

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye i

il the world—" — Mark 16:15

VOL. LXIII

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NO. 17

No Time For Ecclesiastical Hand Washing

AS D-day approaches every thoughtful American knows that we are on the verge of the most extensive, the most dangerous, the most costly military undertaking in which America has ever engaged. It is now generally conceded that Germany will not ask for peace until she is defeated on the field of battle. In fairness to our powerful ally, Russia, that calls for an invasion of the continent by the forces of Britain and America. If appearances mean anything, the time for that invasion is at hand.

Surely there is no one in America today who does not realize, by this time, that the peace, the security and the freedom of mankind hangs in the balance until the Axis powers have been defeated. Fortunately the government has not asked the church, as such, to officially and directly aid in the war effort. It has asked all individuals of the church to do so.

Whatever may have been the differences of opinions, in the early days of the war regarding our course of action, we are now in the crisis of the most desperate war earth has ever known. Our one hope for the preservation of the qualities and principles of life, which would make continued existence desirable, depends for its fulfillment on the defeat of the Axis forces. If that be true, every individual in America, in the church or out, as individuals should give whatever support is possible in this crucial hour of history. Only those who help to save the world from its threatened destruction, will have any large opportunity to help rebuild the world. No amount of hand washing will relieve us of our individual responsibility in this time of national and world-wide crisis.

Editor To Attend General Conference

AS a result of action taken by the Executive Committee of the Arkansas Methodist Commission, the editor is to attend the General Conference, which opens at Kansas City April 26th, as a representative of the Arkansas Methodist.

This action of the Executive Committee will enable the editor to make a report of the Conference for our readers that will be more accurate and more interesting than could have been made from press reports of the proceedings.

While this action of the Executive Committee extends to the editor a high privilege, it is our feeling that it was taken, not as a courtesy to the editor, but in the interest of the readers of the Arkansas Methodist. That, at least, is the way we shall interpret it and it will be our purpose to report through the Arkansas Methodist all activities of the Conference which we feel will be of general interests to our readers.

As the faces of the millions of Methodists are turned to Kansas City during this General Conference, the hearts of these same millions should be lifted to God in prayer that the members of this great body of our church may, as spiritual statesmen, have the courage, the wisdom and the vision necessary to solve any problems that may arise, and that will enable them to set up a program for the new quadrennium that will challenge our people everywhere to tasks of Christian daring and heroism comparable to the powers we possess.

"Musts" For Methodism

AFTER saying that Methodism must reemphasize personal salvation and the Witness of the Spirit; Methodism must make church membership more meaningful; Methodism must regain its evangelistic passion, may we here say that **METHODISM MUST MINISTER TO THE MASSES.**

It was said of Jesus "The common people heard him gladly." So it can be said of the founders and early leaders of Methodism. Their converts and disciples came, not from the classes, but from the masses. The established church refused to open its doors either to the message or the messengers responsible for the rise of Methodism. Barred from the churches, these founders of Methodism turned to open air preaching. Multitudes came from the highways and byways to hear them and were converted. Methodism's early membership was from the homes of the masses.

For at least two reasons Methodism must continue to minister to the masses. One reason that makes it so necessary for Methodism to minister to the masses

HE WENT ABOUT DOING GOOD . . . THE COMMON PEOPLE HEARD HIM GLADLY.

is that we have a message which the masses need. In this day of radios, cheap publications and ready access to the multitudes by religious demagogues, there is so much confusion and controversy; there is so much of narrowness and nonsense; there is such an undue emphasis on secondary and non-essential matters that the multitudes need the sanity, the clarity and the balanced emphasis on personal consecration, character development and service of God and our fellow man that the basic message of Methodism carries.

Another reason, which makes it necessary for Methodism to minister to the masses, is the fact that Methodism needs, for the saving of its own soul, the spiritual and numerical power which results from such a ministry. Just in proportion as Methodism becomes exclusive, to that extent it has lost power with God and man and has forfeited its birthright of aggressive evangelism. Methodism is stronger numerically, financially and intellectually today than in any time in its history. Our danger is that we may come to feel that we have already arrived and be willing to merely "hold our own" when we should be in the midst of a desperate effort to conquer the world for Christ.

Our failure to meet our responsibility for the masses has made possible the growth of spurious, often irresponsible movements that prey upon the hunger of the masses for spiritual leadership.

Tactics That Smell Of The Sewer

PRACTICALLY every day that passes furnishes additional evidence of the willingness of the supporters of the liquor traffic to resort to any character of back-alley, underhand methods to keep alive their lucrative business.

Threatened with defeat in Sebastian county, as they had been defeated in every countywide election held under Act Number 1, the wets resorted to cheap, unscrupulous, unsportsmanlike fraud in an effort to save their cause. Instead of presenting their case in a fair, straightforward manner and allowing the question to be settled by the voters on its merits in a Democratic fashion they resorted to backhanded, low-browed trickery. In the last days of the campaign a letter was mailed by some supporters of the wet cause to the voters of the county signed "Sebastian County Drys." It was headed "A Message to the People of Sebastian County From the Dry Forces." This letter, supposedly coming from the dry forces, was so worded as to discredit their cause and calculated to lead people to vote against them. The vocabulary of a Christian does not contain the words necessary for an adequate description of such tactics. Let it be said that such methods only delay the day of reckoning and will make more complete and final the victory when it comes.

Another specimen of the same type of tactics is found in a letter received last week by ministers of North Little Rock and Levy from some supporters of the liquor traffic. The letter was signed "Greater Little Rock Socialist Club." It was addressed to the "Ministers of North Little Rock and Levy." The personal salutation was "Gentlemen" followed by a question mark in parenthesis. After stating that "Press reports reveal it your intention to force an election for the purpose of making North Little Rock and Levy dry," the letter then carries an inexcusable tirade against the churches and ministers of North Little Rock and Levy.

The letter closes with the following paragraph: "There is far more religion and charity to be found in the present day saloons than in the churches and if it were left to us we would say **CLOSE THE CHURCHES AND OPEN MORE SALOONS.**" (Capitals in the original.) In this final paragraph these supporters of the liquor traffic state right well the real issue between the church and the liquor business. Preachers do not scare easily and such letters only make clearer for them the nature of their fight and the real issues they face.

One Essential Of Effective Preaching

THERE are many elements that go into the making and delivery of an effective sermon. Many elements contribute to effective preaching generally. It is our judgement that there is one element that is essential to effective preaching by anyone anywhere—it is that we believe something.

Effective preaching is generally positive preaching. Positive preaching is born of a positive faith about something. People are tremendously concerned about what we believe. They care little about what we do not believe. This is true because positive faith means positive

(Continued on page 4)

Wesleyan Service Guild Of Highland Church

By ALTHEA WADE

THE Wesleyan Service Guild of Highland Methodist Church, Little Rock, Arkansas, was organized Wednesday, October 2nd, 1940. Thirteen members signed the charter. An inspiring talk on Organization of the Guild was made by Thad Wilson and Selecting Guild Activities was discussed by Mrs. Roger Stephenson. Mrs. Wilson and Mrs. Stephenson were members of Winfield Methodist Church Guild. The organization of a Guild meant much to the working women of Highland as at that time there was no way in which they could participate in the work of the Missionary Society.

During the three and half years the membership of this Guild has increased and today they have thirty-six active members, with every member either serving as an officer or on one of its committees. The interest has grown through the months and the cooperation within the group is almost unbelievable. There is a tradition that the word "NO" is not used in Highland Guild, so when a person is asked to do a job, she does it well because she cannot be the first to refuse to try to do it.

Meetings are held once a month in the homes of its members, the second Monday night. Average attendance at these meetings is thirty or more.

During these years many speakers have served as an inspiration and have helped the Guild to make the strides that it has made:

Miss Ruth Heflin, Deaconess; Mrs. W. T. Lane, Matron of the Methodist Home; Mrs. Gaston Foote, wife of the pastor at Winfield; Mrs. J. B. Withee, wife of the Secretary of the Y.M.C.A.; Miss Lila Ashby, Conference Officer of the W.S.C.S.; Mrs. J. R. Henderson; Rev. John B. Hefley, Methodist Minister; Mrs. James Downing; Mrs. John B. Hefley; Mrs. C. M. Reeves, wife of the District Superintendent; Mrs. Gilbert Hyde, U. S. Army Chaplain's wife; Mrs. William B. Slack, wife of pastor at Winfield; Miss Olive Smith; Miss Helen Reeves, Deaconess; Mrs. O. E. Holmes; Rev. O. E. Holmes, pastor at Highland; Miss Margaret Marshall, Deaconess.

Each committee functions to such an extent that most of the time the activities and meetings are varied enough to help keep the interest of everyone alive. Each year a Mission Study Book is presented: one year a chapter was studied each month at the regular business meetings until the book was completed. Each chapter was taught by a different member of the Guild. This year it is planned to have the Mission Study in the form of a book review, asking that members read the book before the meeting, so that the Guild will be allowed credit after the review. The Mission Pledge is \$ 50.00 per year.

The Christian Social Relations and Local Church Activities Committee of course is one of the busiest committees. Always some sort of project is being worked on: one year for the entire year they helped the Tuberculosis Convalescent Home for Men on Twelfth Street Pike, sending them each month canned foods, fruits, tea towels, bath towels, Thanksgiving basket and Christmas

gifts for all inmates. The Blind Women's Home is remembered at Thanksgiving and during other times of the year with soap, canned foods, etc. At one Christmas gifts were prepared for one of the children's wards at the University Hospital and last Christmas every member of the Guild gave a nice gift for one of the children at the State Hospital. During that year each month members brought magazines to the meetings, which were taken regularly to the State Hospital.

To Highland Church they have presented a lovely Pulpit Bible and the altar cloth on which it lies: a Service Flag; the collection plates; and an American and Christian Flag, complete with stands. They contributed toward the beautiful Neon sign now on the Church build-

ing, as well as giving a substantial amount toward the building fund for a new Church. To the parsonage they gave soft chimes.

The Guild decorates the Church auditorium each year on Easter Sunday with flowers, and makes the church lovely with flowers during one month of each year.

The Recreation Committee plans something for each meeting so that when the business meeting is over, the members can "play together" for a little while. Usually a small prize is given if the game is in the form of a contest.

At one of the meetings a contest was held, asking each person to write out a motto which they thought would be appropriate for the Guild, using as the basis for each line the letters W. S. G. (standing for Wesleyan Service Guild). Mrs. W. T. Lane (Matron of the Methodist Home) turned in the one that was judged best, and which was chosen by Highland Guild as its motto:

*"Willingly they work;
Sacrificially they give;
Gladly they serve."*

The Spiritual Life Committee, of course, is considered one of the most important ones in the entire Guild. They have a devotion at each meeting, and the members are urged to "pray without ceasing". They have charge of one of the evening Church services each year, of which the Guild has complete charge. Guild members serve as ushers, as choir members, and in all other capacities making up the church service. This

is a blessing to all. Guild members were asked to use as their daily devotions in their homes THE UPPER ROOM.

Once each year this Guild has its meeting at the Methodist Home. It has become a custom to have this meeting in May, the Mother's Day Month. Each member is urged to invite her mother or a very dear friend as her guest for that evening. A special program is prepared especially for the Mothers; special refreshments are served for them; and they are always presented with a flower from the Guild. Mrs. Lane is very cooperative in this meeting and at one of the meetings graciously gave the history of the Home and its many wonderful services to humanity.

Once each year this group meets



Annual Banquet Wesleyan Service Guild

with the Blind Women's Home, at which time an interesting program is presented by both groups as the women in this home are talented and seem to love to entertain their visitors.

Because of its unusual drawing appeal, an annual affair has been made of the potluck supper that is held at the home of Miss Gertrude Donaldson, one of the most active members of the Guild. At this meeting the food is wonderful and the fellowship sweet. At one of these meetings all but one member were present, which is most unusual in this busy age.

Perhaps one of the unique things about Highland Guild is the wonderful cooperative spirit in a group where there is such a wide variety of ages. The younger members, the older members and the ones whose ages fall in between work together as "one".

At the January meeting where Miss Fern Heuston was an honored guest, she said, "The annual reports coming to me indicate that the Highland Guild's work for 1943 was outstanding."

This Guild had the very great honor of having its President (Mrs. Mary Edmondson, who was President in 1941-42) preside at the first Banquet of All Guilds, held at First Methodist Church in March of 1942. This banquet was such a success that it was decided at that time to have it as an annual affair.

Before each meeting the Attendance Committee sends cards, reminding the members of the next

meeting, and giving them any necessary information regarding the current project. They have found it more effective than trying to reach their members by phone.

Each member drew names of the boys in the service who belong to Highland Church. These boys are remembered by these girls on all special occasions with gifts, cards and letters. A bulletin also is issued by the Guild, giving interesting news items about the boys in the Service. This is helping the boys keep in touch with each other.

The present officers are:

Miss Althea Wade, President; Mrs. Mary T. Blount, Vice-President; Mrs. Marie Croft, Secretary; Miss Miriam Biggers, Corresponding Secretary; Miss Ollie Hall, Chairman of Spiritual Life Committee; Mrs. Mattie Mae Smith, Chairman of Missionary Cultivation Committee; Miss Mary Ruth Blount, Chairman of Christian Social Relations and Local Church Activities Committee; Miss Wanda Puska, Chairman of Social and Recreational Committee; Mrs. Theresa Farris, Chairman of the Attendance Committee; Mrs. Nancy Green, Chairman of the Sunshine Committee; Mrs. Mary Edmondson, Chairman of Red Cross Committee; Miss Willie Lee McCullars, Status of Women Committee; Mrs. Mary Nell White, Press Reporter.

On Monday evening, April 10th, the members enjoyed a banquet at the Y.M.C.A. Twenty-five members and five guests were present. They are pictured on this page. Mrs. Joseph A. Gray, wife of Chap. Joseph A. Gray, who is stationed at Camp Robinson in the Reception Center, gave the address of the evening. Mrs. Charlotte Hendon rendered a lovely solo, accompanied by Mrs. Ella Joyner. Mrs. Mary Edmondson gave the invocation and Miss Althea Wade served as master of ceremonies. Several songs were sung by the entire group and they stood with joined hands singing together "Blest Be the Tie that Binds" and repeated, "... The Lord watch between me and thee, when we are absent one from another" their Guild benediction.

To Guild members everywhere, the group at Highland hopes that each of you may be just as happy in your Guild work as they are in theirs.

WE ARE IMMORTAL

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

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

The original force of the cross was in its drawing, not in its driving power. It is so yet.—Ralph W. Sockman,

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

THE CHRISTIAN HOME

The home is one of the Divine institutions. The Church and the state are also Divine institutions. The home is, in a sense, a little state, and it is very definitely a microcosm of the Church. The home must have a government. The home must have an altar. The home must have a God. Mothers are preeminently the custodians of the home, both in its physical and spiritual parts. Effective as women are in many lines of business, and great as are their gifts, they have even greater gifts and larger prospects in the home. That is not universally true, but it is true in general. But if mother is the homemaker, father must take up his spiritual responsibilities. There ought to be found a place for daily prayer and for some definite attention to the plain concerns of Christian truth on the part of families if God is to be rightly honored. The gospel of the shed blood of Christ is something to be taught, and must be taught in the home. The Word of God must be read continuously and leisurely. Prayer must be a happy and wholesome commonplace, both for the individual and for the group.—Presbyterian.

