

# Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye into

world" — Mark 16:15

VOL. LXIII

LITTLE ROCK, ARKANSAS, MARCH 1944

NO. 18

## How Big Is Methodism?

THE Methodist Church has other important and impressive meetings. It is difficult, however, for one to visualize the size, the strength and the program of Methodism without looking in on a General Conference. Seated on the rostrum are the Council of Bishops of the Methodist Church and the Judicial Council. All about are the leaders of our various general boards and other nation-wide agencies through which our church does its work. Seated on the floor of the conference are the seven hundred and sixty-two selected delegates from around the world, all leaders in their respective conferences.

When you remember that one out of every sixteen citizens of the United States is a member of the Methodist Church and realize that the group before you is writing legislation and marking out a program for this eight millions of people you begin to realize something of the size of their job and the responsibility which rests upon these leaders.

There have been referred to the various committees already one hundred and fifty-five memorials from the various sections of the church asking action of some nature on various subjects. These memorials to be considered are, of course, suggestions which come from outside the body of the Conference. The great body of the work to be done will come out of the Committees which represent the various agencies of our church program.

It brings an inspiration and a sense of security difficult to describe, to realize anew that you are a part of an organization which is led by some of the greatest minds of the nation, and that has a program national and world-wide in scope and purpose. You are made to know that Methodism has the brain-power and you feel that it has the heart-power to carry successfully such a program. You realize that the bigness of Methodism does not lie primarily in its eight millions of members, as important as they are, but in the vision, the purpose and the power of its leadership.

## Fourteen Bishops Die in Quadrennium

AT THE beginning of the Bishops' Address the Conference stood in respectful silence as Bishop Arthur Moore called the names of the fourteen bishops who have died since the meeting of the last General Conference in Jersey City. That is an average of about one out of five of our bishops, active and retired, who have died within the past quadrennium.

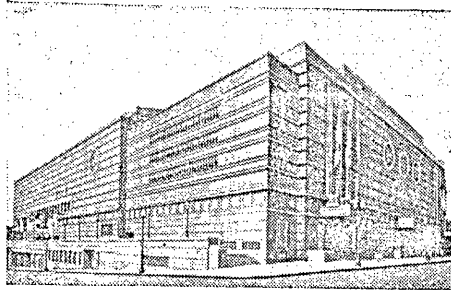
This is not surprising when one considers the stress and strain, physical, mental and spiritual to which a bishop is subjected almost constantly. In recent years our bishops have been sought much closer to the work over which they have supervision. This has brought great advantages to the church but it has laid responsibilities on the shoulders of the presiding bishop beyond his powers to meet if he tries to answer all of the calls that come for his services.

Only those who have been close to a bishop can realize how completely his time is taken and how little time he has in which to relax. This large number of deaths within a quadrennium could help the church to realize something of the strenuous life these leaders live.

## General Conference Meets In Kansas City

THE General Conference of The Methodist Church held the opening session of the present General Conference at 10:00 a. m. April 26th, in the Municipal Auditorium in Kansas City. The Uniting Conference, in which the three larger bodies of Methodists in America officially became The Methodist Church, was held in this same auditorium in 1939.

Bishop H. Lester Smith, president of the Council of Bishops, presided at the opening session. At this opening session the Sacrament of the Lord's Supper was administered for the delegates and official members of the Conference. Bishop Herbert Welch led in this service assisted by sixteen bishops; six of these were from the mission fields.



Municipal Auditorium in Kansas City where Conference is held.

The high point of the Conference on the opening day came at the evening hour when Bishop Arthur J. Moore read the Episcopal Address. This address was written by Bishop Moore. It consisted of seventy-five type-written pages, letter head size, double spaced. It required about two hours for the reading. It is our feeling that this address will rank among the greatest Episcopal Addresses of American Methodism. It was a masterpiece in composition; it was forcefully delivered and was so comprehensive in scope as to cover our field of activities. We carry in this issue excerpts of this address which all of our people should read. We should remember, however, that these excerpts cover only about one fifth of the complete address and of necessity must omit many vital matters. It would require the space of practically an entire issue of the paper to print the complete address.

The Municipal Auditorium in which the Conference is being held is one of the great convention halls of the nation. It was erected at a cost of \$6,500,000. The building is almost five hundred feet long and three hundred thirty-two feet wide. The Main Arena, in which the Conference is meeting, seats thirteen thousand people. It has another assembly room, the Music Hall, which seats over twenty five hundred people. The Little Theater seats six hundred fifty. The Auditorium has an exhibition hall with four acres of floor space.

## General Conference Numbers Sessions From Organization

AT the opening session of the General Conference a very significant action was taken. We have commonly spoken and written of the General Conference held in Jersey City four years ago as the first General Conference of The Methodist Church. The conference now in session has commonly been referred to as second General Conference of The Methodist Church.

This method of numbering the sessions of our General Conference would leave the impression, with one uninformed, that The Methodist Church is a new organization in our midst. By vote of the Conference our General Conferences will be numbered from the organization of the Methodist Church in America. Instead of the second General Conference of The Methodist Church, this session has, by this action, been designated the forty-first session of our General Conference.

It is our feeling that this is a wise and proper action. It conserves for these great meetings of our church something of the prestige which their long history deserves. The North Arkansas Conference anticipated this action of our General Conference by voting to number its sessions from the first session of the Annual Conference held when the Arkansas Conference was organized at Batesville.

Methodism was well established in America before there was a United States. It grew up with the nation as the population moved westward. It should hold to the heritage and prestige to which it is entitled through the many long years of effective service which it has rendered.

## Interesting Facts About Benevolent Giving

AS part of the report of the Commission on World Service and Finance to the General Conference there was submitted "A Survey of the Benevolences of The Methodist Church."

This survey revealed that Methodists of the three branches of Methodism which now make up The Methodist Church paid for all church purposes in 1930-31 fifteen dollars and forty-eight cents per capita. Our average payment for benevolences averaged one dollar and forty-three cents.

The survey further revealed that the per capita national income in 1931 was five hundred dollars. Out of that income the average giving for the year by Methodists was fifteen dollars and forty-eight cents; this was three and one tenth percent of the total income. In 1943 the average per capita income was over eleven hundred dollars. Out of that income Methodists paid on an average that year eleven dollars ninety-seven cents, or about one percent of total income.

Methodist giving followed the decline in national income during the days of the depression. Our giving has not followed the rise in national income for the past three years. These figures do not leave us much to brag about in our giving to the church in days of prosperity. It is quite possible that increased taxes and other emergency demands have had something to do with this conservative support of the church.

# Missing The Best In Middle Age

By PAUL QUILLIAN

SCRIPTURE: Luke 19:28-40.

"Whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein."—Luke 18:17.

WHAT cruel changes the calendar can work within us. If a magician waved his wand and changed us suddenly from what we are in childhood to what we are in middle age, we would be startled. The leaves of a calendar wave and fall and we are changed as surely, but we are not startled. The change takes place, but so gradually that we are unaware.

See how on Palm Sunday the children greeted Jesus with songs and smiles, crying with their elders, "Hosanna; blessed is he that cometh in the name of the Lord." With adoration and love they strewed palm branches in His path. They saw in Him a friend.

See how on Good Friday the middle aged men and women greeted Jesus with jeers and scowls crying "crucify Him. Release unto us, Barrabas." With hate in their hearts they hung Him on a cross to die. They saw in Him an enemy.

Yet these same men and women of middle age were once children. Their jeers were once songs. Their scowls were once smiles. Their hatred of the good and the true was once love for the best. They had missed the best, they had not received the Kingdom of God as a little child.

