

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye into all the world—

Mark 16:15

VOL. LXIII

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NO. 12

Is Hatred Essential To Victory?

EARLY in the present war our leaders sought for a phrase that would be descriptive of the desperate nature of the war in which we were engaged. "The War of Survival" was the phrase selected. So perfectly did the phrase describe the character of the struggle in which we were involved that it came into universal use almost overnight.

We are told that "self preservation is the first law of nature." That is only a roundabout way of saying that the desire to live is the strongest, controlling force in human life. The moving, motivating power of hatred in human life is much weaker than the instinctive desire to survive. It is our feeling that in this war, as in any life and death struggle, the desire to continue to live and the desire to protect the lives of loved ones so far outweighs any other moving motive as to make hatred a secondary, if not a hindering impulse.

If one's life is endangered by a rattlesnake, he does not wait to discover whether or not he hates rattlers before he acts to protect himself; and if possible destroys the snake. The instinctive law of self preservation leads us to act with greater speed, accuracy and force than hatred could possibly do. If a desperado is about to kill you for the money you happen to have with you there is no time to work up a mad fit and there is no need for hatred to cause you to put out the very best you have in defense of your life.

In a world where international gangsters would enslave and destroy free men and turn our free world into a massive concentration camp, we are playing on weakened strings when we rely on hatred as an incentive to fight. In such a world, more powerful than hatred, more powerful than the Axis' desire for conquest is the desire of free men to live and to be free.

It is doubtful that hatred will add anything now to the effectiveness of our men in battle. It is quite certain that hatred generated now will make increasingly difficult, if not impossible, the kind of peace the world so badly needs and for which we pray.

It Requires Cooperation

IT would be fatal for a dictator to confess that he could not enforce the law in his government. Powers that could defy him would soon overthrow him. While it may not be fatal, it is extremely dangerous for officials in a Democracy to publicly confess that our government is unable to enforce its laws.

It is altogether possible that the Office of Price Administration, for good reasons, did not tell the whole story behind their action in cutting the value of basic "A" coupons from three to two gallons of gasoline. The major reason advanced was that an uncontrollable "black market" made the cut necessary. That is not a very satisfactory reason to the honest citizen who is cooperating with the government in its plans for rationing gasoline. Chisellers who bypass the law to buy gasoline in "black markets" and the operators of such markets should be made to feel the weight of governmental law and public opinion. We should remember, however, that government agencies like the OPA work under great handicaps in war time and should have full support of local officers and civilians in making these war-time regulations effective.

Jesus Returns To Jerusalem

NEAR the end of His ministry Jesus was in Galilee, quite a distance removed from enemies in Jerusalem who wanted to destroy Him. It would have been very easy, and for others quite natural, for Him to have moved further away to complete safety.

Instead of following a course others would likely have taken, Luke says of Jesus, "And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem." It was there that Jesus felt He would have largest opportunity to prove to the world that truth is stronger than death and that sacrificial love can save the world.

Having decided to return to Jerusalem, Jesus would not be turned from His course by either threats of enemies or entreaties of friends. Previously Jesus had frequently changed His location to avoid an open clash with His



enemies. He shunned publicity as well as conflict. With this decision, the plans and attitudes of Jesus change. As He approaches Jerusalem He no longer avoids conflict but seems rather to invite it. When Mary broke the box of costly ointment and poured it on His head, as He was being entertained in the home of a friend, He uses even this act of friendship as an opportunity to prophesy that the coming struggle would end in His death.

With Palm Sunday came an utter abandonment of all caution. While Matthew tells us that the triumphal entry into Jerusalem was a fulfillment of prophecy, it was also an open challenge to His enemies to do their worst. For Jesus to ride into the streets of Jerusalem at the head of this shouting procession, so near the time of the feast of the pass-over, was like throwing the proverbial lighted match into an open powder keg. It forced the issue with the religious leaders in Jerusalem—His most powerful, deadly enemies—and made it necessary that they either accept Him as the promised Messiah He claimed to be, or attempt to destroy Him. Jesus knew that such a course would lead to open conflict and to His death and was willing to pay the price.

Better Have Understanding With Russia

AT the present time the United Nations have the war won. The only uncertainty that seems now to exist is the date of surrender of the Axis powers. That we believe is true, if the United Nations remain "united." A division among the United Nations, whether created by Axis propaganda or by misunderstandings among themselves, is now apparently the only hope that the Axis powers have of escaping defeat. With victory within their grasp, one would think that a hurtful division among the Allied powers could hardly develop.

There are some developments in the activities of Russia, however, that could reach dangerous proportions, if present policies are continued independent of the United States and England. Russia has assumed the right, on the eastern front, to settle questions of boundaries, conditions of peace and the disposition of the Baltic states with little regard for the judgement or interests of her allies. That might not be surprising, considering that Russian interests are so directly affected there. It is surprising, when Russia moves at times independently in the Balkans, in Italy and in France where the interests of England and the United States are so directly affected. Russia claims a full voice in western Europe and at times the fight of independent action there, without according similar rights to her allies in eastern Europe.

That of course could not continue indefinitely without friction between the Allies and it could eventually cause serious developments. In the matter of diplomacy Russia speaks her mind frankly and acts vigorously. Until now she has responded favorably to frank, straight forward attitudes of her Allies and would likely continue to do so, realist as Stalin is. It is quite possible, however, that an attempt at "appeasing" Stalin would prove disastrous. We should have a better understanding with Russia before matters become too complicated.

An Embarrassing Request

THE recent request which came to the Attorney General's office for a ruling as to the possibility of extending the racing season longer than thirty days, under the present Arkansas Racing Law, must have caused embarrassment to that office. Coming from the source it did, there must have been a feeling on the part of some that the Attorney General might rule that the races could be extended beyond the legal limit fixed by law.

To think that he might rule that the races could continue beyond thirty days is no compliment to the Attorney General or to his office. Such a feeling must have been based on one of two assumptions either of which must be an embarrassment to this high office. There must have been a feeling, simple and plain as is the law, that somehow the Attorney General would not be able to understand it and in his confusion might hand down an opinion favorable to the races; or there must have been the feeling that the Attorney General might hand down a decision favorable to the races despite the law, plain as it is.

The decision, based on the law, has been announced and could be no other than that an extension of the races beyond thirty days would be illegal. That settled the point of law but strange to say it did not settle the discussion as

(Continued on page 4)

Day Of Consecration

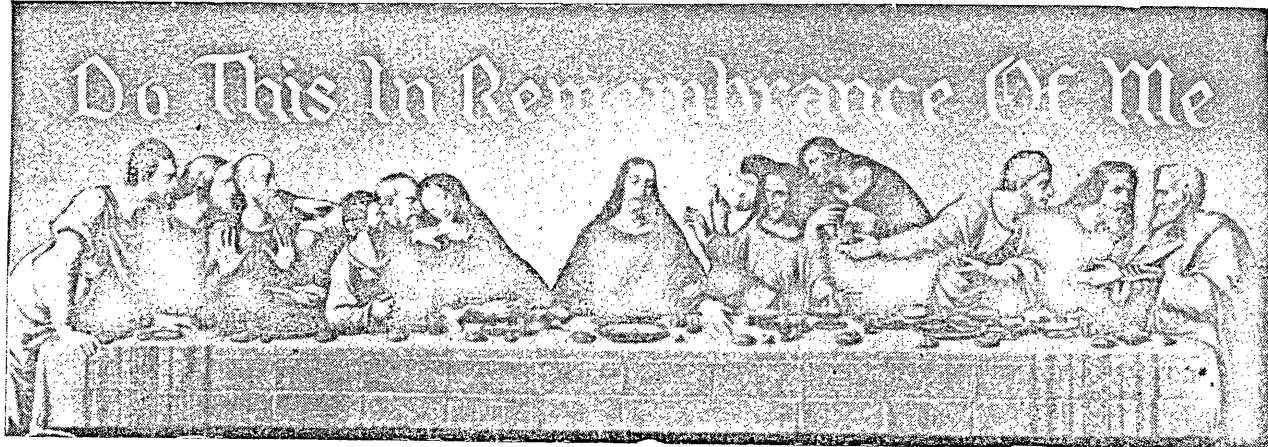
By DR. JAMES S. CHUBB

THE Council of Bishops has set aside Sunday, March 26, as the Day of Consecration. This is the final day for the Crusade for a New World Order when the Methodists will be asked to make a consecration in a new and practi-

lieve in a World Saviour and if we believe in the World Church, we are asked to take the time to write to our representatives and senators expressing our convictions and ideas about the peace. Specifically, we are asked to make it

and activity on the part of Methodists for the new international order. We need to follow up the letters with activity in our political party to influence it to stand on the right side in this time. There need to be study groups, both within

endure for goodwill and international law, and cooperation between the nations, in a way that is worthy of these sacrifices for war. Our youth have died that a better day might come to pass. We dare not let them down.



cal sense to Christ as our World Saviour and to our destiny as a Church that has always regarded "the world as its parish."

The day has been set aside as a day of prayer, fasting and prophetic preaching, and a day to ask God what our personal duties and responsibilities are as Christians. Since we believe that unless things come from God they have no lasting life, the Bishops are setting aside this day to make us aware of our moral responsibility and spiritual opportunities. Where there is an evening service it is suggested that this be made a communion service. This will link us directly with the sacrifices of Christ.

The Bishops are asking that we put feet and hands to our spiritual and moral convictions. If we be-

lieve whether we support world cooperation and understanding, or narrow nationalism and the old order of things.

Now is the time for our convictions to be expressed if we wait until peace is written, we shall be in the position of being a mere protesting movement. If we write now, before the peace is written, we shall be a creative force to make an atmosphere for internationalism and goodwill. It could well be that alertness on the part of Methodists now would be the influential force to throw the weight of our nation on the side of international collaboration, instead of the side of isolation and imperialism. At any rate, now is the time to make your convictions known.

Let there be an abiding interest

and without the Church, that keeps right up-to-date on current events. That is the only antidote to propaganda and selfish graft.

Consecration Day is also Passion Sunday. It is providential that it is so. This is the Sunday when we recall the Supreme sacrifice that God made for His people, to show them how much He loved them. This can properly make this day a reminder of the place of sacrifice and of the Cross in the plan of God.

Like Christ, the youth and womanhood of the world has made terrifying sacrifices and have undergone indescribable suffering because of the way we have been living. It is the price we must pay because we did not have the right way of living together.

Let us sacrifice and work and

Much preparation has gone into the making of this day. The Federal Council held mass meetings in one hundred cities in November stressing the six pillars of peace. Our own Bishops held meetings in many principal cities in the month of January. Our literature has been running the best of material and our Church Schools have had material about the New World Order. Our Church School has given its curriculum over to this great cause.

The final great step in this crusade is the consecration step on March 26. God has a work for us individually and nationally. Let us hear His call and respond as did Isaiah of old.

You never see the stock called happiness quoted on the stock exchange.—Henry Van Dyke.

A Layman Speaks

By R. L. KEITH

I have been a reader of the Arkansas Methodist for many years and have always enjoyed the many good articles written by our pastors, educators, and other leaders of the church, and have often wondered why some of our laymen (and we have many of them) do not make some contribution to our good paper. We laymen certainly have an obligation and duty to perform just the same as our pastors and other workers. The emergency that is facing our church today certainly affects the laymen with equal weight and force as it does the pastors.

I have read with a great deal of interest the little folder, "The Church in an Hour of Emergency", written by Roy L. Smith, editor of the Christian Advocate, which contains some very fine material for laymen. In this folder some very searching questions are asked, among them these four which I think we may do well to ask ourselves.

First, do we believe in God? Second, do we believe God is at work in the world? Third, do we believe the moral order will prevail? Fourth, are we able to drink the cup which this emergency puts to our lips? These, I think, are very vital ques-

tions and we would do well to spend much time thinking and praying about them. General Jan Smuts the famous Boer, said, "One by one the lights of civilization are going out." We might ask ourselves who can keep these lights burning or re-light those gone out? It is up to you and me, but I like to face and present facts as I see them. It is my honest opinion that our church has been looking to and depending on its numerical strength instead of its spiritual strength for the past several years. Many times I have heard some of our foremost leaders boast of our 8,000,000 members and I think it is fine that we have this numerical strength, but have we stopped to think or consider just how many of these are Christian and dependable for carrying on the work of the church? How many of these are not attending any of our services on Sundays? To me it seems that there is something to be thinking about.

It seems to me that we are too heavy on organization. We have been, and are doing more organizing than we are agonizing. The average pastor of today, if he carries out the full program of the church does

not have very much time for his pastoral work which is very essential if the spiritual life of the church is to be kept up. I don't want to be misunderstood. I believe in organization. We must have a certain amount of it, but I think too much emphasis has been placed on it.

I also believe in Christian education, but I believe first in evangelism. The church that places its emphasis on organization and education and pushes aside and neglects the evangelistic side of life, will soon find itself a dying church instead of a growing church. There are some churches that have not held evangelistic services or mid-week prayer services for years. Can we grow spiritually in the face of such negligence? I don't think so.

We are facing a stupendous task and I quote E. Stanley Jones: "Is the church big enough and great enough for this stupendous hour? We have a great enough gospel and a great enough opportunity. Are we ourselves great enough to give that gospel and grasp this opportunity? God is matching us against the hour."

There is a great deal of discussion these days on the subject of

the social life of our church as it affects the youth. I agree with others that it is one of our greatest problems today and it will take a great deal of prayer and thought to solve it, but I don't agree with those who propose dancing sponsored by the church as a part of the social program of the church. We must find another way for the young life of our church. Someone has said, "There is a destiny that makes us brothers, none goes his way alone. All that we send into the life of others comes back into our own." So let's give to our young people of our church the best that we have and in so doing we will be blest ourselves. Let us not forget that it will take some preparation on our part if we expect any inspiration to come our way. So in the language of Drew Pearson, slightly changed, we must work, fight and give in if we expect to make our church and Christianity live. — Hot Springs, Arkansas.

In the little Christian communities which despite persecution are still holding forth inside Germany and Japan lies the hope of the future for those countries. There are sincere Christians there who hope even as we do for a new world of freedom and justice, who would be able to sit down with us and help plan for its coming.—Henry Smith Lieper, World Council of Churches.

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

THE PROBLEM OF SELF

The problem of problems is myself. If I can manage to solve my own conflicts and relate myself constructively to life, other problems break away in every direction.

Edwin Booth, looking back on his remarkable successes as an actor, said, "Much of my life's struggle has been with myself and the pain I have endured in overcoming and correcting the evils of my untrained disposition is very great."

Robert Louis Stevenson thought that the spice of life is battle and that battle must begin with one's self—appetite, passions, ambitions, disposition. When a man comes to himself he usually finds it has been by way of getting rid of excess mental baggage, and traveling light. To pack about a lot of resentments, petty jealousies, and silly prejudices is utter folly.

A contemporary novelist thus describes one of her characters, "Edith was a little county, bounded on the north, south, east and west by Edith." Dr. Harry Emerson Fosdick holds that it is a great day when a man begins to get himself off his hands. Some never get that far. To break the bars of self-imprisonment is an escape to reality and co-operative life.

If the problems of problems is myself, then the sooner I tackle that problem the better. And when I tackle it with the faith that there is a power not of myself which makes for righteousness, and that power is of God, I am on the way to freedom.

It was not until the prodigal son "came to himself" that his restoration began. Once he had achieved that there was a rainbow about his shoulder.—Edgar DeWitt Jones.

DIVINE GUIDANCE

Divine guidance and the delightful consciousness of being under the direction of infinite wisdom and love—this is the privilege of the Spirit-filled soul. We may be weak, ignorant, and liable to err, but we have a Friend who is able to keep us from stumbling and who will hold our hand and keep saying to us, "Fear not, for I am with thee."

We may not always be able to explain to others our convictions and leadings, but the heart is sweetly at rest in the sense of His presence and care. We may not always be conscious of that Presence, like the horse that is allowed to run with a loose rein when he is keeping on the right way, but feels the rein when he turns to the right or left. So the gentle Spirit guides us with such delicate consideration for our own freedom of thought that we often are unconscious of His touch until we are on the eve of stepping aside. "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it."—A. B. Simpson.