ONE BRIGHT OUTLOOK FOR THE FUTURE

What does it mean when Bible readers in the United States increase from 59 percent to 64 percent of the population in a year? What is the significance of the upward jump from 48 percent to 57 percent for the 21 to 29 year group?

The answer obviously lies in the war. The mothers are turning to their Bibles. They always have, in every national and personal emergency, and always found solace and comfort. But now the young wives and sisters and sweethearts must be added. A 9 percent increase of Bible readers among those in their twenties so indicates.

Bible-reading young women presage a coming younger generation having the advantage of being reared by Bible-reading mothers. Children of such mothers will have the advantage of Sunday School tutelage and training. And thousands of lads in the service who will be the fathers of these youngsters will know by actual experience something of the efficacy of prayer and the value of Bible promises over which women at home are poring.

More Bible reading today not only must bless the readers, but it promises much good for the generation to come.—Christian Science Monitor.

Drink has drained more blood, hung more crepe, sold more houses, plunged more people into bankruptcy, armed more villains, slain more children, snapped more wedding rings, defiled more innocence, blinded more eyes, twisted more limbs, dethroned more reason, wrecked more manhood, dishonored more womanhood, broken more hearts, blasted more lives, driven more to suicide and dug more graves than any other scourge that ever swept its death-dealing waves across the world.—Evangeline Booth.

IF YOU WERE

*If you were busy being kind,
Before you knew it, you would find
You'd soon forget to think 'twas true
That some one was unkind to you.*

*If you were busy being glad,
And cheering people who are sad,
Although your heart might ache a bit,
You'd soon forget to notice it.*

*If you were busy being good,
And doing just the best you could,
You'd not have time to blame some man
Who's doing just the best he can.*

*If you were busy being right,
You'd find yourself too busy quite
To criticize your neighbor long
Because he's busy being wrong.*

—Anonymous.

From "Poems Of Inspiration" by Morris and Adams.

FROM EASTER TO PENTECOST

We have just passed through a glorious Easter season. Many things took place which cheer the hearts of all of us. A large number of people united with various churches. The attendance at church services was better than common which indicates that many are thinking seriously about the all-important matter of religion. The weather was bad, but still they came. The rain poured down, but the crowds poured in.

Now, we find ourselves in the midst of the period between Easter and Pentecost. As churches and religious workers, how shall we use this time? How did Jesus use it? He used it as a time for strengthening the faith of His followers. When they saw Him expire on the cross, and knew that His body had been placed in Joseph's new tomb, their hope was wrecked, their faith was dead. They began to talk of Him in the past tense. They said, "We trusted that it had been he which should have redeemed Israel." They no longer have that faith. It had been killed on the cross and buried in the tomb. No doubt Jesus longed to go immediately to the right hand of the Father to have restored unto Him the glory which His before the foundation of the world. But something had to be done about lost faith. So, He tarried for forty days and appeared on several different occasions to His disciples. Faith was reborn in their souls; courage came again to thrill their hearts. They were ready to publish the good news, but He warned them to tarry for the promise of the Father. Finally His work was completed and on Mount Olivet, with nail-scarred hands stretched out in blessing over the group, He was parted from them.

They took Jesus at His word; they decided to wait. They went again to that memorable upper room where so many things had recently happened. For ten days they continued in a prayer meeting; the longest service of its kind on re-

cord. Then something wonderful happened. The Holy Spirit came. The day of Pentecost had arrived. A feast which had formerly been Jewish only in nature, now becomes of interest to a whole world. While Jesus was here in the flesh, His disciples had come to depend on Him. They had looked to Him for counsel and advice. When nosy people came with hard questions, it was Jesus who replied. They felt beaten, lost and undone without Him. Now, another Comforter has come who will abide with them and with Christians of all ages forever. This Spirit had dwelt with them in Christ. Now, He was in them; much closer, if you please, than formerly. The poet was right who said:

*"Look within, good saint, they cried:
Pass deeper, to the soul;
You have a Spirit in your side
That hell cannot control."*

Yes, it is my conviction that Jesus tarried for those forty days to bring faith, hope and courage back into the hearts of His disciples. Had He not done so, there would be no Christianity in the world today. Do we have a similar need in our age? Are there people all about who are confused and filled with fear and doubt? To ask the question is to answer it. We are all too well aware of our present conditions. So, it seems to me that at this time we as teachers and preachers need to emulate Jesus. We need to regain our own footing. We need to become absolutely sure of our contract with the living Christ; the doctrine we preach; and the security of believers in Him. I was in conversation with the faculty of a certain school a few days ago and one put it like this: "Ministers need to preach the old-time gospel of power. They should see the inadequacy of merely attempting to entertain. People are confused and are filled with doubt and fear. They need to have their faith

A PRAYER THOUGHT

Dear Lord:

Thou hast power to illumine my body and resurrect it from physical decay. Lord, let this power dominate me now, driving out every thing foreign to Thee and Thy gracious work.

Oh, that Thy guidance may lead me out of confusion, and suffer me not to live in anguish and constraint.

Lift up my heart, O God, to an elevation above the concerns of body comfort. Let me rest in the assurance of Thy grace and mercy, which like a mountain stream rushes fresh and abundant to the refreshment of my weary soul.

God of Light and Love and Abundance, flood me with Thy overpowering goodness, that I may be so filled and transformed that others may receive. Let me not be afraid to go forth at Thy bidding, knowing naught of self-conflict with Thy purpose.

O Lamb of God, that takest away the sins of the world, speak now and let Thy servant take heed and obey. "Be thou of good cheer. Waver not but clearly see the Light of the world is Jesus."

Master of my soul, let me bind myself to Thee each day and go forth with no separate thought, but find my daily task some work of Thine with pure design.—Grace Leigh Scott From "The Union Signal."

strengthened and their morale built. Nothing will do this other than a positive gospel of power." He is eminently right in that statement, and I am happy to say that the ministers with whom I am well acquainted are trying to do that very thing. They realize that we have a home front which is just as important as the battle front. They are trying to do their bit on this front.

My hope is that all of us may use this period as a time of much prayer, Bible study, meditation and service to others. We need a new Pentecost; a greater consciousness of the presence of the Holy Spirit in our lives. We need have no fear and no doubt. True Christianity can never be defeated. It has already taken defeat at its lowest depths and rebounded to the most glorious victory. The Founder of our Religion was nailed to a cross and from it He mounted to the Throne of the Universe. When He came back from the tomb He said, "All power is given unto me in heaven and in earth." He has never relinquished that power. There is no problem too great for Him. Above all things we need a consciousness of His presence. To be, that is the meaning of Pentecost. May we have a new Pentecost in our lives.—H. O. B.

It is commonly agreed that "alcohol and gasoline don't mix." Scientific authorities agree that alcohol and mind don't mix. Religion and ethical authorities agree that alcohol and character don't mix.—The Westminsterite, Student Center, Boston, Mass.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

THE PULPIT TAUGHT BY THE PEW

During my last year at Vanderbilt University, I often attended the morning service at old McKendree Church. One of the stewards, who was a traveling salesman named Jim Manier, invited me one day to go to dinner with him. Of course, as I was living in a dormitory, I fell in with his overture of mercy, and as a result had a good dinner and a most delightful experience.

After dinner, I asked him what suggestion he had to make to one who was just about to begin his ministry. He said, "Well, you've asked me to do a very presumptuous thing, but since you have 'stuck your neck out,' I'll do it." He said, "I have often wondered why preachers didn't memorize the much used rituals of our church. I see them reading the services for the Lord's Supper, for baptism, weddings and funerals and other portions of our ritual. With just a little effort, they could memorize them and cease to be slaves to their books. They would then be free to look into the faces of the people and make the readings very much more impressive." He said, "If I were trying to sell a bill of goods, and had my prospect almost ready to sign on the dotted line, then had to stick a book of instructions on salesmanship between myself and him, it would probably cost me my order. At that moment, of all others, I must be free to look him in the eye and hold his attention."

I said, using language that amounted to modern slang, "Jim, I think you've got something there," and I determined that I would memorize the ritualistic services that I would frequently use during the years of my ministry.

Often now, when I see some of my brethren hopelessly bound to their books, I wonder why all Methodist preachers do not use Jim Manier's common sense in a matter that seems so obvious. I pass it on here for whatever it may be worth. What is your memory for, brother?

FOR THE HEAVY LADEN

Our Father, we thank Thee that Jesus invited the weary and heavy laden to come unto Him. When we are tired, when our hearts are heavy, we need His gracious friendliness, and His word of encouragement. We thank Thee that He says today as in the long ago, "Be of good courage." When we hear His voice our hearts look up and find new hope. Amen.—Ryland Knight In the Christian Index.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. W. J. SPICER, our pastor at Harrison, called at the office while in the city last week. He is having a good year on his charge.

REV. LeROY HENRY, pastor at Jacksonville, has received his commission as chaplain in the Army and has reported to Harvard University for training.

THE sympathy of friends goes to Rev. B. E. Robertson, pastor of the Dover Circuit, in the death of his son, Otis Robertson, on Friday, April 21. Funeral services were held on Saturday at the Griffin-Leggett Funeral Home in Little Rock by Revs. E. J. Holifield and E. T. Wayland.

DR. WALTER W. VAN KIRK, National Broadcasting Company's religious reporter and speaker on "Religion in the News" will attend the General Conference in Kansas City and will report the proceedings of the Conference in a special broadcast Wednesday, May 3, 12:30-12:45 p.m.

BORN to Rev. and Mrs. Luis Diaz de Arce of Havana, Cuba, on March 31 a daughter, Marie Jane. Mrs. Diaz de Arce will be remembered as Miss Jane Smith who went to Cuba from Arkansas as a missionary two years ago. Her father, the late Rev. Henry Smith, also served as a missionary to Cuba and Mrs. Diaz de Arce was born in that country.

ANNUAL sessions of the Church Conference of Social Work will be held in the Old Stone Church, Cleveland, Ohio, from May 22 to 25, it is announced by Dr. L. Foster Wood, of the Federal Council of Churches of Christ in America, secretary of the organization. The conference will be held as a part of the seventy-first annual meeting of the National Conference of Social Work, whose sessions are to be held in Cleveland from May 21 to 27.

THE Jewish Institute of Religion, in New York City, has conferred the honorary degree of Doctor of Divinity upon Captain Robert DuBois Workman, chief of chaplains of the U. S. Navy, a Presbyterian minister. Dr. Stephen S. Wise conferred the degree on behalf of the Institute. Chaplain Workman, a former engineering student and later a U. S. marine, was in his late twenties when he decided to study for the ministry, and he was thirty when ordained.

ALARMED at the increasing development of tuberculosis in China, due to malnutrition and other war-based causes, the Chinese Government is sending Dr. S. C. Wu, head of the Tuberculosis Sanatorium of the Methodist Union Hospital in Chungking, West China, to the United States to study methods of combatting the disease through public health channels. Upon his return to China, Dr. Wu will take charge of a nation-wide anti-tuberculosis campaign. Meanwhile the Methodist Union Hospital, under the superintendency of the Rev. C. Bertram Rappe, has established, with the cooperation of the Shanghai Medical College, a tuberculosis department on Happy Song Mountain, near Chungking. This will be headed by an American specialist now in China.

THE REV. C. BERTRAM RAPPE, superintendent of the Methodist Church in Chungking, West China, is one of the organizers of the "Chinese American Institute of Cultural Relations," which now numbers more than nine hundred leading Chinese and American educators, business men, professional men and government officials resident in war-time China's capital city. Most of the Chinese in the organization are graduates of American Universities, and most of them are Christians. The Institute has an endowment of \$1,500,00 (Chinese currency), and the interest on this sum is used to promote goodwill between the two nations. The Institute conducts a hostel, lectures, broadcasts to America, and produces literature in both Chinese and English for the better understanding of both peoples.

FEATURES OBSERVANCES OF COLLEGE DAY IN ARKANSAS

Arkansas's observance of College Day is being given Church-wide attention in an article by the Rev. Ira A. Brumley which appears in the College Day Number of Christian Education Magazine which has just come off the press. The consistent support of Hendrix College through the "February Special" has helped to maintain the high educational and religious standards found in Arkansas's Methodist College. The support given to the ministerial training program is reflected in the leadership of all Methodism in the State. The results may well serve to stimulate in all Methodists a responsible interest in the future of the Church-related college.

Methodists interested in Christian higher education will broaden their understanding of the Church-wide program of higher education in reading this issue of the official organ of the Division of Educational Institutions of the Board of Education.—Bulletin, Board of Education.

WALKING WITH GOD

This is the Old Testament way of describing a holy life, and it is worth remembering. Enoch "walked with God," and he walked with men at the same time. He didn't leave the earth to do it. He didn't leave his family, nor shut himself out from all the activities of men. We cannot imagine that he failed in any of these things—and yet he walked with God. He simply found God's way in the forest and in the field, in the market and in the home, and he took it. He found out where God was, and he went with Him. He became God's man, and as such he shared the peace of God, the joy of God, and finally the rest of God.—Christian World.

A SONGFUL RELIGION

Christianity is the only religion that abounds in song. Atheism is songless; agnosticism has nothing to sing about; the various forms of idolatry are not tuneful: but Judaism said, "O, come, let us sing unto the Lord;" and when Christ came, the angels greeted his birth with a song, and since then Christian song has gained in fullness and strength of voice with each century.—Selected.

ONE ESSENTIAL OF EFFECTIVE PREACHING

(Continued from page one)

action. A negative faith means negative action and people are not much interested in what we do not do. The minister or layman who has lost has lost faith in the basic truths on which Christianity rests can be neither happy or effective in kingdom building. Faith cannot be commanded but it can be cultivated. A living faith in Christ and the way of life He taught is so essential to effective leadership that any Christian leader is largely powerless without it.

CALENDAR OF CHURCH EVENTS

Sunday School Day, April 23.
April 26, General Conference, Kansas City, Mo.
Pastors' School, Hendrix College, June 19-30.
June 13, South Central Jurisdictional Conference, Tulsa, 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.

Progress On The Altheimer-Wabbaseka Charge

By T. T. McNEAL, District Secretary



THIS is a partial story of a faithful and cooperative group of people comprising the membership of the Altheimer and Wabbaseka churches. With a sense of vision and increased opportunity concerning the coming year, the Fourth Quar-

terly Conference unanimously set-up and adopted a most demanding and challenging list of recommendations. It was in the spirit of realizing these goals and objectives that they entered into the new conference year. The following relates the enthusiastic application of the members and friends of the churches to the task at hand.

Following the leadership of the Chairman, G. W. Clement and B. N. Word, the Boards of Stewards made possible the observation of all special days and the immediate payment of financial quotas as each came due; thus the charge has behind it all special offerings in full or plus, with the exception of the offering to be received on World Communion Sunday in October. The program of the church has been met in every way and on time. On an assigned quota of 31 Arkansas Methodists, 75 subscriptions were obtained, 36 of them new ones. The Bishop's Crusade for a New World Order was emphasized with special messages from the pulpit, the distribution of appropriate literature, a study of Bishop McConnell's book, and the observance of Consecration Sunday. Layman's Day was observed with Mr. O. C. Landers speaking in the respective churches of the charge.