## Changed by External Forces

1. What had happened to these men and women that could cause so great a change? For one thing they had been influenced by external forces. During the years in which they were growing up, greed selfishness and cruelty had made an impact on their lives from the established customs and accepted practices of their day.

In the villages and towns where they spent their youth the selfless kindness of their childhood was subtly changed by the callous selfishness they saw in the marketplace. Their childlike disregard of rank and class and race in their attitude toward other people was quickly changed by the suspicions, prejudices and antagonisms of the various groups who daily touched their lives. Even the accepted pattern of religious life, if they were reared in one of the homes of "the Pharisees," moulded them into a callous indifference to "sinners," who thought and lived in a different way than they did.

Now they are middle aged. They are not desirous of truth. They want others to think as they think. Their definition of "goodness" is in terms of conformity to custom. Their love and kindness is reserved only for those who do not disturb them.

Two thousand years have passed. Many of the children who sang Hosanna! on Palm Sunday a generation ago are today shouting "crucify Him." The process of evil still goes on. The patterns of selfishness, greed, and callousness still mould the singing children into adults at middle age who have missed the best.

No wonder Paul besought the fathers and mothers of his day "be not conformed to this world." How much more in this day of radio, movies, and printing do we need this warning! The art of advertising can be a great boon to society but when used to make acceptable such products as beer and liquor, are we being fair to our children? The radio and movies can and at times do present, in attractive and persuading style, attitudes and ways of living that are the enemy of all that is best in life.

The printed pages of newspapers, books, and magazines can and in many cases do influence our children to accept ideas and attitudes that in middle age will make them blood kin to those who shouted "crucify Him" so long ago. Yes, the external forces that rob middle age of the virtues of childhood are still at work.

## Internal Forces Also Change

2. But there are internal forces that also have to be taken into account when we con-

sider this change between childhood and middle age. These men and women who shouted for Jesus' crucifixion had been changed through the years by cherishing resentment instead of "forgiving" the wrongs that had been done them. Now these deeply buried desires for retaliation that could not be expressed when they themselves had been wronged, flamed forth unreasonably against an innocent victim.

Is not this what happens today as well? Study the unreasonable cruelty of a race riot or the senseless fury of an industrial struggle. In an unexpected moment there is a chance to lash out in retaliation for all the unforgiven slights we have received and wrongs we have suffered. The victim at whom we direct our revenge may be and usually is entirely innocent of any wrongdoing against us, but for the moment we care for nothing but an outlet for the passion that burns within us.



DR. PAUL QUILLIAN  
Pastor First Church, Houston, Texas

Cherished resentments, remembered wrongs, slights long brooded over—what a ferment in the hidden life of many a man and woman today! Small wonder that this practice continued until middle age should make us miss the best, should unfit us for receiving the Kingdom of God! What a valid reason for Jesus' insistence upon forgiveness of the trespasses done us if we are to receive the forgiveness of our Heavenly Father! Until we forgive those who have wronged us, we cannot see the Father's face.

Another internal force that changes us is the deadening influence of familiarity. The fresh sensitiveness to wrong of the little child must be ours if we are to receive the Kingdom and find the best in life at middle age. These who shouted for Jesus' death were once shocked by seeing another suffer. There had been a time when they were not callous and hardened to another's pain. But the years had done their deadly work. Around them they had constantly looked upon victims of injustice and exploitation. They had seen and some of them had felt the pain and suffering that abject poverty and destruction can bring, that famine and disease can cause. Familiarity had bred not contempt but callousness. They no longer were disturbed by the suffering of a stranger.

Do you wonder then that Jesus told the story of a Dives who was undisturbed by the suffering of a Lazarus at his door? Can we not better understand now why Jesus told the parable of a wounded man on the Jericho road and how in the face of his need a priest and a Levite went by in complete indifference?

## What About Ourselves?

But wait—is this same thing in danger of happening to me and to you? Have the injustices of our own day and the undeserved suffering of our own brethren become so familiar to

us that we are no longer disturbed by them? Do the ill housed, ill clothed, and ill fed millions of our own nation and of the underprivileged nations of the world no longer cause us to try to help? Does political injustice, business malpractice and racial bigotry today leave us unmoved, with no desire to seek to change it for Christ's sake? If this be true, familiarity has done its deadly work on us as well and we are akin to those who long ago were indifferent to the sufferings of Jesus.

There is yet another force within us that must be conquered if we are not to miss the best in middle age, and that is the sense of disillusionment. In childhood and youth "what ought to be" seems so clear that we give our allegiance to the ideal and dare to seek its realization in the world around us. All crusades for a better world order are in a sense "children's crusades" for they are carried on by persons who retain a childlike faith that what ought to be can be.

With the approach of middle age there comes too often a waning of enthusiasm for any great cause that requires sacrificial activity. Experience through the years has brought a wider understanding of the difficulties involved and of the strength of the forces that are arrayed against change. Past disappointments and failures are remembered and with a half-hearted apology for our reluctance to help, we turn from the dream world of what might be to the task of becoming comfortable in the world that now is. The sense of futility expressed in the familiar phrase "its no use trying," all too often robs middle age of the best life can offer: namely, sharing in the building of the Kingdom of God for which Christ died.

If we are to have a world freed from the curse of war, if the underprivileged of the earth are to have the chains of ignorance and superstition stricken from their lives, if the liquor traffic is ever to be successfully challenged in our own nation, if political corruption is to be cleansed from our democracy, if economic, racial prejudice, and religious bigotry are ever to be intelligently faced and overcome, we must have men and women who "receive the Kingdom of God as little children or we shall in no wise enter therein."

## Some Victorious Christians

Now there were men and women of middle age in Jesus' day who entered into a saving relationship with Him. Through their faithfulness and devotion the early Church came into being. There have been men and women in every generation since Jesus was here in the flesh who have gained and kept the best in middle age. Through their sacrificial witness the saving power of the Gospel has been demonstrated for two thousand years. Today in our own land and in every nation there are countless men and women who have not been robbed of the best in middle age. In living fellowship with the living Christ they dwell already in the Kingdom of God and they labor unceasingly for the fuller realization of the principles of the Kingdom in the world around them.

## Relate the Present to Past and Future

3. What is their secret of "receiving the Kingdom of God as a little child?"

For one thing these victorious Christians think often of the past and the future and never let their spirits come under the complete domination of the immediate present. Now is when we are to act but what we are to do and why we are to do, only the past and the future can tell us.

Evil can gain no hold upon us until we shut ourselves up to the immediate present. "Do this now," says Temptation. "Forget the past. Put out of your mind the sorry result that in days gone by has come to those who yielded to evil. I saw the curtain of forgetfulness across the memories of father, mother, and friends whose love has brought you your chance for a good life. Ignore the future. Shut

(Continued on page 12)

# THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

## MECHANICAL RELIGION

*Why . . . do thy disciples fast not?*

For "John's disciples and the disciples of the Pharisees fast." Exactly how and when John's disciples fasted is not clear, but the Pharisees we know fasted twice a week. It was not a question of need, desire or moral purpose. It was merely—Come Monday, come Thursday, time to fast.

This is mechanical religion. It is religious practice devoid of moral or ethical need and purpose. It is kept by rote, and not to express a glowing experience or achieve some social good. I recently heard a speaker of highest authority tell how, in the bitter days when famine stalked the Ukraine, the farmers went into the city to get bread. In those days what were the church dignitaries in ancient Kiev doing? They were debating whether at a certain ceremony it was more proper to wear blue or red. That is mechanical religion at its worst. That was in Russia.

