

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye into all

world" — Mark 16:15

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Preying On Superstition

WE HAVE a law against using the mail to defraud financially. It is too bad that there is no way to protect people against just plain fraud as it is practiced by some through the mail.

One species of this kind of fraud is the "chain prayer" which is cluttering up the mail service again. This kind of fraud thrives on superstition that in turn is born of fear in the hearts of many. Some receive these cards or letters and are miserable until they have complied with all of the suggestions the card carries. They are afraid not to comply lest some dreadful curse fall on some member of the family.

One requirement of the message is that a certain number of duplicates of the "prayer" be mailed to others. If everyone were to comply with the request the cards would multiply to such enormous proportions soon that the mail could not properly function.

Like many other kinds of fraud, this type of thing is more effective and disturbing in times of crisis, such as the present, than in normal times. Such a procedure is born not only of superstition but of selfishness. One feels himself threatened by some calamity by having received the message hence he gets out from under the threatened "curse" by laying a half dozen of his acquaintances liable to the thing he fears. He saves his own peace of mind by disturbing the peace of mind of a group of others to whom he directs his message. It is a poor commentary on our intelligence and good judgement that such a procedure can be promoted periodically and be supported by so many that should be either indifferent to it or disgusted by it.

Anyone receiving a copy of this "chain prayer" should take pleasure in pitching it into the fire and thereby destroying at least one "link" in the chain of fraud which preys on the silly superstitions of some gullible, credulous people who have not yet grown up.

Classes In The Methodist Discipline

IN THE recent Annual Conference in Arkansas Bishop Seecman repeatedly emphasized the need for a special study of the Methodist Discipline by the membership of our church. He fixed as a goal for his episcopal area "A class in the Discipline in every charge."

As a practical aid to this area program, the March number of The Area Message, which goes out from the Bishop's office to all pastors and other ministerial leaders of the area, is devoted largely to an "Outline For the Study of the Doctrines and Discipline of The Methodist Church." This comprehensive outline is divided into ten studies. Each study is complete in itself as it covers some particular phase of our church's work.

There will be a new edition of the Discipline after the coming General Conferences but it is quite likely that there will not be many material changes and any changes that are made will be more easily understood if we have made a thorough study of the Discipline we now have. The new Discipline will, of course, not be published for several months after the close of the General Conference. Bishop Seecman is doing our area a great service through this emphasis on our need for a better knowledge of The Methodist Discipline.

"Musts" For Methodism

SOME weeks ago we began a series of articles on "Musts" for Methodism. We stated in two previous articles that "Methodism must re-emphasize personal salvation and the witness of the Spirit," and that "Methodism must make church membership more meaningful." We discontinued the series of articles through the Easter period. We would like now to add something to the discussion of the general subject, "Musts" For Methodism.

One cannot think of the general needs of Methodism today without finding himself face to face with the feeling that METHODISM MUST RECAPTURE ITS EVANGELISTIC PASSION if it is to continue to be the growing, progressive, dynamic power for good that has characterized much of its past history.

May we say here that the method by which or through which we express this evangelistic passion is of secondary importance. In early Methodism it found expression through mass meetings and came, possibly too much, to

"I MUST WORK THE WORKS OF HIM THAT SENT ME WHILE IT IS DAY."

be associated with such meetings. It is our feeling that, even there, the method was not so important to the success of the work as the impassioned, earnestness and fervent zeal with which ministers and members went about the work.

In recent times we have talked much about methods of evangelism. It is quite possible that changing times and circumstances often make necessary a different approach. This has resulted in some playing one method of evangelism against another as if the way it is done is the most important feature of the work. We should, of course, study our situation and use the method of approach which in our judgement will be the most effective. We should however remember that essential to the success of any method of evangelism is the earnestness, the zeal, the "passion for souls" which characterized the lives of our fathers, who so successfully used the method of mass evangelism. Many elements contribute to the success of an evangelistic program. From the human standpoint, nothing is quite so important to success as an infeigned, genuine, evangelistic "passion" for reaching the unsaved.

Whatever the method or methods Methodism may use in the future in its evangelistic program, we must regain the spirit of evangelism which makes the Christian really care about sinners, if Methodism is to continue to be the life saving and soul saving institution it has been in the past.

General Conference At Kansas City

ON APRIL 26th the second General Conference of The Methodist Church will open in Kansas City in the same auditorium where the Uniting Conference was held five years ago.

Despite some changes in its functions, the General Conference is still the "big meeting" of American Methodism. It lost something of its exciting appeal when the responsibility for electing Bishops and leaders of connectional interests was given to other agencies. Since it is still the law making and policy forming body for the entire church it is yet the ranking Conference of our connection.

In this General Conference we shall see just how well the various interests and agencies of our United Methodism are to work together. Since the delegates to the Uniting Conference at Kansas City went there with the one big purpose of consummating the union of the three larger branches of Methodism, every divisive suggestion in committee meetings or on the floor of the Conference was talked down and every unifying suggestion was talked with the result that the Uniting Conference was a protracted love feast. Every difference of former years was belittled, ignored or submerged, as a matter of policy, and a spirit of unity of the finest order prevailed.

In the first General Conference of the new church, which met in Jersey City four years ago the "honeymoon" spirit of the one year old church still prevailed and the will to be united in spirit as well as in fact was in evidence everywhere.

When our General Conference meets in Kansas City on the 26th of this month, we shall have one of the first real post-union tests of our ability and willingness to submerge sectional lines and sectional differences and set up our program and make our plans as one great brotherhood for the general good of the whole church.

Judging from the spirit that has prevailed thus far, it is our conviction that the General Conference this year will be a further demonstration of the wisdom of Methodist union and that its actions will open the way for a quadrennium of spiritual and material progress for The Methodist Church.

Arkansas Ministers To Have High Privilege

ALONG with the excellent program, which is characteristic of the Pastor's School at Conway, we are to have the rare privilege this year of hearing Bishop Chen Wen-yuan of China who is visiting in our country.

In China, Bishop Chen has been closely associated with Generalissimo Chiang Kai-shek, another world renowned Methodist. Only last year he baptized one of the Generalissimo's sons, a Captain in the Chinese forces.

Bishop Chen brings from the leader of China's millions an invitation to the Protestant churches of America to send missionaries to China, at the close of the war, to help in rebuilding the spiritual, the economic, the social and educational life of that wonderful nation of people.

Born a Buddhist, Bishop Chen was early converted to Christianity. He was educated in this country and as an ordained minister re-

(Continued on page 4)



Life's Fiery Furnaces

By FORNEY HUTCHINSON

He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.—Daniel 3:25.

SHADRACH, Meshach, and Abednego, the three Hebrew children referred to in the text, had been taken captive and carried away by Nebuchadnezzar into Babylon. They were conscientious about their religion and especially averse to the worship of any sort of idols. That came in direct conflict with the second of the Ten Commandments. When, therefore, their enemies, moved with jealousy, discovered that they would not bow down to a graven image, they created a condition which made their refusal to bow to the image of the king very noticeable. Because they steadfastly refused, they were flung by order of the king into a burning fiery furnace, heated seven times hotter than usual. It was expected, of course, that they would be immediately burned to a crisp. Imagine the king's surprise, when he saw them unbound, without hurt, walking about freely in company with a fourth, who was like unto the Son of God. In wonder and amazement, the king called them forth and discovered that not a hair of their heads had been singed, nor was there even the smell of fire on their garments. To the contrary, they had found in the furnace freedom and companionship with an angel who was noticeably God-like.

Now, we are not very much interested today in those three heroic Hebrews, who lived and suffered many thousands of years ago. The story is worth our while only because it teaches a lesson of practical value for our own day, and fortifies us for the experiences through which we must pass here and now. The question I wish to discuss, therefore, based upon this Biblical incident, is just this:

How may we survive life's fiery furnaces?

The subject is not inappropriate as we stand upon the threshold of a new year. That it contains for many of us fiery furnaces all thoughtful persons will readily concede. First of all then, it will be necessary to locate these fiery furnaces. What are they, and what is our relation to them?

To some of us they come in the form of financial reverses. Perhaps this the least trying of all of life's fiery furnaces, and yet it is a very difficult one through which we pass. We sometimes say of people, as we seek to excuse them for their various shortcomings, "They have seen better days." It is very difficult, I am sure when one who has been financially favored finds himself forced to change all his standards of living, and all of his relationships to his fellowmen. My heart goes out to those who, during and since the great depression, have had their fortunes swept away. To readjust is a real test of character, and many fail.

Sometimes these furnaces face us in the form of physical afflictions. These afflictions may be personal, through sickness or accident; our health or our faculties may be permanently impaired. It may be the loss of loved ones, some sore bereavement that takes out of life, temporarily at least, all meaning. Always the furnaces of bereavement burn fiercely. In war times they are fully seven times hotter than usual. Many have not only the smell of fire left on their garments as a result, but some even have scars left on their souls.

Perhaps the fiery furnace into which we are thrown lies in the realm of the spiritual. Our hearts are hurt, our souls are wounded. Maybe they come to us through the fiery furnace of temptation. For some, it seems the furnace is much hotter than for others. From a casual point of view, life often seems unfair and many things that happen so far as we can see, are unjust. However, we never know the trying experiences through which our brothers may be passing.

Sometimes we see these furnaces in domestic life. In that relation today there are so many sad situations. They cannot be remedied. They

must simply be endured. It registers a failure in the higher brackets of life, and though divorce may give relief, it does not heal the wound. Maybe the furnace is an alienation between parents and children. The heat of such a furnace is often intolerable.

Frequently these furnaces confront us in the social circles. We are disappointed in our friends and loved ones. They forget and forsake us when we seem to need them most. We catch a glimpse of it in the conversation of the two disciples on the way to Emmaus. To the unknown Master they said, as they told of their grief, "We thought it was he who would have redeemed Israel." And Moses expresses the same thought when, after trying to defend his people, and they accused him falsely, the record says, "He thought they would have understood, but they understood not."



DR. FORNEY HUTCHINSON

Not infrequently the fiery furnaces are found in the political realm. A defeated candidate is apt to classify humanity as his friends and his enemies. Bitterness springs up in his heart. He set out to serve his country faithfully and well, only to be misunderstood and disillusioned. I know one such who came out of a strenuous campaign with impaired vocal cords. He sought in vain for relief from physicians. Perhaps he never knew that he had a deeper wound; his soul was embittered, his heart was hurt. He died with that wound unhealed. Sometimes such wounds eventuate in running sores. A good clean scar is not so bad, but a wound that never heals is fatal.

It is not uncommon to find these furnaces with a great piece of machinery—our Methodist itinerancy. It is very effective, but it operates not without danger. The law in most States forces manufacturers to protect its operatives against danger points in their machinery. The Church has not always been so considerate of her workmen. Though there are many danger points, there are no guards, and, furthermore, no compensations. It is not uncommon to find men and women, preachers and their families, who carry quietly, perhaps, but really a grievance in their hearts. Sometimes it is a superannuate who has gone on through, but it could hardly be said of him that he escaped without the "smell of fire on his garments." I have known such wound to result in running sores. After the first World War when I visited in France, and went out to the battlefield, I was amazed to notice how quickly vegetation covered the trenches and trees recovered their foliage. Human hearts and lives do not recover so quickly, nor so completely, as the war-torn fields of Flanders.

We come now to this question: Who is involved in life's fiery furnaces? May I say frankly, few have escaped. Life is like that. Somehow we must learn to take trouble for granted. It is a part of the program. Some

people seem to learn how to shed responsibility and to escape with a minimum of the burdens common to the human lot. I wonder if it would be unfair to call them "slackers." At the same time, we also wonder if they are not suffering losses by having escaped. The important part is not that we have passed through these fiery furnaces, but that we have learned the lessons they are intended to teach. The crucibles serve a double purpose. They consume dross and purify gold. To go through is inevitable, but to go through is an achievement. It is not what happens to you that counts, but what you do with what happens to you. To come out without the smell of fire on one's garments with no hair singed, is really worthy of mention. A real man should be greater than anything that can happen to him. For all the experiences of life he could be stronger and better. The important thing is not that we have been through the school, but that we have learned the lessons it was intended to teach. The question, then, is this—Did you get your lesson?

"So then I will make a song in mine old age of the shining days of remembrance."

Finally, how may we escape injury as we go through life's fiery furnaces? Let us go back to the text. How did the Hebrew children escape? They did not evade it; they did not even attempt to evade it. They boldly refused to by-pass it. They came out unscratched because of the presence of another, whom even the heathen king recognized as being like unto the Son of God. His presence served as a divine asbestos to protect them from the heat of the furnace. So each of us escape life's fiery furnaces. Don't try to run from it. It is the common lot. Your furnace may appear hotter than any other, but it is yours and you can't avoid it. Be concerned only for the companionship of this divine One who has promised to be with us always even unto the end of the world. He is with us in youth to keep us from injury; He is with us in maturity to heal our injuries. Truly, His presence is the asbestos of the souls. It is said that in the center of the cyclone there is a quiet place. Surely in the center of a furnace, if He be near, there is a cool place.

This last word should be said. When Nebuchadnezzar saw the three Hebrew children walking in the midst of the fiery furnace with their divine companion, they were free. The fetters with which they were bound when they were thrown into the furnace had been consumed, or had fallen away. You, too, if you go through with Him, will be free—not only free, but secure as well.

None of us knows what awaits him as he enters upon the uncharted course of the new year, but we do know that if He goes with us, all will be well. And so, I go on, not knowing. It is better not to know.

*"I had better walk with Him in darkness.
Than to go alone in the light,
I had rather walk with Him by faith.
Than to walk alone by sight."*

—New Orleans Christian Advocate.

OUR JAPANESE AMERICAN BROTHERS

Despite many articles in magazines and papers about the internment in War Relocation Centers of men and women of Japanese ancestry, most of us have only a partial picture of what really happened.

At the request of the Department of Christian Education of Adults, the Committee on Japanese American Resettlement, of the Federal Council of Churches, prepared a special statement on

(a) the record of the establishment of relocation centers, and

(b) things every church should do to assist in this project.

You can obtain a copy of this bulletin, Our Debt to Japanese Americans, from the Department of Christian Education of Adults, 810 Broadway, Nashville 2, Tennessee. Free.

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

PARENTAL RESPONSIBILITY

as standing before the judge, white with terror. It was, doubt, the bitterest hour which any mother could have. She had heard the father and confessed within her soul that it was conclusive. The judge was guilty. The judge was a kindly man, with a sympathetic ear, but he could not change facts. The crime had been committed; the law prescribed the duty of the court must do its duty. As a last resort, he had called her up before him to counsel her, thinking she might be able to offer some solution. "Honor," she said, "I can't do it. I don't understand it. I always sent him to Sunday

say you have sent him?" The judge queried. "But have you sent him? Have you furnished him with religious training inside the home? Has he ever heard the prayer raised at a family altar? Has he ever had a religious education placed in his hand by a mother? Has he ever had confidence in his father ever taken him aside in the evening to instruct him in the things of God and righteousness? Or have you depended upon the Sunday School to train your child in these matters while you have been content with providing him with food, clothing, and a shelter? See, it is extremely important that our boy should be in Sunday School, but the teacher under whom the boys sits in that school is not by the religious training given him in your home. If he is to the teacher with some conviction, a superstructure of faith and conviction can be raised on the foundation. But if he comes to Sunday School spiritually ill-equipped, the teacher must begin at the beginning, and do it in connection with the home which, by the influence on such subjects, has led him to think religion is of no importance.