The Church Schools of the charge are carrying on in a splendid way under the superintendency of O. C. Landers and Jesse Boggy and a staff of consecrated teachers. At Wabbaseka the worship service is directed by Mrs. Lloyd Garrett; while at Altheimer, the various departments are in charge from Sunday to Sunday. Considering prospects, Wabbaseka reaches a maximum average in attendance. The pride of the Altheimer school is the Adult Bible classes in which 90 men and women are enrolled, and in which the attendance averages 20 women and

35 men. Mrs. O. C. Landers and Mr. Dick Barnett are teachers of these two classes.

Mrs. H. N. Lyon and Mrs. Jesse Boggy direct the efficient and orderly work of the Woman's Society of Christian Service. Not only do the organizations relate themselves to the conference program, but each is vitally interested in the work of the local church. Each society has completed two studies: Bishop McConnell's, "The Church After The War," and the Bible study, "The Problem of Suffering," as well as carrying on the general program of the W. S. C. S. The Altheimer women are giving to the church a new pulpit; those at Wabbaseka are responsible for the re-painting of the Sunday School rooms there.

The Methodist Youth Fellowship is carrying on its work through the morning and evening meetings; Jim Bowen and Ella Mae Cox are the presidents. The pledges have been increased over those of last year, are paid to date, with Wabbaseka's paid for the year. Members of the M. Y. F. contribute to the program of the church their time, their attendance upon the services, the use of their talents in making talks and in giving musical numbers, and in serving as ushers.

More than fifty young men have gone into the service of our country, 26 of them members of the Methodist Church; one young woman, a member of the church, has joined the W. A. C. The church continues to minister to these friends and loved ones. In each church is a service roll bearing the names of these men, a constant reminder of the Christian's spiritual obligation to them. The Church has given and continues to give copies of "Strength for Service to God and Country" to each one entering the Service; if possible, this is done during a worship service. In the name of the church, fifty copies of "The Messenger," along with greetings from the pastor, are mailed to service men each month. It has been the observation that the majority of these young men, if at home over the week-end, attend the Sunday School and preaching services.

Additional stress has been placed upon the matter of improvement of church property. Two rooms of the parsonage have been canvassed and papered and the woodwork refinished. Altheimer has launched an improvement program which includes new pews, new pulpit furniture,

and the painting of the church building inside and out. The order for the pews and furniture has been placed with the manufacturer, with delivery promised at earliest possible date; this improvement is being done on a cash basis. Sixty-five Methodist Hymnals have been added to the Wabbaseka Church. Acting upon Bishop Selecman's suggestion that pulpit Bibles be placed in the churches, Miss Martha Jane Clark a teacher in the Altheimer school, and Mrs. Frank R. Ragland and family of Wabbaseka presented a beautiful Bible to each church.

Palm Sunday was observed as membership Sunday and seven new members were received; three by profession of faith and vows, and four by certificate. One infant was baptised on Easter Sunday.

Easter Sunday marked the culmination of a special emphasis upon the Lenten season. Early in the year, the official boards accepted the asking of \$400.00 for World Service. Preceding Lent, the church sent into the homes of the members and constituency Lenten offering boxes, encouraging them to make a sacrificial offering during Lent. On Easter Sunday, approximately \$500.00 was placed upon the altars of the churches for this important cause. These two churches have paid every financial obligation for the year, with the exception of the last half of salaries; pastor, District Superintendent, Bishop, Conference Claimants, and have on hand a substantial balance.

There is a splendid feeling of friendliness and brotherliness between the churches comprising the charge. A charge service is held each fifth Sunday alternating between the churches, at which time some phase of the general program is presented. The women of the W. S. C. S. cooperate each year in the observance of The World's Day of Prayer and The Week of Prayer. Joint meetings of the official boards are held quarterly in the form of a fellowship supper at which time messages are brought by outstanding speakers.

These people are to be commended for their interest in the program of the church and for their efforts in promoting that program to its smallest detail. Rev. Fred W. Schwendimann is the efficient pastor of this charge and it is through his vision and vigorous leadership that the charge is making such progress.

PROTESTANTISM

Protestantism, published by the Commission on Courses of Study and off the press April 10, gives promise of being one of the most significant books of the day. Its various chapters, most of which were presented as addresses at the recent Evanston Conference on Preaching and are here in print, for the first time, are from the pens of many distinguished writers who represent many denominations and many sections of America.

Included among the authors are: John Thomas McNeill; Martin Rist; Edwin Prince Booth; Abdel Ross Wentz; George Warren Richards; Georgia Elma Harkness; Alexander Clinton Zabriskie; Joseph Minton Batten; William Warren Sweet; Charles Samuel Braden; Albert C. Knudson; William George Chanter; Ralph Washington Sockman; Kenneth Scott Latourette; Henry Smith Leiper; Gonzalo Baez-Camargo; Ernest Cadman Colwell; Paul Bentley Kern; Henry Pitney Van Dusen; Harris Franklin Rall; Oscar Thomas Olson; Clarence Dickinson; Helen Adell (Mrs. Clarence) Dickinson; Halford Edward Luccock; William Ernest Hocking; and Francis John McConnell.

With great objectivity the con-

tributions, actual and potential, of both Protestantism and Catholicism, are evaluated in the light of current world needs. Without apology the writers have presented the resources of Protestantism as peculiarly fitted to meet the challenge of world re-construction.

Doctor William P. King, one time editor of the former Methodist Episcopal Church South and immediately prior to unification, editor of The Christian Advocate (Nashville) says of Protestantism: "This is a most timely and valuable volume especially for the Protestant Churches. As an editor I have read and reviewed many symposiums. In none of them did the contributors maintain such a uniform standard of excellence as in Protestantism."

The volume, which will retail for \$2, cloth binding, \$1 paper binding, has been planned and edited by Doctor William K. Anderson, Educational Director of the Commission on Courses of Study and may be purchased from any branch of The Methodist Publishing House.

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

CHURCHES MUST HAVE VOICE IN POST-WAR PLANNING

A warning that the churches, through their cooperative agencies, must see to it that they have a voice in community post-war planning committees, was sounded in an editorial appearing in the current issue of the Federal Council Bulletin.

Noting "much disturbing evidence that in many communities the churches are not being included on such committees," the editorial puts the responsibility for seeing that they are not overlooked directly upon the churches themselves. "In many communities," it continued, "it may clearly be their responsibility to take the initiative in forming and guiding an over-all Community Planning Committee."

Pointing out that thousand of servicemen are already being returned to civilian life and that increasing numbers of defense workers are returning to their homes or moving to new communities, the editorial emphasizes the fact that "the time to plan is already upon us."

One of the great social dangers in connection with this growing and urgent sense of need for planning, asserted the editorial, as a

"frustrating confusion born of unrelated and uncoordinated planning."

"In a number of our American communities this danger has been recognized and statesmanlike attempts have been made to avoid it by the establishment of over-all planning committees or councils."

"In all this process the churches of our communities have a great stake. They, too, as always, are profoundly concerned about what happens to men and women individually and collectively."

INDIAN WOMEN WRITE OF PROBLEMS

The American Indian will be the subject of home missions study classes in thousands of Protestant churches throughout the land during the coming fall and winter. For the first time in many years of such studies, two of the leading books to be used by women in these study classes will be from the pens of Indian women. Heretofore they have always been written by white men and women. Ella C. Leloria, an Indian member of the Episcopal Church, contributes a volume "Speaking of Indians," and Ruth Muskrat Bronson, whose affiliation is with the Presbyterian Church, has written "Indians Are People, Too."



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

BREAKFAST FOR BILLY WOODPECKER

Billy Woodpecker hopped out on his front porch. He flitted his wings and threw up his head as if to say, "What a glorious morning, and am I hungry. And here's my breakfast, right here."

So it was. All he had to do was to peck in his porch right where the thick white fungus joined to the locust tree beneath the hole in which Billy Woodpecker lived. The fungus was porch and storehouse too. Breakfast was there in plenty; plenty it had been ever since the day Billy Woodpecker had taken over the nest down in the warm hollow and had found out how fine it was to step out on that greenish white porch which was storehouse as well. And was Billy Woodpecker proud? He was, too proud, he had everything so exactly right for himself that he did not think much about anyone else, certainly not about Red Robin down on the ground.

Red lived in the syringa bush and his storage plant was the ground. As Billy flitted about on his porch Red was almost falling over backwards pulling out a worm, which, the harder Red pulled, grew longer and longer. Billy twittered, it was so funny. Red looked up, "Come on down, enough for both."

"Not for me, got my breakfast here; better too."

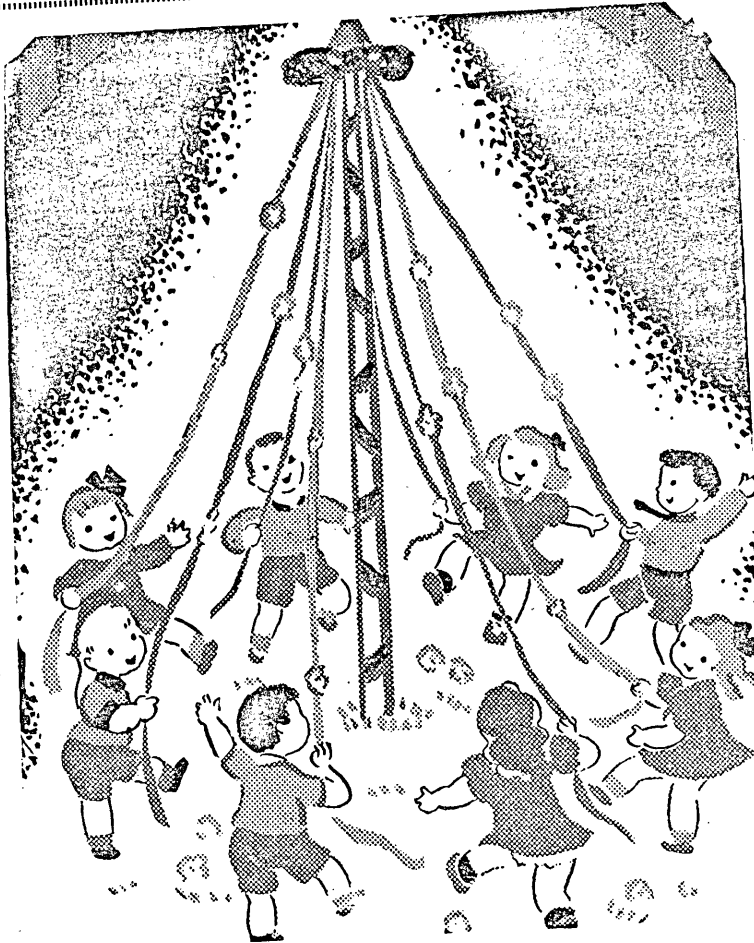
Red looked up longingly, but he knew better than to fly up to Billy's porch avisting and abreakfasting. Billy was exclusive, very. He liked locust blossoms, he said; he had no use for syringa blossoms, and when he flew abroad he liked trees, no bushes. All right for Red down there, and all right for him up here. Nice morning, glorious morning, he would fly abroad a bit.

He spread his wings, "Come on down," chirped Red hopefully. "I'll show you how to hunt."

"Show me," Billy laughed and away he went, and away. He stayed away a long time. When he did start back a cloud was coming up like smoke across the sky. A drop of rain hit his red head as he lighted on his porch. "Just in time," he chirped, as he dived into his nest. Locust tops thrashed and bent above him. Sleeping was the best thing for a night like this and the rocking was fine. It made one wake up hungry too. He hopped out bright and early. Only his wings kept him from falling. Billy's sharp bill had loosened that porch and the storm had broken it away. Down he went like an airplane making a slipping landing and caught himself up close beside Red. Red cocked up an astonishing eye. "Hello, where's your porch? And your breakfast and—and everything?"

Billy was too astonished to keep up a stiff neck and a tilted-up head. "I don't know, and I'm hungry," he chirped.

"Hungry? Gracious, there are breakfasts here this morning for a hundred. Come on, I'll show you



MAY-DAY

Let's all plan a happy May-day,
Along with school a joyous play day.

Leave flower baskets at the door
Of friends and hurry off for more.

Around the May-pole meet new friends,
Tired and happy when May-day ends.
—A. E. W.

JUST FOR FUN

Instructor—When we speak of the Seven Seas, let's be specific.
Fresh Frosh—Okay, Prof. You be specific and I'll be Atlantic.

Wifie—What's the idea of poking the broom in the baby's face this morning?
Hubby—I just wanted to get him used to kissing his grandfather.

how to get them. You know," Red added after brisk working, "I'm sorry about your porch, but I'm glad you're here. Always wanted to talk to you about things down here, have you tell about things up there, now—"

"Now I know how much I've been missing," Billy twisted his red head and flitted his wing. "I've lost my porch, but I know what it means to—to have a friend, a real friend, maybe I know a little about being friendly too, it makes you feel happy. Listen," and Billy Woodpecker beat his bill against a tough syringa branch, it was the nearest he could come to singing. But Red could do a little more. "Cherrio," he called, "cherrio."—Lucy M. Thurston in Methodist Protestant-Recorder.

CAN YOU ANSWER THESE QUESTIONS?

If you put a bell on a mop would it ring itself?

If a rock was thrown through a window would it be a painless (paneless) operation?

If a girl was born a brunette would she dye (die) a blond?

If a cook gets twenty dollars a week, what does the coffee urn (earn)?

Does one need to be a wrestler to throw his voice?

Have you heard of the flapper salad—just lettuce alone?

When Washington went to Trenton did Delaware her New Jersey?

How far did the battle of Bull Run?

If a board walks will the butter fly?

If the salad took all the dressing what would the silverware?

If the puppy got mad, would he be a hot dog?—Ex.

"Which am the usefulest, Withers; de sun or de moon?"

"Why, de moon, of course!"

"How come de moon?"

"'ause de moon he shine in de night when we need light, but de sun he shine in de day when light am ob no consequence."

WE SHARE EXPERIENCES

Dear Boys and Girls:

We are glad to have another fine letter from Berta Jo. I am sure a lot of you boys and girls see interesting things and have experiences you could tell us about as Berta Jo has. Write us about them. Didn't you enjoy reading her letter? She told us in her last letter that she is nine years old.—Children's Page Editor.

Benton, Arkansas.
Route 2,
April 9, 1944.

Dear Girls and Boys:

I just wonder if I would be allowed to write again as it is Spring. When I wrote before it was around Christmas time, Christ's birthday and our country was dressed up in white and made us think of a little baby so pure and clean. Today on Easter it has put on a green dress which makes us think of Him after He had lived on earth thirty-three years and set an example for us to live by, was crucified, buried and raised from the dead to live forever.

We planned to have an egg hunt at our Sunday School this afternoon but it rained so much we didn't have it.

I went fishing with my auntie and cousin last Friday. We went across the river and climbed up on a high mountain. We could see our house, grandpa's house and a long ways. Everything looked so pretty. We saw lots of birds and flowers sweet William, violets, daisies, redbud, dogwood, buckeye and lots of others I did not know the name of. Yes, and I saw a snake run in the river. I didn't like it. I am afraid of snakes. I saw lizards and frogs. I didn't catch any fish but I had a good time. Auntie caught some.

Our little wrens have built their nest in a tin can on the ground just outside of the yard and laid five eggs and is setting.