In Protestant America I recently picked up a liberal church paper which printed an article explaining why a certain large denomination stands aloof from her sister churches. It is because of an historic attitude on the Lord's Supper. At once arises the dark spectres of Transubstantiation, Consubstantiation and Impanation. In these days of world terror one is reminded painfully of that debate in Kiev.

But, alas, even our beloved Methodism is not free from mechanical religion. Listen any Sunday morning to the droning recital of the Apostle's Creed and the Lord's Prayer. In these days when doom booms up the skies, see how valuable print space is wasted in a futile article on whether preachers should wear the "dog-collar" clerical garb. And all of us have known church members whose chief concern is not justice, mercy, holiness and peace, but whether the choir should be gowned and candles placed on the altar.

The tragedy of mechanical religion is that it is really no religion, and it corrupts all religion. It has no roots in vital living, and it possesses no living moral purpose. It is devoid of all creative warmth. It lacks the contagion of spontaneous joy, and is bereft of the persuasive power of divine energy. It is powerless, dead and repulsive.

Of course, there is a cure. It is earnestly to love God with all our hearts, keep thoroughly concerned about the world's injustices, and live closely with all manner of ordinary people.—By Chester Warren Quimby from "The Christian Advocate."

Christians are like the several flowers in a garden that have each of them the dew of Heaven, which being shaken with the wind, they let fall at each other's roots, whereby they are jointly nourished, and become nourishers of each other.—John Bunyan.

The man who lives to serve himself is dead while he lives. The man who lives to serve others never dies.—James H. Felts.

## THE SILVER LINING

*Oh, troubled heart with grief oppressed,  
Quit thy soul's repining,  
Pierce through the clouds that have de-  
pressed,  
And see the silver lining.*

*The darkest clouds bring forth the rain,  
The sharpest thorns the roses.  
The winter's snow brings forth the grain,  
While a loving hand disposes.*

*The heavy cross brings us the crown,  
The darkest night the song,  
Reverses come and fate may frown  
But the way will not be long.*

*Sometimes stern fate obscures the way,  
That leads us to the light,  
But faith in Christ will win the day,  
And lead to glory bright.*

*And when our journey is complete  
Our work on earth is done  
We'll lay our trophies at His feet,  
With all our victories won.*

—R. F. Misenhimer, Fort Smith, Ark.

## "LEANING ON THE EVERLASTING ARMS"

The night before His crucifixion had come Jesus knew that He had come to the end of His earthly life. It seems that under the circumstances His chief thought and concern would have been about Himself, but not so. He had lived for others and now He was about to die for them. He couldn't get others out of His mind long enough to take any thought for Himself. The record tells us that "Having loved his own; he loved them to the end." He was thinking of His mother. He turned her over to the care of His beloved John. He was thinking of His disciples. How would they be able to carry on without Him? He was even thinking of His enemies. He died with a prayer on His lips for them: "Father, forgive them; for they know not what they do."

Some of the greatest words which ever fell from His lips came just a few hours before the crucifixion. In the 17th chapter of John, we read the greatest intercessory prayer ever uttered. He prayed not only for His immediate disciples but for all who should believe on Him through their words. The 15th chapter deals with the bearing of fruit. If the disciples, as branches abide in Christ, the vine, they will bear much fruit. The 14th chapter was spoken to console their breaking hearts. He began by saying, "Let not your heart be troubled: ye believe in God, believe also in me." This is, without doubt, the most popular passage in all the Bible; made so because it meets the needs of people. "Men are born to trouble as the sparks fly upward." They need a cure for the troubled heart; a remedy which is more than human. More and more, we need to learn the secret and practice the art of casting all of our cares upon Him; of leaning on the everlasting arms. In this wonderful passage we have the cure for a troubled heart. It is the faith cure; "Believe in God, believe in me."

"This is the victory that over-

comes the world, even our faith." The world comes with its problem of sorrow. Dark clouds gather so thick over the horizon of life that it seems the sun will never again shine through. Storms beat upon us until the ocean of life is whipped into rolling billows and seething foam, but in it all a voice is heard; the voice of Him who walked on the water and controlled the storm: "It is I; be not afraid." Faith makes Christ real, and His presence solves the problem of sorrow. During his young manhood Alfred Tennyson, the great poet, lost his best friend, Arthur Hallam. The stroke was so hard that it silenced him for ten years. Then he broke forth with the greatest poem of its length ever to be written, "In Memoriam." In this poem he goes on to express his great faith in immortality in Christ. He felt that his friend had simply gone to be with Christ and there he found him more worthy to be loved than all the time he tarried here. Yes, it is true that in Christ we have a cure for the troubled heart of sorrow. Here we can lean upon the everlasting arms.

Through faith in Christ we find a cure for the troubled heart of disease. Many people are laid on the bed of affliction, not only to suffer pain but to be separated from their life's work. In many cases the second privation is harder to bear than the first. Many plan their work and long to carry it out to completion, but disease comes, strength ebbs and the vision fades. This is sad indeed. Where can they turn for a cure? To Christ. This cure will not always be the elimination of disease, though many times strong faith in Christ and a faithful use of the means which He has put here for our physical wellbeing will turn the tide. When this is not the result, still there is hope. The help may come in the form of a changed attitude toward the things we have to bear. Paul had his thorn in the flesh; no doubt some

## THE PRIVILEGES OF PRAYER

Do you wish to tap the sources of strength which the Father has promised? Then turn to the privileges of prayer. Some people do not take time to pray because they are not interested—and they are uninterested because they never have found the satisfaction that comes through this act of devotion. They have missed the satisfaction because they did not know how to worship. They have thought of prayer as an incidental, an occasional method to be employed in times of crisis, the mere asking of God for something; they have defined prayer in terms of the bowed head and the bended knee, a verse from a devotional booklet or a pious ejaculation. Prayer is more than glorified begging—prayer is finding—finding God's strong spirit in the midst of life; finding an abiding energy which transforms living and makes it heroic; finding a noble purpose and the tenacity to pursue that purpose. He who prays, not only finds God—he finds himself.

Study the prayer life of Jesus. See when He prayed, how He prayed and in what spirit He couched His prayers. Prayer was a normal experience in His ministry—natural as breathing or eating. He recognized it as a friendly communion with the Father.

Do not think of prayer in strange terms. Even though we do not know all its laws, still we have had experiences which convince us of its force. Remember the times you felt especially near to God—and unconsciously you prayed and your life became blessed? Your soul moved higher; your thoughts developed—you began to really live! . . .

Go into a quiet peace; read a great thought; adore the God who waits to bless you; ask His guidance in your devotions.

Prayer is your privilege. Take time for its practice.—Church Bell, Sioux City, Iowa.

physical ailment. He prayed three times for its removal, but the answer was "My grace is sufficient for you." Then he changed his attitude toward the whole matter. From the desire to have the thorn removed he came to take pride in it. He realized it brought him more of the grace of Christ. His thorn was not removed, but his troubled heart was cured; cured by faith in Christ.—H. O. B.

## OUR LIFE

Our life is like the dial of a clock. The hands are God's hands, passing over and over again. The short hand is the hand of discipline, the long hand the hand of mercy. Slowly and surely the hand of discipline must pass, and God speaks at each stroke; but over and over passes the hand of mercy, showering down sixtyfold of blessings for each stroke of discipline or trial, and both hands are fastened to one secure pivot, the great unchanging heart of a God of love.—Australian Baptist.