He did well to send him to Sunday School. But when you sent him, you still had an obligation to discharge, and a responsibility to fulfill. You have not done your duty unless you have done more than send him to Sunday School. Nothing less than parental guidance plus the Sunday School influence. The times are so demanding that it will take the utmost of all of us can do to safeguard our children in such a world."—*Evangelical-Messenger.*

A PRAYER

us, O God, so to saturate our hearts with thy Word that we may be purer, wiser, more reverent, more considerate to the young and to the aged, more suffering, more brotherly; in a word, "more like the Father," in Whose name we pray. —*Evangelical-Messenger.*

who thinks he hath no need of Christ, hath too high thoughts of himself. He who thinks Christ can help him, hath too low thoughts of Christ. —J. M. Mason.

MY TREASURES

*I dreamed last night a Spirit came to me
And placed within my hand the golden key
Of Fortune. "Life's best treasures wait
For thee," quoth he, "beyond the Sunrise Gate."*

*I wandered through the night with visions rare
Of finding stores of gold and silver there;
Of lustrous drifts of scintillating gems
Fit to adorn some monarch's diadems.*

*Then when the dawn lit up the eastern sky
And I awoke to find the dream gone by,
The Sunrise Gate before mine eyes swung ope,
And there my treasures lay—Love, Health and Hope!*

—John Kendrick Bangs From "Poems of Inspiration"
by Morris and Adams.

AN ETERNAL HOPE

Hope is one of the finest qualities of life. In fact we could not live without it. Down through the centuries it has been the means of tiding millions of people over situations which were otherwise impossible. So long as hope lasts people will fight to the last ditch. When hope is dead defeat has already come. Paul makes hope one of the three great principles of life; "Now abideth faith, hope and love; these three" etc. Since they are essential to life, we thank God that they are the abiding qualities. In another connection the same writer goes on to say, "If we in this life only have hope in Christ Jesus, we are of all men most miserable." Suppose for our help and inspiration we briefly compare the hope of this life with the eternal hope.

In this life we hope for health. It is our greatest material blessing. Even greater than physical life. When painful, incurable disease takes the place of health, people long and pray for death. Millions of people today are enjoying good health and do not realize what a boon it is. They never stop to thank God for it. Some are casting it away through wrong habits, as though it were a worthless thing. When it is gone their hearts will be filled with vain regrets. Their trouble is, "They never miss the water until the well runs dry." They take health for granted, and therefore, fail to properly preserve it.

Another blessing of this life is material prosperity. People hope for it. They want to have some of the good things of this life, and they also wish to lay by a little in store for a rainy day. So long as people do not love money, and what it can buy, there is no harm in this desire. It is not money itself, but the love of it, which is the root of all kinds of evil. When people get in love with money they give it the first place in their lives. The place which belongs only to God. They give it the first consideration of their efforts. They greatly neglect the higher qualities of life in their mad efforts to possess it. More people are lost through the sin of materialism than for any other reason. It so happens that Christ mentioned the fact that

four people were lost and every one of them were lost over the love of money. We remember what He said about Dives, the rich young ruler, the rich farmer, and Judas Iscariot. The poet was right when he said, "The world is too much with us; getting and spending we lay waste our powers."

Yet another hope of this life is for success. Most people, when at their best, are not willing to live here in this world and take up so much and eat so much food and wear so many clothes and then pass on without having contributed something to the well-being of the world. They long, and rightly so, to leave some "foot prints on the sands of time." They may selfishly accumulate considerable wealth, but if they do not use it for the good of humanity, it contributes to their failure in life rather than success. In fact the most miserable failures we have ever witnessed have been people of this type.

These may well be classed as the three basic hopes of this life. All other lesser hopes are simply the repetition of them in various forms. Now what may be said for the eternal hope?

The eternal hope is tied-up with righteous, or Christ-like, character. It is the assumption of the Mind of Christ. "He who hath not the Spirit of Christ is none of his." It is making the desires, the attitudes, the love, and the purposes of Christ our own. These, of course, will express themselves in helpful service to others. Christ said, "Lay not up for yourselves treasures on earth." That is, do not make the hopes of this life alone the eternal end and aim of your existence. Then He goes on to say, "But lay up for yourselves treasures in heaven." One might raise the question, "How can we do this, since we are not at present in heaven?" The Lord doesn't leave us in the dark there. We are not now in heaven, but heaven is in us. "The kingdom of heaven is within you." Heaven is a place. Christ said, "I go to prepare a place for you," but it is also a state of character. There is nothing much we can do about the place. The Lord will take care of that. But there is a lot we can do about our state of character,

IT IS THE LORD'S

Whose is the kingdom? Is it Hitler's? Or does it belong to the United Nations? Ask that question of the future, and the verdict a thousand years from now surely will be: "It belongs to neither. The kingdom is the Lord's."

Whose is the power? Is it in the hands of those who wield scepters, lead armies, make laws, and control nations? Not finally. There is a higher power—the power of love. The power of Caesar is gone; the dominion of Charlemagne is only a chapter in history; the proud empire of Spain is a fading memory. But Christ lives. He has outlived the powers of the past, and will outlive those of today. He rules with a scepter that is a cross; he commands with the compulsion of redeeming love.

Whose is the glory? Does it belong to those who live for self and amass great empire or great fortune or great fame? No, the abiding glory of life is given to men who forget themselves into immortality. The greatest Frenchman was not Napoleon but Pasteur. The greatest Greek was not Alexander but Socrates. The greatest Jew was not Caiaphas but Jesus. Ultimately the glory belongs to God and to those whom He chooses.

"For thine is the kingdom and the power and the glory, forever." The Lord's Prayer closes with a shout, because God has the final mastery in all things.—C. R. Findley.

The Lord's task is to prepare the place; ours is to prepare ourselves for the place.

Our chief hope in Christ is in becoming more and more like Him. The greatest good any human can possibly do in this life is to build within himself Christ-like principles and to assist others in doing so. As we work at these tasks we are building for eternity, and the reward for such effort will be an eternal reward. Other rewards will pass with time, but here is one which will last forever. In the face of this great fact, why do many people spend so much of their valuable time in a mad rush for material possessions to the neglect of spiritual values? They are "laying up treasures on earth where moth and break through and steal." They are robbing themselves, not for time only, but for eternity. Their only hope is in this life. They are trying to "live by bread alone." My honest conviction is that if the veil could be lifted and we could really see things as they are, we would spend so much time with the spiritual values of life there would hardly be enough left to take care even of material necessities. In closing let me raise the questions, Where is our hope? Are we really laying up treasures in heaven? "If we in this life only have hope in Christ Jesus, we are of all men most miserable."—H. O. B.

Go where thou wilt, thou shalt not find a higher way above, nor a safer way below, than the way of the Holy Cross.—Thomas A. Kempis.

NEWS AND NOTES ABOUT FACTS AND FOLKS

sa, Oklahoma.

District Conferences:
North Arkansas Conference:
Batesville, May 9-10, Central Avenue, Batesville.
Searcy, May 11, Heber Springs.
Paragould, May 15-16, Macedonia on Leonard Ct.
Helena, May 15-16, Brinkley.
Fayetteville, May 16, Centerton.
Ft. Smith, May 17, Greenwood.
Jonesboro, May 18, Mt. Carmel on Jonesboro Ct.
Conway, May 24, Danville.

Little Rock Conference:
Texarkana, May 16, Horatio.
Prescott, May 16, Washington.
Arkadelphia, May 18, Midway on Friendship Ct.
Little Rock, May 23, Scott Street Church.
Pine Bluff, May 25, Humphrey.
Monticello, May 25, at Warren.
Camden, May 26, Vantrease Memorial.

FOR WORKERS WITH CHILDREN

FAY McRAE, Editor, 723 Center, Little Rock

WEEKDAY ACTIVITIES AT WHITE MEMORIAL

A few months ago, machinery was set in motion for the development of what bids fair to becoming the garden spot of Christian Education and good citizenship for the city of Little Rock. A countrywide survey by the Woman's Division of the Board of Missions of the Methodist Church started this ball rolling. It has gathered momentum through the generous help of the Little Rock Methodist Mission Board. This Board under the chairmanship of Dr. J. D. Hammons is encouraging and fostering the present project underway.

This opportunity for community service is forming itself in classes of religious training of children regardless of denomination. On March 29, 30, and 31 the real spirit of the City Missions Board was manifest. At this particular time representatives of six churches, Baptist, Methodist, African Methodist and Colored Methodist united in the study of Planning to Teach Children. Mrs. J. A. Gray captivated the hearts of the group as she led us in study, recreation and worship, culminating in a wonderful fellowship and issuance of ten course cards. During this session, a great deal of inspiration also was emitted through the presence of other members of the Board and visitors.

At this point we feel confident in saying that within the next ten days, there shall appear in the creation center White Memorial Church, 15th, and Valmar Streets classroom and campus activities of which all Christendom may justly be proud. A small committee of interested persons, led by Mrs. M. F. Strong started the interest in the project, which at all times has had the able guidance of Miss Margaret Marshall.

The enthusiasm with which she and other friends are responding to our efforts to make ready for the boys and girls of this part of the west end of build themselves into useful citizens is recognized by definite assistance in securing adequate equipment, and trained leadership for the project.

The local group is showing exceptional eagerness to learn how all these things might be made real. They are dutiful to council and committee meetings, also very actively interested in finding, becoming acquainted with and using materials best adapted to all children of the community. Workers representing all churches are enlisting volunteer workers in each age group. All in all, we repeat, here is the "garden spot" for training in Christian Living or Good Citizenship.—Mrs. Frances W. Taggart.

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

CHRISTIAN FAMILY WEEK

Things a Family Can Do—Strengthen Home Ties. Have good and happy fellowship together. Develop the family council method of talking things over. Come to democratic agreement on such matters as, recreation, the family budget, stewardship, outings, hobbies, and use of the radio.

Have Family Devotions. Many families find new strength and joy in this way. Having absent members included in the plans, using common materials, creates a feeling of unity in the presence of God. Work out the best plan for your family using such suggestions as Church-Night-at-Home and others provided in the current Church Schools Periodicals, especially THE CHRISTIAN HOME.

Share With Others. Help some new family or some lonely individual to find neighborliness and Christian fellowship. Do at least one thing as a family to help overcome racial and economic barriers. Share as a family in some kind of community service.

Cooperate in Church Plans. Share helpfully in plans for Family Week in your church and community. From leaflet No. 152-B.

MISSION STUDIES FOR PRIMARIES AND JUNIORS

Following the Easter units dealing with new life in Spring, the meaning of church membership and other seasonal studies, the Primaries and Juniors using the CLOSELY GRADED materials began some most interesting units on Missions. All secretaries of Children's Work of those churches will be entering whole-heartedly into assisting in planning, securing materials and keeping up with what is being done and be ready to report to the W.S. C.S. and to the Conference Secretary of Children's Work. The following are the courses being offered:

1. Primary, grade II, From Sea to Shining Sea; grade III, Children Go To Church Around The World; for extra sessions, Friends and Neighbors; Rauschenberg.

2. Juniors, grade IV, The Church Cares For The Children; grade V, The Church And A Fair Chance For All; grade VI, The Church Around The World. In connection with these units for Juniors, during April and May additional sessions should be planned. Helpers All! by Hubbard or the Plans for Additional Sessions for January and May, 1944, found in CHILD GUIDANCE IN CHRISTIAN LIVING should be used.

For churches using GROUP GRADE lessons, the Juniors will have a unit in June on The Church at Work in Our Community, The teacher's notes will be found in CHILD GUIDANCE for June, and the pupils materials in the Junior Quarterly. For additional sessions use Plans for Additional Sessions for May 1944, or the second part of Helpers All! by Hubbard.

ADDITIONAL SESSIONS for Spring, For Weekly Sessions, Juniors will spend the month of May in the study of a unit on Christian Adventures in Learning and Living in Other Lands. The materials will be found in Child Guidance for May. For Primaries either Friends and Neighbors, by Rauschenberg or the suggestions for week-day sessions as given in Child Guidance.

If extra sessions are held only monthly, use for Primaries Friends and Neighbors, by Rauschenberg;

UNDERSTANDING YOUR BABY

Lois R. Schulz and Mollie S. Smart

A Review

By Ula Bowen

Misses Schulz and Smart, staff members of The Merrill-Palmer Nursery School, Detroit, Mich., discuss in detail the intelligent care a baby needs during his first year. Coupled with their excellent advice in this book are more than 130 attractive photographs to illustrate their points.

Parents are given the correct ways of comparing their babies with others, but are told not to place too much importance on the similarity or dissimilarity which they find, for all babies are not good standards by which to judge their own child's development. All children are not alike and it is not wise to force a child to grow in a certain way. But it is necessary to understand how he grows and then to fit his environment as nearly as possible to his special needs.

These are discussed under the chapter headings: Learning Body Control; Eating Habits; Sleeping Habits; Toilet Habits; Play with Toys and with People.

Some facts new mothers need to know which are fully discussed in this manual are:

Baby's teeth begin to form before he is born.

The retina of the eye becomes mature by about the fourth month of life.

Baby's hearing equipment functions one or two days after birth.

Learning to sit up involves more new experiences for a baby than would a trip abroad for an adult.

It is not wise to prop the baby up in a sitting position for too long or too early in his life.

If he is urged to a standing position before his muscles and bones are strong enough to support his weight, the bone that should be

and for Juniors, Helpers All, by Hubbard, (Each of these books are 25 cents and may be ordered from THE METHODIST PUBLISHING HOUSE.)—F. McR.

VACATION SCHOOL PLANNING CONFERENCE

The pastors and workers with children attending the Vacation Planning Institute on last Friday, First Methodist Church, Little Rock, found it most helpful in getting ready for their school this summer. Starting at two o'clock the work shop period proved to be of special interest, under the supervision of selected leaders one could go from table to table and learn, through doing, some hand-activities the children and girls and boys like to do and that will be a part of the unit being studied.

Finger painting proved most fascinating, as led by Mrs. Sullivan of the First Christian Church, North Little Rock; many found that even grown-ups could tackle a freize they had been reading about but had been afraid to undertake. Mrs. Gray said she could not paint but at any rate she showed us how we could get others to do so; Mrs. G. W. Harris of First Church, Little Rock, is a past master at doing blue-printing and spatter printing. An exhibit of things already made up were on display for examination.