My letter may be getting too long so I will close by telling you something funny my little five-year old brother said. One Sunday afternoon we were at our aunt's and he saw some goats, the first ones he ever saw. He said, "Mother, look! Those kind of dogs have sheds over their ears." He was talking about their horns.

If this misses the waste basket, I may write again when I have something I think you would like to read.—Berta Jo Rowan.

Ft. Smith, Arkansas.
Rt. 2, Box 206,
April 15, 1944.

Dear Boys and Girls:

How is the Children's Page getting along?

I go to school at Millcreek. I like my teacher. We play in the sand and laugh, too.

I go to a little white church called Pine Street. In school we have a new reader. I like it fine, too.—Your friend, William Dale Cozart.

Goodwill Expands Service To Handicapped

By S. E. EVANS

WAGES paid to handicapped employees Industries throughout the United States in 1943 totalled \$3,691,933.00, according to "Dividends of Goodwill, A Report on Self-Help for the Handicapped," a summary of 1943 activities issued by Executive Secretary Oliver A. Friedman. Nearly 25,000 men and women were employed during the year and nearly 10,000 persons were placed in outside jobs.

Nearly all the Industries reported increases in volume of sales during the year. The demand for commodities made scarce as a result of the war was doubtless largely responsible. Records show that sales increased from approximately \$4,500,000 to almost \$5,000,000 in 1943. The increase means that greater community service was rendered—that more money was available for wages and that more people benefitted from the opportunity to buy reasonable merchandise in Goodwill stores.

During the year 1,296,224 bags of discarded clothing were collected and repaired in Goodwill workshops—the equivalent to the capacity of seven Liberty ships. Bags of paper collected numbered 1,863,017—enough to fill a train fifteen miles long. Furniture collected numbered 726,801 pieces—enough to furnish 10,300 homes, and 796,324 miscellaneous units, or the equivalent of 8,850 truck loads. Large quantities of scrap metal, paper and other materials utilized in the war effort have been handled by Goodwill. As collectors of discarded household articles, Goodwill has played a prominent part in the government salvage drives.

The war has caused some changes in the way Goodwill Industries ministers to the material needs of employees. First, drives by many relief organizations for clothing have been a drain on the supply of resources. Second, because of shortages, the supplies of some items have not been coming in as well as in the past. Although the effect of these two conditions has not been serious, it has been enough for a number of Goodwill Industries to turn to new projects. Many of them have taken contracts with war manufacturers to give handicapped people employment at such jobs as sorting bolts and rivets for airplanes, assembling small machinery parts, building furniture for Army camps. More than a dozen Goodwill Industries provided direct war work for hundreds of handicapped people—some of them confined to their homes—through such projects.

Records of Goodwill Industries clearly show that no matter how prosperous the times, many people suffer from want if it were not for special employment opportunities. Normally, handicapped people have difficulty finding jobs, and even today many—especially those with more serious disabilities—cannot compete with physically sound workers. Their material needs—food, clothing, and shelter—could not be met satisfactorily with pensions. Goodwill employment to such people, therefore, definitely provides material things of life.

The problem of the handicapped is certain to become acute at the

close of the present war. The handicapped who have been hired in industry will be the first to be released from their jobs, because they were generally the last to be hired. Industrial accidents have been increasing during the past year, adding to the number of handicapped. Disabled war veterans will swell the ranks of handicapped people who will be unable to fit into normal industrial and business employment. Persons disabled in street and home accidents and by disease continue to swell the ranks of the handicapped.

Wartime America is extremely conscious of casualties on the battlefronts. Casualties on the home front have steadily maintained a lead over battle casualties. Latest reports show that nearly 10,000 more people have been killed in industrial accidents than in battle, and the number temporarily or permanently disabled in industry is 60 times the number of war wounded and missing. As of the beginning of 1944, nearly 100,000 people have been made permanently disabled since the start of the war.

This increase in the number of handicapped—added to the number of handicapped by illness and other circumstances—will create a pressing need for increased service after the war. The Federal Government already has recognized the need by enacting two rehabilitation laws—one providing rehabilitation benefits and training for disabled servicemen and another for disabled and handicapped civilians.

Local Goodwill Industries have accepted responsibility for broadening the program of self-help for the handicapped. They are now building organizations which will be able to expand services. Through the national organizations, they work together for total growth. Larger Industries, for instance, have established branches, and some of these branches already have become autonomous and others are ready to become so.

All types of handicapped people come to Goodwill Industries for employment. In 1943, for instance, 31.5 per cent had orthopedic and health disabilities such as paralysis, arrested tuberculosis, loss of limbs, etc. About 5.2 per cent suffered from impaired hearing and speech, and another 4.6 per cent from defective vision or blindness. Mental, emotional or social troubles were the handicaps of another 15.1 per cent. Age or infirmity bring another 26 per cent to Goodwill seeking employment. About 17.6 per cent of the workers have no physical handicaps but seek jobs in Goodwill Industries for training or interim employment.

Giving employment is not the only purpose of Goodwill, however. Once a handicapped person is employed, his work training is intended to help develop him to his fullest capacities. Just a job isn't enough, so the job must be one that rehabilitates as well as produces income. And when the handicapped person discovers he can work, his mental capacity is enlarged. He sees his own abilities and seeks to utilize them. Out of such new development of capacities comes a spiritual growth—an awakening of appreciation for self and others, a renewed

faith in man and God and a recognition of the beauties and joys of living.

Recognition of self-worth by the handicapped is important enough to be an objective by itself. Often the growth of self-confidence—especially after years of idleness—is a principal factor in rehabilitation. The man with one arm learns to operate a baling press, the blind boy learns he can press ties, the girl with shriveled legs learns she can sew and the aged man learns his hands can still paint. Fears and doubts disappear. Time and clouds roll back.

Having root in the Methodist Church, whose early promotion, interest, and financial investments have been important factors in growth, Goodwill Industries approaches the rehabilitation program from the point of view that man does not achieve abundant living unless his spiritual as well as physical wants are supplied. All Goodwill Industries have chapels where services or assembly programs are conducted regularly.

In planning to meet post-war needs of the handicapped, leaders in Goodwill Industries are observing the exhortation of Dr. E. J. Helms, founder of the movement, who outlined the following objectives; "Serve the handicapped and unfortunate regardless of race, creed, or nationality; be dissatisfied with your work until every handicapped and unfortunate person in your community has an opportunity to develop to his fullest usefulness and enjoy a maximum of abundant living; observe the highest standards and best methods in the operation of your enterprise and in services you render, always giving primacy to human and spiritual values; assist in establishing Goodwill Industries in every community in our land, and then in the rest of the world; be always mindful of the fact, through God's power and mercy, lives can be changed."

A MOTHER'S CREED

I believe in God as revealed in Jesus Christ.

I believe the Word of God as given in the Old and New Testaments.

I believe in family prayer.

I believe in the sanctity and responsibility of motherhood.

I believe the home to be the sphere of the mother's greatest influence.

I believe in having deep concern for the spiritual welfare of my children.

I believe in making the home attractive so that my children will not seek enjoyment elsewhere.

I believe in an intimate companionship between myself and my children.

I believe in pointing out the moral dangers to which my children are exposed.

I believe it is my privilege and duty to know the companions of my children and to be familiar with their forms of amusements.

I believe in teaching my children, by precept and example, to know and follow Jesus Christ as Savior and Lord.—Adapted from the Christian Evangelist.

THE WAR CREATES NEW NEED FOR BIBLES

Out of this war has grown a new feature of Bible distribution, unknown at any time before in the world's history. Under the leadership of the American Bible Society, Testaments or Gospels and Psalms are now a part of the standard equipment on the life-boats and life-rafts of our Merchant Marine, our naval vessels and aircraft, and of our Flying Fortresses.

A chaplain recently asked one of the men who was packing life-rafts that go on our medium bombers if he could wait a day or two for the arrival of Testaments packaged in water-proof jackets. He replied, "Chaplain, I have to. I have been ordered not to pack these rafts until a New Testament goes in each one of them."

The Bible Society has sometimes referred to these life-boat Testaments as the books they hope nobody will ever have occasion to read. The Society firmly believes, however, that if need for the book arises men will find comfort and courage in the Testament. On the front cover of the envelope appears this request, "If you ever have occasion to use this book, please let us know."

The War Shipping Administration has reported to the Bible Society of one group of five young men who recently spent four days in a life-boat after their ship was torpedoed and sunk in the Atlantic. They found in the storage compartment a Testament in a water-proof jacket which was the only reading material in the life-boat. The seaman who told of this experience was the proud possessor of this little book and he expressed gratitude to the Bible Society for having made provisions for supplying their Testament. More than 40,000 such books have been tucked away in the compartments of life-boats and rafts and many thousand more will be required.

WHAT IS MONEY?

Money measures men—their capacity and their consecration. In some instances money masters men. They become its slaves. In many instances money multiplies men. Through the ministry of the money they earn and give, they labor on every continent, they preach in a thousand pulpits, they teach and train thousands of tomorrow's leaders. They minister to multitudes in the Name of the Lord Jesus.

All that is said about money and men may be said about money and churches. Money measures a church, its efficiency, its spirituality, its missionary interest, its vitality. In some cases churches are the servants of money. They are controlled by money's tyranny. It is also true that money multiplies the life of a church manifold. The gifts given by some churches are the means of carrying on the work of Christ in many destitute places throughout the earth.

Money is not filthy lucre in the true sense of the word. Money is stored up personality. It represents a man's talents and energies, his powers of wisdom and judgement and choice, his degree of skill and faithfulness in service. It represents the earning power given by God and the providential blessing of God which allows a man to work. Money is "a man's life transmuted into gold."—The Teacher.

God Meant It

By DR. WALTER EARL LEDDEN

(This sermon was preached over the Columbia Broadcasting System's "Church of the Air" by Dr. Walter Earl Ledden, pastor of Trinity Methodist Church, Albany, N. Y.)

IN THOSE intriguing "Screw-tape Letters" Satan expresses a mood that is as timely as it is timeless. He writes from his brimstone court to his field marshal here on earth, and directs the strategy of his warfare against God and all good men. Satan is encouraged by the many weaknesses he discovers among men, but he is baffled by the inexplicable strategy employed by God. "The greatest curse upon us," he writes his field marshal, "is the failure of our Intelligence Department. If only we could find out what He is really up to!"

Well, saintly men as well as Satan would like to know more about that. What really are God's objectives? What is the key to His strategy? This timeless question of God's relation to the affairs of men is underscored today by every battle line drawn on the military maps of the world.

Our fathers had a word for answer to the question. It was the ample word "providence." God had his own purpose—some inscrutable design—that He was working out, and it was man's part to trust the wisdom behind that holy purpose and hold rebellious questions in check. But it began to appear that the word providence covered too much, was much too big to carry around. Then men whittled it down until it could just about fit a vest pocket or a vanity case.

Now, behold, the word emerges again. It comes alive on rubber rafts, in fox holes and soldiers' letters, in anxious homes. Probably the most startling use of the word providence was made by Bishop Leonard whose tragic death in an airplane crash in Iceland shocked the nation. Just before he took off on that ill fated flight the bishop wrote, "I profoundly believe in an over-ruling Providence, and as the inevitable uncertainties are faced 'I shall fear no evil.' I humbly solicit the prayers of God's people everywhere." When the bishop's plane fell the question rose: could belief in an over-ruling providence survive that crash? And many devout minds felt the stirring of a question to be put into words with reluctance; did God let Bishop Leonard down?

Seven men came through on the Pacific. Seventy times seven went down in other waters. What does all this add up to as we consider the new emergence of the word providence?

Clearly we need perspective in the study of so large a matter. God has been dealing with man a long time and it is not to be expected that the secret of His dealings will be revealed by the examination of one episode—or of one generation, for that matter. Let us stand and view this monumental matter in the setting of human history and see if its outlines cannot be better defined against the ample background of the long generations. Let us go all the way back to the first book in the Bible and give thoughtful attention to a classic expression of the Providence of God.

The story of Joseph is so crowded with dramatic episodes that it has been told again and again—in historical novels, in exciting dramas. You remember it from Sunday School days. Joseph, favorite son of his father Jacob, given to dreams and, perhaps, to lordly airs. His dreams put his brothers in their places—places of inferiority: he was the central sheaf of grain and his brothers were sheaves bowing low before him, he was the central star and his brothers were stars circling around his blazing eminence. And in the family wardrobe his was the "coat of many colors," symbol of a father's favoritism. It was too much. That day when he walked alone across the plain of Dothan to join his brothers they said, "Behold the dreamer cometh." Here was the chance to be rid of the dreamer and his detested dreams. So down went Joseph into the pit while the brothers debated his fate. The verdict: Joseph was sold as a slave to a

passing caravan en route to Egypt. That was that.

But the story does not end there, as you well remember. No drama telling the tale omits the episode in Potiphar's house, or the period in the Egyptian prison, or the elevation to the court of Pharaoh. Here the sobered and matured wisdom of Joseph achieved the storing of the nation's food supply against the seven lean years of famine. Then the long journey of his brothers to the Egyptian court in desperate quest of food for the starving household of Jacob, which comes to dramatic climax in those scenes where the brothers do indeed bow low before the unrecognized dreamer and present piteous pleas for bread.

But the supreme spiritual climax comes later when—their father dead, and the brothers now aware that the Egyptian potentate is no other than their outraged brother—they abjectly confess their guilt and Joseph sums up the meaning of the life-long drama in the momentous words, "Ye meant evil against me, but God meant it unto good."

PRAYER

Almighty God, Who dost use mortal men for the furtherance of Thy eternal purpose, purify our hearts that we may discern Thy holy will, and cleanse our hands that we may labor with Thee to achieve that "good" which Thou dost mean for us and all mankind. In Christ's name. Amen.

Here is a tremendous assertion about God and His dealings with men. There is no denial of evil in the world, or of evil intention in the heart of man. But Joseph looks back across the years and beholds the good intention of God prevailing over the evil intention of man. Here is indeed a classic expression of "over-ruling providence." What has it to teach us about the meaning of this newly emphasized word "providential"?

The first thing one observes is the time schedule on which providence works. There was a long spread between that early day when the brothers "meant evil" and the day when Joseph could comprehend that "God meant it unto good." It took Joseph many years to find that out. Imagine going to comfort him as a boy there in the pit and explaining that God meant it all for the best! Or talking to him when he was an Egyptian slave, or when he was in jail, saying that God meant good to come of it. Much too early. Joseph needed time.

And Jacob, his father, did too. Surveying his unhappy lot Jacob one day exclaimed, "All these things are against me." But centuries later his children's children were chanting the Psalm, "The Lord of Hosts is with us, The God of Jacob is our refuge." Jacob needed time, as all can see.

And yet we commonly expect providence to be validated by what happens right now! A man I know expressed the mood of many of us when, having prayed about his many troubles, he blurted out impatiently, "I say, if the Lord is going to help me why doesn't He get about it?" We are little better in that respect than the crowd milling about the cross at Calvary. They said, that afternoon, "Let us see if he will deliver him"—see before supper time. Some of us still expect providence to deliver us from all our troubles before supper time.

The next thing one observes is the center around which providence operates. Most of us expect providence to be validated only by what happens to us personally—to our own desires or comforts, to our own prosperity or health. Before we are through with the story of Joseph however we come upon the account of the children of Israel carrying "the bones of Joseph." But they are en route to the Promised Land and the ever enlarging fulfillment of Joseph's own declaration, "God meant it unto good."

