous debtors. They have made intelligent reading essential to informed American life.

The magazines in this nervous dynamic era have been forced largely to articles relating to the war situation and the factors in it. The entertainment magazines have been brought largely to picture which can be caught at a glance and discarded in a moment. There are a few good magazines of literary and cultural merit, and occasional articles of genuine value in others, but the era does not lend itself to any large substantial magazine reading. However, those who are so inclined may find excellent reading in the high class magazines.

To a churchman and a thorough-going Christian the weekly church paper is indispensable. It carries information which he is unwilling to do without. It is true that many church members do without their church paper but they and the Church are the loser, for they learn not of the movement and sweep of their church and Christianity. More than that. An alert church

press gives the moral and religious interpretation of the movements of the day, of the forces in action, of the underlying causes of the principles involved, and of the possibilities of the triumph of truth, righteousness, and religion. The church press is the unfailing stalwart exponent, defender, supporter, and promoter of high morals and of the religious faith. It is ever the expounder and protector of the particular tenets of its own church. It is as essential to the intelligence of religionists as the newspaper is to the intelligence of citizens.



John M. Moore

Some church papers may not live up to these possibilities and expectations but many do. The heart, soul and mind of a church paper, in my opinion, are in the editorial page. Here are the personality, purpose and power of the paper. Of course, the personal notices catch first attention, but that can be overdone. The write-ups of church conferences, conventions, assemblies, and meetings can be made exceedingly informing and valuable. The special pages appeal only to special groups. The contributions have merit according to the ability in thought, expression and force of the contributor and to the importance of the subject discussed. But the editorials set the character and primary worth of the paper. The editor of the church paper speaks from a throne of great possibility and power. When McTyeire and Simpson, McAnally and Parkhurst, Lafferty and Edwards, Buckley and Hoss were editors, Methodism had a voice, yea voices. It is just that in which many of us are interested and about which we are concerned.

The Methodist Church would be in a bad way if it had only one editor. All the great and good ideas are not confined to one mind, even a master mind. Diversity of thought gives most, while conflict of opinions is usually a stimulant to mental action, a spur to sound reasoning and healthy thinking. We "had fun" when Hoss and Edwards got into action, and Buckley drew his blade. Dead level thinking and writing may be pleasing and satisfying but it is often becalming. The two Southern jurisdictions are fortunate in having excellent conference organs for regional promotion and expression. The effect of their leadership, influence, and labor is seen clearly in the vigor, excellence and growth of Methodism; its thought and its force, in their respective territories. I give them my praise and their constituencies my hearty congratulations.

The conference organs render enormous service in their respective conferences but there is no organ of the jurisdiction to give it unity,

bond, expressions, and cooperative leadership. I believe such an organ is needed. It should not be and need not be a competitor of any existing conference organ.

In my opinion, however, the greatest need of the Methodist Church today is a journal devoted to the discussion, interpretation, and assertion of the principles and purposes of Methodism, its genius, its structure, its philosophy, its activities and its strategy. The church as a whole has no out-and-out forum for that healthy exchange of opinion which a thriving, virile, progressive church requires. The Christian Advocate is fine entertaining paper for the general Methodist public, but it is not a forum and cannot be. The same is true of The Methodist Layman, The Methodist Woman, The Pastors Journal, Tidings, The Foundation, The Voice and The World Outlook which are put out by the respective Boards and Commission and secured by appropriated World Service funds. But they, singly and collectively, fail to be a forum of assembling the opinions, thought, proposals, force of Methodist thinkers and leaders. The Methodist Forum could be a great force in the advancement of The Methodist Church and would readily make its own place.

But until that comes, and even when it comes, let every conference organ carry on with vigor, might and courage. The banner of Methodism is in your hands. Keep it aloft!