When the workers went into the department groups they found the room set up for a first sessions of the school with most interesting centers of interest that led into a discussion of the unit for study. The leaders for these, Mrs. Lester Hutton, Mrs. W. F. Bates, Mrs. J. A. Gray and Mrs. C. B. Nelson each showed they had made a through study of the text material and guided the discussion in most helpful channels.

The Game and Recreation period guided the workers into a time of fellowship and of learning some games that relate to the units of study. The pot-luck supper was bountiful and all were ready for it after an afternoon of work and study.

Last came the General Assembly, led by Mrs. E. L. McKay, the efficient director of Children's Work of the Little Rock District. A panel discussion on planning for the Vacation School was led by Miss Fay McRae, Director of Children's Work of the Little Rock Conference, and participated in by the other members of the leaders of the institute. Mrs. McKay led in the concluding worship and dedication service.—Reporter.

straight is very likely to become curved.

Many children are about nine months of age before they sit steadily and unsupported for more than a minute.

Baby's feet, as late as 13 months, look flat because there is a fat pad which conceals the arch.

The average age for walking independently is between 13 and 14 months but it is not unusual if a baby does not walk until he is 15 or 16 months old.

There is no specified age at which toilet training should be started.

Illustrated, informed, interesting and instructive is this manual on the care your baby needs during his first year.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

MR. MOUSE GETS INTO TROUBLE

Mr. Mouse was feeling very unhappy. His wife had sent him off to do the shopping while she had taken the baby for a walk. He had brought everything home, he was sure, but when Mrs. Mouse had come back not a sign of the things could she see.

"But I assure you, my dear," said Mr. Mouse for the tenth time, "that I went to the shop and bought the bread and the cheese and the butter, just as you told me, and left everything most carefully in the big basket on the kitchen table."

"Then why was the basket empty when I got home?" demanded Mrs. Mouse. "You know you forget everything. I have no doubt that you thought you went to the shop and bought the food."

"Oh, my dear," began Mr. Mouse waving a paw feebly.

"Well, you are so absent-minded," went on Mrs. Mouse. "Only last time I asked you to do the shopping you put the potatoes in the big umbrella and wore the basket home on your head, thinking it was a hat."

"Yes, my dear, but—"

"And it is not as if a thief could have got in while we were out, with all the children playing near the house as good as gold, the little dears."

"I should not wonder if the dear children had something to do with it," said Mr. Mouse.

Mrs. Mouse burst into tears.

"First you forget to do the shopping," she sobbed, "then you say the children are thieves!"

Mr. Mouse patted her on the shoulder, not knowing quite what to do.

Just then Archie Mouse, who had climbed on the roof of a new mushroom cottage that was being built, called out: "There's some one in our kitchen. I can see him through the window."

In rushed Mr. Mouse, with Mrs. Mouse just behind him, her big umbrella clutched tightly, ready to give the thief a good smack. They were just in time to hear a scuffle under the kitchen table and to see a flicker of black fur disappear through a hole in the floor.

"Why, here's a tunnel right under the table," exclaimed Mr. Mouse. "It's that young rascal Master Mole who has been stealing our food. Here's the hole he made. No wonder no one saw him get into the house."

"Darling!" said Mrs. Mouse. "You are the cleverest husband in Mouse-land. Of course that is where the food has gone."

And they covered over Master Mole's hole with a tin tray, so that he could not get through again, and then off they went, arm in arm, to buy more bread and cheese and butter at the shop.

And Mr. Mouse was very happy, because he had felt sure that he had not forgotten to do the shopping. He was so happy that he bought Mrs. Mouse a pair of warm gloves for the winter and a red scarf. He was happier still that evening when



A WISH

We like to feel the wind blow through our hair
As our wheels race so merrily,
The sun shines warm, the day is fair,
The green leaves wave from every lovely tree.

Such happy times we'd like so much to share
With boys and girls of every race and land.
Our speech is not the same, why should we care?
A smile is something we all understand.—A. E. W.

THE NEW KITE

By Margaret H. Francis

Today when we went riding
I took my kite along.
The wind was blowing merrily;
The string was new and strong.

I opened the car window,
The wind snatched at my kite,
And up and up and up it went—
It was a pretty sight.

But when I tried to haul it in
The new string broke in two;
My kite was just a tiny speck
Against the sky's deep blue.

—Christian Evangelist.

AS A BOY SEES IT

The earth makes a resolution
every twenty-four hours.

The difference between air and
water is that air can be made wetter
and water cannot.

We are now the masters of steam
and eccentricity.

Things that are equal to each other
are equal to anything else.

Gravity is chiefly noticeable in
the autumn, when the apples are
falling from the trees.

The axis of the earth is an imagi-

he sat down to supper and found
that Mrs. Mouse had cooked him
his favorite dish of savory eggs
and toasted cheese.

"The day began badly," thought
Mr. Mouse, stroking his whiskers,
"but it has had a beautiful ending."
—My Magazine.

JUST FOR FUN

"Bring me another sandwich,
please."

"Will there be anything else?"

"Yes, a paper-weight. That last
sandwich blew away."

Teacher: "Tommy, come up here
and give me what you've got in
your mouth."

Tommy: "I wish I could—it's the
toothache."

Young Lady Motorist: "It's snow-
ing and sleeting and I'd like to
buy some chains for my tires."

"I'm sorry. We keep groceries."

"How annoying! I understood this
was a chain store."

When the First Grade teacher
began to check birth records she
found that little Alice was several
months under school age, so the
child was sent home.

"What is the matter?" asked the
little girl's mother when the child
returned. "What has happened?"

"I—I got laid off," sobbed the
child.—Ex.

nary line on which the earth takes
its daily routine.

A parallel line is one which, if
produced to meet itself, does not
meet.

Electricity and lightning are of
the same nature, the only difference
being that lightning is often several
miles long, while electricity is only
a few inches.—Ex.

WE SHARE EXPERIENCES

Dear Girls and Boys:

We have lots of fine letters so
don't be disappointed if you do not
see yours this week. It will appear
later. Keep your letters coming.—
Children's Page Editor.

Rector, Arkansas
April 1, 1944

Dear Boys and Girls:

I am a little girl nine years old.
I go to school at Rector Grammar
School. My teacher is Miss Jessie
Hoskins. I am in the Fifth Grade.
I'm the only child in the family. I
go to church and Sunday School.
My Sunday School teacher is Mrs.
Sprague.

The pastor of our church is Rev.
J. H. Hoggard. I like to go to
church and Sunday School. I also
enjoy reading the Arkansas Metho-
dist. Your friend, Joan Barkemeyer.

Greenbrier, Arkansas
April 3, 1944

Dear Boys and Girls:

I am a girl twelve years of age.
I live on a farm. I surely do like
to live here where I can see the
pretty crops growing, the flowers
blooming and the birds singing.
I like to work in the garden and in
the field.

I have three brothers and a little
sister. We like to go walking in
the woods and gather flowers and
watch the cows graze on the pretty
grass.

We go to Sunday School at the
Methodist Church.—Your friend,
Mary Frances Roberts.

210 Cypress St.
Hot Springs, Arkansas
March 28, 1944

Dear Friends:

I am a girl twelve years old. I
go to the Tigert Methodist Memorial
Church. I always stay for church.
Our pastor is Rev. S. K. Burnett.
I enjoy his sermons very much. I
am very much interested in building
our church to higher standards. We
need more members and also more
visitors. I hope your Sunday School
will grow also. We have quite a
number of people who go to our
church but not enough. We want to
have all of our seats filled. Perhaps
we will soon.

My Sunday School teacher is Mrs.
Tucker. She taught me about many
good things that I need to know.
We hope that you belong to some
church.—Sincerely, Shirley Faye
Hulsey.

"How much are these puppies, lit-
tle man?"

"All seventy-five cents except
that one; he's eighty-five cents
'cause he swallowed a dime yester-
day."

Artist: "I hope you don't mind
my coming into your wheat field
to make harvest sketches."

Farmer: "No, siree; jest keep
right a-comin'. You're keepin' the
birds offen those wheat shocks bet-
ter'n any scarecrow I ever saw."

Unlimited Consecration

By BISHOP RAYMOND J. WADE

(This sermon was preached over the Columbia Broadcasting System's "Church of the Air" on Sunday, March 26, by Bishop Raymond J. Wade. Bishop Wade spent some years in Sweden where he served the Stockholm Area. Since 1940 he has presided over the Detroit Area.)

PASSION Sunday in 1944 has unusual significance. Many Christians throughout the world approach this day with solemn thought and sobered lives. In the United States those who are of the Methodist faith are observing it in a special manner as a Day of Consecration.

While many texts are applicable the words of the Master in John 17, 19 are particularly suggestive: "And for their sakes, I sanctify myself."

Consecration characterizes a fateful hour. We do not know what a day may bring forth. Wisely do we pray for guidance, for assistance, for victory, for peace. These can not be our possessions without the utmost human cooperation. God always delights to be gracious. Man often hesitates. He is unwilling to play his full part. The heroic Jesus said: "For their sakes I consecrate myself."

Phillips Brooks wrote: "There is one word of Jesus that always comes back to me as about the noblest thing that human lips have ever said. Do you remember when He was sitting with His disciples at the last supper how He lifted His voice and prayed, and in the midst of His prayer there came these wondrous words: 'For their sakes I sanctify myself that they also might be sanctified through the truth.'"

"For their sakes;" . . . "that they also." Here are six one-syllable words of might and inspiration. We fondly say that life is great in terms of achievement. We honor men of great and noble deeds. The school-child can rapidly list such persons—statesmen, men of science, artists, musicians, sculptors, educators, inventors, organizers, warriors, men of peace, men of religion. How much our civilization is indebted to those men of action and good deeds who have nobly lived and who often have died triumphantly.

However, is this the only or the chief criterion by which we judge life and men? Are we to determine by deeds or aspirations? Performers or ideals? Accomplishments or purpose? Life to me is greatest in terms of motive. What is the real glory of life? In what lies life's supremacy? Fame depends on many outward factors. Geography may afford opportunity; it may effectually deprive one of opportunity. Few men can be presidents, kings, leaders, discoverers, inventors or even high in the councils of church and state. Are all other men inferior? By no means. Often the humblest are the greatest. It would be very interesting to peep over the Recording Angel's shoulder and read the entries on the Lamb's Book of Life. History very often upsets current appraisals. It is doing so today. Who will rank highest in society's tomorrow? Often "the first shall be last" and the last first. While resident in Scandinavia as well as in America I have been profoundly thankful for the Nobel Prize Foundation which has contributed so much in enabling all to discern eminence in the fields of science, literature, and peace. However, even such an organization can not look into the secrets of men's attempts, man's attempts, man's repeated trials and constant struggles. God looketh upon the heart. He knoweth a man altogether. He recognizes motives. He knows whether we truly try. He honors consecration.

What constitutes ultimate greatness? Is it a goal to be reached? Is it some milestone we pass or is it the manner of life we live on the way? Well may we inquire whether life's supremacy is in strength or sacrifice? In strategy or sanctification? In deeds or motivation? I seem to hear this morning the words "For their sakes;" . . . "that they also." Chas. D. Meigs wrote:

Lord, help me live from day to day
In such a self-forgetful way,
That even when I kneel to pray
My prayer shall be for—OTHERS.

Help me in all the work I do
To ever be sincere and true,
And know that all I'd do for You.
Must needs be done for—OTHERS.

Let "Self" be crucified and slain
And buried deep; and all in vain
May efforts be to rise again
Unless to live for—OTHERS.

And when my work on earth is done,
And my new work in heaven's begun,
May I forget the crown I've won
While thinking still of—OTHERS.

OTHERS, Lord; yes, OTHERS;
Let this my motto be:
Help me to live for OTHERS,
That I may live like Thee.



Jesus thought in terms of man—each man and all men. Redeemed men are needed; reconciled men; cooperative men; consecrated men; kingdom-visioned men. Fondly and frequently do we quote John Wesley when he said "The world is my parish." The hymn runs:

"Christ for the world we sing!
The world to Christ we bring!"

Christianity has no boundaries. From the heart we say:

"In Christ there is no East or West,
In Him no South or North
But one great fellowship of love
Throughout the whole wide earth."

The concept of a Christian world is not a new one but it is one that is strangely and strongly lifted up today. War sweeps over the world with all its terror, hideous loss, and frightful waste of human life, property, and culture. We must win the conflict against injustice, hatred, slavery, totalitarianism, the evils of an insufficient and often corrupt old order. Our boys—our men and women—are engaged in this task. God bless them today whether in air, on land or sea, or under the sea. They are not warriors so much as they are peace-makers. We must have peace of a just and permanent character. It can not be secured except at great cost and through unlimited consecration. That consecration must be continuous. A Crusade for Peace and a New World Order is not a matter of a day; it demands constant vigilance. It is not enough to participate in one seminar, to attend one mass meeting, or to write one letter. It is manifestly insufficient

"to play, to dream, to drift." "We have hard work to do and loads to lift." The call is for a dedication of life and all of life to the attainments of peace, good-will and brotherhood. "For their sakes;" . . . "that they also." With Frank Mason North we say:

"O Master of the waking world,
Who hast the nations in thy heart —
The heart that bled and broke to send
God's love to earth's remotest part;
Show us anew in Calvary,
The wondrous power that makes men free."

Free men have unshackled minds. They possess broad vision. They think in world terms. They live in a world; not merely in a city, a country, a state, a nation. As the kingdom comes gone is isolationism. "God so loved the world." We can do no less. To do less is suicide. Life in ample terms can only be lived with widespread collaboration. For nations the only safety lies in international collaboration. "The world is open everywhere." A man must learn to live in this new day—in this universe. Truly this is an engaging idea and one that will not down. It is God's idea for man. We must have vision to see and act and live.

Owen Seaman cried:

"Ye that have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And know that out of death and night
shall rise
The dawn of ampler life;
Rejoice, whatever anguish rend the heart,
That God has given you the priceless dower
To live in these great times and have your
part
In Freedom's crowning hour."

It is said that Sun Yat Sen was in a foreign land and one morning very early looked out upon the rising sun when suddenly the thought came to him that this very sun belonged to him and to his people. He declared aloud, "It is China's sun;" but in a moment he cried out with larger vision, "It is the world's sun." We are inescapably global thinkers now. Christ died for the whole world. You can not save any part of it permanently unless you save all of it. Life is a whole. Man can not be saved in one area unless salvation extends to all areas. One can not be saved spiritually with anything withheld; consecration must be complete. It is certainly a bold undertaking but we depend on One who said, "Behold I make all things new."

We can have a new United States. We can have a new Europe. Even there God can break out in new power, and I believe that He will. He will if we cooperate fully. We can have a new Asia. We can have a new Africa. We can have a new world.

We can be new men. But there must be determined dedication. Have we the will for it? An imperative call comes to us today. It is a summons to individuals and to mankind. Supreme passion—unlimited consecration—must be the order of the day. Every citizen must respond.