Power is determined chiefly by personality.—W.L. Watkinson,

# The Arkansas Methodist

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

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

Office of Publication, 1346 Donaghey Building  
LITTLE ROCK, ARKANSAS

E. T. WAYLAND.....Editor and Business Manager  
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OWNED, MANAGED AND PUBLISHED BY THE  
METHODIST CHURCH IN ARKANSAS  
COMMISSIONERS

Little Rock Conference—J. D. Hammons, C. M. Reves,  
J. S. M. Cannon, Connor Morthead, J. L. Hoover,  
J. L. Longino.

North Arkansas Conference — W. F. Cooley, W. H.  
Goodloe, A. W. Martin, C. D. Metcalf, J. G. Moore,  
H. F. McDonal, J. A. Womack.

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



## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### A WAYSIDE SHRINE

Among the good preacher friends of my early ministry was Brother A. O. Evans. He was a high-class gentleman and had a fine use of pure English. An expression which he often used was "A Wayside Shrine." At the time I did not get the full significance of his meaning, but I understand that he had in mind some sacred place of worship or meditation.

While traveling through the Catholic countries in Europe in 1923, I saw many "wayside shrines" along the railroads and highways, usually just a crucifix with a shelter over it, and a bench of wood or stone beneath it. There you would often see tired peasants resting and evidently engaged in prayer. My first impression was unfavorable; it looked like idolatry.

One day in 1930, after visiting the Passion Play at Oberammergau, my brother and I went for a little walk out toward the mountains. We passed by one of these "wayside shrines." At the foot of the crucifix sat an old man and woman, evidently husband and wife. They had laid their heavy bundles down and were resting their feet upon them. Their faces were suffused with a holy light and they seemed to have found rest. That shrine meant little to me, but much to them.

I wonder, after all, if many of us have not found just such a place, not necessarily a visible and tangible spot, but a place within, where in spirit, if not in body, we often resort.

Maybe it is the old home, where on the wings of memory, if not by train or auto, we fly in our efforts to find rest. Familiar faces "loved long since and lost awhile," come trooping up out of the past to inspire and cheer us on our way. It may be a saintly mother, a noble father, a beloved companion, or a little child. Anyway, we come back feeling comforted and refreshed. Perhaps it is a lonely grave, where sleeps the dust of our beloved dead. On the first Sunday in August, 1930, I stood for a moment with head uncovered by the grave of John Wesley, and renewed my vow of allegiance to Christ and His church. I went then into the chapel, feeling that I had already worshipped. His grave was to my Methodist soul a sacred shrine.

Sometimes it's a piece of music, or the words of a song that seems to haunt one's thoughts like a beautiful but vanished dream. Frequently it is a picture or a great painting like "The Angelus" or "The Lord's Supper;"

## NEWS AND NOTES ABOUT FACTS AND FOLKS

BORN to Chaplain and Mrs. Jack Wilkes of Long Beach, California, on March 23, a daughter, Sarah Elizabeth.

The Pine Bluff District Conference will be held at Humphrey, May 24 instead of May 25 as carried in the Calendar on this page last week. The Conference will begin at 9:00 a. m.

REV. J. A. GATLIN, district superintendent of the Jonesboro District, announces that his district conference will meet at Huntington Avenue, Jonesboro, instead of Mt. Carmel as previously announced. The date remains the same, May 18, 9 a. m. until 4 p. m.

SINCE the beginning of hostilities, the American Bible Society has furnished free 3,000,000 copies of the Bible, the New Testament, or portions of the scriptures to Army and Navy chaplains to distribute to men in the service at home and abroad.

REV. J. E. COOPER, district superintendent of the Arkadelphia District, called Monday on his way to the General Conference in Kansas City. He reported that Dr. Homer Fort, Hot Springs, Rev. Bob Pool, Arkadelphia, and Rev. Hal Pinnell, Hot Springs, would also attend the Conference.

REV. VAN W. HARRELL, district superintendent of the Prescott District, announces that the Prescott District Conference will meet in Washington, Arkansas, on Wednesday, May 17, at 9:30 a. m. He writes: "The work of the district is in fine shape and we are expecting a great Conference."

REV. EARL S. WALKER, pastor of Grand Avenue Methodist Church, McAlester, Okla., writes: "We are finding Grand Avenue to be a most delightful charge. Our finances are in good shape. The church accepted the Askings in full and paid them by Easter. We have received ninety-one into the church to date. Give our love to our friends in Arkansas." Brother Walker was formerly a member of the North Arkansas Conference.

REV. HAROLD EGGENSPERGER, our pastor, at Beebe called Tuesday. His work is moving along in fine shape. On Easter Sunday a cantata, "Life Eternal" was given in the church, directed by Prof. B. E. Whitmore, president of the Beebe Agricultural College. Members of choirs of other churches in town took part. On Sunday night, April 30, a stereopticon slide lecture was given by the pastor on "The Romance of the Christian Home."

A "World Order Compact," adapted from and in the same format as the now famous Mayflower Compact, signed in the cabin of that historic vessel in 1620, and the rules by which the Pilgrim Fathers first lived in America, will be signed on Sunday, May 21, in hundreds of Congregational Christian churches throughout the country. This dramatic act will climax the campaign now being waged within the denomination to "have each member work with one another for the bringing in of a cooperative world." Church members are urged also to write their representatives in Washington urging American cooperation in post-war plans for international order.

maybe a sunset or some other inspiring natural scene.

Often we find a shrine in the church of our childhood, made available only by the aid of memory.

And so, we are not dependent upon time or place, or the crude material of a wooden cross. Anywhere, any time, we may set up our altar and bow in reverence before an improvised wayside shrine. Just let memory work.

Jesus stands in the midst of it all and says, "Come unto Me and I will give you rest." He is a rock in a weary land, a ship on a stormy sea, a blessed Shrine by the Wayside.

Why not come to Him now?

REPRESENTATIVES of the three major faiths join in a special broadcast observing National Family Week Monday, May 8, over the National Broadcasting Company at 9:45 to 10:00 a. m. The observance will emphasize the spiritual foundations and resources of the family and its need for religious values. Speakers will be Dr. Leland Foster Wood, secretary of the Commission on Marriage and the Home of the Federal Council of Churches, representing the Protestants; Dr. Lucien Lauerman, director of the National Catholic Social Service School of Washington, D. C. representing the Catholics, and Rabbi Sidney E. Golstein, chairman of the Jewish Institute of Marriage and the Family.

### AN OPEN LETTER TO DR. FORNEY HUTCHINSON

Dear Forney:

I congratulate you upon your "My Treasure Chest." Your great and useful life's story should be preserved for present and succeeding generations. You have done that well. You have told the story in an easy, natural way without any strong or polished rhetoric or literary finesse.

Your multitudinous ministerial friends will all read it with pleasure and profit. Your unnumbered men and women friends and admirers will read it with avidity.

Young preachers, and by that I mean those up to fifty, really need what they will get out of this book. Then the zone from fifty to seventy-seven will be thrilled by it for many of them have had some of the same experiences you record so graphically in the book. (I call this group, "Men of seasoned judgement." I got that phrase from a Negro bishop. While I was pastor in Batesville the mayor of the city, the president of the Chamber of Commerce and I was appointed to deliver welcome addresses to a Negro Annual Conference. The bishop introduced the mayor first. He expatiated at length on the city's good fortune in having a young man for mayor. Next he introduced the president of the Chamber of Commerce and waxed eloquent on the advantages of having a young man for president of the club. I wondered now how he could get out of the situation in introducing an old man. This is exactly what he said, "Now, dear friends, we have the higher privilege of hearing a man of 'seasoned judgement.'" I belong in the zone between fifty and seventy-seven and I'm sure all our zone will be entranced by the book. After September 1 I may be able to tell you how the "antiques" above seventy-seven like the book.