METHODISTS "GETTING TOGETHER" IN RHODESIA

Interchurch cooperation has moved forward in Rhodesia, central Africa, by the approval of the Rhodesia Annual Conference of the Methodist Church by more than a three-fourths vote of a plan for joint training of ministers and evangelists for that church with similar trainees from the British Methodist Synod, representing churches in both Northern and Southern Rhodesia and in Kenya Colony. When the proposed "union theological seminary" has been organized, the American Board of Commissioners for Foreign Missions (Congregational in Rhodesia) will send their ministerial candidates there also, and it is believed other central African conference will do the same. Meanwhile the Rhodesia Annual Conference (American supported)

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 blueprints of postwar reconstruction."

Readable and thought-provoking, the new book is, essentially, a book of first steps 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.

is sending its approved ministerial candidates to the British Methodist Synod school at Waddilove Institution, Marandellas. The Rev. Ernest L. Sells, of Warren, Ohio, is the American Methodist missionary planning this union for the Methodist Council.

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Ancient Religious Easter Customs Will Be Observed In Switzerland

By MARIE WIDMER

THROUGHOUT the Christian world Easter, the anniversary of the Divine Resurrection, and the season of Nature's awakening, is the Festival of Festivals. Its promise of redemption and a new life has guided mankind for over 1900 years and is now a spiritual force which upholds war-torn nations in their fierce struggle for peace and liberty on earth.

Easter has always been a particularly happy season in Switzerland, the world's acknowledged scenic "Paradise on Earth." Landlocked and

drisio near Lugano have above all retained the elements of the mystery plays which members of the clergy presented to their congregations in the Middle Ages.

Good Friday in Switzerland is the holiest day of the entire year with Catholics and Protestants alike. It is the one day on which everybody attends Divine services and it is also the day of Confirmation in the Protestant churches.

An important ritual in Roman Catholic re-

in Switzerland, but in normal times Easter eggs are a familiar accompaniment of that season. At Zurich, for instance, boys and girls then meet at favorite spots, such as the Rathaus Bridge the Fischmarkt and the arcades along the venerable guild houses. All have an abundant supply of white or colored Easter eggs and presently competitions will decide who owns the strongest eggs. Experienced youngsters pick out hard-boiled eggs with a strong shell and good tip. When opponents "tip" eggs they are careful to protect their respective egg as much as possible with their right hand to avoid cracking the shell. As soon as an egg has both tips damaged it becomes the property of the contestant owning the stronger egg. Easter Monday, when there is no rationing, brings contests in the gathering up of a certain number of eggs on a given distance.

While Easter and blossomtime arrive together in Switzerland, up in the highlands the season of Spring Ski-ing is then at its best. But even skiers enjoy Easter Egg frolics. For instance, at Villars, in the Vaudois Alps, and only in normal times, of course, contestants assemble early in the morning on the Chamossaire, 6,949 feet a/s, then take off for a downhill race which is packed with curves and thrills. At intervals, mostly after a breath-taking turn, a red flag has been planted in the snow, marking the location of a small basket containing one hard-boiled egg.

During his descent a contestant has to grab a total of five eggs, preferably without stopping. At the finish the eggs are carefully examined, a cracked one bringing a penalty of 10 seconds and a totally crushed one a loss of 30 seconds. If he misses an egg he is disqualified in the race.

After passing the examination at the finish a contestant may eat one of the eggs. The remaining four eggs will be included in a festive salad served at Bretaye above Villars to the organizers and competitors of this rather unusual event.

The custom of distributing "Easter bread" is a distinctive feature of the tiny village of Saviese above Sion, in the Valais. In this primitive mountain realm, where the peasants eat dark bread all the year round, even in peacetime, an ancient tradition provides that every man, woman and child receive a generous slice of white bread on Easter Sunday. The simple gift is highly appreciated and enjoyed by the recipients. Since white bread is now tabu in Switzerland for the duration of the war, this "Easter bread" custom must necessarily also suffer an interruption.

surrounded by belligerent nations the little land, thanks to God and its efficient Army (now partly demobilized,) has so far escaped the physical ravages of warfare. The Swiss are deeply grateful for this grace from Heaven. They consider their gigantic International Red Cross activities in behalf of prisoners of war of all nations, also their glorious labor of love for Europe's starving children, a privilege. These charities are a repetition on a much enlarged scale, of what they did in the first World War.