That 'good' was not exhausted in Joseph's day—not even vaguely revealed. Joseph knew that he, himself, was not the center around which providence revolved. There was a more august center—even God and His purpose for mankind.

A few weeks ago the universities celebrated the four hundredth anniversary of the death of Copernicus. And well they might, for Copernicus changed the intellectual outlook of mankind when he shocked all orthodox thoughts by showing that the earth is not the center around which the heavenly bodies revolve but, itself, joins other heavenly bodies in their orbits around the sun. Our pre-Copernican concept of providence allows us to assume that our personal preferences must be the center around which providence operates. That really is as far as many in our day ever get.

But God's august designs are the center from which the gravitational pull of providence proceeds. Bishop Leonard saw and said that. Not only did he write, "I profoundly believe in an over-ruling providence," he added this significant statement, "and as the inevitable uncertainties are faced 'I shall fear no evil.'" Here is a Copernican faith in providence—its center beyond self. Here is no denial of evil—just deliverance from fear. Here is no denial of danger—but a facing of "inevitable uncertainties." Here is no assumption that God is pledged "to happy landings"—but a faith that God's providence will indeed "over-rule" all personal disaster. Here is a concept of providence that is not at the mercy of an Iceland fog because its unshaken center is God and His purposes, not a man and his safety.

One thing more: this ancient story affords an amazing revelation of the resourcefulness of God in the processes of providence. God used, and gave new meaning to, all the temporary misfortunes that befell Joseph. Nothing is so startling and inspiring in all history as the manifestation of God's resourcefulness in bringing good out of evil—in making the wrath of men to praise Him. Let us say it this way: God can use what He does not choose.

For that matter even man can do that. When, for their faith some four hundred years ago, Hugh Latimer and Nicholas Ridley were chained to the same stake and the flame was ready for the fagots, Ridley wavered. Then up spoke Latimer: "Be of good comfort, Master Ridley, and play the man. We shall this day light a candle, by God's grace, in England as I trust shall never be put out." And so it was. That flame grew until it became a dawn—dawn of a new day of religious truth and liberty. Latimer did not choose the flame. He did use the flame. When grief and disaster come upon us the question is not so much, "Did God choose it?" as it is, "Can God use it?" And herein is the resourcefulness of God manifest: God can use what He does not choose.

How else could hope survive this day's disasters? Who could believe that God would choose that war should come upon the human family—modern war, with all its scientific horrors, its bombing of cathedrals, its starvation of little children, all its array of bespangled indecencies? No. But we do dare to believe that God can use even this hideous war. Granted there are men and nations that "meant evil." God can frustrate that evil meaning—can overcome evil with good.

The believer in the providence of God can say to wicked, cruel and arrogant men: You mean slavery, God means liberty; you mean racial persecution, God means human brotherhood; you mean national glory, God means national cooperation; you mean world dominion, God means world redemption. And God's meaning will prevail as surely as it did when Joseph proclaimed, to evil doers of his day, "Ye meant evil . . . but God meant it unto good."

This one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of high calling of God in Christ Jesus.—Phil. 3:13-14.

The Book Of Revelation

By JAMES A. ANDERSON

The Book of Revelation is not so much of a mystery as is commonly believed. In justification of this statement I wish to offer a few suggestions.

In interpretation of any writing our first question should be, To what branch of literature does this writing belong? This book belongs to a class of literature which we know as apocalyptic. The word apocalypse is simply the Greek word for our word revelation, which comes to us from the Latin. It means a disclosure. In Jewish literature there are several apocalypses, occurring before the Christ era. One of these is the Book of Daniel. Several others, of a more or less apocalyptic nature, are to be found in the collection we know as the Apocrypha. The Roman Catholic Church accounts them all as canonical. The Protestant World accepts only Daniel as cononical. These apocalypses appeared in times of distress and the purpose of them was to help the people to bear up in the midst of their troubles. The Book of Daniel, for example, though the scene is laid in Babylon, appeared several centuries after the Captivity, when Antiochus Epiphanes was ravaging the Jewish people in a desperate effort to force them to abandon their religion. Its key not was that of all apocalypses—"Stand fast to your faith, no matter what happens, and your God will take care of you." Read the Book of Daniel in the light of these facts and you will understand the story of Daniel and his companions who went on a starvation diet rather than violate their faith, the story of the lion's den, that of the fiery furnace and of the rest of them. God could and would take care of the faithful despite decrees of kings or anything earthly powers could do.

Now the Book of Revelation is such a book, given in a times of deep trouble—that is when God's Church was coming face to face with the terrible period of Roman persecution. Its immediate purpose was to enable the faithful to stand firm in the midst of "things which must shortly come to pass," and John is specifically told "The time is at hand." After messages to "the Seven Churches of Asia," messages of warning and of encouragement, there is unrolled a vast pano-

rama of woes to come, including about every form of affliction that come upon men, with the recurrent note, "Be thou faithful unto death, and God will give the crown of Life." And when this panorama has ended we get the vision of an innumerable multitude, gathered out of every nation and tongue, who have washed their robes and made them white in the blood of the Lamb, and the shout of the Church on earth, "Halleluia, for the Lord God omnipotent reigneth."

Is the book prophetic? What does "Prophetic" mean? A prophet is a spokesman for God, to pass to the people the words of God. But the prophets were always occupied not so much with foretelling as they were forth-telling. They spoke to a present situation. But in doing so they laid down principles that must govern any similar situation, no matter when it arose. Consider, for example the Book of Isaiah. In your Bible it probably occupies sixty pages. But you may write on one page all the prophet fore-told. All the rest is simply a record of the ministry of Isaiah to the people who were about him. In this sense, and in this sense only, the Book of Revelation is prophetic, though recording 'things that must shortly come to pass.' See its preface. There is absolutely no warrant for the grotesque and wild-eyed raving of some crank who may blow into your community telling the people that when John speaks of the beast of Revelation he has his eye on the NRA or the Pope of Rome or Adolph Hitler. The opportunity for such cranks lies in the fact that this book is written in language that is highly symbolic. The "Four Horsemen," white, red, pale, black, are the symbols of conquest, war, famine and death, for example. The whole panorama is symbolic, in language that John's people would understand, but so veiled that the persecutors would not understand, for it would have enraged them if they did understand, and so made matters all the worse. It goes without saying that the book is one of great consolation to those who do understand, and will remain such for all future ages, despite the nonsense cranks make of it. Though written primarily for its own day, its lessons are everlasting.

OUR HOME FOR CHILDREN

We would again call to the attention of our people, the need for providing funds with which to erect new buildings as soon as conditions become favorable.

Many gifts are being received from various sources, but one kind is especially deserving of attention. When a loved one passes, or when word comes of one whom we love, advising that he was "killed in action, or missing in action," what more fitting memorial could be made than that of giving something for the development of little children, and giving them a chance in life.

We are going to prepare a record of all memorials received, and in the first new building erected for the Home, we will provide a memorial tablet on which these names will appear.

Recent receipts:

Susanna Wesley Class, First Church, Texarkana	\$ 5.00
Mr. and Mrs. O. G. Robinson	1.00
Mrs. Roy Cannon, Mt. Pleasant Chr. S. S.	5.00
Sybil Farish	20.00
Mrs. Harold D. Sadler, in memory of Miss Blanche Ann Junkin from the De-Queen W. S. C. S.	5.00
W. D. Dellinger, birthday Offering Logan Church	4.50
Clarice Cannon Primary Dept. Hope, Arkansas, S. S.	6.00
Mrs. R. W. Cole, Charleston, Arkansas	10.00
From other sources	824.32
—J. S. M. Cannon, Supt.	

No great man, certainly no good man, can exist unless the heart has been educated as well as the intellect.—Dean Hook.

THERE ARE STARS OVER CHINA!

By the Rev. F. Olin Stockwell
Chentgu, West China

The rising cost of living, and the fixed, low figure of exchange is creating mountain barriers of economic problems which none of us knows how to cross.

All plans for the future are labeled "Post-War," and are tentative only.

It is cheaper for a preacher to go from New York to San Francisco by train than from one end of our Conference to the other.

Many of our regular training conferences and evangelistic rallies have had to be postponed because of costs of travel.

Fix your eyes upon these facts and only upon these and you are lost in the confusion, uncertainty, and danger of the dusty road. But lift your eyes to the stars,—and there above the clamor of the present hour, one can grasp certain realities which stand. Jesus spoke of these as the soil, the seed, the sun, and time,—all cooperating to bring to fruition the Kingdom of God.

The soil in China has not changed. From the time when the first Methodist missionaries landed on the Fukien coast, nearly a hundred years ago, down to the present, the conviction has grown that the Chinese people are good "soil"—real, wholesome, vital—filled with tremendous potentialities. Today that basic fact still stands. Don't let any stories coming out of China obscure this truth. Of course there is corruption here, misuse of public funds, failure to achieve all that we had hoped, much that is far, far short of what some people had imagined to be otherwise. Madame Chiang Kai-shek and her husband are indicative of what China may be at her best. But to rest in the false illusion that all Chinese today are of that high character and idealism is to build in a dream world. The war in China as in other countries, has brought tremendous moral problems which will take years to solve. But regardless of these, one who knows the Chinese people, one who has found them friendly and hard-working and patient and able to suffer, knows that here is good soil for the Gospel of Christ.

Neither has the seed lost its power. One can talk much about the virtues of Chinese culture and the high contributions of the religions of China's ancient past. We who are Christians ought to be most quick to recognize and appreciate these. But Christ comes with a word about God and man which never came from the lips of China's sages. The warm personal relation to God, the challenge to sacrifice oneself for others as the way of salvation, the height and depth of the meaning of the Cross, and the glad confidence of immortality that rings out like a thousand bells across this war-weary world, all of these come only through Christ.

We do not care to boast here. But it is not without significance that so many of the leaders of new social reform, of relief measures, of new ways of life and thought in China today come out of the Christian fellowship. The seed has not lost its vitality in the Far East. Don't lose sight of that!

And the sun of God's love and grace is as warm and invigorating here as it is anywhere else in the world. Even the clouds that hang over our province here in west

LITTLE ROCK CONFERENCE EDUCATION NOTES

By Roy E. Fawcett

Young People's Assemblies

The schedule for summer youth assemblies has been completed. The date for the Young People's Assembly at Conway is July 3-7, and for the Christian Adventure assemblies as follows: Ferncliffe, for Arkadelphia and Little Rock districts, May 29-June 2; Magnolia, for Camden, Prescott and Texarkana districts, July 10-14; and Ferncliffe, for Monticello and Pine Bluff districts Aug. 28-Sept. 1.

Training Schools

A three-unit training school will be held at Hope next week, with Mrs. J. A. Gray offering the course, "Plans of the Church for Junior Children," Miss Ruth Nuttall teaching "Youth and Worship," and Rev. Fred Harrison "The Christian Message for Today."

Malvern will have a two-unit school the week of May 8th, in which Mrs. W. F. Bates will teach "The Home and Church Working Together for Children," and Rev. J. E. Cooper "The Teachings of Jesus."

The last of the spring series of schools is scheduled for May 29, at Carthage, Brother Cooper offering the course on "The Life of Jesus."

China through about nine months of the year cannot shut that Light out. Sometimes God's love comes as a blinding light, as it did to Paul on the road to Damascus. So it came to one Chinese student, studying in France several years ago, and sent him back to his native home to witness to his parents and to become, a layman, a flaming evangel of the Christian faith. Much more frequently it slowly warms the hearts and enlightens the minds until men and women "grow" into the Christian fellowship. A dozen students baptised here on the campus, a score of young men and women entering the Fellowship at our church in the city, several dozen new additions reported from another center, a church half-full of young people preparing a Christmas pageant, a steadily growing interest in church and the meaning of worship as shown in growing congregations, all of these are evidences of the power of God working in the hearts of men here. And best of all is that small group of consecrated Chinese Christian leaders who, in spite of discouragements and uncertainties, labor faithfully and creatively on, convinced that their loyalty and consecration has the blessing of God. To know these men and women is to believe.

No more must we leave time out. Seed, soil, sun,—and then time. In our hurry to get things done, we forget this factor. Our Protestant group has been in China less than a hundred and fifty years; Confucius has been here for twenty-five hundred. It takes time to grow the tall trees of Christian character. The Chinese have a story of a rather simple farmer who decided to move a mountain near his home into an adjoining lake. He called his sons to go forth with him with hoes and baskets to move the mountain. A neighbor seeing him work, laughed at him, saying, "You can never move that mountain," he replied, "I cannot, but there are my sons, and my sons' sons, and my sons' sons' sons,—generation after generation. What I begin, they can complete."

TWENTY-EIGHTH STREET CHURCH

Twenty-eighth Street Methodist Church completed a fine year last year, Rev. B. F. Fitzhugh's fourth, when all indebtedness on our church property was paid. This Conference year was begun with an increased budget and a new pastor, Rev. C. H. Farmer, who is going strong. I don't know what he may do when he becomes acquainted. All Benevolence askings were accepted and paid in full by Easter, salaries are up, 54 additions to Church, more expected next Sunday. Easter class extended entirely across Church and then some. Chairman of Board Reed says we will have to slow down or build a bigger building. Home visitation week observed with excellent results, in spite of the weather. Youth Fellowship and Church School doing nicely. God be praised, may we continue to work for His cause. Pray for us.—Pierce Osborne.

BERRYVILLE

A number of our members are away in the armed service and in factory work. Yet, our Church School is larger this year than any year in seven. Our congregations are about the same. We have had seventy-five additions in twenty-nine months of our pastorate. The finances for local and general work have gradually increased. We have doubled our payments on Benevolences in the three years. We are still improving our church plant.

Our pre-Easter services were held by our beloved and versatile district superintendent, Rev. Sam B. Wiggins. There were fifteen additions to the church and the balance of the Benevolences were raised in full. The first of March, Dr. Robert Goodloe did us much good with his presence and series of Bible lectures.

Our finances are easy to raise and the various organizations carry on in such a way that the pastor can give his time to evangelism and other types of work. The pastor with the assistance of the lay members are serving three open country communities near Blytheville. Our motto is "Forward."—Henry A. Stroup, Pastor.

A WORLD METHODIST AND CHRISTIAN

The Rev. C. D. Barclift, pastor of Fifth Avenue Methodist Church in Wilmington, N. C., has in his possession a reproduction of an old photograph of the father of Madame Chiang Kai-shek, probably the world's most notable exponent of the Christian faith and other mementoes of the head of China's famous Soong family.

On February 27, 1944 there was unveiled in Dr. Barclift's church a marble plaque commemorating the conversion and baptism of Charlie Jones Soong, in the old Fifth Avenue Methodist Church in Wilmington, back in 1880, an event which has become of world-wide significance, for it marked the beginning of the unusual influence which Christianity has had in governmental circles of China, and which through Chinese leaders, is proving that love is stronger than hate—even in war times.

The Soong plaque was presented by Mrs. L. O. Ellis and unveiled by her in memory of her mother, the late Mrs. Annie Humphrey Batson, a

members of the church for more than fifty years.

Another public testimony to the life and work of Charlie Soong, will be installed by the city of Wilmington within the next few weeks when a marker will be let into the sidewalk in front of the church to designate the spot where Christianity, which has borne such remarkable fruit in the life of China, first began to flower in America through a Chinese lad's conversion.