"Bottles and rags! Bottles and rags!" called the ragman. "Why do you always put these words together?" asked a passerby. "Because, madam," said the ragman, courteously touching his hat, "wherever you find bottles you find rags."—Watchman-Examiner.

BUILDING THE BRIDGE FOR HIM

*An old man traveling a lone highway,
Came at the evening cold and gray,
To a chasm deep and wide.*

*The old man crossed in the twilight dim,
For the sullen stream held no fears for him.
But he turned when he reached the other side,
And built a bridge to span the tide.*

*"Old man," cried a fellow pilgrim near
"You are wasting your strength with building here;
Your journey will end with the ending day,
And you never again will pass this way.*

*"You have crossed the chasm deep and wide.
Why build you a bridge at eventide?"
And the builder lifted his old gray head:
"Good friend, on the path I have come," he said,
"There followeth after me today
A youth whose feet will pass this way.*

*"This stream which has been as naught to me,
To that fair-haired boy may a pitfall be;
He, too, must cross in the twilight dim—
Good friend, I am building this bridge for him."*

—Miss W. A. Dromgoole, From "Poems of Inspiration" by Morris and Adams.

A NEW WORLD ORDER

We hear a great deal of talk about a new world order. Some of it is wise and some otherwise. All the major political movements for nearly a quarter of a century have promised this order. The Bolsheviks promised it; the Facists promised it; the Nazis promised it; the New Deal promised it. Not that I am trying to compare the New Deal to these other movements. All who will be fair will have to admit that many good things have come from the New Deal, as well as many which are not so good. The point I am making is that all of these movements have promised a new world order. This shows the world is ripe for such an order. It proves that people everywhere are in an expectant mood.

My conviction is that this world order can never be brought about by politics alone. Politics will have a hand in it but something other and more than this will have to be the controlling factor. That something will be the Fatherhood of God and the brotherhood of mankind. Jesus came, nearly two thousand years ago, with His idea of a new world order. That idea was inculcated in His doctrine of the Kingdom of God. The one great controlling law of that Kingdom is love; love for God and love for all mankind. That love must overstep national boundaries. It must know no color. It must look on all people as one great family with equal rights and privileges. It must reach out beyond the limits of denominationalism. Otherwise our religious divisions will prove a blighting curse. All of us know that more jealousy and prejudice can be created in the name of religion than from any other source. That prejudice has been the father of some of the greatest crimes the world has ever witnessed. It nailed Jesus Christ, the best product of the human family, to a cross. It will crucify everything for which He stood, afresh today.

We must stand where Jesus stood and get His vision; a world-wide vision in which the kingdom of men shall become the Kingdom of God. I am not talking of some political order through which one man will rule the world. Jesus said, "The kingdom of God is not of this world." But thank God, it is in the world. He taught His disciples to pray, "Thy kingdom come; thy will be done in earth as it is in heaven." When the Spirit of Christ and His teachings leavens the lump we will have a family of nations which will love each other as neighbors are taught to love. Namely—"Love thy neighbor as thyself." Is this a day dream; an impossible goal? If so, the human family will finally commit race suicide. We all know that the problems we face today have been brought about by greed, selfishness, hatred, misunderstanding, and worldly ambition for places in the sun. We also know there is no antidote in the world to these forces other than the example, teachings, and Spirit of Christ.

In brief, I am trying to say that that our only hope is in building the Kingdom of God by the inspiration of the Holy Spirit and the power of His indwelling presence. I believe in the visible return of Christ, but I do not believe that nothing can be done about building His Kingdom until He returns in judgment. I believe the Kingdom will come by growth, as the mustard seed grew; permeation, as the yeast spread from one particle of meal to the other until all was leavened. We are not merely trying to save people in a few life boats from a sinking ship; we are to try to save the ship. May God help us to get a broader vision which will lead us to put the Spirit of Christ into the entire world system—politics, economics, social life, church life, etc. We have thought altogether too much about getting

JOY IN SERVICE

*Dear Father, I thank Thee for all
Thy goodness to me. Through all
the slippery paths of my youth I
have been upheld by Thee until
this present hour. Guide me, I
pray, that in the years ahead I may
find joy in serving Thee, through
Jesus Christ, my Lord. Amen.—
Front Rank.*

out of the world rather than building a better world. The appeal has been too much along the line of rewards and punishments; keeping out of hell and getting to heaven. Incidentally if we will work with God in building His Kingdom we will have nothing to fear about the future. As a Christian, you should be so filled with the great unselfish Spirit of Christ that if you knew you would die in the next six months, you would still do all in your power during that time to help bring in the Kingdom of Christ on earth, not that you would live in it and enjoy it, but that others would. The challenge of Christ always was, come to me to invest your life where it will count most; come to me for what you can give rather than what you can get; come to me for what you can do rather than what you can selfishly enjoy. "Come with me," He said, "and I will make you to become fishers of men."

Some are already saying, "If we have to wait until these ideals are attained, then it will be quite a time yet." And you are right about it. It took the world a good while to get into its present condition and it will take a while to get out. I am sure we can't resolute it out of its trouble, and we can pass no laws that will alone get it out. The selfishness and impatience of each generation since the resurrection of Christ and the giving of His great commission has retarded the fulfilment of His teachings at least a thousand years. Each generation is so selfish and impatient that it refuses to work enthusiastically at a task it can't see completed during its day. We should be willing to do our bit in our day, and dying, fling the torch of progress into the waiting hands of the generation which shall follow us.

Why all this talk on the Devotional Page? What can Arkansas Methodists do about this matter? We can get converted, not just in one, but in every area of our lives, thus putting the Spirit of Christ in all of our relationships—politics, economic, social and religious. Then, we can go out to win others, one by one, to this same way of life. Jesus said, "Go out into the highways, and compel them to come in." Easter is our greatest time of ingathering. Every Christian should win someone else to Christ by that date.—H. O. B.

Christians are missionary primarily not because of the Great Commission, but because the one God of the universe sent His Son to be the Saviour of all men. This makes universality one of the essential notes of our religion.—Edmund N. Soper, professor of History of Religion, Garrett Biblical Institute.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

"ARE YOU ENJOYING RELIGION?"

When as a boy we used to camp at the old Pump Springs campground, we shared a tent with Uncle Alec Leslie and his family. His mother, an aged and saintly woman, was for that period, at least, a member of his household. The crude, backless benches we used under the old-fashioned shed were very tiresome for her, and a chair was carried from the camp to the shed for her use during the varied and sometimes protracted services.

One day I was walking with her, carrying her chair, when she suddenly stopped, laid her hand gently on my head, and softly said, "Forney, my son, are you enjoying religion?" Somewhat startled, I said, "Ma'am?" Again she said, "Are you enjoying religion?" I said, "I'm enduring it", and then we continued on our way to the place of meeting. However, she had gotten in her work and had set me to thinking. I had left her at the shed, and hurrying back to the camp, I went into the section where the men slept, got down on my knees and asked God to help me enjoy religion.

I am sure now, that is every Christian privilege, and if we don't enjoy it, it is probably because we haven't got it. Speaking along this line, St. John said, "His commandments are not grievous." Serving God should not be a burden. Life has burdens enough, without adding another in the form of one's religion. The Psalmist says, "Cast thy burdens upon the Lord and He will sustain thee". but he did not mean that one of these burdens would be your religion. "Religion never was designed to make our pleasure less."

A man's religion should be a constant inspiration and a bubbling joy. It might be well for us to analyze our religion and see if it constitutes "weights or wings." If the former, we need "another dip." In our hymn book there is a great old hymn which the saints used to sing, but which is now practically unknown:

"Oh how happy are they who their Savior obey,
And have laid up their treasures above.
Tongue cannot express the sweet comfort and peace
Of a soul in its earliest love."

I am not sure which would be better, or worse, a happy sinner or a gloomy saint. God wants His children to be happy. Jesus said, "My yoke is easy and my burden is light." He knows our frames. He never overloads. Blessed be His holy name!

Are you enjoying religion?

NEWS AND NOTES ABOUT FACTS AND FOLKS

BORN to Rev. and Mrs. George G. Meyer on March 11, a son, Chris Louis. Brother Meyer is our pastor at England.

CHAPLAIN LYMAN TILDEN BARGER, according to an announcement made by the Methodist Commission on Chaplains, Washington, D. C., has been promoted from first lieutenant to captain.

BISHOP CHARLES C. SELECMAN is visiting his two brothers in Los Angeles, California, and preached on Sunday, March 12, at Trinity Methodist Church where he was pastor from 1913 to 1920. Dr. Bob Shuler is the present pastor. Bishop Selecman will go from there to Detroit for one week in interdenominational, pre-Easter down-town services.

DR. DANA DAWSON, pastor of the First Methodist Church, Shreveport, La., announces that Dr. E. Stanley Jones will speak twice daily during the week of March 26-31 inclusive. Beginning on Monday, March 27 he will speak daily at 8:30 a. m. through Friday over radio station KWKH, Shreveport, 1130 kilocycles. Dr. Dawson says: "I am sure there are many of your subscribers who would like to hear Dr. Jones as KWKH is a 50,000 watt station and reaches throughout your state."

BISHOP W. Y. CHEN, episcopal head of the Chungking (West China) Area of the Methodist Church, and general secretary of the National Christian Council which unites all the evangelical churches of China, is now on a speaking tour of many American cities. He arrived recently at a West Coast city, via Australia from the Orient. He will attend the General Conference in Kansas City, lecture on conditions in China, and confer with the American church leaders on matters concerning the National Christian Council of China.

REV. WALTER W. CHRISTIE, retired member of the Little Rock Conference, died at his home near Magnolia on Friday, March 17. He is survived by his wife, a foster son and daughter, Hudson George Christie and Mrs. Owen Christie, a brother, and a sister. Funeral services were held at Christie's Chapel on Saturday by Rev. T. M. Armstrong and Rev. J. W. Nethercutt. Brother Christie served a number of charges in Arkansas and was greatly beloved. Sympathy of many friends goes out to the family.

REV. R. B. MOORE, pastor of the First Methodist Church, Hope, writes: "Dr. Homer T. Fort, pastor of First Methodist Church, Hot Springs, and Director of Evangelism, conducted a series of evangelistic services at Hope, beginning Sunday, March 5, and closing March 12. Large congregations attended each service and a class of new members will be received soon. For a long time this church and community will be benefitted by Dr. Fort's preaching and his fine work among us. This great church is greater because of his ministry during these days."

THE SIXTH ANNUAL gathering of the National Conference of Church Leaders, composed of churchmen of twelve national denominations, will meet at Antioch College, Yellow Springs, Ohio, April 13 and 14, to consider future united action on racial issues of concern to all churches. White, Negro, American Indian, and Oriental American church groups will be represented. Bishop S. L. Greene will chair the conference and Dr. George E. Haynes is secretary. The Federal Council of Churches of Christ in America and the Home Missions Council of North America sponsor the gathering.

THE University of Nanking, China, will not down, war or no war. For the past six years this missionary institution has been "in exile" from its own campus, now in Japanese hands, and has been housed in Chengtu, a thousand miles away. But it carries on every school and almost every class, with most of the former faculty. Recently 2,000 alumni, students and friends celebrated the sixth anniversary of exile with an "alumni day". The program included a

parade in cap and gown, a dinner, an amusing tableau entitled "Return to Nanking," and motion pictures. The university enrolls 1,099 students.

WITH WORLD SERVICE receipts reaching \$436,403 in February, an increase of 134 per cent over last year, total contributions to Methodism's program of missionary and educational work amounted to \$3,001,012 for the first nine months of the fiscal year, it has been reported by Dr. O. W. Auman, treasurer of the General Commission on World Service and Finance. Part of the increase of \$420,850, or 16.31 per cent, in the income for the June-February period is attributed by Dr. Auman to the growing tendency of Conference treasurers to make monthly remittances. During February, 75 Conference treasurers made remittances, as compared to only 53 last year.

CHAPLAIN HARRY F. CODER, "on an island in the South Pacific and in constant touch with the enemy", is proud of the chapel his men have built in the jungle to seat 115. "We constructed it by building a framework over which we stretched two pyramidal tents," he writes. "Pews were constructed of logs. Our altar and pulpit are made of logs set into a long section. Our thirty-inch cross was made from two rough-hewn logs. Two large shell cases were polished to brilliant finish to make altar vases. There are no flowers in the jungle, so we plan to use coconut palms and banana plants as a background for the altar. If interest and painstaking labor and fervor of worship have any meaning, our little jungle chapel is surely worthy to be among those erected to the glory of God".

A LENTEN PRAYER FOR MISSIONS

Our Father God, we would enter more fully into a fellowship of thought and purpose and action with Thee concerning our fellow men. Thou dost think of all mankind as Thy children. We would learn to think of them as our brethren. Thou dost desire that all men everywhere may come into the possession of life abundant. Through the missionary work of our Church we would share in the accomplishment of Thy will. We pray for the evangelists, doctors, teachers and other missionary workers at home and abroad, whose sacrificial labors give effective expression to the desires of our hearts. In the spirit of Christ, we pray, Amen.—Paul W. Quillian, Minister, First Church, Houston, Tex.

THE MT. SEQUOYAH PROGRAM FOR 1944

June 6-10 The Oquoyah and Sequoyah Camp.
June 19-25 Mt. Sequoyah Presbyterian Conference.

(Junior Hi, Seniors, Young People).
June 26th-July 2nd Mozark Institute.
July 3-13 Missionary Conference.
July 15-17 Children Workers Conference.
July 17-28 Leadership School.
Aug. 3-15 Young People's Conference.
Aug. 16-20 Bible Conference and Preaching Mission.

Further information write: S. M. Yancey, Fayetteville, Ark.

FOR SALE

Mrs. R. S. Hayden requests that we announce that she has for sale an Edison Rotary Mimeograph Number 76. She has also a Royal Portable Typewriter for sale. Anyone interested in buying either or both of these machines can have further information about them by writing Mrs. Hayden at Conway, Arkansas.

AN EMBARRASSING REQUEST

(Continued from page one)
to whether or not the time for the races would be extended. No less an authority than the Arkansas Gazette states that an extension of the races is yet possible and cites a precedent from former years of such a move in the face of the law.

FOR WORKERS WITH CHILDREN

FAY McRAE, Editor, 723 Center, Little Rock

"THE TENDER PILGRIMS"

"The responsibility which devolves upon the church of Christ today for the care of, and the religious molding of the childhood within its reach, is matter for attention which will bring overwhelming conviction upon any honest man or woman who faces it. . .

The most alarming fact in America now is not the maddening strife in our industrial situation . . . not that we are surfeited with crime and lawlessness . . . The most appalling fact in America right now is that there are millions, literally an amazing number of millions, of our children who are receiving no religious instruction, Protestant, or Roman Catholic or Jewish. It is a well-grounded figure that more than one-third of the childhood of our country are Christless."

The above is quoted from a leaflet "The Tender Pilgrims" by Mer-ton S. Rice, No. 802-B. It is issued free by the Division of the Local Church, Methodist Board of Education, 810 Broadway, Nashville 2, Tennessee. All pastors and workers with children should send for one or more copies.—F. McR.

THE THINGS I MEANT TO DO

How often do we find ourselves saying "I did mean to do that but I just let it slip by"? Did you ever try putting those things down and checking the list as you make progress in getting the various things attended to?

How about those pictures you meant to order, that free material from your denominational board, cleaning the cabinet in your department, that real honest-to-goodness departmental meeting with careful planning and evaluation, the card you intended signing for the Fellowship of Study and sending to your District Director of Children's Work, the book you planned to read, the encouragement you meant to give your teachers concerning their reading of books and magazines, the telephone calls and letters to parents of your pupils you planned to attend to, talking to your pastor or Sunday School superintendent about plans for your vacation school?

How about getting out a pencil and paper right now and making your own list! Then check the items as they are attended to.—F. McR.