Forney, you have lived a good and great life. As a climax you have placed some of that in permanent form for your contemporaries and successors. Blessings on you.—Affectionately, O. E. Goddard, Conway, Arkansas.

### CALENDAR OF CHURCH EVENTS

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, Huntington Ave., Jonesboro.  
Conway, May 24, Danville.

#### Little Rock Conference:

Texarkana, May 16, Horatio.  
Prescott, May 17, Washington.  
Arkadelphia, May 18, Midway on Friendship Ct.  
Little Rock, May 23, Scott Street Church.  
Pine Bluff, May 24, Humphrey.  
Monticello, May 25, at Warren.  
Camden, May 26, Vantrease Memorial.

Every Christian can well afford to spend a certain amount of time each day thinking deliberately about other people and forgetting himself. It helps him to get himself off his own hands, and no one is able to do his best work until he is able to forget himself.—Roy L. Smith.

# FOR WORKERS WITH CHILDREN

FAY McRAE, Editor, 723 Center, Little Rock

## THE CHRISTIAN HOME STUDY CLUB OF CARR MEMORIAL

By V. D. Keeley

(This article was requested to be used in preparation for Family Week.)

### How the Club Began

For months this pastor and Mr. Fred Moore had been talking about a class that would minister to the needs of the large number of young adults in our church. In a District Staff meeting one evening it came to our attention that our district superintendent had just qualified himself to teach the course on "Child Guidance." We jumped at the chance to engage Brother Neill Hart. The date for the class was set; plans were immediately made and carried out. We made a list of the families that should be enrolled in this class. Teams of two were sent into these homes and forty people signed for the class. The day came for the class to open. Old man winter sent us a blizzard with several inches of snow. But our spirits were undaunted.

The snow storms continued, the disadvantages multiplied, but so did the enthusiasm of the class increase. As a result we finished out our school in the face of the best snow storm of the season.

In the class we caught a vision of the possibilities of a permanent study club. Not only the women but the men were eager that we continue our efforts. So a date was set for the organization of the CARR CHRISTIAN HOME STUDY CLUB.

### Officers and Committees

In this set-up meeting we elected the following officers: President; Vice-President; Secretary and Treasurer; Reporter; and Librarian.

The following committees were appointed: Program; Constitution and By-laws; Membership; Attendance; Fellowship; and Literature.

### Charter Members

A night was set for our first meeting and those present on this night became charter members. We had thirty-four (34) charter members. The Membership Committee is trying to enroll every parent who has a child in the Children's Division of the Church School. Of course, all the adult members of the church could profit by the course for several of the lessons will deal with the husband and wife relationship.

### What We Are Trying to Do

1. To help parents in the rearing of their children, especially in their religious training.
2. To make for better relations between husbands and wives.
3. To make our church program meaningful and helpful to home-makers.
4. To furnish our members with the best books and literature in this field.

### Order of Service

1. Devotional of song and prayer and scripture.
2. Lesson on some vital theme relating to our needs and problems.
3. Fellowship hour. Light refreshments are served.

NOTE: A calendar of activities has been made for the entire year.

## TEACHING AND LEARNING

*Oh, let me teach the truth of life  
In the most effective way;  
And let me live the life I teach  
In the presence of God each day.  
Oh, let me learn as did the twelve  
To teach for mankind's sake;  
And let me learn as well as they  
In the school of mountain and lake.*

—From Training Young People in Worship by E. L. Shaver and H. T. Stock.

### Library

We have a fine start on building our library. The members bought books and periodicals and donated them to the club. The books are kept and released in an orderly manner by the librarian.

### Finances

There are no regular dues. The club is supported by freewill offerings.

### Conclusion

Time and space will not permit me to give credit to all the individuals who have contributed in time and service. Nor could I give fully all the details concerned with the various committees. I would like to commend this organization to any church that is interested in doing something definite about the alarming situation known to some as "juvenile delinquency," but to others as "parental neglect."

## SHARE YOUR PLANS

Some superintendents of the Children's Division are using the following method to strengthen the work of children in their church. They attend the Quarterly Conference and after the general superintendent has made his report which was more or less general and a statistical nature, the superintendent then calls on her for a supplement to his report and she gives it under the following heads.

1. The outstanding things that have been undertaken,—share those things that are of particular interest to the church, such as a party for the children, a new baby born into the church, a new class formed, Workers' Meeting held, boys and girls received into the church.

2. Sharing Plans made for the children or children's workers, such as a Vacation School, membership in the Fellowship of Study, attendance at a Children's Workers Institute or at the Mt. Sequoyah Leadership School.

Your Conference Director of Children's Work or your District Director, or the editor of this page would be delighted to have you share any of your achievements or plans. Let's pass on the good-things-going-on.—F. McR.

## FOUND AN UMBRELLA

Found, after Children's Workers' Meeting at First Church, Little Rock, on April 14 an umbrella. It is now at the Christian Education office at First Church where the owner may secure it.

## CHILDREN AND MISSIONS

Mrs. Neill Hart, secretary of Children's Work of the Little Rock Conference, sends in the following excerpts and summaries of the missionary activities of boys and girls for the first quarter:

The following churches are having regular week-day sessions: Stephens, Fairview (Camden District), Fordyce, England, Twenty-eighth Street, Primrose, Carlisle, Scott St., Eudora, Warren, Crossett and First Church, Texarkana.

Monthly extra sessions: Smackover, Keo, DeQueen and First Church, Hot Springs.

Extra sessions during the special mission study: Benton, Vantrease, Lakeside.

Twenty-two churches reported having regular meetings of the Council of Children's Workers.

From Lonoke comes the report of an interesting project carried out during the January Missions Study. "The boys and girls of the Junior Department brought articles from other countries to their Sunday session. Each child presented the article that was brought and told what it was, where it came from and how they had acquired it. Many interesting things from Mexico, China, Japan, Italy, France and Holland were on display."

The children at Keo sent three dollars to the Settlement House at Monterey, Mexico, last fall and the following letter has recently come to Mrs. J. G. Wilson, the leader, and to the girls and boys:

"A few days ago I had the great pleasure of receiving the three dollars you sent. It certainly was a lovely surprise! I work at the Centro Social (Settlement House) in Monterey. Among my clubs I have one of very, very poor children; they live in a suburb and lack all sorts of opportunities. . . . My idea is to use your money at the Christmas season. We can have a party with the money, tell them about your children, show them the map and let them think of the beauty of giving. The girls can fix some refreshments and maybe we will be able to buy a small gift, too. I received \$14.30 in our money for the \$3.00 you sent. This will mean very much to them . . . so the money is going to give pleasure to the children who have so little! Sincerely, Maria Gonzales R."

ion paper, with the colors mixed, blue, green, yellow, red.' They just have to pick up little things they see around on the ground,—a feather dropped by a bright colored bird, a scrap of cloth from some one's torn sairi, a smooth white stick, a bit of bone—and see what they can make of them. And they do make lovely things. And if they just had a tiny bit of money they could do a lot more. For in their own bazaars—that means stores—there are all sorts of gay things, paper and crayons and beads to string and bright yarn and such things. We wish we could send them some of the things we have. But we can do better than that. We can send them money to buy their own things, and they'll just love it. Want to help?

## PLANNING FOR THE VACATION CHURCH SCHOOL

If you would work toward a better Vacation School for the children of your church consider the following suggestions:

### I. Preliminary meeting

Begin now to make your plans by having a meeting of those most interested, the pastor, the supt. of the children's division, selected teachers or the supts. of departments and any others in the church who are vitally interested in children. The following points should be considered at this meeting:

1. Select the Director for the school,—for the duties of the office see page 16 of the pamphlet, The Vacation Church School for Boys and Girls, price 15 cents. Order from The Methodist Publishing House, Dallas, Texas.