Consecration means separation. The Russian citizen and soldier gives up whatever impairs his highest usefulness. The Christian can do no less. All that hinders and impoverishes must be cast aside. Selfishness and sin are destructive forces everywhere. Consecration inevitably means separation "from" as well as separation "to." Positively it means a fully absorbed life in the good in order that completest service may be rendered. We can help our fellow men. We must help them. The way to help men is by being the noblest and best men that it is possible for us to be. I am to be at my best not simply for myself but for the world. All else is base. This is sublime. This is God-like. This is following the Christ. He said, "And for their sakes; that they also."

Consecration may begin in self but it ends
(Continued on page 16)

A CHALLENGE FROM PERRY CHURCH



Above is picture of the Bible Class of the Perry Methodist Church of Perry, Arkansas, taught by G. B. Colvin (second from right). This picture shows twenty-seven members present, six being absent. This represents about 40 percent of the active and 30 percent of the total church membership. Can any other church exceed this percentage of membership in Bible Class? Rev. J. E. Linam is the pastor.

EASTER SERVICES AT MURFREESBORO

Easter services at the Methodist Church in Murfreesboro were well attended, a large crowd hearing the pastor, Rev. C. C. Vanzant, deliver an inspiring message at the morning hour on "The Pre-eminent Christ." At this service seven united with the church on profession of faith and one baby was christened.

Our Church School's membership is increasing and we feel we are having a good year here at Murfreesboro. — Foy Cagle, Sunday School Superintendent and Teacher of Men's Class.

NEED FOR CHAPLAINS

Need for an increased number of clergymen of all denominations as Army chaplains was voiced today by Chaplain (Colonel) Ora J. Cohee, Eighth Service Command chaplain in Dallas. Chaplain Cohee is in charge of chaplain procurement in five Southwestern states.

"There has been a 35 percent increase in denominational quotas for 1944 over last year," Chaplain Cohee said, "and applications are not coming in fast enough for us to be able to meet the number we should supply from Texas, Louisiana, Oklahoma, Arkansas and New Mexico."

Greatest need, he said, was for Roman Catholic priests and Methodist ministers.

Chaplain Cohee pointed out that clergymen are accepted for duty only on their own application for commissions as chaplains. They attend school for five weeks at Harvard University before being assigned either to units overseas or to Army camps in the United States.

"The Old Book Finding New Friends," a stereopticon lecture distributed by the American Bible Society, has been completely revised with many attractively colored slides and a new lecture manuscript. This lecture, requiring about a half hour to present, tells of the general work of the Bible Society and is excellent for missionary groups, young people's societies and Sunday Schools. It may be borrowed (return transportation and insurance is the only cost) from the American Bible Society, New York 22, or from any of the Society's district offices.

CHINA SEEKS A NEW MORALITY

By the Rev. E. Pearce Hayes
Futsing, Fukien, China

Even before peace comes, China is getting into stride for a resumption of the great upsurge of the whole of her national life which began a few years before the Japanese invasion. In fact, it was clear to all of us here that Japan had to strike when she did or China in a very short time would have been too strong for Japan. As it proved later, Japan had delayed too long.

Four hundred and fifty million people in one land, awake, convinced of their new place in the world of tomorrow! Yet with old morality gone and as yet no new morality taking the place of the old! Can you picture any greater challenge for the church of Jesus Christ in all world history? World history is truly in the making in China today! What an honor and privilege have been ours to represent Christ in this land!

I am overwhelmed at the opportunity presented us. Naturally right now, because of the magnificent activities of our military might, America stands high in the thinking of the common people as well as of the leaders. But everyone knows how fickle such loyalties are, and how easily they may change with later changed conditions.

America's place in the heart of China is something deeper. China—even the coolie—knows and will never forget that America, alone of the great world powers, has never held one square foot of China's soil. That is a record of which we can be proud. We, of course, have been party to the system of extra-territoriality, but we have never violated the sovereignty of her soil.

Wherever I go I am conscious of a warmth, a real hunger for deep abiding friendship with America such as I do not find for any other nation. What an obligation it lays upon us. Dare we shirk it?

I never forget the tragedy of Japan. Years ago, after favorable contacts with the missionary movement, Japan came to see in it something they needed and wanted; as a result they begged for an enlarged missionary program. But the church in America was not awake to the opportunity and failed to respond

NATIONAL MISSION TO CHRISTIAN TEACHERS

A National Mission to Christian Teachers to be held next October and November has been officially announced by a joint planning committee of the Department of Evangelism of the Federal Council of the Churches of Christ in America and the International Council of Religious Education. Chairman of the Committee is Dr. Joseph R. Sizoo, minister of St. Nicholas Collegiate Church in New York City.

This new type of Mission, according to Dr. Jesse M. Bader, executive secretary of the Department of Evangelism of the Federal Council of Churches and Director of the Mission, was proposed to counteract the steady decline of Sunday School enrollment in American Protestant churches during the last few years.

Pointing out that 50 percent of the nation's population do not belong to any church, Dr. Bader remarked that within that group are millions of children and young people who are receiving no religious instructions whatever. The aim of the National Mission is to reach these young people through the more than two million Sunday School teachers of the nation.

Cities in which the missions will be held have not yet been announced although requests have come in from the states of New York, Pennsylvania, Wisconsin and North Dakota, Virginia, Illinois, Missouri, Maine, West Virginia and Washington.

Plans now call for three-day sessions in each city. Most of the meetings will be held in the evening and will bring together in group discussions Sunday School superintendents, religious directors, Sunday School teachers and officers, as well as the ministers of the community. Afternoon meetings will be held for those who are unable to attend at night. Following the group meetings will be a mass meeting with nationally known speakers.

DIRECTOR OF AMERICAN ADVISORY COMMITTEE

Dr. Robert T. Henry, of Moorehead, Miss., long a Methodist leader in China, has taken over the post of executive director of the American advisory committee for the Church Committee for China Relief, with headquarters in Chungking, West China. He relieves Arnold Vaught who is returning to America after six years of arduous service. This Committee administers about \$400,000 annually received from American Protestant churches for humanitarian relief in China. New members recently named to the Church Committee are: Miss Sallie Lou MacKinnon of the Board of Missions of the Methodist Church; Miss Ruth Ransom, Woman's Board of Foreign Missions, Reformed Church of America; Bishop A. R. Clippinger of the United Brethren in Christ; Dr. M. T. Rankin of the Southern Baptist Convention; and President P. O. Bersell of the National Lutheran Council.

to the call. What a different world we might have had today had that call been answered! Shall we fail in China today? I have faith that we shall not!

Joy is not only a duty to yourself, it is a ministry to others.—Church Management.

SUBSCRIPTIONS RECEIVED SINCE LAST REPORT

ARKADELPHIA

8 Arkadelphia Ct., Joe W. Hunter.
2 Arkadelphia, Bob L. Pool.
Dalark Ct., Forney Harvey.
Benton, J. M. Hamilton; Holly Springs, W. E. West; Jones Mills, C. D. Meux; Hot Springs 1st Church, Homer T. Fort; Keith Memorial, C. R. Roy; Malvern, J. L. Hoover.

CAMDEN

32 Norphlet, Alva C. Robers.
6 Chidester Ct. No. 2, Howard Nabors.
3 Hampton Ct., W. O. Tisdale.
2 Emerson Ct., J. W. Nethercutt.
Kingsland, J. A. Henderson.
1 Chidester Ct., Kirvin Hale 1st Church.
El Dorado, Alfred H. Freeman; Centennial, El Dorado, P. D. Alston; Huttig, Geo. W. Warren Junction City, S. B. Mann; Magnolia 1st Church, L. M. Starkey; Strong Ct., A. M. Simpson.

LITTLE ROCK

6 Hickory Plains, Wendell L. Hoover.
5 Capitol View, H. O. Bolin.
3 Highland, O. E. Holmes.
Pulaski Heights, Fred R. Harrison.
Bryant Ct., J. T. Thompson.
2 Asbury, Fred Roebuck.
1 Austin Ct., C. A. Simpson; Carlisle Ct., C. H. Gilliam; Des Arc-New Bethel, Orrie L. Thompson; Chenault, W. W. Nelson; Primrose, C. M. Atchley.

MONTICELLO

3 McGehee, R. A. Teeter.
1 New Edinburg, W. T. Bone.

PINE BLUFF

5 Star City, Fred R. Arnold.
4 DeWitt, H. B. Vaught.
3 Good Faith, Everett Vinson.
1 Grady-Gould, C. B. Wyatt; Roe Ct., C. R. Andrews; White Hall, W. V. Walshall.

PRESCOTT

2 Mt. Ida, W. S. Cazort.
1 Antoine Ct., A. N. Youngblood; Center Point, Richard McSwain; Emmett Ct., Geo. L. Cagle; Prescott, S. T. Baugh; Washington Ct., D. L. McCauley, Prescott Ct., F. W. Reutz.

TEXARKANA

3 Locksburg, L. Gray Wilson.
2 Buckner Ct., R. M. Crain.
1 Lewisville-Bradley, M. E. Scott; Texarkana Ct., E. T. McAfee.

BATESVILLE

3 Cave City, C. L. Fry.
2 Central Ave., Batesville, J. T. Randle.
1 Elmo-Oil Trough, J. B. Stewart; Evening Shade, J. M. Williams; Mountain Home, J. J. Clark.

CONWAY

6 Dover Ct., Paul Bumpers.
2 Ola Ct., Don C. Holman.
1 Biglow-Houston, J. B. Breazeale; 1st Church, N. L. R., A. D. Stewart; Opollo, Alvin Murray; Plumerville, Jack Long.

FAYETTEVILLE

2 1st Church, Fayetteville, Paul V. Gallo-way.
1 Farmington-Goshen, W. L. Dillon; Siloam Springs, W. F. Cooley.

FT. SMITH

5 Hackett, Clarence Weinand.
Prairie View, Arthur P. Cooley.
2 1st Church, Ft. Smith, O. E. Rice.
1 Alma, O. D. Peters; South Ft. Smith, A. H. Dulaney.

HELENA

3 Marshall, Jack W. Glass.
2 Weiner, H. W. Jett.
1 Forrest City, W. D. Golden; West Memphis, Kenneth Shamblin; Wynne, James O. Whitworth.

JONESBORO

19 Lepanto, R. L. Franks.
4 Lake St., Blytheville, Bates Sturdy.
3 16th Section Mission, F. M. Sweet.
2 Brookland Ct., W. L. Diggs.
1 Dell, L. K. Wilson; Fisher Street, Jonesboro, Geo. L. McGhehey; Huntington Ave., Jonesboro, W. A. Downum; Keiser-Garden Point, J. L. Shelby; Monette, M. A. Cherry; Tyroneza, L. F. LaFevers.

PARAGOULD

11 Maynard Ct., L. T. Huggins.
2 Lorado Ct., S. N. Adams.
1 Corning, B. C. Few; Hoxie, C. C. Burton; Imboden-Black Rock, C. L. Franks; Marmaduke, Harold Spence; Griffin Memorial, Paragould, R. E. Wilson; St. Francis Ct., A. C. Brannon.

SEARCY

4 Marshall, C. E. Gray.
2 McCrory, Ralph Hillis.
1 Beebe, Harold Eggensperger; Harrison, W. J. Spicer.

Unto every one of us is given grace according to the measure of the gift of Christ.—Ephesians 4:7.

Youth Council Of National Conference Considers Action Projects

By G. B. AHN, JR.



YOUTH action projects of the Methodist Youth Fellowship, program emphases and other problems were con-

sidered by 13 members of the Council at a three-day meeting held in Nashville, March 17-19, under the leadership of Neyland Hester of Lubbock, Texas, National Conference president.

The first day was spent in separate conferences with Rev. Walter Townner of the Youth Department and Rev. Heil D. Bollinger of the Student Department in discussing program emphases and activities of these branches of the Youth Fellowship. The other two days were given over to the work of the National Conference, under the guidance of Rev. Harold Bremer, secretary.

First attention in the Council meeting was given to the promotion of interdenominational cooperation, with Don Allen of Oxford, Ohio, making a report. Mr. Hester and Mr. Allen were elected by the Council as the official representatives of the National Conference to the Christian Youth Conference of North America, to be held at Lakeside, Ohio, June 27 to July 2. Methodism's quota of delegates to this quadrennial meeting is 100 youth and 20 adult youth leaders.

An immediate drive among Methodist youth for raising \$2,000 to assist in relocating Japanese-Americans through the establishment of a relocation hostel was approved by the Council. Sarah Stephenson of Dallas, Texas, is chairman of the committee which will manage the funds raised and direct the establishing and managing of the hostel.

Cooperation will be sought by the committee from other religious agencies which already are operating Japanese-American hostels for youth and the War Relocation Authority, in selecting a proper city for its location, the obtaining of a suitable house for 15 to 40 persons, and in helping to find positions for those relocated.

Local church and student youth groups, Annual Conference Fellowships and interested individuals are asked by the committee to send their contributions at once so that the hostel may be established in time to be of aid in relocating Japanese-American youth who are seeking farm jobs for the summer. Contributions should be marked: "Japanese-American Fund" and sent to Lloyd D. White, treasurer, Garrett Biblical Institute, Evanston, Ill., or to the National Conference Office, 810 Broadway, Nashville 2, Tenn.

Reports were made by project committee chairmen regarding the success of youth participation in the Crusade for a New World Order, the Youth for Christ campaign, the Week for Neglected Neighbors, and the Good Friday Fast.

Emphasis was given to the need for a regular program of evangelization for Methodist youth in a report of Paul Jaquith, Salem, Ore., chairman of the Commission on Worship and Evangelism. Efforts of the National Conference in this area

will be coordinated with those of other agencies in the Church for the promotion not only of evangelism but of building and maintaining Church School attendance.

Summer opportunities for spiritual enrichment, training in youth work and service projects were discussed as reports were made on plans for Caravans, the Lisle Fellowships and Work Camps. Further announcement of these projects will be made soon, as will plans for furtherance of Volunteer Service projects of a year-round nature.

"In the interest of greater effectiveness in the Church's work among youth and to avoid administrative confusion," the Council voted that the National Conference would accept the invitation of the Committee on Youth Work, Division of the Local Church of the Board of Education, to establish a Committee on Reference through which youth projects will be channeled for decision as to where they can best be carried out. Members of the new committee are the president and (employed) secretary of the National Conference, the director of the Youth Department and the director of the Student Department.

Preliminary plans for the annual meeting of the National Conference (August 22-25) and the biennial youth convocation (August 25-30,) to be held at College Camp, Lake Geneva, Wis., were approved by the Council. Complete plans for the meetings will be announced within a short time.