War has brought restrictions, rationing and privations to the now 652-year-old Swiss democracy, but life goes on in utmost simplicity and in utmost confidence. In normal times the Swiss people have a pronounced weakness for festivals, and even in these days of stress the observance of ancient traditions, as far as conditions will permit, are sacred to them.

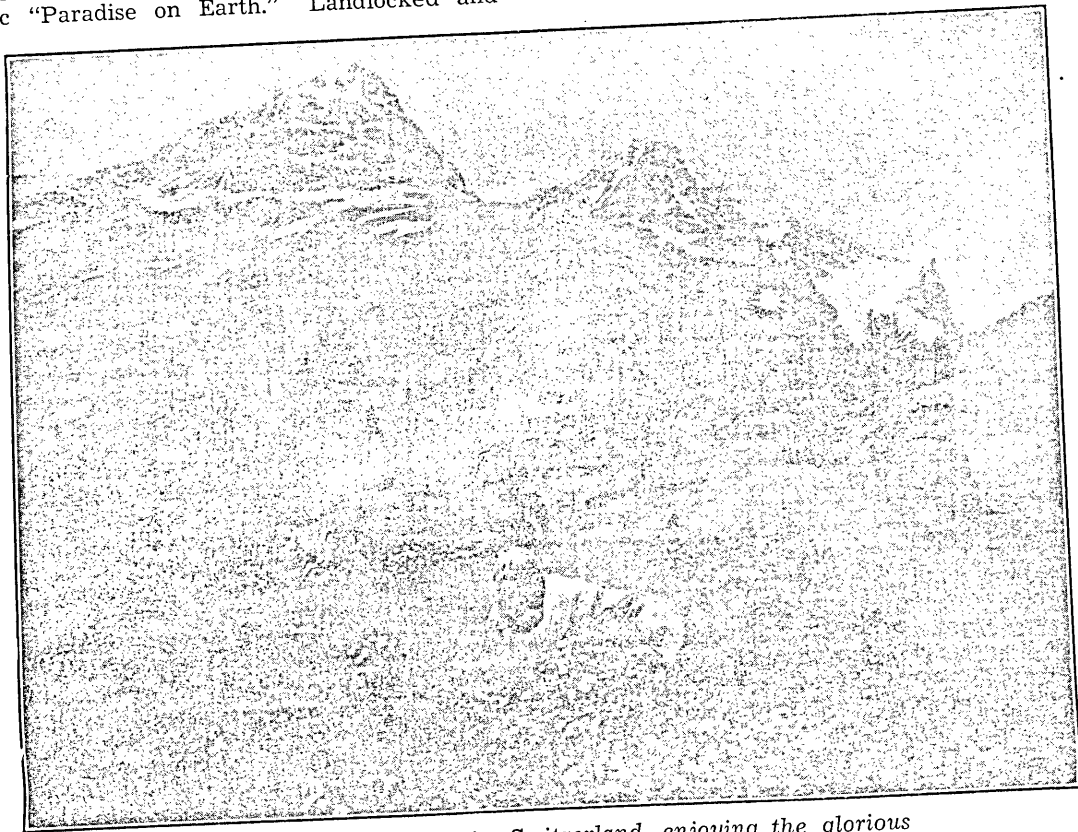
Thus, the momentous biblical events that took place between Palm Sunday and the early morning of Easter are portrayed in various Roman Catholic parts of the country. In the lake of Lucerne region the Entry of Jesus into Jerusalem on Palm Sunday is reverently depicted. Gaily trimmed "Palm trees," fashioned of the most perfect branches of holly which the boys of that region have been able to find in the forests, are carried by them to the church on Palm Sunday. After the parish priest has blessed the palms the palm carriers and congregation walk in procession around the church.