2. Decide on the date and the hours for holding the school.

3. What committees should be appointed for the promotion of the school?

(a) Committee for interesting the parents and the children of the church.

(b) Committee to discover and enroll the unchurched children of the vicinity. This is a very important committee and should be composed of the teachers who will not teach in the school and other adults of the church.

(c) Other committees may be appointed as the planning progresses.

4. What age groups will be included in your school?

5. Select the superintendent or leading teacher for each of these groups, and in so far as possible the teachers.

6. Select the courses to be given.
7. Order the Text books.

## HELPING CHILDREN IN OTHER LANDS

In a message to Methodist children Mrs. Otis Moore says:

"Children in India (and in other lands too) like all the little extra things in school just as much as you do. They like to do things with their hands, to make things out of paper and wood and cloth, to use crayons and paints. But the trouble is, there never are enough of these things to go around. People in Indian villages are poor you see, so poor that a man will work a whole day for a quarter. And so they can't just go to a store and say, 'I'd like two packages of construct-



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### TANGLED TEDDY

"Stray Cat; Stray Cat! Don't you come 'round our door," sang Teddy. Stray Cat didn't quite understand. He was tired, and the cool veranda of Teddy's home looked, oh, so good to him. Perhaps, too, there was a small boy like Teddy in the home wherever he belonged. At any rate, he rubbed his dusty coat against Teddy's bare legs and purred happily.

Ted was angry—very angry indeed—at this. He picked up Stray Cat, threw him into Marjorie's dollhouse, and locked him in there. Poor Stray Cat mewed and mewed, but Ted did not seem to mind his cries at all. He did not like strange cats, and Stray Cat had better know it at once.

It was not hard to find an old tin can and a ball of twine. With an old nail, Ted was trying to put a hole in the can. Somewhere he had heard that the best way to get rid of a stray cat was to tie a tin can to its tail.

"Teddy, what are you trying to do?" asked Uncle Phil from the doorway.

"This ole cat! Don't want him 'round our house, so—"

"So you were going to tie a can to its tail and send it off the place? All right, but come here first and bring me that ball of twine."

Now, if Ted wondered why Uncle Phil wanted the string, he did not wonder long. In a trice Uncle Phil wound the twine about his legs and arms until he couldn't move one bit. And besides, it was not one bit comfortable.

"Don't like it, eh?" asked Uncle Phil. "You are not a very good doctor if you don't like your own medicine. How do you suppose Stray Cat would like it if you do not?"

Stray Cat mewed loudly as if to say that he would not like it either, and Uncle Phil lifted him out of his narrow prison and stroked his ruffled fur.

"Oh, please," it was the voice of the pretty lady who had just moved next door. "I see you have my cat. I was afraid he was lost. May I have him, please?"

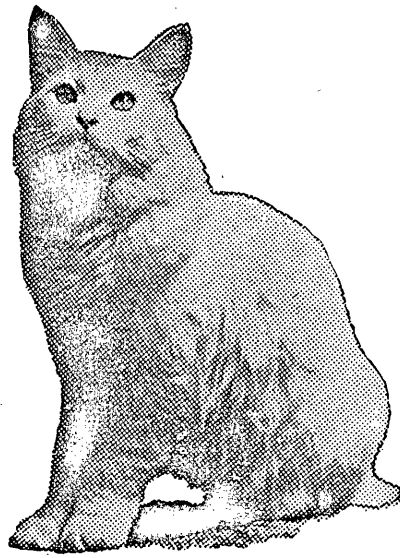
The pretty lady was so delighted to get her cat back again that she did not notice that Teddy was a prisoner. But later, when Teddy grew to know her and Stray Cat better, he told her the whole story. And now Ted no longer thinks it is nice to tie tin cans to stray cats' tails.—I. Winifred Colwell, in Child's Own.

Two bachelors happened to meet and got into conversation about cooking. One of them said: "I got one of them cookbooks once, but could do nothing with it."

"Too much fancy work about it?" said the other.

"I'll say! Every one of them recipes began the same way. 'Take a clean dish—and that settled it.'—Selected.

A religion that does nothing, is worth nothing.—Merton S. Rice.



### MY KITTY

*My kitty seems to understand  
Most every word I say,  
He sits and looks at me  
In a quiet attentive way.*

*Then suddenly he spies a ball  
And he's off with a bound,  
He rolls it in the grassy yard  
And off on to the ground.*

*We have such happy times  
My kitty and I,  
The happy springtime days  
Just seem to fly!—A. E. W.*

### A BOY TO HIS STOMACH

*What's the matter with you: ain't I  
always been your riend?*

*Ain't I been a pardner to you?*

*All my pennies don't I spend*

*In getting nice things for you?*

*Don't I give you lots of cake?*

*Say, stummick, what's the matter  
that you had to go and ache?*

*Why, I loaded you with good things  
yesterday; I gave you more*

*Potatoes, squash and turkey than  
you'd ever had before,*

*I gave you nuts and candy, pumpkin  
pie and chocolate cake—*

*And last night when I got to bed you  
had to go and ache!*

*Say, what's the matter with you?*

*Ain't you satisfied at all?*

*I gave you all you wanted; you was  
hard just like a ball;*

*And you couldn't hold another bit of  
puddin', yet last night*

*You ached most awful, stummick;  
that ain't treatin' me just right!*

*I've been a friend to you, I have;  
why ain't you a friend of mine?*

*They gave me castor oil last night  
because you made me whine.*

*I'm awful sick this mornin' and I'm  
feeling mighty blue,*

*Becoz you don't appreciate the things  
I do for you.—Hunter Missour-  
ian.*

Biddy: "Did ye bring home that pane of glass for the kitchen windy, Pat?"

Pat: "Oi did not, Biddy. Oi was after a tilve be fourteen, an' the only size they had was fourteen be twilve."—Virginia Methodist Advocate.

### JUST FOR FUN

It was a dark alley in one of the worst parts of the town. Three men were waiting. One of them pulled a slouch hat down over his eyes and said: "D'ya see him?"

Another took a quick peek around the corner. "Yes, here he comes!" he hissed.

The man with the slouch hat picked up a short section of pipe. Another took a heavy wrench and the third grabbed a smaller wrench that was none the less effective in close quarters.

"All right, fellers, let's go," one whispered.

And thus, when the boss got around the corner, he found his three plumbers busily at work.

\* \* \*

"Why does that man next door keep hammering on only four notes of the piano?"

"He's very conscientious. So far he has made only one payment on it."—Ex.

\* \* \*

"I wouldn't cry like that if I were you," said a lady to little Betty.

"Well," said Betty, between her sobs, "you can cry any way you like, but this is my way."

\* \* \*

"I can tell you how much water to the quart goes over Niagara Falls."

"If you know, tell us."

"Two pints."

### WE SHARE EXPERIENCES

Jonesboro, Arkansas.  
April 1, 1944.

Dear Boys and Girls:

I am a girl twelve years of age. I am in the Sixth Grade. I go to Valley View School. My teacher is Mrs. Matthews. My Sunday School teacher is Mrs. Gray and our pastor is Rev. W. T. Lingo.

I surely enjoy reading the Children's Page and like the jokes.

My hobby is collecting dogs. I love dogs and I don't like cats so well. My room in school got \$23.80 for the Red Cross, but the First Grade beat us as they got \$25.30.