A REQUEST

Mrs. Viola Bassham, district director of Children's Work, for the Conway District, is asking that the names of the superintendents of the Children's Departments in the local churches be sent to her. Will the superintendents of these departments, please send their names to Mrs. Bassham, also give her the information as to whether you are planning for a Vacation Church School and if you are using a Year Book? Write her at Box 313, Levy, Arkansas.

In the highest civilization, the book is still the highest delight. He who has once known its satisfactions is provided with a resource against calamity.—Emerson

The children are tender. . . I will lead on gently. . . according to the pace of the children.—Genesis 31: 13-14.



ON BEING A REAL PERSON

By Harry Emerson Fosdick. Published by Harper and Brothers. Price \$2.50. A review by Mrs. C. C. Cope.

This book comes out of Dr. Fosdick's own experiences as a preacher and a councillor. It is a story of what he found out about people's "insides" and what can be done about them.

The phrase "a real person" is not to be taken for granted. Dr. Fosdick says that it means achieving a high degree of unity within one's self. This entails a long process which begins when an infant organizes his reflexes into habit and traits, and is concluded when the many "selves" pass into pose, balance and cohesion of a unified personality. Unfortunately, says Dr. Fosdick, the final state is one which too many people never reach. They live to their dying days in a state of psychological sickness. They are our cases of arrested development, of adult infantilism. From this point of view happiness depends on complete integration.

But a well-integrated personality is no guarantee of good character. Napoleon is an illustration of a person who became powerfully unified on an ethically low level.

All of this supposes the exercise of free will but Dr. Fosdick says that after heredity and environment, we have a third factor, personal response. When one is able to see the distinction between that which is determined for us, and that which remains for us to determine, one is well on the way to a full understanding of what the author calls principle of self acceptance. When one fails to accept one's limitations as well as one's abilities, there is such a tension between the actual and desired selves that the result is an unhappy sense of inferiority. The integrated person uses all there is in him. He learns to master depression however deep the resources of character on which this may call. He comes at last to know that even the sense of utter inadequacy to meet life's demands can be met by inner reserves of power which can and must be released.

To this conclusion all the book tends. It does not talk about religion. But it is there; it moves, it works, justifies and makes alive. It does not exhort; its power lies in its proof of certain plain truths in which just now we long to believe.

"There is no opportune investment before any of us which offers such dividends as the investment in childhood."

The happiness of your life depends upon the character of your thoughts.—N. C. Christian Advocate.

NATIONAL FAMILY WEEK

Protestant forces of America will join with those of Catholic and Jewish faiths for the observance of National Family Week, May 7-14, during which the spiritual foundations and resources of the family will be emphasized, it has been announced by the Rev. Harry C. Munro, secretary of the National Family Week Committee and director of adult work of the International Council of Religious Education.

"Initiated and sponsored jointly by the various communions, the observance will call the attention of the whole community to its responsibility for safe-guarding family life and protecting the home against war time hazards," states the National Family Week Committee. In addition to Dr. Munro, other representatives on the committee are the Rev. Edgar Schmiedeler of Washington, D. C., secretary of the Catholic Conference on Family Life, and Rabbi Ahron Opher, Synagogue Council of America, New York City.

National Family Week will be promoted by each religious communion directly through its own agencies to encourage and guide local parish participation. Various federal agencies, working in conjunction with the Office of Civilian Defense, are encouraging local civic, educational and social forces to cooperate with the churches and synagogues in community-wide activities for this second annual observance.

"National Family Week directs the full resources of religion toward helping families which are dislocated by war industry or service in the armed forces," Dr. Munro declared. "Religious faith and practices, always the bulwark of family life, are more necessary than ever. All families, whether directly affected by the war or not, need the spiritual resources which their churches can supply."

Community-wide problems which will receive attention by religious groups and civic agencies during National Family Week include: The responsibility of the home in curbing juvenile delinquency; conservation of family life in spite of dislocations; separations and abnormal living conditions; counteracting negative influences of the war time mood and atmosphere upon children; services to and fellowship with families of men in service, and readjusting service men in family and civilian life.

My first wish is to see the whole world at peace and the inhabitants of it as one band of brothers, striving which should contribute most to the happiness of mankind.—George Washington.

THE CHURCH AND THE HOME WORKING TOGETHER

So often teachers feel that they do not have the desired cooperation of parents in their common task of guiding children in religious growth. Is this usually not true because teachers fail to let fathers and mothers know their specific purposes as dominant interest changes?

We know of one superintendent of a Beginner Department who wrote a form letter, which came to be as nearly a personal one as could be written, to the parents of the children at the beginning of each "unit of experience", telling high points of the past unit and plans for the new. At the end of the two years the parents were looking forward with much appreciation to these letters.

The following letter is one ready to go out from a wide-awake superintendent of a Beginner group: Dear Mr. and Mrs. Smith:

I am writing you to tell you briefly of the things we are planning to do in March in the Beginners Department of the _____ Church School. Camille is such an interested pupil that I am sure she will benefit greatly by being present every Sunday in the month.

Our unit for March is "When Easter Comes." We plan to work together on pictures, stories and games in connection with Easter, and since it will be in connection with the coming of flowers, birds and all new green things, we hope to be able to make this a very meaningful Easter-time for the whole group.

This month we want Camille to bring something she thinks will be of interest about Spring to the class at least one Sunday, or every Sunday is she wishes—perhaps a spring flower from your yard, a bud ready to burst, a bulb to grow in the classroom, a green plant for the window, a picture of flowers, blue birds, or other bird pictures, or stories of Easter and Springtime.

We expect to make this an unusually interesting unit in that we will bring out ways God shows His love for us—and what other season of the year is more appropriate than early Spring and Easter—and ways in which we can learn to show our love for others. Don't you agree that it is going to be a happy month for all the children and for the teachers as well?

I am sure Camille will not want to miss a single Sunday. We invite your suggestions and help in making this one of the best months of the year for the children in the Beginners Department.

Sincerely,

Superintendent,
Beginners Department.

GREAT THINGS FROM GOD

We should expect great things from God. He is a great God; He is in the habit of doing great things. Let us expect the great things and we shall have them.—John R. Mott.

Let me urge that we keep clear of two besetting sins—hardness of heart and softness of head.—Theodore Roosevelt.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



WE SHARE EXPERIENCES

Dear Girls and Boys:

Since we have so many letters on hand we are omitting a story this week and running letters instead. We are glad to hear from so many of you. Try to make your letters different. Tell us about some interesting things you are doing at home and school.—Children's Page Editor.

Lockesburg, Arkansas
February 21, 1944.

Dear Boys and Girls:

I am a little girl ten years old. I am in the Fifth Grade at school. My teacher is Mrs. Viola Montgomery.

I go to Sunday School every Sunday. My teacher is Miss Marcia Langford. There are nine pupils in my class. We have a good time together every Sunday morning.

We had a big snow here this winter. I made some snowballs and rolled my friends in the snow.

I take music lessons.—Your friend,
Betty Pearl Coulter.

Quitman, Ark.
March 5, 1944.

Dear Boys and Girls:

I am a member of New Hope Sunday School. My teacher is Mrs. Ida Martin and I am in the Junior Class. I go to School at Quitman. I have to walk two miles to catch the bus.

My brother is in New Guinea and I hope he gets to come home. My other brother is in the Navy. He is in California. I hope he will get to come home, too.

My mother takes the Methodist.—Your friend, Charles Lee Hargett.

Quitman, Ark.
February 27, 1944

Dear Boys and Girls:

I am a girl twelve years old. I am in the Seventh Grade. I have three teachers. I like them all. The school I go to is Quitman High School.

I go to Sunday School every Sunday that it is possible at the New Hope Methodist Church. My teacher is Mrs. Ida Martin. In January she gave a prize to the one that read all the Gospel of John. I received the prize for reading and giving a talk on it in Sunday School.

I read the article on Dover-London Charge in the paper which was written by my grandfather, Rev. B. E. Robertson, pastor of Dover and London Churches. The pastor of our church is Brother Wade.

Mr. Walter Butler, a member of the Quitman Church made a Layman's talk in our Sunday School today.

I enjoy reading the Arkansas Methodist.—A friend, Flo Neil Tackett.

Little Rock, Ark.
Rt. 3, Box 481 A,
March 9, 1944.

Dear Boys and Girls:

I am a girl eleven years old. I am in the Sixth Grade. I go to Geyer Springs school. I ride a bus to school and sometimes I walk. My teacher is Mrs. Butler. We are



SPRINGTIME

Don't you love the springtime,
Filled with happy hours,
Flowers, birds and sunshine
Gentle, pleasant, showers,
A world filled with beauty,
Gifts we may enjoy,
Sent by our Heavenly Father
To every girl and boy?—A. E. W.

going to organize the Girls' Scouts. My teacher is going to be one of the leaders. I think I will be a Girl Scout.

I go to Sunday School most every Sunday. My mother is a Sunday School teacher. She teaches in the Junior Department.

I have four sisters and a brother. My brother is in the Navy, somewhere overseas.

We take the Arkansas Methodist. I like to read the Children's Page very much.—Your friend, Dorothy Vaughan.

Rose Bud, Ark.
March 11, 1944.

Dear Boys and Girls:

I am a little girl eleven years old. I am in the Seventh Grade. My teacher is Mr. S. T. Cherry.

I go to Sunday School every Sunday. Our pastor is Rev. W. I. Smith. My teacher is Mrs. Kathryn Baldrige.

I have one brother and a sister at home. I have a brother in service.

My mother takes the Arkansas Methodist. I like to read the Children's Page very much.—Your little friend, Mary Catherine McAfee.

Texarkana, Ark.
March 9, 1944.

Dear Boys and Girls:

I am a little girl eleven years old. I am in the Fifth Grade. I go to school at Union. My teacher is Mrs. Jones.

I go to Sunday School every Sunday that I can. My teacher is Mrs. Long. She is good to us.

I am a member of the Methodist Church. We take the Arkansas Methodist. I always read the Children's Page first. I enjoy it very much.

Our pastor is Rev. E. T. McAfee.—Your friend, Betty Sue Phillips.

Conway, Ark.
1939 Duncan St.,
March 11, 1944.

Dear Boys and Girls:

I am ten years old and in the Fifth Grade. I like to go to Sunday School. I am in the Junior Department.

I have a cat for a pet. He is grey. We have two neighbor cats. Junior (my cat) and the neighbor cats, Fluff and Tuff, play all the time.

I have a brother named Joe. He is eight years old and in the Primary Department.

I read the Children's Page every week. I was very disappointed when they didn't have it week before last.—Your friend, Ann Robbins.

Paragould, Ark.
Rt. 2, Box 276,
February 23, 1944.

Dear Girls and Boys:

I am a little girl nine years old. I am in the Third Grade. I go to Oak Grove School and to Camp Ground Sunday School. Mrs. Ora McKelvey is my Sunday School teacher. I think she is a sweet teacher. Mother says she is like a basket of roses because she is always smiling.

Rev. E. C. Hance is our pastor. I have six sisters and one brother. Mother was operated on in January and has been sick all winter. I will be glad when she gets well for we need her to help us so much. We try to help her all we can.

I must quit and carry in some wood for her. I hope to see this letter in print.—Your little friend, Mabel Fay Thompson.

Mt. Holly, Ark.
Rt. 1, Box 77,
March 4, 1944

Dear Boys and Girls:

I am a girl twelve years old. I am in the Sixth Grade. I go to school at Mt. Holly. My teacher is Mr. Canady. I go to church at Silver Hill. Our pastor's name is Rev. W. I. Small.

We take the Arkansas Methodist and I read the Children's Page every Friday.

My mother is sick but hope she will be well soon.—Your friend, Fanny Lou Reynolds.

Palestine, Arkansas.
February 20, 1944

Dear Boys and Girls:

I am twelve years old and in the Seventh Grade. I go to Wheatley School. My teacher is Mrs. D. Smith.

I like to play basket ball. Last Friday night we played Aubrey School. The girls won, the Senior boys won and the Junior boys lost.

I go to Sunday School every Sunday and to church twice a month. My mother is a subscriber to the Arkansas Methodist. I like to read the Children's Page very much.—William Edward Byrd.

Lafe, Arkansas
March 6, 1944

Dear Boys and Girls:

I am a girl twelve years of age and in the Seventh Grade. My school teacher is Mrs. Ruphart Horten. I also go to Sunday School and church every Sunday. My Sunday School teacher is the same as my school teacher. My parents take the Arkansas Methodist. I like very much to read the Children's Page.

JUST FOR FUN

Miss Black: "Why are the skies over New York clearer than the skies over London?"

Tom Skarpusis: "I don't know, Teacher, unless it's because of the skyscrapers in New York."

"I don't see how football players ever get clean!"

"What do you suppose the scrub teams are for?"

Professor—Who can tell me one of the effects of heat?

Student—Heat causes bodies to expand, while cold makes them contract.

Professor—Good. Can you give me an example?

Student—Yes, sir. In summer when it is hot the days are long; in winter, when it is cold they are short.

Mrs. Jones was very proud of her son, who showed promise as an athlete.

"Yes, he must be a very fast runner," she explained to a neighbor. "Look at this newspaper report of the sports yesterday. It says he fairly burned up the track."

"And it's quite true," she added confidentially. "I went to see the track this morning, and it's nothing but cinders."

The electrician was puzzled. "Hey," he called to his assistant, "put your hand on one of those wires."

The assistant did as he was told. "Feel anything?"

"No."
"Good," said the electrician. "I wasn't sure which was which. Don't touch the other or you'll drop dead."

The little boy was in church for the first time. When the choir, all in white surplices, entered, he whispered hoarsely, "Oh, see, daddy, they're all going to get their hair cut."

My parents belong to the Methodist Church. So do I and I like the church a lot.

I have three sisters one age five, one seven and one married sister. She and her husband belong to the Methodist Church.

I would like to see my letter printed.—Your friend, Trecia Taylor.

Lafe, Arkansas.
March 6, 1944

Dear Boys and Girls:

I am a little girl seven years old. I am in the Third Grade. I go to Sunday School and school regularly. My Sunday School teacher is Mr. Virgil Eagle. My school teacher is Miss Cleo Huckalby.

My parents take the Arkansas Methodist. I read the Children's Page and like to read the children's letters best of all.

I have three sisters, one five years old, one twelve and a married sister. We all go to Sunday School.

I would like to receive letters from little girls and boys in the Third Grade.—Your friend, Janell Taylor.

The Report Of The Commission On Rituals And Orders Of Worship

By OSCAR THOMAS OLSON, Secretary,
Epworth-Euclid Methodist Church, Cleveland, Ohio.

THE General Conference of 1940 appointed a Commission on orders of Worship, Rituals and Aids for the Deepening of the Spiritual Life. It was asked "to provide orders of Worship and Rituals for the Methodist Church that will draw upon richer and wider sources than those that have been available up to the present time." The report of this commission has been mailed to all the Bishops, Secretaries and Editors of the Church as well as to all the delegates to the General Conference of 1944. The report will be presented to the General Conference, referred to the proper legislative committee on Rituals and Orders of Worship which in turn will report to the Conference its judgment for action.

The report is in the form of a "Book of Worship for Church and Home." The spiritual life of the church is dependent upon the religious devotion in the home. The closing section of the Book has a series of Scripture selections for directed reading and meditation in the family circle. It has been designed in the hope that every home will find its material useful and usable.

The purpose of the Book is to help people toward an awareness of God. Its pattern is marked by sincerity and simplicity. The free and evangelic tradition of Methodism has always been kept to the fore. The book does not seek to impose any artificial uniformity. It does believe that there are Methodist characteristics and that a certain pattern of thought and practice should be recognized in all Methodist Churches. It recognizes that worship is an art.

A variety of orders of Worship based on a simple pattern marks the opening of the Book. Then follows a wealth of material under the heading "Aids in the Ordering of Worship." The sequence of the Christian Year is recognized. Every minister can find here sufficient material to meet the varied necessities of the Church's life. The festival seasons and special occasions of the year are marked with special orders. Here John Wesley's famous "Covenant Service", for use on Watch Night or on the first Sunday of the New Year, is included. Since 1755 this service has had wide use in British Methodism. Charles Wesley wrote the Covenant Hymn (540 The Methodist Hymnal) for this service. This sets forth a greatly needed reality for our day.