On Maundy Thursday the humble rite of the washing of the feet is still performed in some localities. Here, too, a wooden replica of the Holy Sepulchre is mounted in the Church Choir and on Good Friday the worshippers, clad in deep mourning, pay their respects at this improvised shrine.

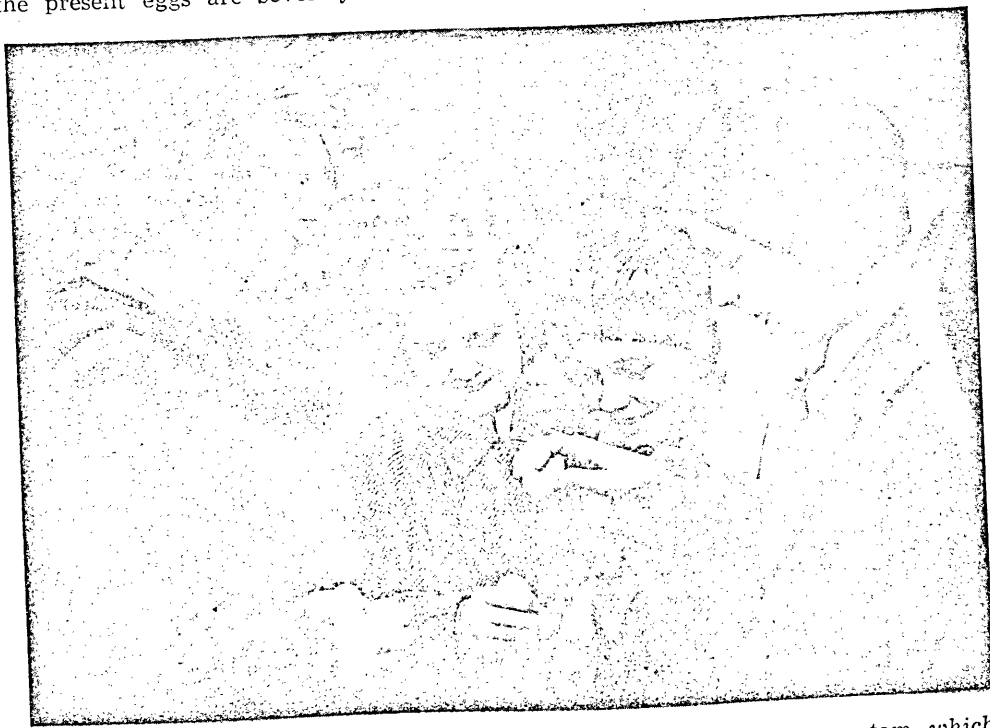
The dramatic events of the night before Good Friday and the eventful episodes of Good Friday itself have through many centuries and up to the present day been portrayed in different parts of Roman Catholic Switzerland by means of large processions. Among these the processions in the quaint little town of Men-

gions is the blessing of the fire on Holy Saturday. This ceremony is observed in especially vivid manner at Carona and in other parts of the Italian speaking canton of Ticino. Since a big pile of ashes is needed the bonfire, which is near the church entrance, has to be of generous size. After the fire has died down the boys of the village collect the ashes and distribute them among the householders. The natives believe that they will keep disaster away for the ensuing year.

At the present eggs are severely rationed



A Little Boy of St. Moritz, Switzerland, enjoying the glorious Spring.—Photo A. Steiner.



"Eiertutschen," or tipping eggs, is an ancient Swiss Easter custom which has been carefully preserved in the big and beautiful city of Zurich, Switzerland. This photograph shows a group of happy youngsters "tipping" eggs. Due to the fact that eggs are now strictly rationed in Switzerland, Easter Egg frolics are out for the present.

The Sunday School Lesson

By DR. W. P. WHALEY

JESUS BETRAYED, DENIED AND CONDEMNED

LESSON FOR MARCH 12, 1944

SCRIPTURE TEXT: Mark: chapters 14 and 15.