Memorials to General Conference which were adopted by the National Conference of the Methodist Youth Fellowship at its annual meeting in Jacksonville, Ill., last September, were ordered by the Council to be sent to the proper authorities. These memorials, in brief, are as follows:

"Whereas, the General Conference of The Methodist Church in 1940 adopted basic Christian policies in the field of World Peace which have proven to be beacon lights during these years in which the Christian faith and hopes of youth have been severely tested; the National Conference memorializes the General Conference of 1944 to maintain these positions taken as reported in the Methodist Discipline of 1940; and urges that the Church in seeking a Christian world order and a just and lasting peace; . . . that Negro segregation be removed from the organizational structure of the Church as evidenced in the Jurisdictional setup."

Another memorial to General Conference reviews the position of the Church in respect to conscientious objectors, the situation of Methodism in relation to the Civilian Public Service program and its standing as compared with other churches, and states:

"We therefore memorialize the General Conference to provide that hereafter a suitable proportion of such general offerings as Compassion Day be allocated to sustain the work of the Methodists assigned to Civilian Public Service."

The report of Treasurer White showed that the National Conference had a balance in the bank of only \$35.71 on March 18. Although 68 Annual Conference youth organiza-

DEATH OF DR. G. C. EMMONS

Dr. Grover Carleton Emmons, 58, died at his home in Nashville, Tenn., of a heart attack, Friday evening, at half past six o'clock, April 14. His death was unexpected as he had not been ill. He had returned the previous day from a church committee meeting in Atlanta and did not go to the office Friday because of fatigue, although he was in touch with the office during the day and directed its business.

One of the secretaries of the Commission on Evangelism of the Methodist Church and editor of THE UPPER ROOM, Dr. Emmons was one of the outstanding leaders of his



DR. GROVER C. EMMONS

denomination. He founded and edited THE UPPER ROOM, one of the most widely read books of devotions in existence with a circulation of nearly two million, printed in several languages and a special edition in Braille for the blind.

Funeral services were conducted from Belmont Methodist Church on Saturday afternoon, with the Rev. John L. Ferguson, pastor, Dr. Harry Denman, executive secretary of the Commission on Evangelism, and Dr. A. E. Barnett officiating. The body will be sent to Long Beach, California for interment.

Survivors are: his widow, Mrs. Helen Boulware Emmons; one daughter, Mrs. Roy John Worthington, Berkeley, Calif.; two sons, Carleton Boulware Emmons and David Rucker Emmons, both of Nashville; his mother, Mrs. Martha Jane Emmons, Long Beach, Calif.; three sisters,

tions pledged a total of \$2,579 to the work of the National Conference, only \$774 had been paid. Thirty-four Annual Conference youth groups have made no pledge for support of the national office.

Lucy Mildren of Adrian, Mich., was elected vice-president of the National Conference to take the place of Byron Cravens of Oklahoma City, Okla., who resigned because he now is in the pastorate and feels that he is "unable to adequately represent youth."

President Hester announced the appointment of the following chairmen for standing committees: World Order—Ann Fitzpatrick, Milledgeville, Ga.; Watch Night—George Harper, Durham, N. C.; Good Friday Fast—Julius Scott, Marshall, Tex.; Week for Neglected Neighbors—Martha Peters, Carroll, Iowa, and Volunteer Service—Nelda Peterson.

PLANNING FOR THEIR RETURN

Seven hundred fifty thousand is the estimate of Methodist church members now in the military service. A few have been discharged already—but how well prepared is the church for meeting the larger problems of demobilization?

Nearly a thousand adult and young adult leaders of twenty different annual conference met in a series of seminars on Demobilization, between October and March, to discuss this problem. The results of their study and discussion are found in a booklet *Serving Those in Service*. This booklet is the third in a series of demobilization bulletins issued by the Department of Christian Education of Adults. Order from the Department of Christian Education of Adults, 810 Broadway, Nashville 2, Tennessee. Price 10 cents. Cash must accompany order.—Board of Education Bulletin.

FISHER STREET JONESBORO

We are glad to report that the year at Fisher Street, Jonesboro, has been very good up to the present time.

We held a pre-Easter revival; the pastor did the preaching and the congregation enjoyed singing the old time hymns.

Six were received on profession of faith and four by certificate. Good crowds attended the services. Easter Sunday night a large number took part in the candle-light communion service.

Our World Service acceptance has been paid in full and all other financial obligations are up to date.

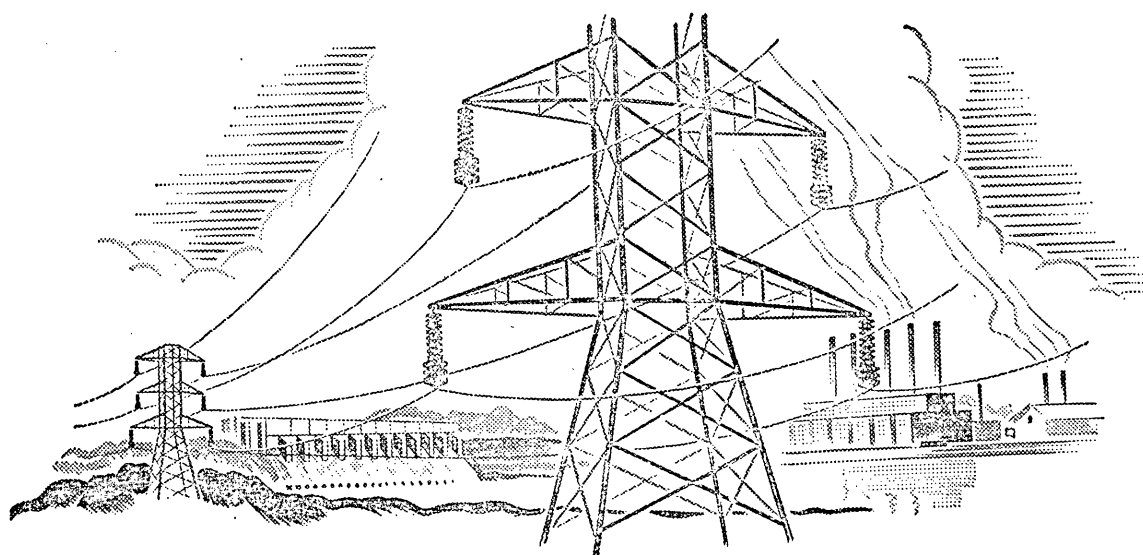
Some three hundred dollars has been spent in repairing the parsonage and some new furniture bought. We are now doing some work that will give us more room for the Church School classes. The spirit is good. We thank God for these blessings and look towards greater things for the remainder of the year.—Geo. L. McGhehey, P. C.

Open dates for revival meetings. Anxious to be used. Please give me a chance.—R. F. Shinn, Lewisville, Texas.

Mrs. W. C. Warlick, Bluefield, W. Va.; Mrs. W. C. Nichols, and Mrs. Robert McAlister, both of Long Beach; and three brothers Eugene Emmons, Long Beach; John J. Emmons, Albuquerque, New Mexico and Glen Emmons, Gallup, N. Mexico.

A native of Florida and a former student at Vanderbilt University, Dr. Emmons was called to Nashville in 1934 to become home missions secretary of the Board of Missions of the former Methodist Episcopal Church, South, a position which he held until the consummation of Methodist union in 1940 and the establishment of the Commission on Evangelism.

Dr. Emmons was prominent and active in all of the movements of the Methodist Church. As executive secretary of the Week of Dedication he directed a program which raised approximately two million dollars for religious work among members of the armed forces during a two year period. He negotiated the purchase of the Medical Arts Building in Nashville, in 1943, for permanent headquarters of the Commission on Evangelism.



Electricity.. Generator of Prosperity

Most folks consider "kilowatt" just another electrical term. But wait—*IT'S MUCH MORE THAN THAT!*... In many ways, it is one of the most significant words in your life, especially if you live and work in the South.

Noah Webster defines a kilowatt as a "unit of power." As such, it has been used for years as a unit of measurement to determine the business activity of America, *week by week*.... It is well recognized that where many kilowatts of electricity are generated and used, people are busy—producing goods, making money, and enjoying prosperity that is drawn to them like a magnet.

Electrically, the South leads America by a wide margin of growth. Between 1932 and 1942, its capacity to generate and supply its own electric power *increased 165%*—half again as much as all the rest of the country.

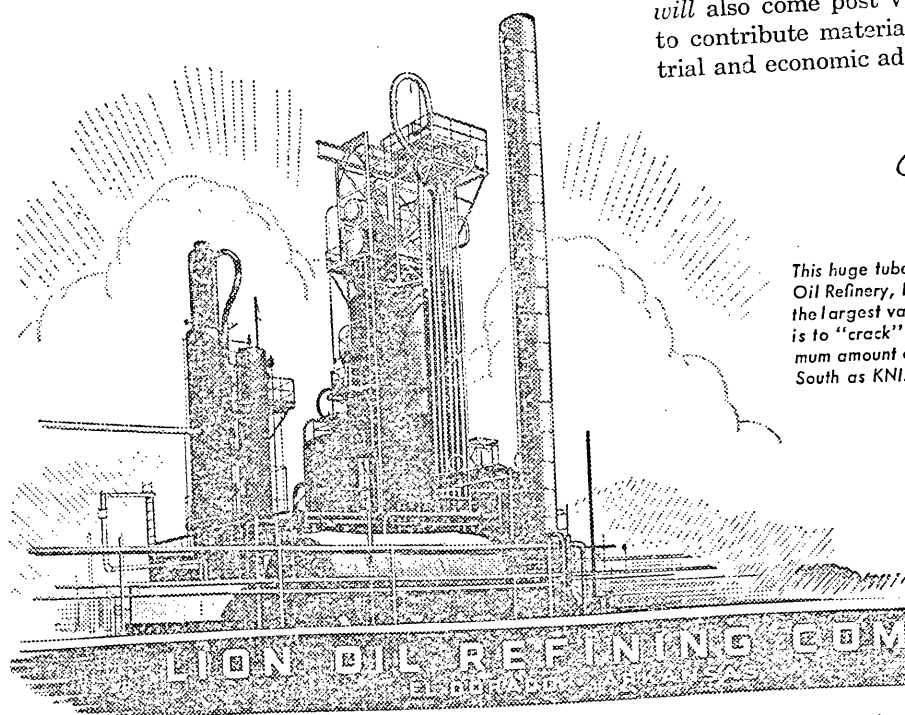
Think what this means to the South—and you! Clearly, it indicates that our vast natural resources and greatly expanded plant capacity will be geared together by the power of electricity—to manufacture new goods, provide new employment opportunities, produce new prosperity.

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. W. Barton
PRESIDENT



This huge tube still—one of the many at the Lion Oil Refinery, El Dorado, Arkansas—ranks among the largest vacuum units in the world. Its function is to "crack" from Southern crude oil, the maximum amount of motor fuel, known throughout the South as KNIX KNOX.



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

NATIONAL FAMILY WEEK MAY 7-14

In times like these men, women, and children have more than ordinary need of the strength which comes from love and understanding of families. We deeply need also to be in touch with God and his spiritual Kingdom. That many homes are not meeting these needs is shown by the prevalence of divorce and family breakdown.

Christian Family Week emphasizes the spiritual foundations of the family. When people are meeting a great crisis, they have a special need of the strength and security that are in our Christian faith. As the church and the home work together churches will experience a more vital usefulness.

Let's Celebrate Family Week

Christianity exalts the home.

Children are the potential power of the future. Today millions of families are divided, children are neglected, delinquency mounts, and moral standards sag. The family now has more than ordinary need of vital spiritual power and the sustaining fellowship of the church.

Only as families are Christian can the church be strong. Family Week can help home and church find new ways of working together.

Family Week is *your* week. It is sponsored by the Inter-Council Committee on Christian Family Life representing the Federal Council of the Churches of Christ in America, the International Council of Religious Education, and the United Council of Church Women. It is sponsored also by corresponding agencies in Roman Catholic and Jewish constituencies. Various civic agencies cooperate.

Things a Family Can Do

Have good times and happy fellowship together. Develop the family council method of talking things over. Come to democratic agreement on such matters as work, recreation, the family budget, stewardship, outings, hobbies, and use of the radio.

Many families find new strength and joy in this way. Having absent members included in the plans, using common materials, creates a feeling of unity in the presence of God. Work out the best plan for your family.

Help some new family or some lonely individual to find neighborliness and Christian fellowship. Do at least one thing as a family to help overcome racial and economic barriers. Share as a family in some kind of community service.

Co-operate in Church Plans

Share helpfully in plans for Family Week in your church and community. The Woman's Society of Christian Service will have as its topic for May, "Nursery Schools," which ties in with the celebration of Family Week. This issue of The Methodist Woman provides additional material, see pages 4-6, 15, as well as the page of methods in the March issue of the Methodist Woman, page 26. The government has been urging the establishment of nursery schools to care for children

THE HOME

By James Monroe Downum

O Home! so full of all vital needs,
From thee it is that noble life proceeds,
Filling the yearning heart with truer ways,
E'er urging on to fair and brighter days.
In thee to bring true life the seed is sown,
In thee to bless the world the child is grown,
From thee goes forth the world in embryo,
In nations all thine own deep self to show.
What Lessons shall these nations learn from thee?
In thy full self what highest virtues see?
Where lead the truths supplied by thine own hand?
Or where shall men from thee firm take their stand?
The dear loved ones are all thine own to train,
To shield their pure sweet lives from blight or stain;
To thee all nations look for women, men,
And to thy hand the battle true to win.
No other force so great to hold the helm,
Nor other power so strong to rule the realm,
And future ages rest in thy firm hand,
Looking with eager eye to thy demand.
Both now and coming years are in thy hold,
And providential rule is in thy fold,
All urging thee to higher, nobler ways,
Yearning so deep thy worthy name to praise!
If weakness come to thee in any day,
Or help thou needest on the trying way,
Go thou to God with all thy yearning soul,
And He will guide thee to a safer goal!—Selected.

IF THE WORLD HAD MORE CHRISTIANS LIKE HER

Included in the offering of \$41.66 sent by a Woman's Society of Christian Service in Greenville, N. C. for Christmas presents for American-born Japanese youngsters in the War Relocation Center in Topaz, Utah, was the following statement:

"You will be interested to hear that \$25.00 was contributed by a mother whose son was killed by the Japanese that Sunday morning at Pearl Harbor. She said that perhaps her heart might not ache so hard now. She has borne up bravely all the time. If the world had more Christians like her the war might end very soon."

of working mothers. The Woman's Society leads in this important task.—The Methodist Woman.

SPIRITUAL LIFE SEC- TARIES

All W.S.C.S. of North Arkansas Conference are called upon to observe a day of Prayer and Fasting April 25th to pray for General Conference which opens in Kansas City April 26th.

A few suggestions for the prayer retreat:

Theme: "Lead On O King Eternal."