The section that carries the rites and holy offices of the Church has not been greatly changed. The two orders for the Administration of the Holy Communion now in the Ritual are retained without any change. These came to us through unification. A third order is offered for use in those churches that desire a different type of service. The familiar acts of the Ritual, such as the Order for the Burial of the Dead, the Order for the Solemnization of Matrimony and the Orders of Ordination and Consecration of our ministry, have been very slightly altered. The rite of Baptism and the Orders for Reception into Church membership have had much study, and changes in the harmony with our new Church are offered. In addition some new orders have been provided to care for special observances, such as the commissioning of missionaries, the recognition of Church School officers and teachers, the recognition of choir singers, and various types of dedicatory services.

The motive of "The Book of Worship for Church and Home" is to make vital and effective the worship and practice of the people known as Methodists. The preface to the book says: "The Commission has done its work with care, with consideration for the history and purpose of the Methodist movement. John Wesley's letter of September 10, 1784, 'To Dr. Coke, Mr. Asbury, and our Brethren in North America, which is regarded as the Magna Charta of American Methodism, was accompanied by a liturgy, little differing from that of the Church of England.' It was called the Sunday Service Book.



"Methodism has a twofold tradition of worship—liturgical and free. During the greater part of Wesley's lifetime, Methodists in England worshiped in their parish churches. Methodist meetings were held at times that did not conflict with the stated services of public worship in the churches. When the Methodist societies met, they followed a simple pattern, comprising the use of hymns—mostly those of John and Charles Wesley—the reading of Scripture, extempore prayer, and the preaching of the Word. It was assumed that the members of the societies had already shared in public worship according to the order of the Book of Common Prayer.

"In the rapid expansion of Methodism here in America the simpler service came to predominate. The Sunday Service Book, which Mr. Wesley designed for use as an American Methodist prayer book, ceased to be widely used. However, its orders for the Holy Rites of the Church, in Baptism, the Sacrament of the Lord's Supper, Matrimony, the Burial of the Dead, the Ordination of Ministers, and the Consecration of Bishops, continued to set the pattern and usage. In its public worship Methodism conformed to the extempore type generally followed in the churches that grew up and developed on the American frontier.

"In presenting this Book of Worship, the Commission entertains the conviction that both traditions have values that may be aids to deepening of the spiritual life and enriching the fellowship of the Church."

This "Book of Worship for Church and Home" is one in a succession of manuals that have been appearing recently not only in American Church life but in other countries as well. In all Christendom there is a new interest and a new evaluation of public and private worship. People want and need guidance. The appearance

and phenomenal success of "The Upper Room" is an indicator of the response of people to a pattern that directs thought and purpose toward God. The Presbyterian Church in the U.S.A., the United Church in Canada and the Methodist Church in Great Britain have all, within recent years, brought out books of common worship.

We need to ask ourselves what it is that the church is aiming at. The ultimate purpose is found in the culminating act that appears in every Order of Worship: "The Invitation to Christian Discipleship." The one thing that marks the Church off from every other organization and institution is its practice of worship. Its genius is to call men to God.

Worship is the distinctive function of the Church. It is not easy to make and keep this function vital. Everything that is done in a service of worship must be done with the motive of deepening the apprehension of God.

An ordered worship within a liturgy has power and dignity. It can be directed, all the time, outward towards God and not inward toward man's feelings and moods. The familiarity of its forms and association enables the worshipper to share in the service. But, be it freely admitted, ordered worship has liabilities and perils. It may become merely routine. It may be worn smooth with usage. Its very dignity may dull the cutting edge of spiritual reality. It may degenerate into superficial repetition.

The freer form of worship has certain apparent advantages. It speaks to immediate life situations. It is adaptable to circumstances. It may easily exploit subjective feelings. It is restricted by the range of the leader's vision and experience. It may result in the most deadly formality—the formality of the informal—the commonplace stereotype!

This report frankly tries to avoid the liabilities in both approaches to this high matter of the worship of God. It seeks in simplicity and sincerity to move toward a single objective. It seeks to confront man with God. The measure of any service of worship is the degree in which it faces man with the reality of the divine nature and will. How often the minister hears it said: "I enjoyed the service." Not so often does he hear it said: "I saw the Lord high and lifted up; woe is me! I am a man of unclean lips."

The Wesleyan tradition and the witness of world-wide Methodism seek to communicate the reality of God to the souls of men. The deepest urges of the human spirit cannot be held within a formal pattern. Extempore prayer and a free movement of spiritual purpose characterize Methodism. Yet, the most fervent and effective prayers that may be born out of the inspiration of the moment always owe much in their expression to the language of the Bible, the great liturgies and hymns of the Church.

If we, a body of people called Methodists, can find for our day the resources of God through the disciplined experience of common prayer and devoted service, we may find ourselves at the place where we can claim the fulfillment of the gracious promise of God: "Ye shall call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me and find me, when ye shall search for me with all your heart."

THE BIBLE

Born in the East and clothed in Oriental form and imagery, the Bible walks the ways of all the world with familiar feet and enters land after land to find its own everywhere. It has learned to speak in hundreds of languages to the heart of man. It comes into the palace to tell the monarch that he is a servant of the Most High, and into the cottage to assure the peasant that he is the son of God. Children listen to its stories with wonder and delight, and wise

men ponder them as parables of life. It has a word for the time of peril, a word of comfort for the time of calamity, a word of light for the hour of darkness. Its oracles are repeated in the assembly of the people, and its councils whispered into the ear of the lonely. The wicked and the proud tremble at its warnings, but to the wounded and penitent it has a mother's voice. The wilderness and the solitary place have been made glad by it, and the fire on the hearth has lit the reading of its well-worn page. It has

woven itself into our dreams, so that love, friendship and devotion, memory and hope put on the beautiful garments of its treasured speech, breathing of frankincense and myrrh. No man is poor or desolate who has this treasure for his own. When the landscape darkens and the trembling pilgrim comes into the valley named of the shadow, he is not afraid to enter; he takes the rod and the staff of Scripture in his hand, he says to his friends and comrades: "Goodbye, we shall meet again," and comforted by that sup-

port, he goes toward the lonely pass as one who walks through darkness into light.—Henry Van Dyke, D. D.

Liquor opposes everything for which Jesus stood. Liquor would destroy everything for which Jesus died. Liquor would bankrupt every Christian institution and cause, and say, "I pay taxes for the privileges."—John L. Hill.

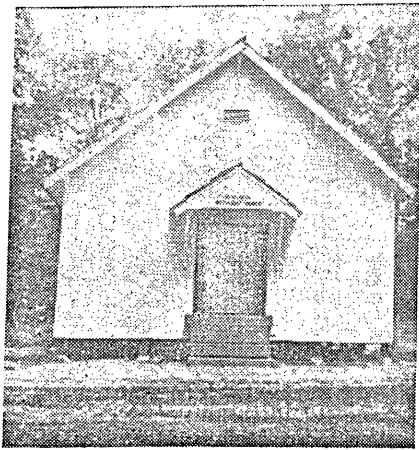
We can do anything we want to if we stick to it long enough.—Helen Keller.

With The Churches

NEW EDINBURG CIRCUIT

I am giving a few of the high lights for the year 1943 on this work. The circuit accepted the World Service Askings and paid it and has accepted the Askings for 1944.

There was a revival in each of the six churches last year with twenty-four new members added. Plans are being made for a revival in each church this year.



Wagon Church

One of the high days for the circuit was the re-building of Wagon Church which was dedicated on the fifth Sunday in May 1943. The pastor preached the dedicative sermon. Our district superintendent, Rev. Arthur Terry, was present and preached for us the same day. He is in high favor with the people of this circuit.

This, our fourth year, is beginning in a fine way. All special Askings have been made and goals reached to date. The outlook is good for a great year.

The circuit was delighted to have Miss Lucy Foreman from the General Board with us. Thanks to the Board for making it possible. She taught a course on teaching at New Edinburg with six taking credit; met with the workers at the other five churches for a conference and also went to Hermitage and Jersey church on the Hermitage Circuit.

We are happy in our work.—W. T. Bone, pastor.

MINERAL SPRINGS

We are still moving along here, and last Tuesday night we enjoyed a get-together meeting at the church, where about 80 gathered. Mrs. Reeves and Mrs. Jones had decorated the church very beautifully, and after we had gathered in the auditorium, we were asked by Mrs. Graves and Mrs. Oliver to go into the basement, where we were entertained for an hour with many games directed by them, so planned the old and young could take part.

When the games were ended Miss Henry McKinnon called the pastor and his wife, Rev. and Mrs. W. C. Lewis, into the auditorium of the basement, where she presented to them a beautiful silk and wool comfort, as an expression of appreciation of the church. Following this we were served refreshments from the basement kitchen by Mrs. Kent, Mrs. Worley, Mrs. Stuart, Mrs. Pinkerton, and their helpers

NEWS FROM THE JONESBORO DISTRICT

By Raymond L. Franks, Reporter

The ministers of the Jonesboro District met at the Marked Tree Church Monday, February 21, for the second of a series of Spiritual Life Clinics which are being held under the direction of Rev. J. Albert Gatlin, district superintendent.

The first Clinic was held at the Lepanto Church, Monday, December 13, 1943. It was so successful that the ministers of the district unanimously requested the district superintendent to arrange for similar meetings during the year. The purpose is "Self-improvement for a more efficient ministry." All of the discussions are led by men in the district.

"The Place of Compassion in Religion" was the theme of the devotional given by the district superintendent, Rev. Luther K. Wilson, pastor of the Dell Church, spoke on the "Use of the Ritual in Worship." Rev. D. G. Hindman, pastor of the Yarbrow-Promised Land Churches, Blytheville, spoke of the value of a "workable" filing system in "Preparing the Sermon." Rev. Cecil R. Culver, pastor of First Church, Jonesboro, used "The Power of the Sermon to Reach Sinners" as the theme of his message. Rev. John A. Womack, pastor at Marked Tree, spoke on "The Ministry of the Sermon to Church Members." Rev. A. N. Storey, pastor at Marion and District Director of Evangelism, led the discussion on "Planning the District Evangelistic Program."

The reports of the pastors revealed that outstanding work is being done throughout the district in carrying forward the program of the Church. Last year there was a 50 percent increase in subscriptions to the Arkansas Methodist over the year before. This year there is a 27 percent increase over last year. There is an increase of 11 percent in Acceptances on World Service, and an increase of 9 percent in amount apportioned for ministerial support. Nine charges have accepted the "Askings" on World Service. More than 150 training credits have been issued.

The District is buying a church building in the Floodway community. Rev. F. M. Sweet, District Missionary-Evangelist, is serving in this community.

The only debt on church property is a small debt on the parsonage at Dyess. The entire debt on the church at Marion, \$3500.00, was paid in January of this year. Rev. A. N. Storey is pastor, and it was during his first year as pastor that the \$12,500.00 Educational Building was built.

New altar fixtures in the Truman Church were dedicated, Sunday morning, January 2. The church recreation room was opened Sunday afternoon, January 9. Rev. J. W. Watson is pastor.

Under the leadership of Rev. A. C. Stark, pastor, the Turrell Church has been remodeled, the apartments have been repaired, and new Me-

thodist Hymnals have been bought. The total cost was \$775.00.

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The Marked Tree Church, which was destroyed by fire August 16, 1942, has been rebuilt at a cost of \$37,130.00. The church auditorium is one of the finest in the South. Money has been raised to build a new parsonage as soon as priorities can be obtained. Rev. John A. Womack is now serving his ninth year as pastor.

Mr. and Mrs. Lee Anderson of St. Louis, Mo., will be in the District for five months this year to assist in revival meetings. Mr. Anderson is a song director, and Mrs. Anderson is a worker with children and youth. This help is being partially provided for by B. Q. Lambeth, a layman of the Huntington Avenue Church, Jonesboro, who is especially interested in extending the work of the Church in Kingdom Building.

The reports of the churches to the District Conference which will be held at the Mt. Carmel Church of the Jonesboro Circuit on May 18, 1944, will be under the direction of Mr. Carroll W. Watson, District Lay Leader, of Osceola. The work in each of the five areas will be reported by a layman selected by the area council.

In keeping with the spirit and purpose of the Spiritual Life Clinics, a District Courtesy Committee was appointed.

The pastors of the District, realizing the great need for a more intensive and extensive program of evangelism, voted unanimously to hold one meeting each which would be dedicated to this work by giving 50 percent of the offering received to the District Program of Evangelism. Rev. A. N. Storey is chairman of the District Committee on Evangelism and Rev. W. A. Downum is secretary-treasurer.

Rev. J. Albert Gatlin, district superintendent, announced that the next meeting would be a "Pastor's Wife Clinic," under the direction of Mrs. J. Albert Gatlin and Mrs. S. B. Wilford. The pastors of the district will be responsible for the "Luncheon."

MR. FARIS ATTENDS MEETING OF CONSULTING COMMITTEE

Mr. Paul Faris, Director of Publicity of Hendrix College, Conway, Arkansas, was in Nashville on March 17 and 18 attending the meeting of the Consulting Committee for the public relations program of the Methodist educational institutions. The public relations committee concerns itself particularly with the interpretation of the contributions and potentialities of our Church-related colleges. Methodist colleges feel a responsibility in helping to meet the need for more Christian leadership in order to have the kind of world for which men and women are dying and for which the Church is "crusading." The Christian college can produce Christian leaders only if the most capable youth of our Church and community take advantage of its offerings. Teachers, parents, pastors, and Church members must understand their colleges in order to give them their wholehearted support.—Board of Education Bulletin.

Generosity is measured by the quality of the giver and not by the quantity of the gift.—Virginia Advocate.

MONTICELLO DISTRICT

The preachers of the Monticello District met in First Church, Monticello, Thursday, March 16th, at 2:30 p. m. Rev. Arthur Terry, district superintendent, presided.

Rev. J. H. Cummins and Rev. I. A. Love were absent because of illness in their family. Rev. E. D. Galloway was absent because of his own illness. Rev. R. O. Beck was absent because of his preparation to enter the Chaplains' School at Harvard University on the 23rd. Rev. M. O. Barnett was absent because of the illness of his car which he had under the care of experts in Pine Bluff for that day.

Three retired ministers were present: Rev. L. E. N. Hundley, Rev. C. B. Davis, and Rev. J. W. Thomas, who contributed toward the inspiration of the meeting.

After discussing routine matters, pre and post Easter plans, special activities in the regular program of the church and some miscellaneous matters an interesting discussion was conducted. The district superintendent discussed "Public Worship," Rev. C. E. Whitten discussed "Contacting Men," Rev. R. E. Simpson discussed "Study and Preaching," Rev. Rufus Sorrells discussed "What We Can Get and Give to the Church Organization," Rev. R. A. Teeter discussed "Ministerial Ethics." After each talk which was about ten minutes in length a general question and answer forum was held by the speaker. This proved to be a most interesting feature.

A check-up of the Week of Dedication offering revealed a total of \$772 had been sent in to the treasurer.

The meeting adjourned with prayer by Brother Hundley.—R. E. Simpson, District Secretary.

HENDRIX COLLEGE NEWS

More than \$20,000 is already on deposit and several large additional amounts have been pledged in the campaign of Arkansas Methodists to raise \$200,000 for a chapel at Hendrix College, Dr. A. W. Martin of Fort Smith, chairman of the campaign committee, announced recently.

Funds raised for the chapel so far, Dr. Martin said, have been obtained through a "large gifts" campaign, which is already in progress. The general campaign will not be held until later.

"Through Hendrix College pass yearly a stream of young men and women from whom many of the state's leaders will later come," said Dr. Martin. "Hendrix College should have as great a monument to religion as it already has to other aspects of education in its science building and library. Such a monument is what Arkansas Methodists hope to obtain."

Other officers of the campaign committee are Dr. C. M. Reves, of Little Rock, vice-chairman, Rev. Arthur Terry of Monticello, sec., and Rev. Fred Harrison of Little Rock, general campaign director.