GOLDEN TEXT: "He was despised and rejected of men, a man of sorrows, and acquainted with grief." Isa. 53:3.



Matthew, Luke, and John tell this story; but John, in chapters 13, 14, 15, 16, 17, 18, and 19, tells it more fully. It is Thursday evening of Passion week, and John tells of the foot washing, the farewell address, and the intercessory prayer, all in the upper room at the Last Supper—things the other writers do not tell.

I. The Betrayal

To betray is to prove faithless, treacherous, and to deliver to the enemy one supposed to be befriended and protected. Judas was a trusted follower of Jesus, but he proved to be a traitor. Far along in the second year Jesus' ministry, many who had followed Him in the hope He would head a rebellion against the Romans and set up His kingdom over the Jews, became disillusioned and turned away from Him. It was probably about that time that Judas' loyalty weakened. The people tried to force Jesus upon the throne. If Judas could have seen Jesus maneuvering for such a kingdom, it is probable that he would have remained loyal to Him and honest with the funds; but he became convinced that Jesus was not interested in anything of that sort. So, as Jesus emphasized spiritual matters more and more, Judas lost interest. Judas never did get into the spiritual life. He was a materialist all the time.

At the first indication of Judas' wavering, Jesus warned him without exposing him (John 6:70). Frequently after that, Jesus talked of the danger of money; no doubt hoping Judas would recover from his dangerous drift. He had chosen in all good faith, as He had other eleven; and He had done His utmost to develop him into a spiritual disciple. He could look His Heavenly Father in the face in the upper room, and say He had done His best for him. (John 17:12).

In the betrayal of Jesus the scripture was fulfilled, but Judas was not foreordained to fulfill it. God does not ordain any man to do what Judas did. God saw how sin was working, and He knew His only begotten Son would be the victim of sin; though He did not appoint any man to be the traitor. Jesus would have done for Judas all that He did for John. "God is no respecter of persons." (Acts 10:34).

"The love of money is the root of all evil." (I Tim. 6:10). But the love of money is only one of the downward pulls of materialism. Only a positive and triumphant spiritual life can hold us from the ruin to which materialism tries to drag us.

Judas was a southern Jew, and perhaps knew his way around the temple and among the priests and scribes as the eleven northern disciples did not; so it was easy for him to find buyers for his Master. And he went to them, not they to him. He was small in his financial

ideas. For three years he had been pilfering the small coins the friends of Jesus contributed for His support; and ten dollars in thirty pieces of small change looked like a lot of money to him. But he did not enjoy its jingle long before he went back and threw the money on the temple floor, then went and hanged himself.

II. Peter Denied His Master

Peter was a mighty man, a rock out of the mountains that stood around Lake Galilee. He could handle a fisher's boat on the rough waters, and swim the width of the lake. His faith in Jesus worded the basic belief of Christianity (Matt. 16:16). His love for the Master equaled that of John. His zeal thrust him to the fore in every situation. He was unselfish; and though often honored by the Master, he never asked for any place or favor. He was brave; and, with his one sword, would have fought the whole posse that arrested Jesus, if the Master had allowed him.

Those hasty words of denial did not change Peter. He was suddenly knocked down by a special blow from hell that he did not think was possible. Satan was after him with his keenest wit and most deadly weapon. He tried to kill Peter and drag him out of the new church Christ was building upon Peter's faith. Peter did fall under the terrific impact; but, in that brief time while he lay prone, he still knew Jesus, believed He was the Christ, loved Him, and was determined to get up and continue after Him. He had not meant a word he said to that woman gunner from hell. Like many of us, he had spoken rashly under a nervous shock.

Satan failed to get Peter. He lost about the biggest game he had ever shot at. Jesus rescued Peter in that crisis. He had been praying for Peter in a special way several days; that very evening He had warned Peter to look out, he had prepared a rooster to sound an alarm, and when the blow struck Peter Jesus turned from His own suffering to look at His friend.