1. Prelude
2. Hymns,
 - "God of Grace and God of Glory"
 - "The Churches One Foundation"
 - "Faith Of Our Fathers"
 - "A Mighty Fortress Of Our God"
 - "Lead On O King Eternal"
3. Prayer and Meditations:
 - a. Our Bishops as they lead
 - b. Our Delegates
 - c. The Holy Spirit to guide and direct in all planning
 - d. That the new legislation will be for the On Going of the Church in these critical times

TUCKERMAN AUXILIARY

On April 5th members of Circle No. 1 of the W.S.C.S. were hostess at a luncheon given at the attractive home of Dr. and Mrs. K. K. Kimberlin for the purpose of raising funds to be used locally.

Cut flowers were used artistically throughout the house, the beauty and fragrance from the flowers, brought added charm to the spring like surroundings within the home.

Fourteen small tables were arranged in the spacious living and dining rooms where fifty-six guests were served a three course luncheon.

Rev. and Mrs. Jeff Sherman of Newport were guests of our beloved pastor and his wife, Bro. and Mrs. H. H. Blevins.

Other out of town guests were: Mrs. Joe Williams, Mrs. J. W. Lindley, Mrs. Willis Martin, Mrs. Robert Holden, Mrs. Fred Holden, Newport; Mrs. Lee Ivy, Detroit, Mich.; and Mrs. Clifton Scott, Little Rock.

Immediately after the luncheon the business session of the W.S.C.S. for the month was conducted by our president, Mrs. Alice Graham. The devotional was given by Mrs. Graham. China and Work with the Rural Women was told by Mrs. O. A. Jamison. A beautiful poem was read by Mrs. K. K. Kimberlin. A report on the conference recently held in Jonesboro was given by Mrs. H. H. Blevins and Mrs. Graham. Both were very inspiring. Different reports were given by the standing officers and chairmen. Then the meeting was closed with prayer by Mrs. H. H. Blevins.—Mrs. Lula Biggers.

- e. The workers in Mission Fields around the world
- f. The loyalty of every individual christian
- g. World Peace

—Mrs. D. G. Hindman

FAYETTEVILLE DISTRICT ORGANIZES

The Woman's Society of Christian Service of the Fayetteville District entered enthusiastically into its work in April, following a series of four organizational meetings held at different points in the district during the latter part of March, under the capable supervision of the secretary, Mrs. Sam McNair of Fayetteville. These meetings were held at Berryville, Rogers, Decatur and Fayetteville and each of 25 local societies was represented at one of the sessions, a total of 166 attending. Mrs. McNair and other delegates to the North Arkansas Conference of the W.S.C.S., held recently in Jonesboro, gave inspirational reports of various phases of the conference, stressing the aims and goals set up for this new year. Mrs. Earl Brown, Fayetteville, attended the meetings, as did also District Superintendent Sam B. Wiggins and Mrs. Wiggins. Mrs. Brown very helpfully discussed how to organize and conduct a study course in the W. S. C. S. New district officers are as follows: Mrs. Art Steele, Gentry, president; Mrs. Sam McNair, Fayetteville, Corresponding secretary; Mrs. Richard Hodges, Siloam Springs, recording secretary; Mrs. T. E. Harris, Rogers, treasurer; Mrs. Denver Misenheimer, Springdale, secretary of missionary education; Mrs. O. O. Corley, Lincoln, secretary of Spiritual life.—Mrs. Richard Hodges.

BELLEVILLE SOCIETY

The Belleville W. S. C. S. held their annual installation service Tuesday afternoon, January 10th, 1944, at the Parsonage.

The Worship service was conducted by Mrs. McKnight—subject, "The Lord's song in a strange land." At 2 p. m. the pastor, Rev. B. A. McKnight installed the officers of the auxiliary for the ensuing year: President, Mrs. B. T. Brown; Vice-President, Mrs. Stella Claud; Recording Secretary, Mrs. A. E. Pearson; Corresponding Secretary, Mrs. Frank Saine; Treasurer, Mrs. Dixie Woodson; Secretary Missionary Education and Service, Mrs. B. A. McKnight; Secretary Literature and Publicity, Mrs. H. O. Williams; Local Treasurer, Mrs. Ada Bowden.

The pastor used the beautiful service in the program material, presenting each officer with a token symbolic of her duties.

We have 19 active members. All seem interested and hopeful for the best year ever experienced.

The church has plans laid and money raised for a building program which includes new steps to main entrance, 21 windows replaced, redecorating and painting walls in auditorium.

Our Auxiliary is giving a silver offering at the close of each meeting instead of serving refreshments. The plan has met with great success. Our Program Committee: Mrs. Stella Claud, Mrs. H. O. Williams and Mrs. A. E. Pearson have the program arranged and leaders selected for each month during the year.—Mrs. H. O. Williams.

He who incites to strife is worse than he who takes part in it.—James E. Chessnor.

RURAL FELLOWSHIP MEETS AT GENERAL CONFERENCE

A mid-western conference of the Methodist Rural Fellowship will be held on May 2 and 3 in Kansas City, Mo., for rural leaders in attendance at sessions of the General Conference, pastors and laymen in the Missouri Valley basin and for other interested rural leaders who can arrange to be present, it is announced by Dr. Ralph Williamson, of Cornell University, president of the Fellowship, who says the meeting is being held in response to many requests. The place has not yet been determined, but will be announced at the Information Desk at the Convention Auditorium in Kansas City.

The program will open at 3 p. m. on May 2, with registration and fellowship after which the Rev. Dutton S. Peterson, Odessa, N. Y., will present a report on "Legislative Developments," assisted by General Conference delegates. A dinner meeting is tentatively planned for 6:30 p. m. The opening and closing worship services on May 3 will be led by the Rev. Ralph Greiser, Polo, Ill. Dr. C. M. McConnell will speak on "Haystacks and Woodpiles" at 9 a. m., followed by an address on "The Strategic Role of the Methodist Rural Fellowship," by Dr. Williamson. Discussion groups on "Evangelistic Methods in the Rural Church," "How to Get Longer-Term Pastors," and "Recruiting for the Rural Ministry," will be featured at 10:15 a. m. Among leaders scheduled are the Rev. Howard C. Benton, Cimarron, Kansas, and the Rev. John Baxter Howes, Milroy, Pa. "How to Get an Interested and Active Annual Conference Town and Country Commission" is the theme of a panel forum in which the following persons will participate: the Rev. Ralph Kofoed, Erie, Ill.; Dr. J. M. Ormond, Duke University, Durham, N. C.; the Rev. Clyde N. Rogers, Slatersville Springs, N. Y. The afternoon session will open with a symposium on "Rural Life Conferences for Community Uplift," in which Dr. Ralph Looms, Columbia, Mo., and Dr. A. H. Rapking, of the Board of Missions and Church Extension, will participate. Two addresses on "Effective Programs for Rural Churches" and "What Rural Churches Need," the speakers to be announced later.

The Fellowship was first organized during the General Conference of 1940 in Atlantic City, with 42 persons registered. The present membership is now over 450 persons. This will be the fifth meeting of the organization. Another will be held during the National Protestant Convocation in Elgin, Ill., in November. It is a voluntary organization of ministers and laymen who wish to come together in the interest of rural Christianity. It has encouraged the development of Annual Conference groups or Fellowships to develop programs that will meet their specific needs.

"The greatest character is one who is not only carrying his part of the crosses of life but a good portion of his brother's, as they trudge up the hill together. Man's greatest achievements have come as he has climbed upward, and out of himself!"

To secure a contented spirit, measure your desires by your fortune and not your fortune by your desires.—Jerome Taylor.

ADVANCE IN WORLD SERVICE GIVING

Another advance in the World Service giving of Methodists was achieved for the month of March, with receipts totaling \$481,412, an increase of \$112,139, or 30.37 per cent, it has been announced here by Dr. O. W. Auman, treasurer of the General Commission on World Service and Finance.

For the first ten months of the current fiscal year, World Service contributions totaled \$3,482,425, a gain of \$532,989, or 18.07 per cent, over last year. This represents an advance of 33.23 per cent over the income received in the first ten months of the 1941-42 fiscal year, considerably above the 25 per cent increase requested from Methodists by the Council of Bishops and the General Commission on World Service and Finance.

The Week of Dedication offering for meeting war-time emergency needs of the Church had reached the total of \$218,768 on March 21, Dr. Auman reported. In 1943, week of Dedication receipts as of March 21 totaled \$338,942.

Issuing a warning about too great optimism in reaching the 25 per cent increase in World Service by the end of the fiscal year on May 31, Dr. Auman stated that \$1,922,763 will have to be contributed in April and May to reach that goal. Last year total receipts for the two months were \$1,889,251.

"This undertaking will be much more difficult in a General Conference year," Dr. Auman declared, "but it can be done by hard work and careful planning before, during and immediately following the sessions at Kansas City. Maximum remittances in both months from every local church and every Annual Conference will bring the desired results, I feel confident."

Ninety Conference treasurers remitted to the General Commission office in March, as compared with 80 last year.

HENDRIX COLLEGE NEWS

Students and faculty members at Hendrix College have contributed more than three hundred books to be sent to American prisoners of war in Germany. Sponsored by the Hendrix Christian Association, the drive is in response to urgent pleas for any kind of reading material to combat the monotony of the prison camps.

More than 22 volumes, ranging from novels to technical works, have already been processed and sent to the YMCA national headquarters in New York, from which they will be sent overseas.

Due to German censorship requirements all marks, names, library stamps and references to Nazi Germany and world conditions since 1914 have been erased or cut out by members of the collection committee.

Included on the committee are Wayne Banks, Texarkana, chairman; Davis Webb and Frances Wallace, Conway; and Robert Simpson, Crossett. Mary Elizabeth Bates of North Little Rock is president of HCA.

An art exhibit, including twenty-two examples of etchings, wood cuts, and lithographs, will be on view in the Hendrix College art gallery for the remainder of April. The exhibit was sent to Hendrix College by the Southern States Art League.

On view are works winning prizes

NEW PAMPHLET ON PERSONAL PROBLEMS OF SERVICE MEN

The importance of informal personal counselling in maintaining a high morale among men in uniform is becoming increasingly clear to chaplains, clergymen, USO staff members and others who deal with the problems of service men. Army and Navy chaplains declare that from 70 to 90 percent of their effective work is of this character.

To help counselors gain a broader understanding of the problems of individual adjustment faced by the men in service, the Rev. Dr. Charles T. Holman, Dean of the Baptist Divinity House and professor of Pastoral Duties at the University of Chicago, has written a pamphlet containing a brief analysis of these problems. As a leader of a recent series of seminars on counseling, Dr. Holman had extensive opportunity for contact with servicemen.

Entitled *Personal Problems of Men in the Armed Forces*, the 16-page pamphlet has just been published by the Army and Navy Department of the YMCA with the collaboration of the Commission on Religion and Health of the Federal Council of Churches.

The author points out that while a very large majority of men do make a successful adjustment from civilian to military life, a good many find the process painful, and some break under the strain. "Usually, however," he said, "the symptoms are less severe and include homesickness, loneliness, restlessness, boredom and just plain unhappiness."

"These difficulties must not be minimized," he continued, "they constitute the main problems with which chaplains, local ministers, USO workers, and other counselors deal."

According to the pamphlet, the major causes of these difficulties fall under four headings: physical and nervous fatigue; frustrations with regard to private and home problems; difficulties of adjustment to an unaccustomed manner of life; and mental and moral adjustments to participation in the business of fighting, killing and facing the risk of being killed.

Copies of a special edition of the booklet may be purchased at ten cents each from the Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

and honorable mentions in the twenty-third annual exhibition of the Southern States Art League recently held in the Brooks Memorial Art Gallery at Memphis.—E. Wainright Martin, Jr.

RICE SOARS IN PRICE IN CHINA

Something of the meaning of inflation in China is graphically shown by the Rev. E. Pearce Hayes, Methodist missionary in Futsing, Fukien Province, who points out that the average giving of a Chinese member of the church in that region in 1938 was 75 cents; in 1942, it was \$4.41; and in 1943, \$8.52. "That looks fine," he says, but the embarrassment comes when we look at rice: the 75 cents bought 8 lb. 1 oz. of rice; the \$4.41 bought 2 lb. 2 oz.; while the high \$8.52 buys only 12 oz. of rice. That is why millions of Chinese are starving today."

A GESTURE OF FRIENDSHIP

As a gesture of friendship and understanding between the two largest nations in Asia, Dr. C. E. Abraham, Indian Christian professor in Serampore College, India, is a visiting professor at Nanking Theological Seminary, now on the campus of West China Union University, Chengtu, West China, and is speaking at many other missionary institutions in this province. Recently he lectured before the University of Nanking student body on "Christianity and Indian Culture." The government of India has also sent ten Indian students for post-graduate studies in Chinese schools, and one of these has been allocated to the University of Nanking.

While the American Bible Society saw its work cut off last year in Thailand, the Philippines, Bulgaria and Greece, and in much of China, it reports a large distribution in Free China and an increased circulation of the Scripture in Latin America.

Be careful to leave your sons well instructed rather than rich, for the hopes of the instructed are better than the wealth of the ignorant.—Epictetus.

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When **EXHAUSTION** leads
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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.

YARBRO-PROMISED LAND EASTER SERVICE VICES

In spite of the bad weather and almost impassable roads, we feel that our plans for pre-Easter services closing with special programs and worship services were a success on our charge.

In our Yarbros Church, Evangelistic services were held each night during "Holy Week," Rev. Lindley Vowell doing the preaching. Brother Vowell brought some stirring and searching messages bringing us up to Easter with a better understanding and appreciation of the meaning of the resurrection.

Easter morning in our Yarbros church, a special program was given by the children of the Church School. The children's choir in their white robes and beautiful setting, sang the message of Easter in a very impressive way. Miss Alice Marie Ross, superintendent of Children's Department, was the sponsor.

At the night service at Promised Land, a pageant was given to a large and appreciative congregation. Members of all departments in the Church School were used in the pageant and choir.

A large silk banner set with stars representing the number of young men in the service and a framed Honor Roll with the names of our boys and girls in the service were presented to both Yarbros and Promised Land Churches by Mrs. Henry Young, one of our loyal workers in the Yarbros Church.

Our Church School superintendent at Promised Land, Mr. Marcus Gaines, who leaves right away for service in the Navy, was shown special honor in appreciation of his faithful work.

At Yarbros Church, a room has been fitted out for our Nursery Department. Mr. and Mrs. Joe Freeman, at their own expense, have furnished the room with rug, small chairs, cabinet toys and appropriate decorations. Mrs. May Freeman is our Nursery superintendent.

The work on our charge is progressing nicely. These are fine people, cooperative and progressing in loyalty to their church. Finances are in good condition. Our Easter offering for the charge was \$39.35.—Rev. and Mrs. D. G. Hindman, Pastors.

ELBERTA YOUTH FELLOWSHIP

The Elberta Youth Fellowship met April 6th at Dierks. The churches represented were Murfreesboro, Nashville, Bingen, Dierks, and Delight.