Three Hendrix students completed all requirements for their bachelor of arts degree at the end of the winter quarter March 10. They are Miss Geraldine Hayden, daughter of the late Rev. R. S. Hayden and Mrs. Hayden of Conway; Miss Nancy Harton, daughter of Lt. Col. and Mrs. W. H. Harton of Conway, and Mrs. Robert Bell, the former Miss Elwanda Hoofman of Searcy. Registration for the Spring quarter began March 14.



IN THE LIVES OF MEN

By
Charles O. Ransford

The preacher must continually adjust his thinking and recast his thoughts. We must get away from the old ways of thinking, if we would find new ways of working.

The quality of a sermon is not determined by its quantity. Condensation in sermonic preparations is an art acquired only after much study. A well prepared sermon is much easier delivered. The preacher better knows his subject. Facility in the delivery of a sermon adds to its quality.

Many pastors are praying, "O God, give me thy power!" In the depths of their hearts they desire to know God. There is only one way to find God, that is in worship. Could these days see the turning of pastors and people to God's house for worship and instruction, that power would come. With that power will come all grace and guidance in holy living. In the sanctuary of the Lord the Shekinah burns upon the altar and the hearts of the worshippers are strangely warmed.

Men would despair could we not believe there are always better days ahead. Yet these days of war seem not to presage anything better for the world. The experiences of World War I with the present war following a brief cycle, make all men fear and tremble. It seems a terrible chastisement has come upon the world. Only faith in God can sustain our hearts. In times of distress God's Holy Book is our source of comfort. The Psalmist said, "Before I was afflicted I went astray, but now have I kept thy word." The writer of the Epistle to the Hebrews has a very instructive and rich paragraph in 12:5-14. "Chastening," he said, "is for our profit, that we might be partakers of his holiness." "Chastening yields the peaceable fruits of righteousness." "If ye endure chastening, God deal with you as sons; for what son is he whom the father chasteneth not." The sons of God should learn that chastening is not an affliction, but a reproof that we may learn God's ways and His righteousness.

SAVING YOUNG LIFE

"We have never had an active church boy, Boy Scout or a member of the junior police in real trouble in the juvenile court," Judge Philip B. Gillian, of Juvenile Court, Denver, Colorado, told parents recently. "Children need adventure. They will get it in some form or other. War makes necessary some adjustments. Take—don't send—your children to church. There is a need to teach children simple things. They need to get close to earth. We must do something for our children now. We not only need to save the world for our children, but also to save the children for the world which will be theirs tomorrow."—Dallas World.

Changing the Second Article of Religion

By LESTER WEAVER

When we approach the matter of changing The Second Article of Religion, we must pray long for wisdom and proceed only so far as God's Spirit guides. The prejudices of reaction and radicalism should be kept out of this issue. As this article now stands it represents one of the fundamental truths for which Methodism everywhere and always has stood. Here we are on holy ground.

We do not contend that because this has always been one of the teachings of whose truth Methodism has made much that we are not to rethink it. But we do urge that nothing be done in haste. When this doctrine has been preached by the Spirit-filled prophets of the past centuries, God has honored the message by convicting the indifferent and converting the repentant. If some school of psychology looks askance at the teaching that God has to be reconciled to man just as well as the more obvious teaching that men must be reconciled to God, let us not become frantic from the fear that the stars are about to fall. Schools of psychology come and schools of psychology go, but in every age all the great proponents of evangelicalism have stood unflinchingly by this fundamental tenet of our faith. Let us go slowly and do nothing rashly.

We grant that this teaching has sometimes been presented as if God wreaked His vengeance on an innocent third person. Before I made a prolonged and diligent study of this doctrine, I felt an aversion toward it. But I have for some time been convinced that it is profoundly scriptural. Let us remember that the offering not only was to God, it was God in Christ who was offered on Calvary. Thought of thus, this doctrine becomes the glory of John 3:16.

We are a generation that constantly prate of "breadth" and really know very little of actual depth. This is an age of technology and not of theology. It is easy for us today to become so exasperated at profundities too deep for the penetration of our shallow wits that we will retaliate by expunging them from our creeds. Can it be true that the violent assault upon that part of The Second Article of Religion which says "to reconcile His Father to us" has in some instances come from men who would in a previous age have read their BIBLE and prayed and themselves suffered crucifixion till they could have entered into a limited appreciation of the message of this wonderful phrase? We are a clever, selfish, ingenious, madly-emotional age. We are physically soft and intellectually lazy. We talk much of God's love and have completely forgotten God's holiness. The result is that we have carried into our conception of the love of God much of the maudlin sentimentality that has characterized our human love. Some so-called thinkers seem not to understand that God's holiness and God's love are inextricably intertwined, and that if His holiness were to perish His love would disappear in the process. Hence the inadequate conception of God's love which meets us on the pages of so many religious books of today.

In the light of this doctrine of The Second Article of Religion

God's holiness is infinitely magnified; and sin is clothed with its due horrible hideousness and repulsiveness. I quote a few sentences from P. T. Forsyth:

"God in the Son is the perfect satisfaction and joy of God in the Father; and God holy in the sinful Cross is the perfect satisfaction of God the holy in the sinless heavens. . . ."

"But a holy God could be satisfied by neither pain nor death, but by holiness alone. The atoning thing is not obedient suffering but suffering obedience. He could be satisfied and rejoiced only by the hallowing of His name, by perfect and obedient answer to His holy heart from amid conditions of pain, death, and judgment. Holy obedience alone, unto death, can satisfy the Holy Lord."

Within the last fifty years we have utterly forgotten the holiness of God. Along with this tragic loss has gone our very consciousness of God Himself and all our sense of the reality of sin. Paul saw a similar bent of mind beginning to get under way in his century, when he wrote to Timothy: "The time will come when they will not endure sound doctrine." His advice to disciples in all such situations was: "Be thou sober in all things, suffer hardship, do the work of an evangelist, fulfill thy ministry." No hero of the church ever tried to save the world by destroying the creed.

This is not the age and we are not the people to tinker with a great creed that has always proved to be the power of God unto salvation when men have sincerely lived it and heroically preached it. So then let us not hasten to reject from our teachings a doctrine whose vitality alone is sufficient to restrain the selfishness and savagery of man. Take away this teaching, and the gospel is robbed of its primitive power. Cannot the General Conference postpone for four years a vote on this issue till there has been a church-wide prayerful review of the entire BIBLE with reference to the profundities of this doctrine?

In the meantime let us all study once more the following passages: Romans 3:25; Hebrews 2:17; I John 2:2; I John 4:10. With these passages always clearly in mind let us study the entire BIBLE with reference to the Atonement. And in addition to this it will be illuminating as an aid to appreciating the BIBLE itself to study the following two classics on this great theme: P. T. Forsyth's THE WORK OF CHRIST and James Denney's THE DEATH OF CHRIST. Along with this study let us constantly remind ourselves of God's holiness and man's sinfulness. Some of us will discover ourselves plumbing depths of God's grace of whose existence we had never before even dreamed.—Hartford, Ark.

LOVE

There is nothing in all the world so brave as love; it will do and dare to the uttermost. When the last word has been said about the selfishness of mankind, the cruelty of ambition, the relentless persistence of hate, it still remains true that love outruns and outlasts them all. It is the mainspring of the

BUFFALO ISLAND FELLOWSHIP MEETINGS

Since our last report we have had three regular meetings. One on January 11 at Leachville's fine Community House with pot luck supper; again on February 8th in the Church at Black Oak, pot luck also. The last was held at Manila on March 14, pot luck too. The weather was bad for the first two meetings but the attendance was good.

Laymen are doing the things in these meetings and every church in the area has been represented on the program, while discussing such subjects as "Money and Its Relation to the Church," "The Church and the World after Peace" and "Evangelism."

The churches and pastors of this area are: Lake City, Rev. G. A. Kelvey; Black Oak, Rev. Glen Brunner; Monette, Rev. M. A. Cherry; Leachville, Rev. E. H. Hall; Manila, Rev. O. M. Campbell.

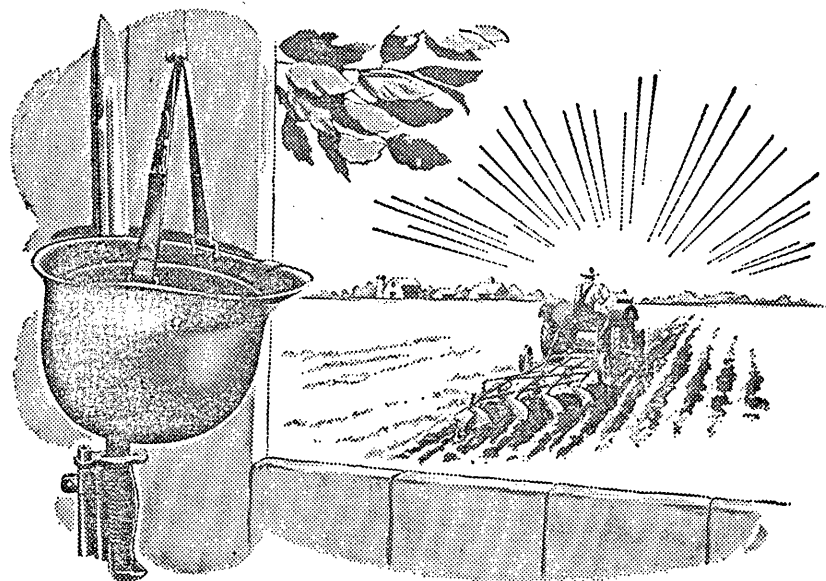
It is quite a good thing to realize that every one of these pastors has been present at every meeting. Not one single absence. That shows they are backing us and that should inspire us to grow more and more. Another thing of importance, that tireless worker, our district superintendent, Rev. J. A. Gatlin has been present at every meeting we have had. Always there giving us many good suggestions, inspiring us on to better things. It certainly is worth a lot, in an organization like this, to have 100 percent support and backing of a district superintendent like ours.

A very important committee has been named, whose duty it is to seek out the places in our various communities that do not have church services and to see that the situation is remedied and such communities taken care of. This committee is composed of: Lois Coleman, Lake City; W. R. Willis, Black Oak; Joe Dallas, Monette; S. K. Garrett, Leachville; Claud Crain, Manila.

As stated before, laymen from the five churches have had charge of the meetings and have carried on all the discussions. Lake City has been represented by Lois Coleman and Arch Wilburn; Black Oak has given us Ernest Bruce; Monette speakers were: C. G. Evans and Carmack Nelson; Leachville's three were: H. Y. Kuhn, S. K. Garrett, and W. L. Bryant; and Manila with one spokesman, Robert Killian.

The next meeting will be in Lake City on April 11th, and we are going to talk about Missionary enterprises. Let's all go. Fill the church at Lake City on that evening. No pot luck this time. This little organization is already gathering power. It is already one of the biggest things in our big community and we are growing all the time. Our influence is going to be felt more and more. We are going to take the Gospel to every nook and corner of this Buffalo Island Area. So, Methodists, attend these meetings.—Robert Killian, secretary.

world that keeps the whole machinery in motion. "Whatever things are sweet or fair, love makes them so." Whether nobility, goodness, or heroism springs into life, love lies at the root. From the rose planted by the garden wall to the Christ uttering words of forgiveness from the cross, it is all a love story.—Selected.



Fresh Fields to Conquer

WHEN the day of Victory dawns, when swords are beaten into ploughshares again, men will turn from the business of war to the building of peace. They will find Southern fields, farms and forests waiting—rich and fertile—ready to yield new prosperity to the people of the South.

The cotton, sweet potato, peanut, and soy bean industries of the South have made rapid strides during the past decade. Now, through improved methods of cultivation and modern, scientific discoveries developed in response to urgent wartime needs, many of these agricultural products are being put to new uses never before dreamed of.

As a result, new postwar world markets will open up, giving promise of a brighter, more

profitable future for Southern agriculture—the benefits of which will be enjoyed the length and breadth of the entire Southland.

A Greater South Is In the Making

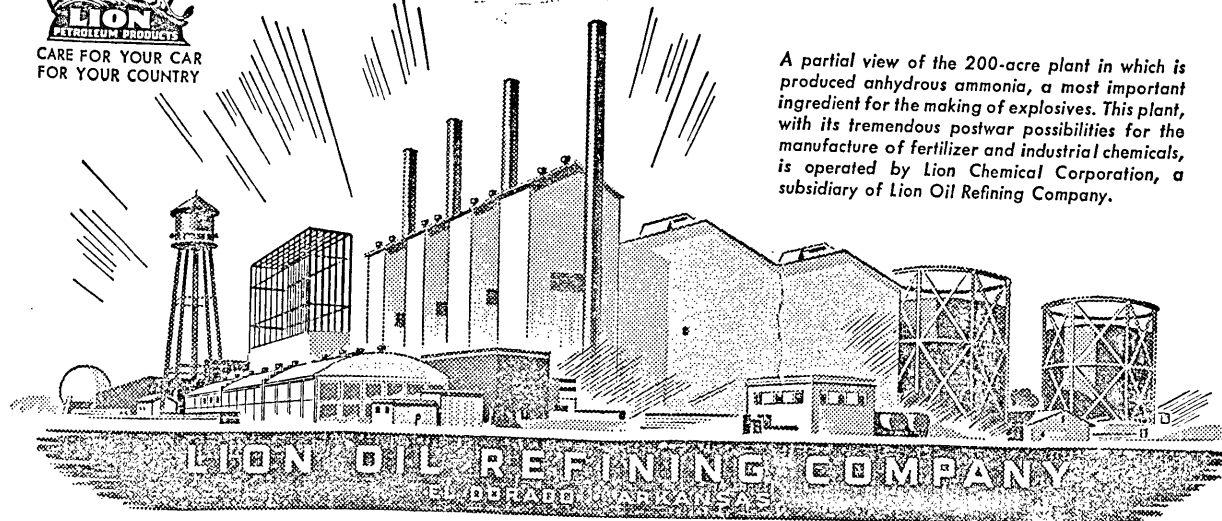
Typical of many progressive Southern industries, Lion Oil Refining Company, through constant research and experimentation, has succeeded in developing and is now producing from Southern crude oil, several components of 100 octane gasoline . . . vastly improved lubricants . . . Butadiene, the basis of Buna-S synthetic rubber . . . ingredients for explosives . . . and other vital materials required for war.

From these activities have come increased employment and expanded payrolls! From them will also come post-Victory products destined to contribute materially to the greater industrial and economic advancement of the South!



J. M. Barton
PRESIDENT

A partial view of the 200-acre plant in which is produced anhydrous ammonia, a most important ingredient for the making of explosives. This plant, with its tremendous postwar possibilities for the manufacture of fertilizer and industrial chemicals, is operated by Lion Chemical Corporation, a subsidiary of Lion Oil Refining Company.



TUNE IN "SUNDAY DOWN SOUTH," radio in the Southern manner, brought to you each Sunday at 5:00 p. m. over the Lion Network. See your Lion Dealer for Naturalube Motor Oil and other Lion products—Southern Made for Southern Trade.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

LITTLE ROCK CONFERENCE AT ANNUAL MEETING HELD AT TEXARKANA ELECT OFFICERS

The following were elected for 1944-46:

- President—Mrs. A. R. McKinney, Texarkana, Ark.
Vice-President—Mrs. Walter Ryland, Pine Bluff, Ark.
Corresponding Sec'y—Mrs. Ed Galloway, Warren, Ark.
Recording Sec'y—Mrs. Fred Harrison, Little Rock, Ark.
Treasurer—Mrs. J. P. Carpenter, Stephens, Ark.
Missionary Education—Mrs. T. S. Lovett, Grady, Ark.
Sec'y Christian Social Relations—Miss Lila Ashby, Little Rock, Ark.
Wesleyan Service Guild—Miss Ruth Martin, Warren, Ark.
Sec'y Youth Work—Mrs. Fred Longstreth, Little Rock, Ark.
Sec'y Student Work—Mrs. Watson Jopling, Texarkana, Ark.
Sec'y Children Work—Mrs. Neill Hart, Pine Bluff, Ark.
Sec'y Literature—Mrs. V. O. Buck, Warren, Ark.
Chairman Spiritual Life—Mrs. Tom McLean, Malvern, Ark.
Chairman of Status of Women—Mrs. J. S. Holt, Little Rock, Ark.
Chairman of Missionary Personnel—Mrs. C. A. Evans, Arkadelphia, Ark.