Other evidences of the esteem in which Wilmington Methodists hold the Soong tradition for fidelity to the cause of Christ are apparent at Fifth Avenue Methodist Church. On November 1, 1942, the new educational building, known as the Charlie Jones Soong Memorial Building, was dedicated. For the occasion Chinese leaders from the Embassy at Washington represent-

ed Madame Chiang and took part in the services. The building was dedicated by Bishop Clare Purcell, of Charlotte, North Carolina.

In the church there could be seen on the occasion of the unveiling of the new plaque, the baptismal font and the pulpit chairs which young Charlie Soong knew and loved as a boy in America. The table behind which he stood and testified to his Christian faith and his desire to take that faith back to his people in China, is still there and other furnishings of the old church and parsonage which he loved because they were associated with his Christian life—a heritage which his children in China treasure and to which they bear witness before all the world.

Great minds have purposes, others have wishes.—Washington Irving.

DANGEROUS TRENDS IN WARTIME

I doubt if we begin to appreciate the extent to which war, and the excitement and environments created by war, foster dangerous inclinations and tendencies. The increased consumption of alcoholic beverages since the outbreak of war is one evidence of this. Nor do we begin to have a clear appreciation of what the increase in consumption of alcoholic beverages in wartime means in increased risk, and in the loss of efficiency to the fighting and working forces of the country.—W. L. McKenzie King, Prime Minister of Canada.

Better discover a flower yourself in a wilderness than to be led around in a beautiful garden.—Danish Educator.

"Where are you going, Jim?"

OLD man Jaikes stopped me as I started through his front yard, "Where are you going, Jim?"

I told him Joe Griggs and Hal Thomas were making some mouse traps and wanted me to help. But he persuaded me to forget the mouse traps—at least for the present—and go with him.

I dusted my baggy knees and went off down the narrow road with the old man to the small church.



The benches were as hard as rock, but I managed to sit up straight while old man Jaikes told stories to the kids and gave all of us some interesting things to do. My legs couldn't possibly reach the floor, so I just sat there with them straight out and wiggled my bare toes.

Old Man Jaikes didn't notice. He'd adjust his glasses and continue talking. Occasionally he'd stare over the big rims to see if the kids were still listening to the lesson.

He was a funny old fellow, but he got the biggest funeral ever held in Milledgeville. The mayor and everybody spoke.

In all the years since I've thought a thousand times about that Sunday meeting in old man Jaikes' yard. Every time I have to make an important decision his question comes up, "Where are you going, Jim?" Since that day old man Jaikes sat me down on the hard bench, it's been easy to decide for the church.

It's funny how easy it is to get a kid to attend Sunday School—provided you can be interesting and persistent. I'm very sure my interest started with old man Jaikes.



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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

JONESBORO W. S. C. S. ORGANIZATION MEETING

The W.S.C.S. of the Jonesboro District met at Marked Tree, April 11 for the Organization meeting with Mrs. E. G. Kaetzell, new District Secretary presiding.

After the opening hymn, "This is my Fathers World," Rev. L. K. Wilson of Dell read Mark 16, 1-7 and gave an inspired talk on the work of the women in the Kingdom of God.

Mrs. S. B. Wiliford retiring District Secretary was made a life member by the District. Also, Mrs. J. W. Moore of Joiner and Mrs. J. A. Womack of Marked Tree were made life members.

Mrs. E. G. Kaetzell explained the new district organization and the nominating committee made their report.

The following officers were nominated and elected: President, Mrs. A. N. Rodgers, Osceola; Corresponding Secretary, Mrs. E. G. Kaetzell, Wilson; Recording Secretary, Mrs. Geo. L. McGhehey, Jonesboro; Christian Social Relation and Church Activity, Mrs. James Hill, Blytheville; Missionary Education and Service, Miss Mildred Osment, Jonesboro; Secretary of Spiritual Life, Mrs. Paul Abbott, Blytheville; Treasurer, Mrs. Sid Smith, Tyronza.

Local Societies made reports of their work of the past year and discussed plans for the new year.

It was decided to have two zone meetings this year and a committee was appointed to study the district and make suggestions for dividing it into zones.

Mrs. L. B. Taliferro gave an inspiring review of Mrs. J. D. Bragg's lectures at the Annual Conference.

Miss Francis Brigrance, accompanied by Mrs. E. P. Blanton at the organ, sang "A Prayer",

The hostess Society served a delicious lunch at the noon hour.

The afternoon session was opened with a devotional by Mrs. J. A. Gatlin. She read John 14:27 and made a talk on peace. Mrs. W. A. Downum played quiet music and Rev. Everett Patton led the prayer. Mrs. J. W. Moore sang, "Be still my Soul."

Mrs. E. G. Kaetzell announced that the district pledge was \$3,965.00, an increase of five percent over last year, and urged each society to make the five percent in their local pledge.

The District voted an amount equal to five cents per member for District cultivation fund.

The District Parsonage committee reported and the District voted that each society pay a dollar per quarter as a district parsonage fund.

Mrs. Paul Abbott, Secretary of Spiritual life was introduced. She spoke on the work of this department and read a letter from Mrs. D. G. Hindman, Conference Secretary of Spiritual Life.

Rev. J. A. Gatlin, District Superintendent, was introduced and made a talk expressing appreciation of the women's work in the district also stressed opportunities for church work in the Jonesboro District.

The meeting was dismissed with prayer by Mrs. E. G. Kaetzell.—Mrs. Geo. L. McGhehey.

THE JOY OF TEACHING

Frank W. Simmonds

If an Agassiz finds pleasure in digging among fossils in order that he may interpret the great story of prehistoric life;

If an H. D. Thoreau by Walden Pond is delighted with his studies of bugs and beetles;

If a John Burrough on his little patch of ground in the valley of the Mohawk glories in his life among the birds and bees;

If a Luther Burbank is enraptured with his work of transforming a worthless desert cactus into an edible fruit, or in producing a sweeter rose or a fairer lily;

If these and other workers, whose names are legion, revel in the love of their work—

Then, by what term shall we designate the joy that should be the teacher's who works not with mere fossils, nor with bugs or beetles, nor with birds, bees, or flowers;

But with the child who is at once the most complex, the most plastic, the most beautiful, the most wonderful of all God's creation!

Yes, it's a wonderful thing to be a teacher; it's a great thing to teach school.—Pittsburgh School Bulletin.

"DEEPS" IN SOLITUDE

We read again and again in the Gospels that Jesus went apart to be alone. Matthew writes, "and when he had sent the multitude away, he went up into a mountain apart to pray; and when the evening was come, he was there alone." (Matthew 14:23) He sought the solitude not only at evening tide, but at the early morning. Mark writes of Him, "and in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." (Mark 1:35) When the multitude would have made him king, Jesus "departed again into a mountain himself alone." (John 6:15) After his baptism, before he chose his disciples, when great issues were at stake, and when the cross was but a few hours away, Jesus, as was his custom, retired to a place alone.

Jesus felt the need of perfect solitude—Himself alone, with Himself. We know how much intercourse with people draws us away from ourselves and exhausts our powers. Jesus knew this, too, and felt the need of being by Himself again, of gathering all His powers, of realizing fully His high destiny.

"How much more do we need this—to be alone with spiritual realities, alone with God the Father. If ever there was one who could dispense with special seasons for solitude and fellowship, it was our Master. But He could not maintain His fellowship in full power, without His quiet time."

"When God wants to speak to a man, he wants that man to be alone."—Henry Drummond.

"The greatest miracles of Elijah and Elisha took place when they were alone with God. It was alone with God that Jacob became a prince. Joshua was alone when the Lord came to him; Moses was by himself at the wilderness bush. No one was with Peter on the housetop when he was instructed to go to the Gentiles; John the Baptist was alone in the wilderness; John the Beloved alone on Patmos, when nearest God."

"It has been said that no great work in literature or science was ever wrought by a person who did not love solitude. We may lay it down as an elemental principle of religion that no large growth in holiness was ever gained by one who did not take time to be often, and long, alone with God. It may mean less outside work, it must mean more depth and power.

"Practice that solitude, O my soul! Practice the expulsion of the Crowd! Practice the stillness of thine own heart. Thou shalt be both condemned and pardoned when thou shalt meet Jesus alone!"—George Matheson.—Mrs. D. G. Hindman.

It is a wonderful thing to know the Holy Spirit, to have your soul and your body not the tomb of buried possibilities, but the temple of the Holy Ghost. When the church of God gets to that point, something will happen. Pray God that you and I may get there, and then our witness will shine out and blaze forth.—Gipsy Smith.

NORTH ARKANSAS CONFERENCE W. S. C. S. FINANCIAL REPORT, FIRST QUARTER

Receipts:		Expenditures:	
Pledge	\$5,379.30	To Division:	
Scarritt Maintenance	155.00	Pledge	\$2,850.80
Edith Martin	211.53	Scarritt	155.00
Bible Women	50.00	Bible Woman	90.00
Scholarships	130.00	Scholarships	130.00
Youth	75.22	Lenten Offering	41.15
Children	11.74	Adult Life	100.00
Lenten Offering	41.15	Children's Life	80.00
Adult Life	100.00	Conf. Scholarship, Africa	50.00
Children's Life	85.00	Conf. Scholarship, China	40.00
Week of Prayer	21.65	Missionaries	1,450.00
Alcoholic Work	90.82	Deaconesses	1,200.00
Total	\$6,391.38	Wesleyan Service Guild	395.12
Wesleyan Service Guild:		Total on Pledge	\$6,532.07
Pledge	\$ 319.87	Youth	\$ 75.22
Cultivation Fund	21.00	Children	11.74
Scarritt Maintenance	4.00	Week of Prayer	21.65
Edith Martin	5.00	Cash Supplies	114.01
Scholarship	10.00	Board Members	25.00
Adult Life	25.00	Esther Case Scholarship	1,565.86
Alcoholic Work	3.00	Total to Division	\$8,395.55
Alvan Drew	5.00	Local Work	\$5,746.06
Navajo Indians	5.00	Balance First Quarter	2,692.00
Nome	5.00	Life Memberships:	
Mildred Ruth Nowlin	16.25	Adult:	
Total	\$ 419.12	Mrs. P. W. Furry, Bentonville; Mrs. Sam McNair by Fayetteville District; Mrs. Homer Williamson, Helena District; Mrs. Ben DeVoll, Paragould District.	
Cash Supplies:		Wesleyan Service Guild:	
McDonnell School	\$ 78.51	Miss Myrtle Charles by Wesleyan Service Guild.	
Epworth School	5.00	Children's Life:	
Christian Literature	10.25	Dorothy Lynn Grady, Umstead Memorial, Newport; Sharon Rosalie Johnson, Linda Clare Bearden and Joyce Ann Culver by North Arkansas Conference.	
China Relief	13.25	Charles Dean Covey III, Gravette.	
Ministerial Aid	6.50	Jean Ann Northcutt, Huntsville; Frankie Rea Davidson, Winslow; Dale Allen Warren, Grand Avenue, Fort Smith; Sandra Jayne Funk, Midland Heights, Fort Smith; Sara Louise Stuart, Helena; Elizabeth Ann Reed, Holly Grove; Gerald Hale Watkins, Nettleton; No name, Joiner; Sandra Sue Bradley, Edward Whiteside Bradley, Jonesboro First Church; Andrew Wesley Whitaker Jr., Paragould First Church.	
Accordion	2.00	—Mrs. W. T. Bacon, Treas.	
Dora Hoover	1.00		
Estelle McIntosh	6.00		
Total	\$ 122.51		

What does your anxiety do? It does not empty tomorrow, brother, of its sorrow; but ah! it empties today of its strength. It does not make you escape the evil it makes you unfit to cope with it if it comes.—Ian Maclaren.

NORTH ARKANSAS CONFERENCE SUPPLIES, FIRST QUARTER, 1944

	Supplies	Cash	Totals
National Institutions	\$455.66	\$ 93.76	\$549.42
Foreign Institutions		13.25	13.25
Conference Institutions		15.50	15.50
TOTAL	\$455.66	\$122.51	\$578.17

Dear Members of W. S. C. S.:

We have just completed a quarter of splendid work for the Master. As we go into the second quarter carrying supplies by "Singing the Lord's Song in a Strange Land"—we are assigned China and Africa. Let us do our best.

Send all checks to Mrs. W. T. Bacon, Conference Treasurer, Booneville, Arkansas.

Assignments will be sent to every society. Until it reaches you be preparing to meet the above.—Mrs. J. B. Randolph.

Anti-Saloon Of Arkansas Elects Officers

By CLYDE C. COULTER, Superintendent

At a called meeting of the Board of Directors of the Anti-Saloon League, in Little Rock, on April 20, officers were elected as follows:

Rev. Sam M. Yancey, Fayetteville, President, Re-elected.

Rev. Charles E. Lawrence, Little Rock, Vice President.

J. A. Hanna, Little Rock, Secretary, Re-elected.

J. S. Abercrombie, Little Rock, Attorney, Re-elected.

I. W. Blacklock, Little Rock, Auditor, Re-elected.

Committees were appointed and approved by the Board as follows:

Executive Committee—

Rev. Fred G. Roebuck, Chairman.

J. S. Abercrombie,

J. A. Hanna,

Dr. W. C. Watson,

Rev. Fred R. Harrison,

Rev. Charles E. Lawrence,

I. W. Blacklock,

Rev. L. H. Roseman.

Legislative Committee—

J. S. Abercrombie, Chairman,

Rev. E. T. Wayland,

Rev. L. H. Roseman,

Rev. W. C. Watson.

Publicity Committee—

Rev. Fred R. Harrison, Chairman,

Rev. E. T. Wayland,

Rev. C. E. Bryant,

Rev. Charles E. Lawrence,

Rev. W. Moore Scott.

The president and the superintendent are ex-officio members of all the committees. Other committees are to be named later.

The superintendent made an extended report to the Board, showing that great advancement has been made in Arkansas against the beer-whisky-wine crowd, particularly during the past two years. The League is now in much better condition than at any time in recent years. Prospects are exceedingly bright for continued progress in the various phases of the Anti-Saloon League's work. This is particularly true with regard to local option elections. And in the words of one of Arkansas' Christian crusaders, "The churches have absolutely no greater, more important work to do than that of combating the liquor traffic." It is the devil's best friend and God's worst enemy. Be assured, Christian men and women, as you read this statement, that it is no hollow, unfounded, fanatical contention, but a stern reality. Every phase of American life is being hurt by liquor. Every Christian should set himself or herself militantly against it devoting much energy and all possible influence against it until it shall have been driven entirely out of our state again. And that is exactly the goal of the Anti-Saloon League.

THEY TELL OF SHARECROPPERS AND INDIANS

Several publications on pertinent home missionary themes are announced by the Home Missions Council of North America and may be ordered upon payment of the price of the leaflets desired to the office at 297 Fourth Avenue, New York 10, N. Y. "Mortgaged Lives" is the story of sharecroppers whose plight constitutes a national social problem. The pamphlet, well illustrated, also considers the Council's interdenominational program (price 5 cents). "Wake Up—to the Facts, the Dangers, the Opportunities of our Migrant Problems," is an up-to-date analysis by Mrs. Jennie Cortland Callister of information concerning current conditions among agricultural migrants, new tensions, and effects of the use of imported labor to care for the crops (price 5 cents).