That was the eye of Peter's Master. It had drawn him from his fishing boats, he had followed that eye all over Palestine, and now it was lifting him to his feet again. He stumbled out the court room, ashamed that he had been caught off guard, penitent to the depths of his big heart, he cried bitterly over his failure to ward off this attack. When he faced his Master again he was good as new, and could say over and over "I love thee."

III. Jesus Condemned

All Passion Week, Jesus lived between the love of His friends in Bethany and the hate of the temple authorities. While He and the

disciples were eating the passover feast in the upper room, and He was washing the disciples' feet, speaking His farewell message to them, giving them the great law of love, and making His intercessory prayer for them, the temple authorities were counseling about how they could get hold of Jesus and kill Him. Caiphas, the Chief Priest, had said several months before that Jesus must be killed.

Jesus was put through five humiliating trials. First, before a self-constituted ecclesiastical council that had no authority. Second, before the official Sanhedrin. Third, before Pilate. Fourth, before Herod. Fifth, before Pilate again. The gospels give very brief accounts of the trials. Jewish law and courts were favorable to accused persons. They were given the benefit of doubt. They were allowed all the defense witnesses they could bring in. Jesus was not so favored. Fearing the multitude of Jesus' followers who were in Jerusalem at that time, the authorities arrested Him at night, whisked Him through five trials, and had Him delivered to Roman officers for crucifixion, before His friends knew anything about it. The authorities gave no opportunity for witnesses for Jesus, but hired witnesses to testify against Him. Pilate found no fault in Him. Herod found no fault in Him. The Roman government had no case against Him. Pilate tried insistently to free Jesus. He soon discovered that the Jewish church authorities were back of the trouble, and that they were seeking His death through "envy." Jesus appreciated Pilate's situation and attitude, and spoke kindly to him about it (John 19:10-12). Pilate was not a good man, but he was not as wicked as Annas, Caiphas, and the others who were bent on the murder of one who had violated no law, preached no heresy, and had gone all over Palestine doing good.

The Jewish courts could not administer capital punishment, except as specifically permitted by the Roman court. Under the Jewish law, blasphemy was punishable by death; and the Roman courts could allow the Jews to stone to death one convicted of blasphemy; but the temple authorities were not satisfied to have Jesus stoned, but they wanted Him crucified by the Romans by the Roman method of executing criminals. So, the Jews compromised with Pilate. They told him if he would execute Him by the Roman method, they would take all the blame and risk upon themselves. So, Jesus' death was the crime of the highest authorities of the Jewish church.

Faith in God does not mean an unambitious dead calm of satisfaction with the present. God is the God of ambition! There is a self-complacency we call faith, which is another name for laziness. There is a self-satisfaction which is the straightjacket for progress; and many splendid soul has been asphyxiated in the atmosphere of infallibility which is always satisfied with self.—Carter Helm Jones.