JURISDICTIONAL DELEGATES ELECTED BY LITTLE ROCK CONFERENCE

- Mrs. A. R. McKinney
Mrs. Ed Galloway
Mrs. Walter Ryland
Mrs. J. P. Carpenter
Mrs. Tom McLean
Miss Lila Ashby

NOMINEES TO JURISDICTIONAL CONFERENCE FOR BOARD OF MISSIONS

- Mrs. H. King Wade
Mrs. A. R. McKinney
Mrs. Walter Ryland

GRADY WESLEYAN GUILD

The Wesleyan Service Guild of the Grady Methodist Church was organized February, 1942, and has just completed a pleasant and profitable year. At the first meeting there were nine members present, and under the guidance of Mrs. T. S. Lovett, of the W.S.C.S., officers were elected and committees appointed. Some of the activities sponsored by the Guild were a Service flag for the church, the Victory book campaign, special Christmas gifts for the Methodist Orphanage, and a substantial gift to China Relief.

Officers elected for 1944 are: President, Mrs. C. H. Bittinger; Vice-President, Mrs. Vernon G. Dokey; Secretary, Mrs. Vester Morgan; and Treasurer, Mrs. J. D. Hawley. Committees are as follows: Spiritual Life, Mrs. J. D. Hawley and Mrs. J. F. Hall; Stewardship, Miss Kyle Bussey and Mrs. Vester Morgan; Library, Mrs. Hawley and Miss Hettie Nell Rogers; Membership, Mrs. Dokey and Mrs. Morgan; Publicity, Mrs. J. F. Hall and Miss Rogers; Church and Social Relations, Mrs. Fred Shappley, Mrs. C. R. Evans, and Mrs. C. H. Bittinger; Missionary Cultivation, Mrs. Hall, Mrs. Shappley, and Mrs. Evans; Music, Mrs. Evans.

HE GOETH BEFORE YOU

*The Saviour goeth before you,
So what if your path be dim;
Your greatest fear of the future
Is encountered first by Him.
And thus like the faithful shepherd
Who goeth before the sheep,
He leads you in perfect safety,
Though rough be your road and steep.*

*The Saviour goeth before you,
Fear not then approaching night;
Whate'er is hidden by darkness,
Escapes not the Master's sight.
So cease from your useless worry;
Fear not what life holds in store;
Let this be your consolation,
Your Saviour goeth before.*

George W. Siseman.
Selected.

ANNUAL FINANCIAL REPORT LITTLE ROCK CONFERENCE

TOTAL RECEIPTS, 1943

Undirected Pledge	\$21,016.26	Delayed Week of Prayer	17.31
Scarritt	205.30	Total to Division	\$29,909.36
Lenten	248.33	Total to Officers and Secretaries, (which includes Officers's expense to Jurisdictional Meeting, Mt. Sequoyah and Student Sec. Conference, Oklahoma City.)	1,161.25
Bible Women	475.04	Other Items:	
Margaret Williamson Hospital	100.00	Conference Guests	84.65
Scholarships	315.00	Receipt Cards and Statements	7.14
Camden Rural Work	578.50	Eagle Printing Co., News Scope	64.02
Little Rock City Missions	1,178.60	Conway Printing Co., Minutes	294.22
Special Memberships	1,960.00	Pastor's School	25.00
W. S. G.	1,631.84	Bond for Treasurer	3.00
Chinese Orphans	50.00	Hon. Baby Pins and Pendants	100.00
Youth Offering	771.92	Stationery for Districts	21.94
Student	12.50	Insurance on Histories	5.10
Children	72.10	Auditing Books	30.00
Week of Prayer	2,564.41	Expense of Speaker to Mis. Institutes	16.85
Cash Supplies	867.10	Camden Printing Co., Receipt Cards	3.53
Hon. Baby Pins	44.00	Jurisdictional Cult. Fund	257.28
Refunds	186.08	Jurisdictional Cult. Fund W. S. G.	22.00
Total Receipts	\$32,276.98	W. S. G. Expense Account (Miss Smith)	17.85
		Flowers	8.57
		Refunds	179.68
		Bank charge on out of town Money Orders	1.37
		Total	\$ 1,158.85
		Summary of Receipts and Disbursements:	
		Balance January 22, 1943	\$ 3,021.19
		Total Receipts for 1943	\$32,276.98
		Grand Total	\$35,298.17
		Total to Div. 1943	\$29,909.36
		Total to Officers and Sec.	\$ 1,161.25
		Other Items	1,158.85
		Total Disbursements 1943	32,229.46
		Bal. Jan 15, 1944 (\$3,068.71 plus \$1.35 outstanding check)	3,070.06
		Total Christian Social Relations and Local Church Activities	\$23,754.32
		—Mrs. J. P. Carpenter, Conf. Treas.	

DISBURSEMENTS

To Division	
Undirected Pledge	\$16,996.97
Bible Women	475.04
Margaret Williamson Hospital	100.00
Scholarships	315.00
Camden Rural Work	900.00
Little Rock City Mission	1,376.00
Special Memberships	2,060.00
W. S. G. Pledge	1,318.86
W. S. G. Projects	213.00
Maintenance Budget, Brazil	900.00
Scarritt Maintenance	238.30
Missionaries Salaries	450.00
Lenten	248.33
Chinese Orphans	50.00
Total Conference Credit	\$25,651.50
Week of Prayer	2,564.41
Youth Offering	773.69
Youth Project	20.00
Student Work	12.50
Children	69.70
Cash Supplies	767.70
Division Cultivation Fund	20.90
World Community Day Literature	9.65
Gift toward Patron Membership	
Madame Chiang	2.00

Second Quarter Spiritual Life Plans

Theme: Launch Out Into The Deep.

*"We would not be those who remain on the shore
And wistfully, timidly eye
The breadth and beauty we dare not explore
The horizons that merge in the sky."*

OBJECTIVES:

1. To increase the sense of responsibility for personal service and giving.
2. To develop a clearer appreciation of the meaning of Christian living.

PRAYER ACTIVITIES:

1. Observe Easter.
2. Observe a Day-a-Part during the week preceding Holy Week. The Retreat material is in March Methodist Woman.
3. Observe a Day of Fasting and Prayer, April 25, praying for the

General Conference convening in Kansas City April 26.

4. Letters to graduates: local graduates and graduates in Home Missions Institutions.

5. Definite prayer for our workers at home and abroad.

Suggested Reading Materials:

1. Kelly's Testament of Devotion, \$1.00.
2. The Robe, Lloyd C. Douglas, \$2.75.
3. Know Your Bible Series, Roy L. Smith, 25 cents.

(The complete series now available). Order all above from Nashville Publishing House.

REPORTS:

1. Send local reports to District Sec. of Spiritual Life.
2. If no secretary has been elected yet send reports to the Conference Secretary of Spiritual Life. —Mrs. D. G. Hindman.

NORTH ARKANSAS CONFERENCE AT ANNUAL MEETING HELD AT JONESBORO ELECTS OFFICERS

The following were elected officers for 1944-46:

- President—Mrs. R. E. Connell, Morrilton, Ark.
Vice-President—Mrs. J. E. Critz, Fayetteville, Ark.
Corresponding Sec'y—Mrs. A. P. Patton, Jonesboro, Ark.
Recording Sec'y—Mrs. Ellen Bear-den, Walnut Ridge, Ark.
Treasurer—Mrs. W. T. Bacon, Booneville, Ark.
Missionary Education—Mrs. Elmer Hook, Ft. Smith, Ark.
Sec'y Christian Social Relations—Mrs. J. L. Bledsoe, Pocahontas, Ark.
Wesleyan Service Guild—Mrs. Effie Rogers, Newport, Ark.
Sec'y of Youth Work—Mrs. James Upton, Conway, Ark.
Sec'y Student Work—Miss Lucile Adams, Jonesboro, Ark.
Sec'y Supplies—Mrs. Edith Randolph, Altus, Ark.
Sec'y of Children Work—Mrs. Johnnie McClure, Danville, Ark.
Sec'y Literature—Mrs. W. F. Cooley, Siloam Springs, Ark.
Sec'y Spiritual Life—Mrs. D. G. Hindman, Blytheville, Ark.
Chairman of Status of Women—Mrs. W. P. Pearson, West Helena, Ark.
Chairman of Missionary Personnel—Mrs. O. E. Goddard, Conway, Ark.

JURISDICTIONAL DELEGATES ELECTED FROM NORTH ARKANSAS CONFERENCE

- Mrs. R. E. Connell
Mrs. A. P. Patton
Mrs. J. E. Critz
Mrs. Elmer Hook
Mrs. W. F. Cooley
Mrs. Effie Rogers

NOMINEES TO JURISDICTIONAL CONFERENCE FOR BOARD OF MISSION

- Mrs. Peter Kittel
Mrs. R. E. Connell
Mrs. A. P. Patton

FORREST CITY WESLEYAN GUILD

Twenty-one business and professional women attended the monthly meeting of the Wesleyan Service Guild held at the Methodist Parsonage Tuesday night, February 22.

Mrs. J. E. Harris, Chairman of Spiritual Life, gave the devotional and Mrs. Bessie Fletcher, Program Chairman, conducted the remainder of the program in which Mrs. Alta McDaniel, Miss Lila Magers, Miss Allyce Fetzer, and Miss Enola Alexander participated. They represented girls of different countries, including Brazil, Mexico, Alaska, and England who have been, and are being, educated by schools here in the United States that are maintained by the Woman's Society of Christian Service of the Methodist Church.

The theme of the anniversary of George Washington's birthday was carried out in the recreational period and light refreshments were served at the close of the meeting. Mrs. Harris was co-hostess with Mrs. Lawrence. The March meeting will be held at the home of Miss Virginia Hine and Mrs. Joe Glenn.



Junior Choir At Morrilton

The Methodist Church of Morrilton boasts the finest Junior Choir in the Conference. It was organized and is directed by Miss Sara Lee Gordon, who stands in the forefront in the picture. Mrs. Ada Ruth Gordon, mother of Miss Sara Lee, is the organist.

The choir rehearses twice weekly and furnishes the music for the

Sunday evening services. This organization furnishes fine training for these young people. They are singing the great hymns of the church and are bringing more people out to the evening services.

Rev. R. E. Connell, the pastor, and his people are very proud of this fine choir.

INDIA FAMINE RELIEF

Evaporated milk for starving babies and children is the latest aid sent by the Methodist Overseas Relief to India. One of the Approved Agencies through which the Methodist Committee has administered relief overseas, the American Friends Service Committee, was recently able to secure shipping space for twenty thousand cases of evaporated milk. This represents approximately one million quarts of milk, and will feed twenty thousand children for at least three months. The milk is to be distributed by an interdenominational group of religious and relief agencies in Bengal. The Overseas Relief Committee has already sent \$9,000.00 for this work.

In addition to this and another contribution through interdenominational agencies, \$5,000.00 has also gone for distribution by our Methodist workers. Dr. W. G. Griffiths of Calcutta describes the care of children in a refugee center:

... The Methodist Church has taken an active part in doing what it can. A group of Christian young men, the Khristiya Karmi Sangha, have been very active in relief work. They feed some 800 daily at their free kitchen and ship food supplies to outlying villages and districts where there is great need. Cloth is also sold at very cheap rates or given away free. They have a special diet for mothers and babies, and two old garages have been commandeered by them for a maternity ward to care for newborn babes. They have about 15 there all the time, open right on the sidewalk, but filling a need, for the regular hospitals are full.

At the Elliott Road Centre we have our largest project. The Government has taken over most of the buildings (except Mrs. Lee's apartment) and we have there now 200 famine-stricken children of 12 and under. They have been picked up off the streets or brought to us from the hospitals for further care and building up. They are a pathetic lot and many of them are either orphans or are separated from their parents. Some were taken away from dead relatives. In this

work the Government is to bear the greatest part of the expenses, although we are having a large share ourselves."

The latest information on famine conditions in India is a cable from Dr. E. M. Moffatt of Bombay which indicates that missionaries are assisting in relief distribution. He cables: "Bengal conditions considerably improved. Our responsibility not chiefly financial. Will advise later if additional funds needed."

Bishop Herbert Welch, Chairman of the Methodist Committee for Overseas Relief (150 Fifth Avenue, New York, 11, N. Y.), states that the Committee is keeping closely in touch with the India situation and that famine relief funds will be sent from time to time, as requested by the India missionaries. At present, \$3,500.00 is being sent monthly for the relief of our Methodist workers and students.

NON-CHRISTIAN JAPANESE CONTRIBUTE TO CHURCH

As an expression of appreciation for the service of the Japanese Methodist Church to the community, non-Christian Japanese contributed generously to the repainting and repair of the Japanese Church in Spokane, Washington, according to the pastor, the Rev. John B. Cobb, returned missionary from Japan. Members of the Japanese-speaking congregation assumed responsibility for the financial campaign. Between twenty-five and thirty regularly attended the Japanese services.

The service flag of the church bears forty stars representing American-born Japanese in their country's service. At a special recognition service, members of each family represented brought up-to-date news of each boy and the collection was used to purchase Christmas gifts for them.

The young people are responsible for the opening worship service in the church once a month when Japanese and English-speaking congregations unite. Special offerings have been taken for leper work

RELIGIOUS SERVICE IN RED CROSS CLUB

Somewhere in Italy—They didn't know it then, but the 16 soldiers and three sailors who settled into chairs that bright Sunday morning thousands of miles from their own places of worship were attending the first church service to be held in an American Red Cross club on the continent of Europe.

It was simple and short: thirty minutes for the entire service; five minutes for the sermon.

Chaplain Horace N. Cooper, major, United States Army, whose home is in Denver, Colo., conducted the service and delivered the sermon. The pianist was Staff Sgt. Ronald L. Reed, Akron, Ohio.

Memories of peaceful back-home Sundays with God and family must have visited the now-fighting men as they sang the old hymns. "Jesus calls us, o'er the tumult..." "Rock of Ages, cleft for me..." "Beneath the Cross of Jesus I fain would take my stand..."

Those songs mean more now, somehow.

The sermon showed anew that God's talk and he-man's talk can be, is, the same.

"It is the things we neglect to do that damn us, the sins of omission..."

"Virtue isn't virtue until it is repeated often enough for it to become second nature..."

"Your chance to practice the Christian religion sits beside you, he washes his messkit with you, his pup tent is next to yours, he lay feet from you in a foxhole in last night's raid..."

"He is the man in your outfit who seems lonely, the man nobody seems to understand, the fellow who seems to be always in trouble. He is one of the little people."

The responsively-read psalm—the 103rd—was filled with meaning to fighting men of land and sea: "Who saveth thy life from destruction;" "The Lord is full of compassion and mercy;" "The days of man are but as grass: for he flourisheth as a flower of the field."

There are those who would fail to understand the unselfishness of the prayer by minister and his all-uniformed, all-male congregation, all prepared to give their lives:

"We humbly beseech Thee graciously to behold and bless those whom we love, now absent from us. Defend them from all dangers..."

Another prayer, the Lord's Own; a scripture reading; a blessing; prelude and postlude by the sergeant—and the service was through.

Just a little meeting between God and men. When and where the next would be, only God knew.

and for Methodist Overseas Relief.

In addition to his ministerial duties, Mr. Cobb is teaching the Japanese language five days a week in Washington State College. He also taught the language to a group of soldiers at the University of Washington for four weeks, and participated in the Preaching Mission held in the relocation center in Jerome, Ark.

We admire the man who faces a task of which he is desperately afraid and undertakes it in spite of his fears.—Chappell.

A wise man will desire no more than he can get justly, use soberly, distribute cheerfully, and leave contentedly.—Bacon.

THE OLD DOCTOR BELIEVES IN PRAYER

By the Rev. Winfred B. Cole
Sienyu, Fukien, China

Old Long Beard always occupies a seat on the men's side of the Methodist Church in Sienyu. He is seventy years old and has been "out of the darkness" for only two or three years. But he travels fast and he is a long ways out for so short a time.