Two pamphlets about the American Indians are timely in view of the study theme to be featured in Missionary Education Movement courses during next fall and winter. "Let Us Look at the Indian" is a new leaflet by Mrs. Fred S. Bennett which will be sent with a copy of a special Indian number of "Our Times," published by the Board of National Missions of the Presbyterian Church, U. S. A., with the payment of a three-cent stamp. The price for 1,000 copies is eight dollars; for less than 1,000 at the rate of one dollar per hundred.

"Indian Wardship," carefully prepared data regarding the peculiar relationship of Indians to the United States government, is a leaflet which includes a brief history of more than a century of wardship, showing injustices resulting because the exact meaning of wardship has

NETTLETON CHARGE

Rev. J. Albert Gatlin, district superintendent of the Jonesboro District, preached a very helpful sermon last Sunday evening at Bay. He held the second quarterly conference after the preaching service. Financial reports were as follows:

Nettleton Church: Pastor's salary, \$375.00; district superintendent, \$47.00; Conference Claims, \$38.00; bishop, \$9.00; W. S. \$90.00; General and Jurisdictional Fund, \$2.00; Sustentation, \$6.00; Orphanage, \$7.00; Hendrix, \$10.00; Dedication offering, \$10.00; Fourth Sunday Offering Church School, \$12.00.

Bay Church: Pastor's salary, \$227.00; district superintendent, \$41.00; W. S., \$37.00; General and Jurisdictional Fund, \$2.00; Orphanage, \$11.25; Hendrix, \$10.00; Fourth Sunday Offering Church School, \$12.00.

Herman Church: Pastor's salary, \$29.50; Orphanage, \$1.00.

We have raised the money and in process of closing the deal in buying the brick school building at Herman for the Methodist Church. The deed will be completed next week.

We baptised three babies Easter Sunday.—A. L. Riggs, pastor.

never been defined. The price of a single copy of this booklet is 15 cents, with special rates for larger quantities.

"Town and Country Church" is a new bulletin aiming to keep workers in small communities in touch with activities of other workers and churches in town and country areas. Nine issues are published annually for the subscription price of one dollar.

INTER-COUNCIL COMMITTEE ON POST-WAR PLANNING

In order to deal more effectively with the problems facing the Church in the post-war period, seven interdenominational bodies have recently constituted an Inter-Council Committee on Post-War Planning, with Dr. Herman N. Morse, Secretary of the Board of National Missions, Presbyterian Church, U. S. A., as Chairman.

The church bodies are: The Home Missions Council of North America, Foreign Missions Conference, Federal Council of the Churches of Christ in America, International Council of Religious Education, Missionary Education Movement, United Stewardship Council, United Council of Church Women.

At its first meeting on March 28 the new Committee thoroughly canvassed the two major fields of service with which it is concerned—ministry to the returning service men and women and to the shifting civilian populations during the period of the reconversion of war industry.

The Committee, which will act as a clearing house for the coordination of programs being developed by the various national interdenominational agencies, heard a report on the probable needs of the returning service personnel and on the plans that have already been made by these agencies to meet these needs.

There was a thorough discussion of the responsibility of the interdenominational bodies to assist denominations, local churches and church councils in working out their programs.

The committee also discussed what the national agencies could do in clearance with government and with community agencies, in research, and in the preparation of literature and other program resources.

Some of the specific problems brought up at the meeting were: the readjustment of the service man or woman to family life; special ministry to returning service men injured in body and mind; the problem of the older people who will have no place in industry after the war; and special problems of women returning from war industry.

Definite plans of the various agencies will be announced by the Committee within a few weeks.

MEETING AT CROSSETT

It is the consensus of opinion in Crossett that the recent series of religious services conducted by Dr. Homer T. Fort was one of the most satisfactory in the history of the church.

Large morning congregations and capacity audiences at night, at which time chairs were brought in, heard the speaker.

As a result of these services 20 people will be received into the Church, many signing tithe pledges, reconsecration cards, volunteering for soul winning, and volunteers for teaching in the Church School program. Every phase of the church life was strengthened.

Progress is being made for the securing of funds for the erection of a sixty thousand dollar church when materials are available after the war. \$14,000 was raised in cash, bonds, and pledges on Easter Sunday afternoon between two and five o'clock, and the money is still coming in. We hope to have the entire

MAN ON A CROSS

My slowing step falters
All friends have proved false
My one guiding light is a man on a cross
Man on a cross . . . only Son of God
He once walked the same road I trod
He, who saw with his own eyes
The Almighty God, His father
Then doubted a moment makes me believe
He won't bother to chalk against me
At the end of the road
The few times I've doubted the few oats I've sowed
The nearer I come through sorrow and loss
The clearer I see that Man on a cross
He knows when I falter His heart ever bleeds
But I know that my Savior, my Christ intercedes
He'll guide me through life, He'll save me from dying
He knows that the way is rugged and trying
He, too, had a heart that grieved
I know in Whom I have believed.

—Catherine Stinnett, De Queen.

REV. J. L. DEDMAN AT PRESCOTT

Rev. J. L. Dedman was the guest preacher in a pre-Easter revival meeting in the First Methodist Church, Prescott, Arkansas.

Brother Dedman arrived Palm Sunday and preached through the following week and Easter Sunday morning. His messages were clear cut, interesting, and helpful to people who are seeking the truth about God and His Church and the place of the Church in the world to-day.

There is nothing sensational about Dedman's preaching, however it is of high order and challenging to all who wish to know the truth. He tells the old, old story about Jesus and His love and power to save in a most interesting and helpful way. Our people enjoyed his ministry in Prescott and expressed themselves as having been greatly helped by the meeting.

Easter Sunday was a high mark in the meeting. A large congregation attended the morning service. After a wonderful message by the guest preacher, the pastor received 14 new members into the Church.

We enjoyed having Dedman in the parsonage. His many friends enjoyed hearing him again, for he was presiding elder of the Prescott District and lived here four years in the late 1920's.—S. T. Baugh, Pastor.

amount covered with pledges by the last of May.

We have been cordially received by this splendid congregation and expect a most satisfactory year when the reports are made at the annual conference. The help and influence of our district superintendent, Rev. Arthur Terry, has been a great inspiration in our work.—R. E. Simpson, Pastor.

Awake to the significance of the insignificant! Trifles are trifles only to triflers. To ignore trifles is to overlook the spot where decisions are made and where destinies may be determined. God is not only the God of the Infinite but of the infinitesimal.—Maltbie D. Babcock.

ELEVEN YEARS OF SUNDAYS

We frankly admit that eleven years cut quite a figure in a man's life. I can now say that I have passed the time when the above statement proves correct.

As a boy in school I copied from a copy book these words: "Youth longs, manhood strives but age remembers." Now as I hark back to the years that are past, the memory of these blessed hallowed days that have been so graciously strewn through the weeks and years of my life have proved my greatest blessing and I cannot conceive of what my life would have been without them.

I have been a life-long Methodist. My parents were strict on Sabbath observance. These days were given to quiet meditation, the reading of Christian literature and attendance at all religious services. I early conceived a love of the scripture, reading the Bible through from cover to cover when thirteen years of age and it has been my life study. It has been this early teaching and holy influence that has held me steady through the years.

Among the laws of God there are none more emphatic than Sabbath observance because it is the very law of our being, yet the most desecrated. The command is given even for "seed time and harvest," yet I have heard some very good people argue that it was not wrong to save a crop on Sunday. Yea! "To obey is better than sacrifice and to hearken than the fat of rams."

We glory in our abundance. With ware-houses bursting we have been running our harvesting machines seven days a week, then plowing under and killing livestock to produce a paying market and now war is upon us. Our Sabbath is forgotten. All our efforts are turned to engines of death. The words of Christ are forcibly brought to mind. "Oh generation of vipers, who hath warned you to flee from the wrath to come." We would turn our clocks into a "dial of Ahaz" that we might gain the time.

*Are we wise to time defy,
Cause our clocks to falsify,
And then stand there as dumb as fate,
Know it's seven when it's eight?*

It is only in the full realization that God's laws are right and just that we can be saved from the existing turmoil and strife. The serpent of Genesis has become the dragon of Revelations and is riding roughshod over the earth and we as a nation shall have to make the supreme sacrifice. Yes, Christ is coming again as He came before in the heart of a child and our whole duty is to that coming life.

I found Christ in the heart of a child

*T'was very plain to see,
Then I found as I had guessed
He looked for God in me.
My life I owe to life again,
The plan is wise, yet simple,
Each day I live, to life I owe
A clean and pure example.*

—E. O. Greene, Rogers, Ark.

"A community is religious only to the extent that the persons constituting the community make religion a part of their common living and apply the test of religion to each and every act of their daily life."—Thomas H. West.

IN TOMORROW'S WORLD TODAY

Christian Education Today—Mexico as reported by World's Sunday School Association, 156 Fifth Ave., New York 10, N. Y.

The only interdenominational student pastor on a university campus in all Latin America is to be found at the University of Puerto Rico at Rio Piedras. Rev. Domingo Marrero serves as the student pastor for more than four hundred Evangelical (Protestant) students in that university, which enrolls some five thousand young people each year. The Marrero home is also the "student house" and almost any time of the day or night on any day of the week students are seen crossing the threshold for prayer meeting, the Sunday School class for university students, social activities, forums and for personal consultation.

The three objectives quoted from the Charter for Christian Education Among the University Students in Puerto Rico are:

1. "To develop satisfying relationships among the students which will stimulate them to normal Christian living. These will be best achieved through religious, social and cultural activities initiated by the students under the supervision of the student pastor.

2. "Individual guidance is much needed among our students.

3. "To serve all Evangelical (Protestant) youth on the Island through cooperation and participation in their programs."

RECOGNITION OF CITIZENSHIP ASKED

Observance of "I Am An American Day" by church and civic groups on May 21 is endorsed by the Federal Council of Churches of Christ in America, the Home Missions Council of North America, and the Missionary Education Movement, in recognition of the attainment of full United States citizenship by some 400,000 foreign-born and native-born individuals during the year.

In a joint statement issued concerning the observance, which Congress authorized four years ago, Dr. Franklin D. Cogswell, secretary and editor of the Missionary Education Movement, Dr. Mark A. Dawber and Miss Edith E. Lowry, of the Home Missions Council, said: "A citizenship day program, designed to make the advent into citizenship a spiritual occasion to be cherished and remembered for life, can be the high point for many churches in a year of the missionary study of fellow-Americans. The day can be an act of friendship and goodwill to mark the beginning of a new understanding between the Christian church and foreign-born and minority groups in America and to emphasize the spiritual significance which becoming an American must have if our democracy is to be a reality."

Hundreds of churches have participated in Citizenship Day observances in previous years. In a manner of communities inter-faith services are held. Some churches have honored those of their number who are becoming citizens on that day. Included in President Roosevelt's proclamation concerning the day, is the following statement: "Our nation has been enriched, both spiritually and materially, by the naturalization of many thousands

LOOK AT BRAZIL!

By Dr. W. Sherman Skinner

Imagine standing off and looking at the United States of America a hundred years ago, with its eastern cities growing incredibly and the west just opening up—with pioneers breaking a way through the wilderness and "Forty-niners" bringing back tall tales.

Imagine looking at this land, then, and facing the question: Shall Christ and His way of life be built into this nation, or not? What would your answer be?

This is the issue the Christian faces as he looks at Brazil today.

That nation now has much in common with the United States of America of seventy-five or a hundred years ago. It is opening up. It is stirring, growing, expanding. The east is advanced, and the west is relatively unknown. It is on the threshold of great days.

Shall Christ and his way be built into that new history in the making, or left out?

As a matter of fact, a thrilling beginning has been made. The evangelical church in Brazil is vigorous and thriving. Go down to Sao Paulo and visit the Igreja Unida, with its 1,200 members and 1,500 in the Sunday School, with 1,000 worshippers leaving not even standing room, morning and night. Go out and see any one of the eleven services in other places—homes or halls—which forty of the laymen of that church conduct each Sunday, 150 or 200 attending each one. Go during the Easter season and see 168 confessing Christ and joining the church at a single service.

Go out to Jandira and see a school in which 65 out of 81 boys in attendance last year were preparing themselves to study for the Christian ministry.

Go up to Rio and drop in on seven or eight of the nearly 100 Protestant churches in that city on a Sunday morning. You will thrill with the knowledge that as the nation builds the church is building, too.

Go back a bit from the costal cities and see the church of Christ as it breaks its way into the west in smaller, newer groups.

But we still have not answered the question. For in a country much larger than ours, the evangelical church is still very small. The missionaries are a strong group building soundly, cooperating beautifully with the national church, sacrificing selflessly for their stupendous task. But there is much land to take and no time to waste.

Shall the living Christ be a part of the new life of Brazil? The church must give answer.

of foreign-born men and women and by the coming of age of great numbers of our youth, who have thereby achieved the full stature of citizenship." A special worship service for Citizenship day has been prepared and may be secured from the Federal Council of Churches 297 Fourth Avenue, New York 10, N. Y.

Alcoholic indulgence stands almost, if not altogether, in the front rank of enemies to be combatted in the battle for health.—Prof. William T. Sedgwick, Grit, Sydney, Australia.

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

Bibles are still in distribution in Japan. As late as March, 1943, and probably since that time, the Tokyo Bible House has been full of activity, its space being wholly rented and there being a waiting list to occupy it. The income of this building is used to carry on the work of the Japan Bible Society, the building having been presented to the latter by the American Bible Society in 1940. The circulation is continuing steadily though with some difficulties from the shortage of paper and of colportage. The Japan Society is included in the Class A Group of the Japanese Government paper supply program.

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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.