The Dierks Young People presented a very inspirational candle-light service consisting of hymns.

After the devotional, the business was taken up and it was suggested that each church in the Fellowship give the play, "One Great Fellowship."

The president appointed the following nominating committee which will meet sometime before the June meeting:

Otis Sue McCallaum, Delight; Betty Thompson, Bingen; Charles Brown, Mineral Springs; Nina Mae Moon, Nashville; Lloyd Thomasson, Nashville; Geraldine Hobson, Dierks; Jack Stuart, Sweet Home.

The meeting was adjourned until June 15th when we will meet at Nashville.—Betty Thompson, Sec.

GOD AND MY GARDEN

*They who plan and plant a garden,
Building fence and turning sod,
Working not from sense of duty
But from love of worth and beauty,
Are co-workers there with God.*

*They who cultivate a garden,
Casting out each worthless weed,
Planting there with tender care
Lovely fruit and flower fair,
Join Him in creative deed.*

*They who love a growing garden
Every bud and branch and vine,
Learn to love God's human garden,
Learn to live and love and pardon
Like to Him in love divine.*

—George Allan Freeman,
North Little Rock.

METHODIST RELIEF IN INDIA

Bishop J. W. Pickett, of Bombay, India, who has arrived in the United States to attend the General Conference, has made the following statement to the Methodist Committee for Overseas Relief:

"The famine in Bengal last year, which was responsible for the death of several times as many people as the number of American soldiers and sailors hitherto lost in the war, was a direct result of the war. For many years the people of Bengal have obtained a large share of their rice, which is their staple food, from Burma. With that country occupied by the Japanese the supply was not available, and the other Provinces of India, themselves suffering from a food shortage, could not meet the need. They tried. Food was shipped into Bengal from nearly every part of India and millions were fed thereby. Prices rose everywhere to heights unknown in India's history. The whole nation suffered, for no district was left with sufficient supply of food to provide adequate nourishment for its population.

"Christians in India were very active in relief work, as were many Hindus and Moslems. Collections were raised in the churches and even remote groups of very poor Christians sent money when they themselves were hungry.

"The pastors, evangelists, and teachers in mission schools faced a severe test, especially the younger men with families. Their income was too low for comfort in normal times. When prices sky-rocketed they had to choose between suffering for themselves and their families and leaving the work for more remunerative employment. Food is assured for workers in essential war industries and for members of the armed forces. Many preachers and teachers were able to obtain employment on salaries from three to five times what the Church could pay them. In one area after a careful study I expected that we would lose at least sixty per cent of these trained workers. But our appeal to the Methodist Committee for Overseas Relief brought gifts which enabled us to give a small grant of food to each family, and while it did not prevent hunger or suffering, it reduced both and stimulated courage. Fewer than five per cent of this valiant body of men left their work.

"One pastor told me that he was

so discouraged that he inquired about the possibility of getting work in a war industry. He was offered a salary sufficient to meet all the needs of his family and to open a savings account. But he found it difficult to leave his congregation and consulted his wife and other children. They advised him to stay where he was because if he should leave, his congregation would suffer worse than ever and all their lives they would remember that in their testing time he and they had failed. He stayed, and through the Committee for Overseas Relief their courage was rewarded and their most urgent needs met.

"Prices remain high and there is danger of a return of famine in Bengal, unless ships are spared from the war effort to import rice and wheat from other countries. Money will be needed to continue giving help to preachers, teachers and health workers, and to care for people who sacrificed all their possessions for food last year and are now threatened by the diseases that come always in the wake of famine."

Gifts for this work should be sent to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York, N. Y.

CHINESE HEADS WILEY HOSPITAL

Dr. Go Dek Bing, a prominent Chinese physician, has been elected superintendent of the Wiley General Hospital, Kutien, China, as successor to Dr. Harold N. Brewster, Methodist missionary, who expects to return to America on furlough. The new superintendent is a member of a prominent Christian family in Hinghwa, where his father was a well-known Methodist minister and member of the Hinghwa Annual Conference. He is a graduate of Cheeloo University Medical School in Shantung, and has served in Peking Union Medical College, the Central Hospital of Nanking, and in various government hospitals. For a while he was superintendent of a government hospital near Yung-an, before joining the Wiley Staff at a considerable financial sacrifice.

The American Bible Society distributed 7,091,430 volumes of Scriptures in the United States last year—32 percent beyond that of any previous year. They were circulated in 74 different languages.

UNIQUE BIBLE SUNDAY CELEBRATION

Probably the most unique celebration of Bible Sunday held in connection with the observance was on February 6 in an Evacuation Hospital just back of the battle front. The American Bible Society which promotes the annual observance of Bible Sunday, has just received word from Chaplain James E. Kirkpatrick of the U. S. Army that he spoke to the hospital personnel and patients on "The Word, the Need of the World." He followed his address by a presentation of a blood-stained copy of the New Testament which had miraculously saved a soldier's life when a steel fragment passed through the book and lodged in the back cover.

When Chaplain Kirkpatrick stressed the great privilege of the chaplains in being able to present copies of the Testament, free, through the aid of the American Bible Society, he received an offering from his audience of more than \$150 "to provide Testaments for other members of our armed Forces." This gift has been forwarded to the Society.

The Bible Society has supplied over 3,000,000 copies of Bibles, Testaments and Portions to chaplains for free distribution at their discretion. The books are bound in brown for the Army, blue for the Navy and can be supplied with the proper insignia, imprinted on the front cover, to the ten branches of the Service.

A ROAD TO RECOVERY

As an aid to service men in hospitals, a booklet entitled *A Road to Recovery* has just been published by the Christian Commission on Camp and Defense Communities and the Commission on Religion and Health of the Federal Council of the Churches of Christ in America.

Prepared by Chaplain Robert Rasche of the U. S. Naval Reserve, the 20-page devotional booklet contains discussions of the relation of religious practice to health, selected prayers and readings.

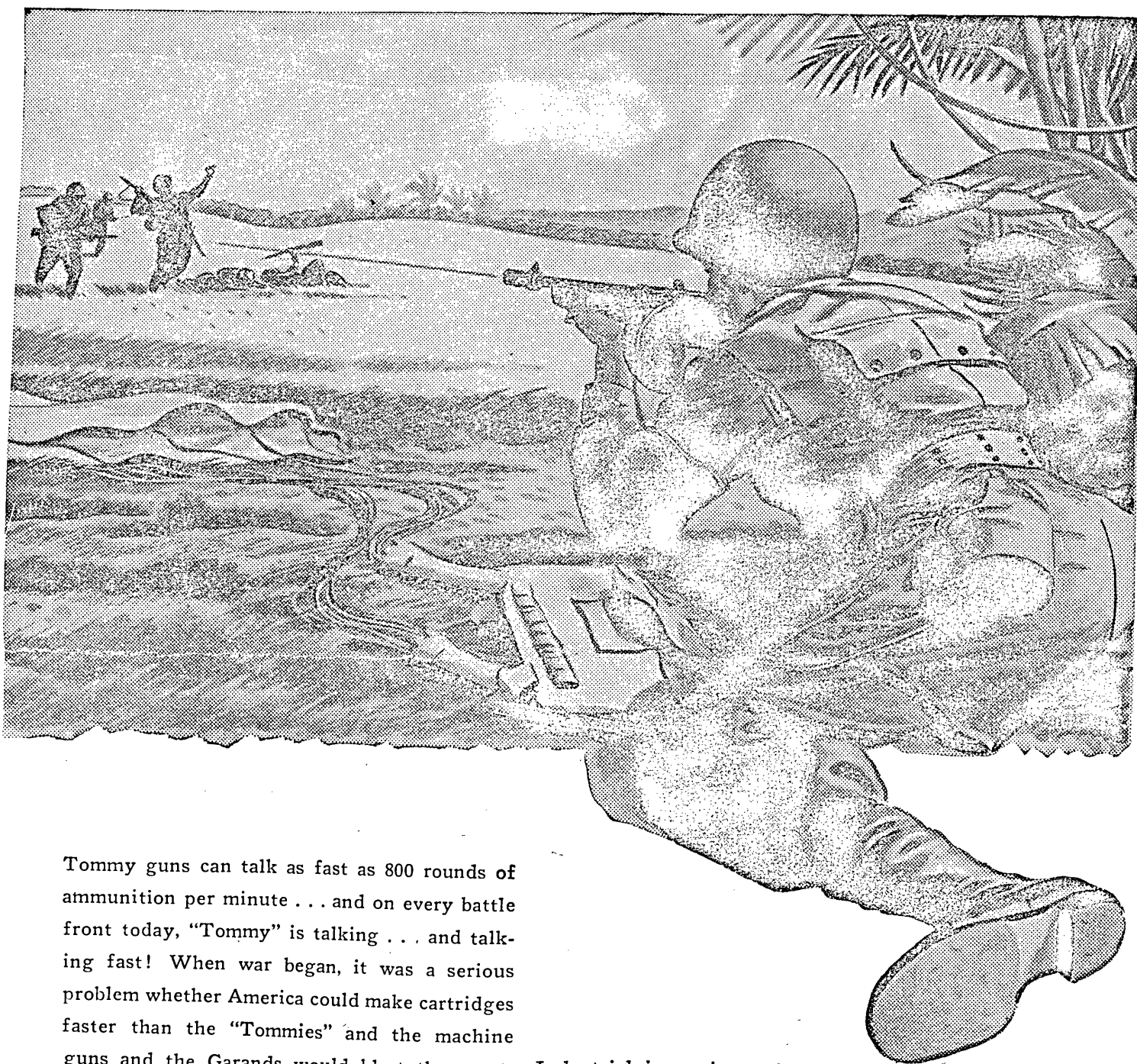
In a foreword written by Chaplain Robert D. Workman, Chief of Chaplains of the U. S. Navy, it is pointed out that most people know little about hospitals and only when one becomes a patient does he realize how dependent he is upon others. In spite of the attention and care, however, the patient has a feeling that he would like to touch for himself "the vital sources of life itself," Chaplain Workman added. In commending the booklet, he says it should help to this end for "men in the hospital and also to others."

To facilitate easy reading by those in bed, the type is large and readable and the over-all size is small.

The booklet may be secured from the Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y., at 10 cents a single copy, with considerably reduced prices on quantity purchases.

"Today numerous peace plans are being advanced. And well they might be. In the flood of these propositions, we must not forget a plan that was proposed two thousand years ago. This plan is so brief and simple that it may easily be ignored—for it is only one sentence long. "As ye would that men should do unto you, do ye even so unto them."—Power.

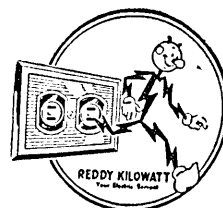
"Tommy" is a FAST TALKER!



Tommy guns can talk as fast as 800 rounds of ammunition per minute . . . and on every battle front today, "Tommy" is talking . . . and talking fast! When war began, it was a serious problem whether America could make cartridges faster than the "Tommies" and the machine guns and the Garands would blast them out. Industrial ingenuity and electric power provided the answer!

Today, power-driven machines turn out 60 cartridges every minute—removing dents, inspecting, rejecting—keeping pace with the rat-a-tats that are shooting our way to victory. Power passes the ammunition!

And electric power is doing far more! It's helping produce tanks, planes and ships. That takes a lot of power—and America has it! How come we're so much more power-full than all the Axis slave states put together? Because we in America have been *free* to do our jobs and do them right! It's a matter of pride! Americans know that freedom inspires a man to invent and invest, to devise and develop!



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

ARKANSAS POWER & LIGHT CO.

HELPING BUILD ARKANSAS

The World's Book In A World War

By HENRY ST. GEORGE TUCKER, President
The Federal Council of the Churches of Christ in America

THE Bible is the world's Book!

The Bible is the world's Book today as never before. The war in which we are now engaged has lifted the ideals and principles of the Bible into a prominence never previously recognized. The great issues which are at stake in the present conflict are issues with which the Bible deals. We are struggling for democracy,—and democracy at its best is the product of that faith in the worth and dignity of man which the Bible inculcates. We are struggling for human freedom, and true freedom is inseparable from the conception of man, set forth in the Bible, as a being created by God, endowed by his Creator with "certain inalienable rights" which no earthly power may take away. We are struggling for world brotherhood,—and brotherhood of any deep and enduring character depends upon our conviction, nourished by the Bible, of the Fatherhood of God Who has made all mankind to be one family. In proportion as we really care for democracy, for freedom, for brotherhood, the Bible must be the great Book of the world.

The Bible is also the world's Book in the sense that it is the most universal volume of mankind. It has been translated into more different languages than any other book ever written throughout human history. Christians have long sung:

*"O for a thousand tongues to sing
My great Redeemer's praise,"—*

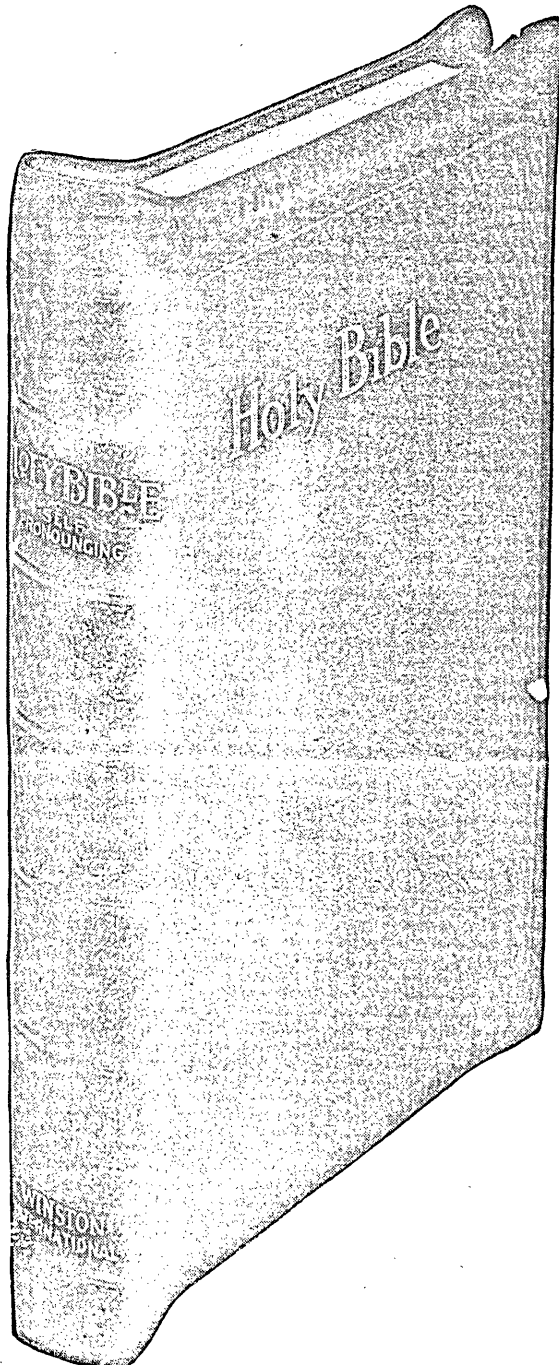
and that aspiration has now been literally fulfilled. At least part of the Bible has been printed in more than "a thousand tongues." The Bible in its entirety has appeared in 184 languages or dialects of the world: the New Testament in 414. Parts of the New Testament have been published in no fewer than 1058 languages. There is no other volume which can even remotely compare with the Bible as the Book which is in the hands of the men of all races and nations. It is estimated that nearly nine-tenths of all the people on the earth might now have the Pentecostal experience of "hearing in their own tongues the wonderful works of God." In this day when we are all learning to think in global terms, it is an asset of incalculable significance that the Book which has the global message is so nearly available on a global basis.