Old Long Beard is a doctor of the old school—the school of Chinese medicine. Furthermore, he is an expert in the art of Chinese boxing. Doubtless his present agility comes from this accomplishment. While he was still in the darkness he was a medium and conducted seances for his medical patrons.

One day his son became affected with a strange weird disorder. In my years of experience in China, I have met with a number of cases where a member of the family of one who has meddled with the occult has been like-affected. Just at that time the daughter of the old doctor was studying in our Woman's School. She invited a group of our Chinese leaders to go with her to her home and pray. The young man immediately became normal again.

The old doctor was so convinced that he broke with the powers of darkness forthwith and cast away all his idols, together with all of his mediumistic paraphernalia. He bought a Bible and a hymn book of large size print, and these two big books he carries with him wrapped in a square of cloth as he goes to church.

Whenever there is a service Old Long Beard is sure to be there. His long beard is not shaggy. After the pattern followed in China from ancient times, it is streamlined. Again this is indicative of his character. He enters the church erect, straight as an arrow, and with the snap of youth in his steps. Briskly, yet noiselessly he glides along the aisles and into his front seat. I have seen him with a staff at night, but I am convinced that he merely takes it along as an emergency brake!

Today it was the close of a morning service... The benediction had been pronounced. The old doctor arose, took a step or two forward, then turning towards the audience he asked them to be seated for a few moments longer as he had a testimony to give. Recently, he said, he was out on the hillside looking for medicinal plants when he pulled up a tangle of weeds and vines with a large wasp nest attached. More than a hundred wasps swarmed forth. He saw that they were of a type that the sting of only one of them would cause great distress. What would the sting of a hundred, or even of twenty do? It would mean certain death. So, like sinking Peter, he prayed and he made it brief and to the point. "Lord save me." A strong breeze blowing up the hillside caught the wings of the wasps and wafted them away over the hill.

During the recital the old doctor, a born actor, illustrated his words with agile movement and strong facial expressions.

"I believe in prayer," was the testimony as he took his seat.

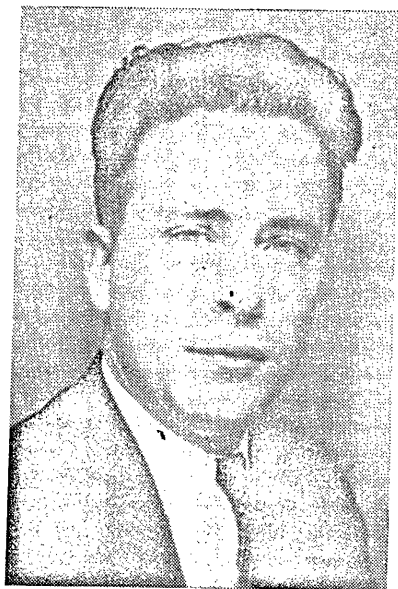
Christian fruitfulness is not the root of character, but Christ is the root of Christian character and fruitfulness.—Thomas D. Bernard.

"Unto The Least Of These"

By EDITH ROBERTS HARRELL

A minister in Eureka Springs has found that he does not have to go to Africa to do missionary work among the Africans. He finds it right at home. In fact at his own back door.

Rev. Ray Seals, pastor of the Methodist Church, takes time from his busy life to give two hours teach-

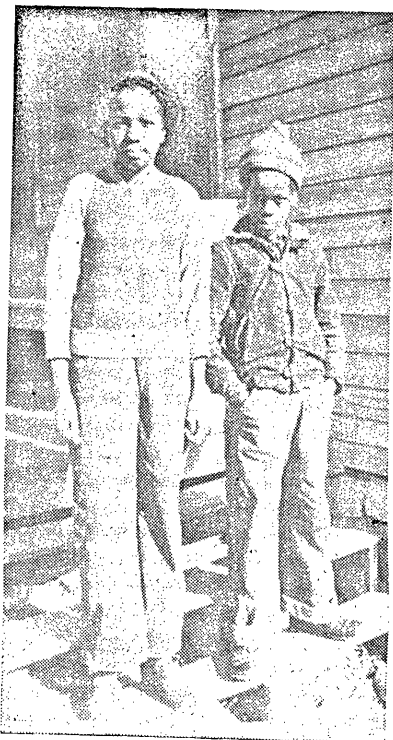


REV. RAY SEALS

ing groceries each morning for a small store near their home. This negro mother is very grateful to Rev. Mr. Seals for the kindness shown her children, for as she stated, she wants them to grow up to be good American citizens.

Not only is this pastor loved by Mattie and Isaac but by the young people of this city in general for he devotes much of his time to them.

While many oldsters look on and criticize the youngsters, Mr. Seals has tried to find a way to give them clean and wholesome entertainment. He with other civic minded leaders has helped to establish



MATTIE AND ISAAC

ing daily to a little colored boy and girl who have no school nor church. They are numbered with the seven adults who live in this city and are the only colored children there.

This pastor has worked with these negro children for two years without pay, teaching them reading, writing, spelling, arithmetic and Bible.

They meet with him in his study five afternoons each week and enjoy their brief season of study. They have proved to be apt pupils and they never miss a lesson unless illness prevents them from going. Mattie and Isaac are the children of the late Ike Fancher, whose father was a slave of Capt. Isaac Fancher, early settler of Carroll County, Arkansas, and who led the ill fated caravan which was massacred by the Mormons and Indians at Mountain Meadow, Utah, in 1857.

These children's only means of support is a small relief check received by their mother each month and the pay they receive for de-

and supervise a tennis court near his home. Also in the face of much criticism he opened a bowling room which each Friday night is open to the young people under his supervision. Once a month he with leaders of other church groups, helps conduct a union young peoples' meeting. Besides his ministerial duties, Mr. Seals teaches three classes daily in the Eureka Springs high school.

ean Interchurch Aid; the orphaned missions of the International Missionary Council; the war emergency work of the American Bible Society; the Y. W. C. A. War Victims Work; student relief, and to the assistance, of war refugees.

Through Methodist bishops, missionaries, teachers and national workers, relief to the amount of \$550,048.29 has been administered in China, India, South America, North Africa and parts of Europe.

In a study of relief needs in the coming months, the Committee reviewed requests for aid and finally approved a proposed budget of \$4,480,000.00 to meet a minimum service for relief during the next four years. This also is to be divided between the interdenominational Approved Agencies and Methodist workers.

It is love and love alone that can make our foes become our friends.—Va. Methodist Advocate.

THIS MISSIONARY SERVES SOLDIERS IN INDIA

A missionary-on-leave from India, where she served in educational and evangelistic work under the Methodist Church, Miss Mary L. Boyde, of Beaver, Pa., is now working with the American Red Cross "somewhere in India." When the war is over, she expects to return to missionary service.

In a recent letter to Methodist friends, Miss Boyde tells of her experiences, first in a "jungle area" with American troops, and then in a "leave center" in India's mountains.

"Four of us were working together in a jungle area—the grandest girls I ever worked with," says Miss Boyde. "We were setting up, furnishing, and helping the men decorate recreation rooms. It is marvelous how with inadequate equipment the men decorated the walls of those rooms. One of the men, with black shoe polish. Another group stretched sheets at one end of the building for a canvas and did a beautiful mural depicting the work of that particular group."

No oil paints were to be had, but American fellows don't let a little thing like that bother them! They found by mixing lacquer with varnish paint they got the same effect as by using oil paint—and they went to town. In the group was a man who had been an interior decorator. For lamp shades we got coolie hats, painted them and had indirect lighting. For desk lamps five-gallon kerosene tins provided the metal for small shades cut like the coolie hats.

"When each place was finished we had an opening party, inviting all the available women. We did all we physically could, but still it was half enough to keep all of the men entertained every night. We had a Mobile Canteen which went out on the road to some group every night. The fellows were always prepared with some sort of entertainment—singing, skits, musicians among the men, ending with group singing and the refreshments we had brought. We had three bakers of our own who baked all day every day getting things ready to be served."

"On Sunday 'afternoons we had 'open house' for a different group each week. We had only a tiny bungalow, so thirty-five was the limit. They usually arrived about 4 p. m. All sorts of games were set up, there was a Victrola and records and they did just what they wanted to. At 6 p. m. we served buffet supper. The leaving hour was set at eight, but we always became so interested in games, singing, etc., that ten or eleven o'clock rolled around before we knew it."

"Later when the director of a Leave Center where men go for two weeks leave became ill, I was pulled out of my little jungle spot to take over her work. I regretted to leave, for I loved my work there. . . . But the Leave Center was in a glorious spot. I was the only Red Cross worker there for some time and they were busy days. The good fresh cool air did as much for me as it did for the men. I began gaining back some of the weight I had lost and felt like a new person. Now that place has been closed, due to extreme cold weather, and I have just come to another Leave Center. I am expecting an assistant in a few days."

"It is a year ago today since I

THREE BOOKS TO READ AND PASS ON

By Paul V. Galloway

"TAKE A LOOK AT YOURSELF" John Homer Miller, Published by Abington-Cokesbury, \$1.50.

Here is a book by a Congregationalist minister of Springfield, Massachusetts, who is likewise successful as a radio preacher. This book deals with one's life in all phases of its living and speaks in terms that are human and psychologically helpful. It is a wonderful book to hand college students and young people going into the Service of their country. Especially rich is it in great illustrations for ministers and speakers. You will find yourself using it for weeks and months.

THE SCREWTAPE LETTERS—C. S. Lewis, Published by Macmillan, \$1.50.

It is a series of letter from an elderly devil in hell to his nephew "Wormwood" here on earth dealing with techniques in throwing people off the Christian paths. It is no wonder that Dr. George Buttrick called himself a "pest" going around to read snatches of it to anyone who would stop a minute. Give it to the people and it will preach itself.

"BETTY—A LIFE OF WROUGHT GOLD" Kellersberger-John Knox Press, \$1.00

The sweetest life of a girl I ever read! From a humble home through school, working in a Children's Home, a leader in college, and three weeks later a corpse in human terms but a saint whose natural Christian life shone as a star. Give it to every High School and College girl you can!

TOOTH BRUSH HANDLES SOLVE RECREATION PROBLEM

In spite of a shortage of arts and crafts materials, convalescent servicemen in many station and general hospitals the country over are keeping busy by making novelty rings and other articles from toothbrush handles. Conversion of such handles into jewelry is due to the ingenuity of Red Cross hospital recreation workers, whose job it is to keep the men busy and happy through long hours of convalescence.

Needed for this work are the handles, hot water for bending, acetone, a file and a polishing cloth. Proving to be one of the most popular crafts in the wards, it has outlasted many another fad. The patients especially enjoy this craft because the finished product can be either crude and rather easily made, or it can be an intricate design with all the appearance of a good piece of fine novelty jewelry. Plastic rings may have a masculine appearance for men who turn them out for their own adornment.

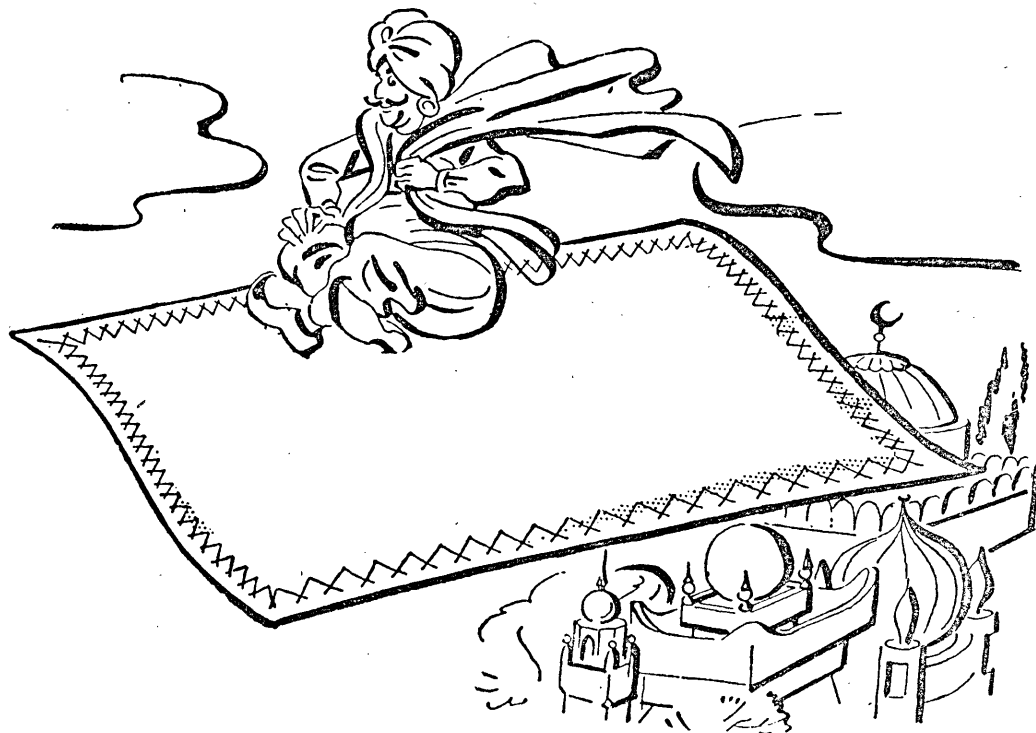
Junior Red Cross members and Red Cross Camp and Hospital Councils collect the handles in the areas where this type of work is undertaken.

left my home—a year full of new things, but I wouldn't exchange it for anything. But how glad all of us will be when it is all over! What a day that will be! Our men are marvelous and no matter what the sacrifice back home it cannot compare with what our American boys scattered all over the world are sacrificing."

CONTRIBUTIONS FOR OVERSEAS RELIEF

The Methodist Church has given \$1,633,864.07 for the relief of war sufferers overseas since June 1940, when the Methodist Committee for Overseas Relief was established, according to Bishop Herbert Welch, Chairman of the Committee. This sum is more than half of the nearly \$3,000,000.00 raised for various war emergencies, including a gift to the Methodist Church of England in 1941, and work among Chaplains and in the military camps in this country.

The Overseas Relief Committee which met February 14th, 15th in Chicago, noted that \$779,253.38 has been appropriated to nine interdenominational relief agencies including the Church Committee for China Relief; the Y. M. C. A. War Prisoners Aid; the American Friends Service Committee child feeding program; the Central Bureau for Europ-



Shah...

... HE WAS A PIKER COMPARED TO YOU!

Remember the stories in the Arabian Nights about the Shah who owned a magic carpet that would take him anywhere? That was nothing compared with the magic *you* own.

The humblest American home has at its command a force that puts all the magic carpets in the world to shame. It is called Electricity. This modern power can wake you up in the morning, do your heavy household chores with ease, help out in farm work. It can make your coffee, wash your clothes, cook your food and light your home. And the big thing is that electricity does all these things and many more at so low a cost that it is almost negligible in the present-day cost of living.

Right now electric power is performing the most important job in its history: Helping win this war. That's why it is so important that you conserve it whenever you can. To do so is to make an active contribution to victory.



*Waste in war is a crime.
Don't waste electricity
just because it isn't
rationed.*

ARKANSAS POWER & LIGHT CO.

HELPING BUILD ARKANSAS

DR. MOSS ON "THIS WORLD OF OURS"

"This World of Ours," a series of radio talks on major Christian and world problems, will be given over the Blue Network of the National Broadcasting System, on the Tuesdays of April, May, June and July, by Leslie Bates Moss, former missionary to China, and now executive director of the Church Committee on Overseas Relief and Reconstruction. This will be a continuation of a series of such addresses given by Dr. Moss during



LESLIE B. MOSS

the past two years, and commanding a wide hearing for their Christian outlook and vision.