I am going to join the 4-H Club. I think I will take sewing and cooking. I like to sew and cook.—Your friend, Pauline Pitts.

\* \* \*

Gillett, Arkansas  
April 3, 1944

Dear Boys and Girls:

I am a girl eleven years old. I have a sister thirteen and a brother fifteen.

I want to tell you about an adventure I had one day. As I was spending the day with one of my girl friends and was going out to our car to get a pair of shoes I fell and hurt my ankle. I don't know how I did it but there were some children playing in the barn lot and there was a big gate between me and the barn lot. I climbed the fence and I couldn't get up and walk as I fell from the fence. My mother came out and carried me on her back to the house. I went to the doctor and he bandaged it up. I have had my foot sprained four or five times.

We get the Arkansas Methodist. I like to read it.

I go to church Sunday School every Sunday. Our preacher is Brother Ginther.—Doris Faye Truax.

\* \* \*

521 E. Court St.  
Paragould, Arkansas  
April 16, 1944

Dear Boys and Girls:

I am a girl eleven years of age and I am in the Sixth Grade. I go to Elmwood School. My teacher is Miss Mabel McDaniel.

I go to Sunday School and church every Sunday that it is possible. My mother, Mrs. D. W. Lockwood, is my teacher. Our pastor is Rev. R. E. Wilson.

For a pet I have a dyed chicken which I received for a prize when we had an Easter party at school.

I take music at school. I enjoy it very much. My teacher is Miss Catherine Dickinson.

I am hoping to see my letter in print.—Alfreda Lockwood.

A southern Negro struggled desperately with his draft questionnaire. After much sweating and worrying he gave up in despair, returned the paper with a notation: "I'se ready when you is."—Quote.

\* \* \*

Soph: Boy, are you dumb! Why don't you get an encyclopedia?

Frosh: I would, but the pedals hurt my feet.

# The Prophet's Prayer For A Revival

(This message was delivered by Rev. E. D. Galloway, pastor at Warren, on the Evangelism Hour over KTBS, April 22.)

TEXT: "O Lord, revive Thy work." Habakkuk 3:2.

SOME words that clothe our theme for this hour, "The Prophet's Prayer For A Revival," may not be altogether pleasing and musical to the human ear. However, we make no apology for that since we are in the grip of positive conviction that they shall be pleasing to God's ears and in an all too limited fashion present one of the great needs of our day.

A poet once saw what was the essential need of the human race, and he saw what it would take to meet that need when he prayed:

*"Revive us again; fill each heart with Thy love; May each soul be rekindled with fire from above. Hallelujah! Thine the glory, hallelujah! amen; Hallelujah! Thine the glory, revive us again."*

The verse was soon set to music and congregations in various denominations have been songfully praying that prayer now for many generations. That has been well and good. However, there is tragedy in the fact that our actions have not been in hearty keeping with our prayer in that respect.

## I.

A prophet of God, as did this poet, once saw a solution to the problems of the world, and with practical wisdom went to God about it in prayer. His name was Habakkuk, and his prayer is as follows: "O Lord, revive thy work." But it is well to notice that he did something more than just pray. He lived and worked in keeping with the prayer he prayed. With assiduous labor, he helped God answer his prayer. That is the one essential obligation that rests upon every church member in this critical period today.

I am not a pessimist, but bold facts force us to conclude that our's is a day fraught with much religious stupidity. Many of our people live in a constant state of confusion and uncertainty due to ever changing thought relative to the Deity and Government of God as they relate to humankind. This is a day of religious doubting. It is, indeed, refreshing, in the midst of such a condition, to be introduced to a man so impressively frocked and indwelt with such confidence and faith in God as to be absolutely undergirded with an assurance that God could help him to change a seemingly impossible and shamefully deplorable situation into a wholesome and spiritual one.

So, we are introduced to such a man as we see Habakkuk standing in the presence of God, and asking Him questions concerning Israel's future. It is a grand day for any person who stands humbly in God's presence, and you will soon be hearing from such a person. He is a constructive element in the affairs of men that cannot be ignored. Israel had been sapped of her strength because of the heathenish influences of the Chaldeans. Because of this, she had become powerless in her influence to help others. The prophet saw the impending ruin, and wept for his infatuated countrymen.

You find him next, kneeling in the presence of God with this prayer gushing up out of his burdened heart, "O Lord, revive Thy work." You see, he really has the burden of others on his heart and he knew that there was but one place to go with that sort of a load. He went to God. He was possessed with enough good, common sense to know that he himself was powerless to reform them, and that if he were able to do that, it would do no lasting good. He knew that if his people were to be permanently benefited, the source of it all must be a demonstration of God's power in the nature of a national revival of religious conviction and experience. Possessed also with the knowledge that there was only one place to

obtain that, he prayed to God "O Lord, revive Thy work."

## II.

Revivals of national and world-wide import have characterized the advancing steps of civilization and the onward march of Christianity. Practically every unusual advancement of any age in the history of the world antedates to some great, sweeping religious awakening. If a great Christian army is to rise out of the "valley of dry bones" in this wrecked world in which we now live, we must have a great spiritual renaissance and have it without much delay.

You will recall that not long after Christ's death and resurrection, there was a handicapping



REV. E. D. GALLOWAY

coldness and indifference in the life of the early church. There were those that doubted and there were those that did not care. The church was derided and laughed at as an impotent organization composed of ignorant and forceless fishermen, and followers of their kind. It was powerless to defend itself against such derision until those disciples retired to an "upper room" for prayer. I do not know the verbal content of their prayers. However, I have often gone to those prayer meetings in my imagination and in that experience as I earnestly listened, I have heard them say "O Lord, revive Thy work. Make of us an irresistible force." I do know for what they prayed! "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the room where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were filled with the Holy Ghost." The revival was on. The disciples were imbued with a new and strange and overpowering spirit of persuasion and winsomeness. Hearts were made happy. Homes were preserved, and a nation was saved from its folly.

Luther, Wesley, Moody, and Welch, and their followers had the same burden upon their hearts: "O Lord, revive Thy work." The answer from heaven was the same. After each of these great spiritual awakenings, the world made new strides in advancements for the common good and "looked up and laughed and loved."

## III.

Such revivals are a necessity, and unlike many things in this war-age, they are not "frozen" except in our own frigid heart. Do we not need one today? Generally speaking, the church is cold. There is much doubting in her constituency. There is too much of a placid indifference in her ranks. She has become influenced by the Chaldeans. She is hampered by much worldliness. The strong power of religious slumber has rocked her to sleep and arrested her development. While she

is strong numerically, and we rejoice in that fact, she is not proportionately strong spiritually. Besides, the strength of an army is not always in its numbers. It is in its will and determination to be victorious. We have millions in our armed forces at this very hour, and they are fighting with all they have to win, and will win. That is due to the one fact that these millions are on the war-fronts of the world, and not at home on furloughs. The church has its millions, too, but according to statistics only about one fourth of its enlisted force is at the front in our churches on Sunday, fighting the battle for righteousness' sake. The other three fourths are on furlough. There is great need for us to pray, "O Lord, revive Thy work." When we pray that prayer and cooperate with God for an answer, the results obtained will astound the universe and we shall understand something of the significance of those familiar lines of Kipling:

*"And the dawn came up like thunder  
Out of China 'cross the sea."*

There will be a thunderous new dawning for the whole world.