The program of placing the Bible within the reach of every man on earth is still going on. Every month, on the average, some part of the Bible appears in a new language,—and this rate of progress has been maintained steadily for thirty years. At the present time the work of translating the Bible into native tongues is being pursued with special vigor in the Latin American countries and in Africa.

The Bible is not only being circulated on an unprecedented scale but is probably being read more widely than at any other period in the history of the world. One reason for this is that it is more extensively available to all the diverse peoples. Another reason is that a larger percentage of the population of the world is literate,—and therefore able to read the Bible,—than ever before. But there is still another and deeper reason,—namely, that in the tragic circumstances of our time people are turning to the Bible with new earnestness for light both on their own personal difficulties and on the problems of human life and destiny. They want to know, in the face of the world's chaos, whether our earthly existence has moral and spiritual meaning. They want to know, in the midst of untold suffering, whether everything is a blind enigma or whether their lives really "make sense." And it is in the Bible that their questions are most clearly answered. For in its pages they are not left to grope dimly for some vague clue to life's meaning; here they find that a Word of God has been vouchsafed to them in Christ which gives light and guidance and redemption. They discover what the writer of the Epistle to the Hebrews meant when he

spoke of "the removing of those things that are shaken, as of things that have been made, that those things which cannot be shaken may remain."

One of the most impressive of all evidences of the power of the Bible comes to us from the men in the armed forces. They are finding in it something which enables them to face the most terrible ordeals that life can bring. In



a single week recently the American Bible Society received fifteen contributions, wholly unsolicited, from men in their country's service. They came from privates, from seamen, and officers of various ranks. Some of them came from across the Atlantic, others from across the Pacific. With each gift came a word of appreciation for what the Bible was meaning to them and of their desire that it should mean something of similar importance to their comrades in arms.

How dramatic is the story of that little group of men with Eddie Rickenbacker, cast adrift from a ruined plane, in a life-boat for weeks in the trackless wastes of the South Pacific! One of them, Johnny Bartek, had his New Testament with him. Every evening he read from it to his comrades. The words that they heard from it buoyed their spirits as nothing else could do. They came to feel that underneath them there were Everlasting Arms. Faith and hope were kept alive by that experience. As a result of this incident, and of others like it, more than 41,000 New Testaments in waterproof containers for the

life-boats of ships at sea and the "crash kits" used by navy blimps and planes, have been supplied by the Bible Society with government approval.

It is also gratifying that the War Department is officially printing the Scriptures,—in Protestant, Catholic and Jewish editions,—for the men in the Army. Private organizations, particularly the American Bible Society, are supplying Bibles and Testaments to the chaplains of the Army and Navy, the Marine Corps, the Merchant Marine, the Coast Guard, the Seabees, the Wacs and the Waves.

People in civilian life are also reading the Bible in increasing numbers. A Gallup poll taken a year ago indicated that probably ten million men and women had begun to read the Bible since Pearl Harbor. The American Bible Society reports that in 1942 it distributed more copies of the Scriptures than in any other year of its long service of 127 years. The figure reached the surprising total of more than 8,230,000 copies.

One of the interesting items in the story of their distribution has to do with the prison camps. Already over half a million copies, in thirty-four different languages, have been sent to these men, on both sides of the battle line, bringing comfort and hope to them in their dreary existence behind the barbed wire.

In most of the countries occupied by the Axis there is today a famine of Scriptures. In France, Belgium, Czechoslovakia, Poland, Hungary, Roumania, Italy, the printing of the Bible has almost entirely ceased,—due partly to the scarcity of paper, partly to the fact that Nazism is not concerned to encourage the circulation of the Bible. There is plenty of paper for printing "Mein Kampf," little or none for the Bible. The scriptures in the European languages must be put at the disposal of the churches in these lands the moment the war is over. With shipments of food and medicine from America for weakened bodies must go also nourishment for impoverished spirits.

Another vast group for whom the Bible must be provided after the war is the Russian people. For nearly twenty years the Bible has not been printed in Russia. Will the new situation after the war afford an opportunity for the Bible in that great land? We cannot be sure, but there are grounds for hope. At least we can be prepared to take advantage of whatever opening may come. The American Bible Society is therefore today preparing plates for a new Russian Bible and is already printing parts of the Bible in the Russian tongue in an inexpensive form.

The peoples of Asia and Africa and the Islands of the Seas will also need our help in making the world's Book available to them. Think, for example, of China. There is good reason to believe that after the war China will present one of the greatest opportunities for Christian advance in many centuries. The "New Life Movement," which has been launched by those two great Christian statesmen, Generalissimo and Madame Chiang Kai-shek, as the pattern on which they hope that the new China may be built, is chiefly based on the New Testament. What the Bible meant to the American colonies in laying the moral and spiritual foundations of our own nation three centuries ago, the Bible may now mean to China in its rebirth to which we all look forward. The 450,000,000 Chinese will doubtless rapidly become a literate people. If at the same time the Bible becomes a living force in Chinese society, there will be solid foundations for its future development. In that process, we who know what the Bible has meant to our own national life should rejoice to have a part.

In one of the dispatches from Cairo earlier this month, describing the momentous meeting of President Roosevelt, Prime Minister Churchill and Generalissimo Chiang Kai-shek, a little incident was reported which is a vivid symbol of what the Bible means. In a cablegram from

(Continued on page 16)

The Sunday School Lesson

By DR. W. P. WHALEY

PAUL BECOMES A MISSIONARY

LESSON FOR APRIL 23, 1944



SCRIPTURE TEXT: All of chapters 13 and 14 in Acts.

GOLDEN TEXT: "The Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them." Acts 13:2.

I. Leading Up

Our last lesson closed with a brief reference to the great revival at Antioch (Acts II:19-27). This lesson opens with the account of a missionary prayer meeting that was attended by the Holy Spirit. The Spirit made a heavy demand of the group of Christians at Antioch: "Separate me Barnabas and Saul for the work whereunto I have called them." (Acts 13:1-4). These men were the best workers that new church had. Some laymen, fleeing from the persecution in Jerusalem, had gone to Antioch and planted the seed of the gospel; but for several years the Christian cause had grown very slowly. After Paul and Barnabas came to preach to them and help them, there was a rapid growth and increasing spiritual power. But Paul and Barnabas had been with them only a year, and now the Holy Spirit is calling them to other fields.

II. The Three Missionaries Sent By The Antioch Church

Barnabas was the man mentioned in Acts 4:36,37 who sold a piece of land and contributed the proceeds to the church in Jerusalem. In Acts 11:24, the simplest and most beautiful tribute was paid Barnabas: "For he was a good man, and full of the Holy Ghost and of faith." Barnabas grew up in Cyprus, not far from Tarsus where Saul grew up; and it is believed he knew Saul before either one of them became a Christian. It was Barnabas who went to Tarsus and drew Saul out of his seclusion and put him to work in the Antioch meeting. Now it is Barnabas who heads the list of first missionaries the Christian church ever sent out.

The second man on the list was Paul; for about this time Saul began

to be called Paul. We have had a good deal about him lately. He was a highly educated and influential Jewish rabbi, and was probably in charge of the Cician synagogue in Jerusalem, and probably a member of the Sanhedrin, when he was converted to Christianity.

John Mark was the third on the list. He was not very well known at the time. He was a nephew of Barnabas. His home was in Jerusalem. He was the young man who ran out into the street with only his sleeping garment the night the officers were taking Jesus to the court. (Mark 14:51,52). After this missionary journey with Barnabas and Paul, from which he turned back, he was the traveling companion of Peter; and from Peter got the material for the gospel of Mark.

III. Three Years Tour Of Heathen Cities

In our day a converted Jew is rare; but for the first fifteen or twenty years after the crucifixion of Jesus nearly all converts were Jews. All the followers of Jesus before His crucifixion were Jews. All that multitude that accepted Christ on the day of the Pentecost were Jews. Jesus and His twelve apostles were Jews. All the Old Testament, which was the only Bible of the early church, was written by Jews. All the New Testament, except two or three books was written by Jews. Today we discover that the first missionaries to us Gentiles were three converted Jews. But Paul and Barnabas were well prepared to do missionary work among heathen. Both had grown up in heathen communities—Paul in the great Greek city of Tarsus; and Barnabas among Greek speaking people in Cyprus. Both spoke Greek.

They were also prepared to carry Christ to Jews. Paul, being an experienced rabbi, found it easy to get into Jewish synagogues. That is one reason these missionaries went only to important cities: they would always find a Jewish synagogue, and they nearly always began their work in a synagogue. Usually they were invited by the rulers of the synagogue to speak. At this early date in his ministry, Paul felt that his first mission was to the Jew; but later he came to understand that he was set apart as an apostle to the Gentiles.

IV. Set Up The Church In Seven Cities

If you have in the back of your Bible or in your quarterly a map of the "ancient world", turn to it. Now begin at the fourth verse of the thirteenth chapter of Acts, mark the seven cities where these missionaries preached, and find them on the map. You notice that they struck out for about the nearest heathen city—Salamis on the island of Cyprus. I suspect Barnabas had something to do with that, for Cyprus was his home land. Their next stop was at the extreme west end of Cyprus, the city of Paphos. After their ministry in Paphos, they took ship almost north to Perga in Pamphylia. From Perga, they went to another Antioch in Pisidia, a little country directly north of Pamphylia. In this city of Antioch they were invited to preach in the synagogue. It is interesting to turn to Paul's sermon beginning at the sixteenth verse of the thirteenth chapter of Acts, and study his method of preaching Christ to a Jewish congregation. Notice how he uses the Old Testament in his approach to these Jews, and closes with the assertion that Jesus Christ is the fulfillment of the Old Testament, and gives them the story of Christ's life, crucifixion, and resurrection. But they could not do much with this Jewish congregation, and had to give most of their time to the Gentiles of the city. Their next city was Iconium in Lycaonia, just north of Pisidia. They began their work in the synagogue there; and, at first, had great success with a mixed congregation of Jews and Gentiles. Their work soon split the city wide open, and set one side against the other. Remaining in Lycaonia, they dropped down to Lystra. Their work there was so outstanding that some heathen priests thought the

apostles were gods, and tried to make a sacrifice to them. That gave Paul a chance to put in a word against heathen worship. From there they dropped down further to Derbe.

Retracing Their Steps

Their work at Derbe over, the missionaries returned over the route they had come. They visited the churches they had established, preached them confirming messages, organized them a little more compactly, and ordained leaders in the congregations. After three years, they got back to Antioch in Syria, and had a great time of rejoicing with the church that had sent them out.

Christianity now had a new center, Antioch. Jerusalem had been the center for fifteen years; but the Jerusalem church was not aggressive. It was still wedded to things Jewish. The Jewish Christians down there were not much inclined to give the gospel to the Gentiles. But Antioch was an aggressive Christian center, and from it the gospel radiated to the Gentile world.

Christianity had a new name, Christian. The movement had had several names, none of which suited or helped the cause along. Antioch gave our religion the great name that exactly describes it, and which has drawn the world to it.

Christianity had a new Apostle, Paul. His story is the most thrilling in the whole Bible. He was the great interpreter of Christ. In addition to his years of missionary preaching and organizing churches in heathen cities, he was one of the main writers in the New Testament—in fact, writing the first book that went into the New Testament.

Christianity had a New Consciousness, Missionary. Jesus had tried to put that passion in the twelve apostles; but they were slow understanding it, or acting upon it. Since Antioch's prayer meeting, the Christian has been missionary conscious.

Christianity had a New Field, the Heathen World. It had leaped the boundaries of Palestine. It had escaped the moribund condition of Judaism. It had grasped the truth that set it free. "Go ye into all the world, and preach the gospel to every creature."

Life is not so short but that there is always time enough for courtesy. —Emerson.

UNLIMITED CONSECRATION

(Continued from page 7)

in others. It is first a definite act but it eventuates in service. It is the very fabric of which life is made. Consecration is a man's recognition and an acceptance of the fact that his life belongs not to himself but to God and to the race. God claims us. All humanity has claims upon us. These claims can not be discharged except by a life of service. One of our presidents upon taking the oath of office said, "such powers as I have I dedicate to the service of my country and of all of my countrymen." Our dedication must be life-long and world wide. It must be until peace is secured and God's perfect rule has come. Our consecration must be complete.

Florence Nightingale said: "If I could give you information of my life, it would be to show how a woman of very ordinary ability has been led by God in strange and unaccustomed paths to do in His service what He has done in her. And if I could tell you all, you would see how God has done all, and I nothing. I have worked hard, very hard, that is all; and I have never

refused God anything."

One day in Helsingfors, Finland, in the pastor's study I took down a book and read the life of Jenny Lind, the Swedish singer of about a century ago, the most renowned in the world. She was acclaimed in America and before kings. She wrote of the night of her consecration: "I went to my knees one person. I arose another person. I had found my power." Her marvelous voice and entire life henceforth was given exclusively to the Church and to the uplift of mankind.

Consecration is not something of the moment but rather of the years. It means unwearied surrender; it means time, patience, self-denial, sleepless night, heart's blood, until death if need be. Until death it was for Him who said: "For their sakes: . . . that they also."

I close with a verse of Dean Earl Marlatt's hymn prayer:

"Spirit of life in this new dawn,
Give us the faith that follows on,
Letting Thine all-pervading power
Fulfill the dream of this high hour."

THE WORLD'S BOOK IN A WORLD WAR

(Continued from page 15)

one of the American correspondents it was stated that Chiang Kai-shek arose early every morning, during his crowded days of intense activity in Egypt, in order to devote a half hour to Bible reading and to prayer. This hour to Bible reading and to prayer. This incident recalls another event in the life of the Generalissimo some years ago. When he was kidnapped in 1936 and held a prisoner in Shensi the one privilege that he asked of his captors was that of being permitted to have a Bible for his daily use. What a thrilling testimony to the source of power which this great Chinese Christian finds in the Bible! And what an example to all of us who desire that our own lives should touch the depths of spiritual power!

I hold the maxim no less applicable to public than to private affairs that honesty is always the best policy.—Washington.

The success of tomorrow depends upon the preparation you are making today.—Geo. Blunt.