Each address will be given on Tuesday—from 11:00 to 11:15 C. W. T. Your local newspapers list the stations of the Blue Network carrying this series. Topics are as follows:

April 4, "Blackout for Justice;" April 11, "Freedom for Subject Peoples;" April 18, "Wooden Gods are Feeble;" April 25, "Eyes Unafraid;" May 2, "Life's Luxury;" May 9, "Peace is a Conflict Too;" May 16, "Training Ground for Hope;" May 23, "Imprisoned in Silence;" May 30, "Words That Move Mountains;" June 6, "Fight against Chaos;" June 13, "Their Faces Change;" June 20, "Eating is no Crime;" June 27, "Most Favored People;" July 4, "Freedom is no Gift;" July 11, "Yield not to Confusion;" July 18, "For Value Received;" July 25, "Unending Journey."

METHODIST APPOINTMENTS TO UNION SEMINARY

The appointment of the Rev. Clyde B. Stuntz, missionary of the Methodist Church in Lahore, India, to a missionary fellowship at Union Theological Seminary, New York, for the academic year 1944-45, has been announced by President Henry Sloane Coffin. For the same period, Union has granted missionary scholarships to Miss Ellen M. Studley, Methodist missionary and principal of the Union Bible Training Institute, Peking; to the Rev. Richard E. Hanson, Methodist missionary in Peking; to Miss Gertrude A. Becker, Methodist principal of the Johnson Girls' High School in Jubulpore, India; and to Miss Mary Ellen Hawk, Methodist missionary in the Moore Memorial Institutional Church, Shanghai, China.

Any time you want to wipe out hard luck, just use work for an eraser.—Earl Riney, Church Management.

WESLEY FOUNDATION ACTIVITIES

The Wesley Foundation of Central Methodist Church, Fayetteville, observed the Week of Dedication with a Candlelight Communion service in the Sanctuary of the church on February 27. The impressive service was planned and led by Horace Jewell and Avanelle Watson. Rev. Paul V. Galloway administered the sacrament. Manon Gallegley was soloist.

Two classes have been offered at the Church School hour by the Wesley Foundation this quarter. They are "Methodism and its Work" taught by Rev. William Sherman; and "Jesus and the Ten Commandments" taught by Dr. R. K. Bent. Both have been greatly appreciated.

The second issue of the "Newsletter" has gone out to former members of the Wesley Foundation both in the service and away at work.

Visiting Wesley Foundation the week-end of February 27 were: Bob Spitze, former president, and Hazel Taylor, former Worship Committee leader. Bob has just received the rank of Ensign in the United States Navy.

Eight pledges have been initiated into Wesley Players, dramatic organization of the Wesley Foundation. They are: Sue Carolyn Spiegle, Seminole, Okla.; James Foreman, Rosebud; Louis Barefield, Mineral Springs; Virginia Cochran, Eudora; Mary Ellen Hill, Fayetteville; Mary Lou McConnel, Fayetteville; Viola Callahan, Alicia; and Patsy Harrison, Little Rock. As part of their pledge requirements they presented two performances of "The Lost Church," one act play in three scenes.

According to letters received at the Foundation office, our former members still attend Wesley Foundations wherever they are if it is possible.—Reporter.

OUR COMMON HUMANITY

Faced by the effects of the most devastating war the world has ever known we are becoming increasingly aware that only by the fullest acceptance of the principles taught by the lowly Man of Galilee can the Nations of the earth ever hope to escape recurring war.

Developments of new modes of transportation and communication have reduced distances and enlarged our vision. We are no longer strangers to peoples a thousand or ten thousand miles away. We are now their neighbors and they are ours. The injunction to "love our neighbors as ourselves" has taken on deeper meaning.

Since we are neighbors to the whole world, it becomes our duty as a Christian people, as it is the privilege of our common humanity, to carry to all men the peaceful influences of a vital religion in the sincere hope that human understanding can be strengthened, and human fellowship be made so sincere that such a shedding of blood may never occur again.—Hon. Edward Martin, Governor of Pennsylvania.

Sometimes wisdom does enter the minds of men by way of wounds that cut deep into him.—Thomas Merryweather.

Let us dare to expect that this war storm does not mean the end of the world but rather the dawning of a new day.—Chappell.

CHRISTIAN EDUCATION NOTES

By Ira A. Brumley

Arkansas Pastors' School

We are delighted to announce that we have secured the Bishop of China, Bishop W. Y. Chen, for three days of platform program in our Pastors' School. Dr. William Stidger will be with us for the first week of platform programs. Dr. William K. Anderson of the General Board of Education, will be with us for Wednesday of the second week. We also expect our Presiding Bishop to be one of our speakers for platform programs.

We have secured Dr. John Keith Benton and Dr. J. T. Carlyon for courses in the school.

Church School Day

Church School Day in the North Arkansas Conference will be on Sunday, April 30, this year. That is more than a month away, but it is not too early to get program materials and begin making plans for the day. A copy of the program has gone to each pastor. Each church will be provided with as many as five additional copies if request is made to Board of Education, Hendrix Station, Conway, Arkansas.

Since Church School Day is three weeks after Easter a good period is provided for a program of Church School Enlistment. Each school should begin plans now to reach a large number of unreached people during this period. Sunday, April 30, should be set as a day for large attendance at Church School.

Increased Enrollment And Attendance

A number of Church Schools are reporting increases in enrollment and in attendance. Many schools are running ahead of same period last year.

There are hundreds of people about our Church Schools not in any Church School or Sunday School. As long as there are so many unreached people we have a big job to do.

Annual Training Report

The annual training report of the General Board of Education shows that the North Arkansas Conference leads the Church in number of training enterprises last year. Our Conference was seventh in number of training credits, being surpassed by six of the large Conference in the Southeastern Jurisdiction.

The training program of our Conference this year is far in advance of the same time last year.

Important Week In Training Work

This is an important week in training work in North Arkansas Conference.

Mrs. W. F. Bates is in two First Series Training Schools this week: Strangers Home Charge and Paragould Circuit in the Paragould District.

Rev. W. Henry Goodloe is teaching in a First Series School at Yellville in the Batesville District.

Rev. M. L. Edington is having a Second Series Training School in his own charge.

Miss Estelle McIntosh is in a First Series Training School at Charleston.

Rev. Martin A. Bierbaum is having one session each week over a period of weeks, in the three points on the Greenwood Charge. He is also to assist with a training school at Charleston.

A week-end Epworth Training Conference is being conducted under the leadership of Rev. Joel Cooper on his charge, Vanndale-Cherry Valley.

A non-credit youth institute is being conducted at Oppelo over the week-end.

During the past week Rev. J. A. Gatlin conducted a First Series Training School at Caraway.

The Paragould School last week with three courses under the leadership of Miss Lucille Adams, Rev. H. M. Lewis, and Rev. Robert Bearden, reported a good response.

PROMOTING CHINESE-AMERICAN GOODWILL

The Rev. C. Bertram Rappe, D. D., superintendent of the Methodist Church in Chungking, West China, is one of the organizers of the "Chinese-American Institute of Cultural Relations," which now numbers more than nine hundred leading Chinese and American educators, business and professional men, and government officials resident in war-time China's capital city. Most of the Chinese in the organization are graduates of American universities, and most of them are Christians. The Institute has an endowment of \$1,500,000 (Chinese currency), and the interest on this sum is used to promote goodwill between the two nations. The Institute conducts a hostel, lectures, broadcasts to America, and produces literature in both Chinese and English for the better understanding of both peoples.

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COLD
USE **666**
666 TABLETS, SALVE, NOSE DROPS

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

Don't let headache double the misery of exhaustion. At the first sign of pain take Capudine. It quickly brings relief, soothes nerves upset by the pain. It is liquid—already dissolved—all ready to act—all ready to bring comfort. Use only as directed. 10c, 30c, 60c.

CAPUDINE

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

The Sunday School Lesson

By DR. W. P. WHALEY

THE SACREDNESS OF LIFE

LESSON FOR MARCH 26, 1944



LESSON TEXT: Genesis 1:27, 28; Matthew 12:11, 12; Romans 14:19-21; I Cor. 6:19, 20.

GOLDEN TEXT: "Knew ye not that your body is the temple of the Holy Spirit?" I Cor. 6:19.

I. Man Is In The Image Of God

Man's body is not in the image of God, but rather in the image of other animals. Man's body is animal. It is built upon the same general physical outline as other animals. "The hands and feet of a man, the hands of a monkey, the paws of a beast of prey, the hoof of a horse, the fore limbs of a mole, the fins of a whale, and the wings of a bat to the smallest bones, all correspond to each other; they are homologous to the smallest particular". Man's body has the same physical senses that other animals have: sight, hearing, smell, taste, touch, hunger, sex, weariness, sleep, etc. Physically man is a perfect animal.

But the body is not the man. It is the house in which the man lives. The man is a spirit; and the spirit is in the image, or likeness of God. Like God, man is intellectual and "thinks God's thoughts after Him"; like God, man is spiritual, and believes hopes, loves, prays, comprehends spiritual things, and lives upon a spiritual plane; like God, man has a will, is free, and can choose; like God, man is immortal, and strives to lay hold on eternal life. All this is a divine nature, and other animals do not have such a nature. The exclamation in Shakespeare's Hamlet fits in here:

"What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god!"

Browning exclaims: "A man, for aye removed from the developed brute; a god, tho in the germ".

St. Paul accepted the doctrine of a great Greek poet: "For we are also His offspring".

Being the offspring of God, it is natural that we should be in the image and likeness of our heavenly Father. That is why man is religious. He is seeking to know his Father, and to get nearer to Him. That is why God is doing so much more for him than for any other earthly being. We are His children, and it is natural that the Father love His children, and try to make them know Him and come to Him.

My grandfather gave my father a piece of land upon which to build his home, grow his crops, and rear his children. The heavenly Father gave a world, with everything in it that man needs; and told him to take possession, go to work, master its forces, and develop its resources.

"My Father is rich in houses and lands;
He holdeth the wealth of the world in His hands;
Of rubies and diamonds, of silver and gold,

His coffers are full: He has riches untold.
I'm the child of a King"

II. The Body Is A Temple (I. Cor. 6:19, 20).

The body is the home of the soul, and the soul should regard it and treat as sacred. The physical senses, if not controlled, may run away with and abuse the body. St. Paul said: "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away". Uncontrolled bodies have pulled millions of souls down to ruin. Most of our temptations are appeals to our flesh: eating, drinking, sex. The body is so important that we cannot afford for it to be sick. We are allowed seventy years to live on earth, and we should try to make it. We need all that time to learn, to grow, and to work. How fine to have a clean, strong, healthy body!

But these bodies are not ours alone. "Your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's".

It is a wonderful truth, that the Holy Spirit lives with us in these bodies! He interprets the scriptures as we read. He helps us to pray. He comforts us. He helps us in public worship. He directs our lives. He makes all things work together for good to them that love God. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance". "The Spirit helpeth our infirmities". "The Spirit itself beareth witness with our spirit, that we are the children of God". "I dwell in the high and holy place, with him also that is of a contrite and humble spirit".

Jesus rebuked the Jews for the way they desecrated the great temple in Jerusalem. "My house shall be called the house of prayer; but ye have made it a den of thieves". He threw out a lot of things that were defiling the temple. "If any man defile the temple of God, him will God destroy; for the temple of God is holy, which temple ye are". What would Jesus cast out of this fleshly temple of the Holy Spirit? Is this temple of the Holy Spirit a house of prayer?

III. The Estimate God Puts On A Man (Matt. 12:11, 12).

"I used to hear the preachers say: 'One immortal soul is worth ten thousand worlds like this'. That may sound like an extravagant statement, but Jesus made a much stronger statement: 'God so loved the world that He gave His only begotten Son, that whosoever believeth

on Him might not perish, but have everlasting life'".

In Palestine Jesus found church people who had more consideration for a sheep than for an unfortunate man. Dives let Lazarus starve at his gate. The ecclesiastics exalted the church but neglected the people. In some countries the state is everything and the citizen is nothing. Some will betray men to win place. Often the profits are the important matter, and the laborers who produce the profits are not considered. A handful of dictators today are sacrificing men by the millions to win power. If the war lords valued men as God does, the world could not get in the fix it is now. How many millions of men, with their families and possessions, is a war lord willing to pay for an empty military victory?

Human life is cheap in the world today. We are unmoved by the report of deaths on the highways, in airplane crashes, in train wrecks, and on battlefields.

IV. The Offense Against Other Men's Lives (Rom. 14:19-21).

This was written by St. Paul. He was a missionary apostle to Gentile, or heathen, people. They worshiped idols by offering animal sacrifice. After the priests had gone through the ceremony of the sacrifice, part of the meat was kept and used in the temple restaurants, and part might be carried back to the home of the worshiper for use on his own table. It was considered consecrated meat, and people ate it as an act of worship. When people were converted to Christianity they were expected to give up their idolatry. However some said this meat was all right, an idol was nothing, and they could eat the meat without compromising their religion. Paul admitted the truth of that, and said he could eat the meat offered to idols without any hurt. But it was discovered that some new converts were too weak to take that risk. So Paul advised the strong Christians to do as he was doing: quit eating meat offered to idols, for the sake of their influence with the weaker Christians. They could not afford to do anything that might cause a weak brother to perish. In the eighth chapter of I. Cor., he discusses this question even more clearly. There he said, "take heed lest by any means this liberty of yours become stumbling block to them that are weak". Paul felt that, even though a Christian is free, he must be careful with his liberty for the sake of his influence.

There are many who say that drinking intoxicants is their privilege, and they will not allow anybody to interfere with their liberty. They claim that liquor does not hurt them; and that if the other fellow allows it to hurt him that is his lookout. Several of our world leaders drink, and defend the habit. They accept no responsibility for other people. They live for themselves, and encourage millions to try this "liberty to drink".

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves" (Rom. 15:1). If meat (liquor) make my brother to offend, I will eat no meat (drink no liquor) while the world standeth" (I C. 8:13). "When ye sin so against the brethren, and wound their weak conscience, ye sin against Christ" (I C. 8:12).

I am my brother's keeper. My influence over him is supremely important. Cain became a murderer by ignoring this.

UNTIL WE TOIL AND LIVE AND LOVE

"The world will never believe in Christ until those who love Him love one another well enough to live and toil together in the spirit of his life and the service of those for whom he died. If the church cannot realize the law of love in its fellowship, it will be impotent, if not insignificant, in the days that lie ahead, and the faith of Jesus will fulfill itself in other ways... Nothing can save the church and make it equal to the tragic necessities of our age except the power of Him who created it—nothing but the love of God and His Spirit in our hearts."—Joseph Fort Newton.

LIFE ENRICHED

Instead of subtracting from and impoverishing one's life, true religion ennobles and immeasurably enriches it. For doubt, it substitutes faith; for the warfare in the soul, the glorious reign of peace; for the accusing voice of conscience, the divine whispers of forgiveness, and for the sense of loneliness and orphanage, the sweet assurance of the Heavenly Father's oversight and love.

True religion supplies an authoritative source of moral obligation, strengthens the feeble human will, fortifies the moral nature at every weak point, and lifts the aspirations groveling in the dust, and centers them upon high and holy things. It gives to human existence a new meaning and dignity, extends its horizon from the nearby tomb to eternity's farthest boundary line, and shows man as his final home not the dark and repulsive grave, but "the house of many mansions," thronged with white-robed hosts, and ringing with the music of celestial choirs.—Fellowship News.

YOU CANNOT

You cannot help the poor by destroying the rich.

You cannot help small men by tearing down big men.

You cannot establish sound security on borrowed money.

You cannot bring about prosperity by discouraging thrift.

You cannot strengthen the weak by weakening the strong.

You cannot lift the wage-earner by pulling the wage payer down.

You cannot keep out of trouble by spending more than your income.

You cannot further the brotherhood of man by inciting class hatred.

You cannot build character and courage by taking away a man's initiative and independence.—Nation's Business.

MEN OF FAITH

Where are the men of faith? Will Jesus Christ cry in vain to you—"Have faith in God"? Will you not so believe in Him as to share his life of faith, as to commit yourselves whole-heartedly to His order of living, as to leave Him not alone in His following of the highest, as to be His companions in obedience and service and sacrifice, and thus to prove yourselves, in the best of all ways to be in the true succession of Christ, members of His Church, which we rightly describe as "the blessed company of all faithful people"?—John Hunter.

Each morning look back upon your work of yesterday and then try to beat it.—Sheldon.