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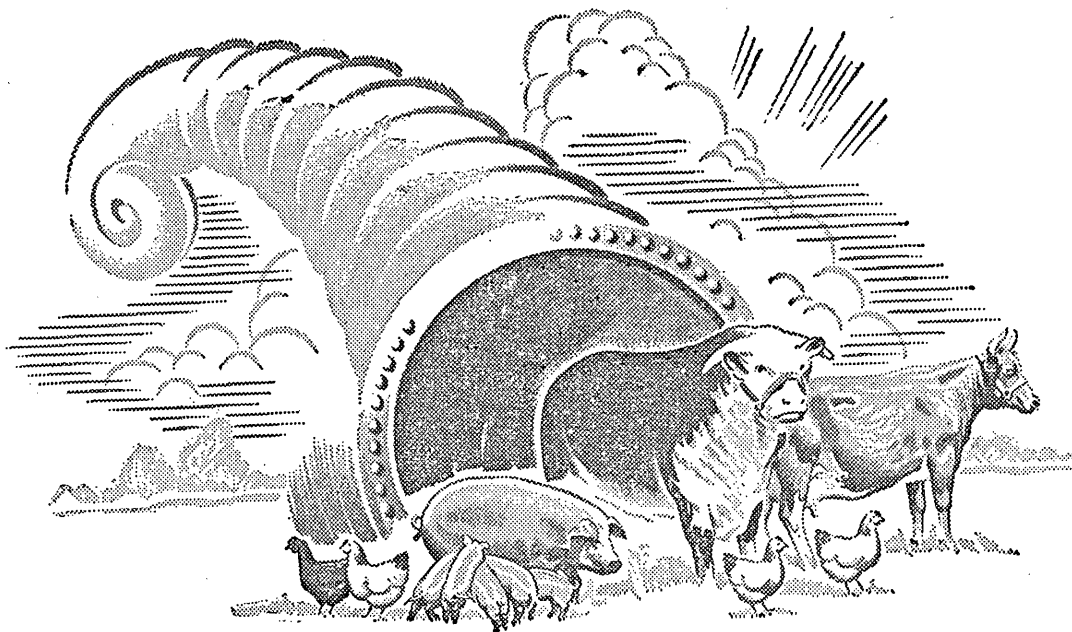
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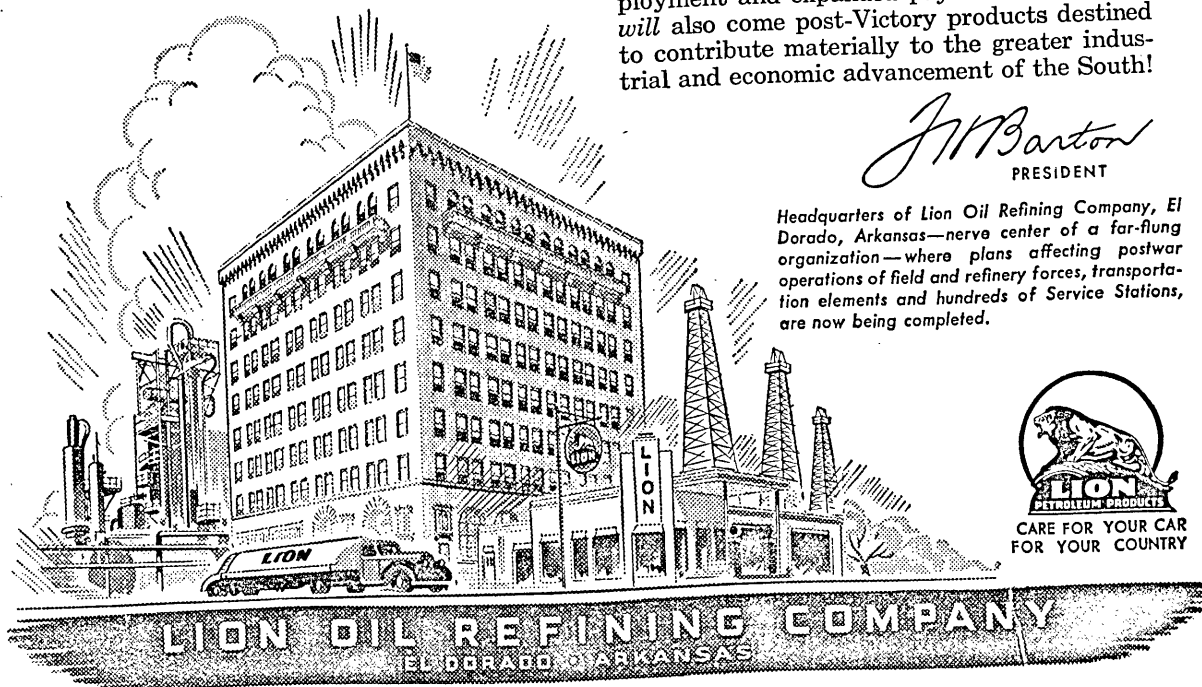
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