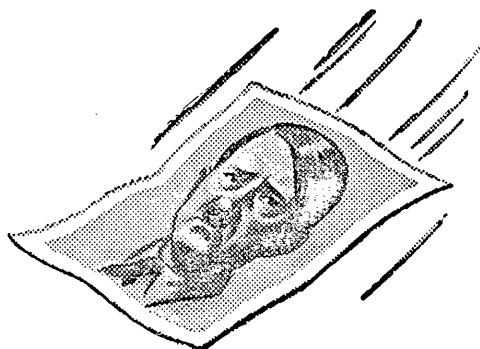
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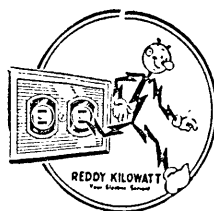
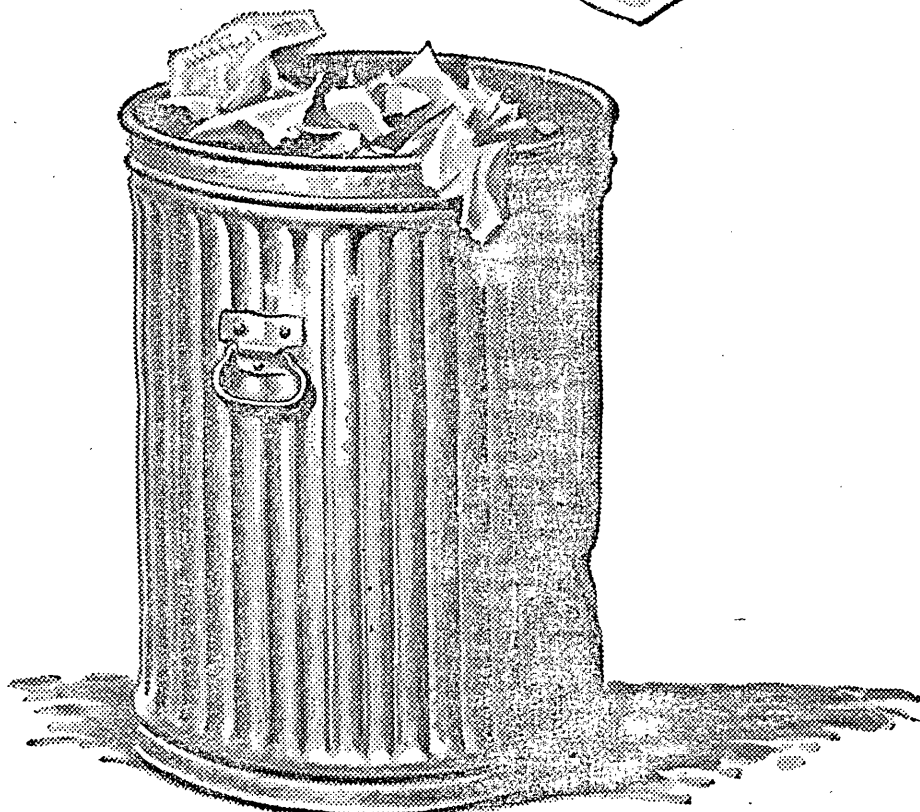
He was top man once—in some quarters. Today he's headed for the ash can.

It was a mean, bitter job, heading him off. It still is. He doesn't look it now but there was a time when he seemed to have the world in his pocket.

What did finally stop him? First of all, fighting men. Then, among other things, American production—something he couldn't begin to match! Production of ships by the hundreds, planes by the thousands. Food, munitions—in unbelievable quantities. You see, this country not only had the men and the machines. It had the electric power—without which war industry could not operate!

Business-managed electric companies, of which we are one, are proud of what they have done—and are doing—to make Hitler a has-been. They are even prouder that, with the war's extra burdens, all essential civilian needs have been met.

It wasn't—it isn't—a miracle. It's simply a job done efficiently—by able and hard working men and women, plus experienced *business* management.



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

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Swiss Wedding Customs

By MARIE WIDMER



IN DAYS gone by wedding customs were a very important feature in Swiss peasant life. However, times have changed, and progress everywhere has done away with some of these ancient traditions. Nevertheless, in sequestered regions and especially in alpine districts, off the beaten path, some of these are still in vogue to a certain extent.

Thus, in some places of the Valais and the Alpine realm north of the Rhone Valley, the cheese which is made on the day a child is born to a couple is carefully marked with the infant's name and the date of its birth. Bacon, too, is salted on that day and later consumed on festive occasions. To serve a guest later with this cheese and bacon is to show him special honors.

Such historic cheeses and old bacon are also served, as a special treat, to guests at christenings, engagements and weddings. Some of this cheese and bacon is carefully reserved until the person in whose honor it was originally prepared dies, and at his or her funeral, even if this should be 80 years later, the funeral guests receive another portion of it.

Customs connected with weddings in the Grisons Oberland are most original and varied. Thus, for instance, there is the "Fratga," in which instance the young men of the village obstruct the bridal procession with a rope stretched across the street; or, if they are more romantically inclined, with a chain of roses or other flowers. The obstruction is removed as soon as the bridegroom gives them enough money for refreshments.

Another curious wedding custom in some parts of the Grisons Oberland requires the bridegroom to wait on the bride at table while the first course of the wedding dinner is being served. The significance of this custom is to emphasize to the young husband that he cannot be lord and master of a happy home without giving due consideration to his wife.

Here and there in the Grisons Oberland another custom features school boys, wearing cow bells of varied size around their necks, parading before the house where the wedding feast is held, and later marching several times up and down the village streets. The music of their bells adds a joyous note to the festive atmosphere.

In the Grisons, too, preparations for a wedding include a profuse floral adornment of the house. Like everywhere, even in the U. S. A., the trousseau, which includes enough homespun linen to last for a lifetime, is duly inspected and admired by friends. Often the wedding guests delight in leading bride



A wedding procession at Stammheim in the canton of Zurich, Switzerland, on its way to church.



Six little bridesmaids in the Valais, Switzerland.

and bridegroom under the "matrimonial yoke," a yoke adorned with a garland of flowers.

Finally, in the village of Stammheim, in the canton of Zurich, a wedding means a celebration for the entire community. First the civil ceremony of the marriage takes place in the 400-year-old Town Hall, and afterwards the bridal procession proceeds to the Church for the religious ceremony: Upon conclusion of the same the wedding party returns to the Town Hall where all relatives and friends of the newlyweds participate in a feast until the next morning.

The children of Stammheim also enjoy weddings and for many hours they will stand before the Town Hall begging for candy.

MORE NEW LANGUAGES

The number of languages in which some part of the scriptures has now been published is 1,062, according to an announcement issued by the American Bible Society. There is a record of four new languages making their appearance in 1943, three of them Gospels which will be used in Africa—Walamo spoken in Ethiopia, Yipounou and Yisangou for tribes in Gaboon, French Equatorial Africa. Down in Sydney, Australia, two books of the Bible were published in Gunwinggu, a language spoken by natives of northern Australia.

Formerly a new language appeared every five weeks, on an average, due to the untiring efforts of missionaries who were constantly producing the Scriptures in languages for use on their mission fields, and never before published. Undoubtedly this translation work is still going on but with so many of the missions cut off by the war no word gets through of these activities.

In the meantime, the American Bible Society is examining translation manuscripts for publication which reach the Bible House in New York from Africa, South American, Haiti and Mexico.

The number of languages in which the whole Bible has been published is 184; the New Testament in 233 additional languages and parts of the Bible, less than an entire book, in 88 additional languages.

BOB JONES SAID IT

Mere education is not enough. More education can not save society from disintegration. You can't put a man in the penitentiary for forgery until you first teach him to write. You can't send a man to jail for fraud until you first teach him to "figure." A well-trained brain without a redeemed heart to guide it may become a menace and result in untold tragedy.—Methodist Challenge.

The Sunday School Lesson

By DR. W. P. WHALEY



PAUL WINS RECOGNITION FOR GENTILE CHRISTIANS

LESSON FOR APRIL 30, 1944

SCRIPTURE TEXT: All of the 15th chapter of Acts, and all of 2nd chapter of Galatians.

GOLDEN TEXT: "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ." Romans 5:1.

I. The Fleshly Religion of the Jews

The ancient Jewish religion, so superior in most respects, was perilously like heathenism in other ways. It was a fleshly religion; and, though many Jews struggled through the fleshly forms, rites, and ceremonies to a spiritual life, many others could not see beyond the flesh. (1) Their animal sacrifices must have made the temple like a slaughter pen. (2) Circumcision was a fleshly rite practiced by many heathen cults. (3) Their numerous fasts were for the denial of the flesh. (4) Their religious feasts were for the gratification of the flesh. (5) Their many washings were for the ceremonial cleansing of of flesh. (6) Their distinction between clean and unclean animals and birds was a fleshly difference. (7) Their endless and involved regulations about clean and unclean persons were fleshly rites. (8) Their sabbath was not a day of rest, refreshing, and joyous worship so much as it was a day of inconvenience and trial for the flesh. (9) From Abraham to the Babylonian captivity, the Jewish people lived on the border land of idolatry; and frequently lapsed into that great sin.

Peter said these fleshly rites and ceremonies were such a burden that "neither our fathers nor we were able to bear." (Acts 15:10).

II. Problems of Separating Jewish Christians From the Jewish Church

At the time of this lesson, the Christian church was about twenty years old. Nearly all the Christians in Jerusalem and throughout Palestine were Jews. Many of them, while accepting Christianity, still held on to Jewish religious customs. They attended prayers at the temple, they observed the fasts and feasts, they kept the Jewish sabbath, and continued the rite of circumcision. They were Jew-Christians.

Some among these Jew-Christians insisted that Gentiles who came into the Christian church should be required to observe these Jewish practices. They argued that the Bible (the Old Testament the only Bible then) taught these things; that Moses, their great lawgiver, enjoined them; that the great saints of the church had kept them; that these rites and ceremonies had been important institutions among religious Jews from the time of Abraham; that when Gentile proselytes came into the Jewish church they were required to submit to all these Jewish practices; and that Jesus himself attended the Jewish synagogue regularly, and observed all its requirements.

This extreme group of Jew-Christians were called Judaisers. They were specially insistent on

circumcision, which had been practiced among the Jews since Abraham at the age of ninety years submitted to it. Circumcision is a minor surgical operation performed on males, usually in infancy; and, in ancient times, was a custom observed among Arabians, Egyptians, Abyssinians, Africans, some Australian and South American tribes, and other heathen peoples. With some people it was simply a tribal mark; with some it was a sacrifice to the tribal god; with some it was for the promotion of cleanliness, fruitfulness, and the avoidance of disease; but with the Jews it was a racial badge and the induction into the Jewish church.

Some of these Judaisers, when they heard of the success of the gospel at Antioch up in Syria, and that a great congregation of both Jews and Gentiles had been organized into a great church, went to Antioch to insist that everything be done decently and in order, according to old Jewish form. Especially did they insist that Gentile converts be circumcised. (Acts 15:1).

Paul tore into these Judaisers, and they had quite a squabble over the matter. (Acts 15:2). Finally it was decided to send a committee to consult the apostles at Jerusalem, and Paul and Barnabas were appointed. Read the account of that important council in Jerusalem in the fifteenth chapter of Acts. The old mother church at Jerusalem gave Paul and Barnabas a fine reception. Paul and Barnabas had a private consultation with three or four pillars of the church (Gal. 2:9) before the question was submitted to the whole Jerusalem congregation. Finally an agreement was reached, and the church sent a letter and a committee to the Antioch church. (Acts 15:23).

III. Problems of Separating Gentile Christians From Their Former Heathen Religion

Under the missionary ministry of Paul and Barnabas, many heathen were being converted and organized into Christian churches; and it was quite a problem to entirely pull them away from their former heathen religious practices. That was a problem with which Paul struggled all through his missionary life. He must have been glad to have the help the Jerusalem church gave him in their recommendation to the Antioch church. (Acts 15:29).

(1). "From meats offered to idols." These heathen people had worshipped their idols with animal sacrifices. The meats were then carried home to be eaten or were sold to shops as consecrated meat, or were served in the temple restaurants. Many who were converted to Christianity could see no harm in continuing to buy and

eat meat that had been sacrificed to idols. They said "an idol is nothing," and the ceremony of the heathen priests in offering the meat to the idol did not change the meat, so why not buy it and eat it as they had been accustomed to doing. But Paul saw that, while some could do that, others who were weaker would lapse into the old consciousness of eating the meat as consecrated to the idol. Paul himself quit eating such meat, so as to be an example to others. (1 Cor. 8:13).

(2). "From blood, and things strangled." The Jews based this upon Gen. 9:4. In killing animals and fowls to be eaten, the Jews were careful to have them bleed clean. To strangle prevents this free bleeding, and forces the blood into the flesh. This was such an important matter to the Jews that they could not make any concession to the Gentiles here.

(3). "From fornication." The Jewish law was very strict against unchastity. (Leviticus 18th chapter). The countries through which the Israelites passed during the exodus were terribly defiled by unchastity. The heathen countries where Paul was preaching were foul with this form of sin. People generally were indifferent to it. Unchastity was a portion of the religious rites in heathen temples. Since Paul had to fight that sin all over the Roman empire (Rom. 1:26-29) he must have been glad to have the backing of the Jerusalem church.

But the Judaisers lost out in this contest. The Jerusalem church did not force upon the necks of Gentile Christians the yoke of circumcision. Some years later, Paul writing to the Galatians told his story of this council in Jerusalem. (Gal. 2).

IV. "By Grace Are Ye Saved Through Faith"

This was Paul's great doctrine. "No man is justified by the law in the sight of God." "A man is justified by faith without the deeds of the law. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." These, and many similar sayings in Paul's writings, show how strenuously he labored to rescue men from dependence upon ritual, rites, ceremonies, laws, and works; and bring them to simple faith in our Lord Jesus Christ. He had but one prescription for the sinner: "Believe on the Lord Jesus Christ, and thou shalt be saved." That prescription works when it is really tried. "Wherefore He is able to save them to the uttermost that come unto God by Him."

Paul found that the Christian plan of salvation is far superior to the Jewish plan; and, after he was thirty-five years old, he abandoned the Jewish plan to accept and preach the Christian plan. Judaism could not have been put over in the great heathen world, but the Christian plan is sweeping on.

THERE ARE ALWAYS CASES

Where showers fall most, there the grass is greenest. I suppose the fogs and mists of Ireland make it "the Emerald Isle"; and whenever you find great fogs of trouble, and mists of sorrow, you always find emerald green hearts full of the beautiful verdure of the comfort and love of God. O Christian, do not

STOP LIQUOR ADVERTISING

There is no excuse for liquor advertising in the present situation, if ever.

The case against commercialized promotion of liquor sales is unanswerable:

1. It artificially stimulates the liquor custom, which represents economic waste and social weakness.

2. The present advertising methods particularly of the brewers, are highly offensive to many millions of people and a direct challenge to the Christian Church.

3. The drink interests, particularly the brewers, are definitely attempting to increase the use of liquor by women despite the recent emergence of a formidable problem of female alcoholism.

4. The liquor interests, particularly the brewers, are definitely attempting to promote the use of intoxicants by young people, thus threatening the nation with a greatly enlarged liquor problem in the near future.

The National Temperance and Prohibition Council recommends that interested persons do everything possible in the way of protest to secure the voluntary discontinuance of liquor advertising by newspapers, magazines, and broadcasting stations, and that they insist upon prohibitory legislation by the National Congress. (The Voice of the Board of Temperance of The Methodist Church.)

SONGS IN THE NIGHT

There is never so dark a night but there is something to sing about, even concerning that night; for there is one thing I am sure we can sing about and that is "It is of the Lord's mercies that we are not consumed, and because His Compassions fail not." If we can not sing very loud, yet we can sing a little low tune, something like this: "He hath not dealt with us after our sins, nor rewarded us according to our iniquities." . . . And therefore, Christian, you will always have one thing to sing about: "Lord, I thank Thee, it is not all darkness." Besides, Christian, however dark the night is, there is always a star or moon. There is scarce ever a night that we have but there are just one or two little lamps burning up there. However dark it may be, I think you may find some little comfort, some little joy, some little mercy left, and some little promise to cheer thy spirit. The stars are not put out, are they? Nay, if thou canst not see them, they are there; but methinks one or two must be shining on thee; therefore give God a song in the night. If thou hast only one star, bless God for that one—perhaps He will make it two; and if thou hast only two stars, bless God for the two stars—and perhaps He will make them four. Try, then, if thou canst not find a song in the night.—C. H. Spurgeon.

thou be saying, "Where are the swallows gone? they are gone they are dead." They are not dead; they have skimmed the purple sea, and gone to a far-off land; but they will be back.—C. H. Spurgeon.

To prepare us for complete living is the function which education has to discharge.—Herbert Spencer.