It has always occurred to me that the burden of Elijah's prayer, during that drouth-stricken age when he retired to mount Carmel with the prophets of Baal, was in spirit the words of our text. When they had gathered there, Elijah confidently suggested: "Call ye on the name of your gods, and I will call on the name of my Lord: and the God that answers by fire, let him be God." Then he calmly walks to God's altar and prays, in spirit at least, "O Lord, revive Thy work." A little time passes, and clouds begin to appear. Soon, a drenching rain descends, and the gaping, hungry mouth of mother earth drinks to her satisfaction, and multitudes were convinced that "The heavens declare the glory of God; and the firmament sheweth his handiwork." Figuratively speaking, the revival was on and a nation was redeemed.

## IV.

I speak with confidence at this hour and say, when our church dissolves all allegiance with the world; builds its altars sacred unto God; gathers about those altars, and says to the world "You cry unto your gods, and we will call on the name of our Lord; and the God that answers by fire, let him be God," there will come again "a sound from heaven as of a mighty rushing wind; filling the world in which we live, and we shall be filled with the Holy Ghost." God help us to pray and work for a soul-stirring revival to sweep through this land of ours, and into other lands. For therein is the solution to our social, our industrial, our national and international problems, and the salvation of our homes.

Another has very fittingly said: "The eye that refuses to see will go out. The ear that refuses to hear will be stopped. The church that refuses to evangelize will cease to exist."

## SILENT VIOLINS

Luigi Tarisio, was found dead one morning with scarce a comfort in his home, but with two hundred and forty-six exquisite violins, which he had been collecting all his life, crammed into an attic, the best in the bottom drawer of an old rickety bureau. In very devotion to the violin he had robbed the world of all that music all the time he treasured them; others before him had done the same, so that when the greatest Stradivarius was first played it had had one hundred and forty-seven speechless years. Yet how many of Christ's people are like old Tarisio! In our very love to the church we fail to give the glad tidings to the world; in our zeal for the truth we forget to publish it. When shall we all learn that the good news needs the telling, and that all men need to know?—Selected.

I find life an exciting business, and most exciting when it is lived for others.—Helen Keller

# Episcopal Message Of Council Of Bishops

(Excerpts from Episcopal Message of Council of Bishops of The Methodist Church to the Methodist General Conference in forty-first quadrennial session delivered by Bishop Arthur J. Moore of Atlanta, Ga., evening of April 26, in Municipal Auditorium, Kansas City, Mo., before 762 delegates who represent more than 8,000,000 members of the denomination, and 2,000 visitors.)

“AS THE chosen representatives of a church which is established in a half hundred nations and claims the world for its parish, you are assembled in a momentous hour of world history. We would, therefore, with special fervor invoke the benedictions of Him who is the Head of the Church. “The forty-fourth year of each of the last three centuries has played a decisive role in the history of Methodism. In June of 1744, the first Methodist Conference convened in the Foundry in London. Held under the presidency of John Wesley, it was composed of 10 men, six clergymen and four lay preachers. This small group little dreamed that this meeting would become the germ of all subsequent Methodist conferences.

“The London conference was called to conserve the awakened enthusiasm filling the hearts of the eager people ‘who had been awakened’ by these 10 preachers, to discipline this new life and direct it into creative and redemptive channels. During the intervening two centuries many changes have been made, but these inspired leaders planted that day ‘the seed which has grown to a towering, far-spreading tree sheltering millions of Methodists.’

“The General Conference of 1844 met in the already gathering storm clouds of a national tragedy. Sectional and political differences arose which could not be reconciled, resulting in the disunion of American Methodism. Thus our fathers to the North and to the South passed through the storm of the sixties, somewhat apart, but never out of hailing distance in time of trouble.

“Today as one people we are at home in the house of our fathers. In this city five years ago three branches of Methodism assembled in the memorable Uniting Conference, not to debate forms of church government, nor to settle disputed doctrine, for we were already of one faith.

“Instead, as the children of a common household, renewing and cherishing the same spiritual memories and pursuing the same spiritual ideals, they met to declare and demonstrate that the Methodists are one people. Today, with individual energies and unwasted resources, we are assembled in the second General Conference, ready and eager to deliver the full strength of a united church upon a divided and sinning world.

## Achievements of Methodist Union

“Every experience since the consummation of union has clearly demonstrated the wisdom of that action. The influence and power of Methodism has been immeasurably increased by union. In the church we now have a fine blend of the very best Methodism has produced across these two centuries. Here are the devotion and democracy of the Methodist Protestant Church; the churchmanship, efficiency and aggressiveness of the Methodist Episcopal Church, and the warmheartedness of the Methodist Episcopal Church, South, with its genius for Christian education and evangelism. Each has brought its distinctive contribution into union, not to be swallowed up, but to find wider expression, resulting in an enlarged fellowship and an enriched experience.

Statistical Gains—“A study of the statistics covering the quadrennium reveals certain facts and trends which furnish some ground for rejoicing, but it also brings a demand for heart-searching and better planning. There has been an increase in church membership of 318,822, which is proof of the vitality of the church, but it leaves us wondering why, with so many millions of unchurched in America, a church with our evangelistic traditions has not been able to win many more members.”

(Bishop Moore then reviewed comparative

figures for the four years, 1940-43, which show an increase of 1,453 in the number of preachers, to a total of 25,377 at the end of 1943; total payments on indebtedness of churches and parsonages of \$69,336,547; an increase in other giving of \$16,508,248, including ministerial support, missionary and educational program, and current expenses, to a total of \$73,976,899 for 1943).

## The World In Which We Must Live Welfare Of The Nation

“That one of the critical and fateful hours of human history is now upon the world no sane person will deny . . . Among the wise men in the world, both within and without the Church, there are those who sense that all is not well either with the Church or the world. They fear our boasted civilization, if not crumbling, is at least tottering. We cannot accept their pessimistic conclusions, because to do so would



BISHOP ARTHUR J. MOORE

be to subscribe to a counsel of despair in which our faith in the sovereignty of God and our confidence in the ultimate supremacy of righteousness would have to be discarded.

“The tremendous and lamentable sag in our national and moral idealism, the fearful loss of reverence for law, the disintegration of the normal home life, the widespread disregard for that which was formerly held sacred and our materialistic interpretation of life have all contributed to the present chaos. We have trusted too long in a scientific materialism which has produced a philosophy of life in which there is too little room for God and spiritual ideals . . . Vain imagining that the solution of our problems can be found in material possessions has resulted in a false standard of values and a wrong conception of human relationships.

“It would be a gesture of insincerity or artificiality to deny or ignore the tragic implications the present world situation holds for the future of Christianity. The Church is compelled to re-examine its commission, define its standards, defend its teachings and justify its existence. We are forced to inquire whether or not we have a message adequate for a time like this.

“Since the days of George Washington we have lived somewhat to ourselves. We have been careful to avoid entangling alliances with other nations. Global war has now called us out of our isolation and assigned to us a vital part to play in the life of the whole world. For good or ill, we must live in the world and play our part in the world struggle.

## The Secular Made Secure by the Spiritual

“Ours is a nation founded by faith. Our Christian heritage and our democratic institutions were brought to us by God-fearing and liberty-loving men and women . . . The civili-

zation which we now enjoy is their legacy to us. We must maintain it for those who come after us.

“No right thinking person would ignore the physical and material factors which are essential in a nation's life, but it is ever true that the most potent forces in the world are spiritual, not physical and material. Nations decay not so much from physical causes as from wrong choices, moral weakness and intellectual and spiritual poverty.

“The greatest asset of our nation is not material possessions but enlightened, purposeful Christian men and women . . . To forget our spiritual heritage is to lose our freedom and invite our ruin. The American people are at heart a religious people, but we need just now a revival of spirituality at its best. Such an awakening will bring a fresh spirit of moral zeal and strengthen every good thing in our national life.

## The Methodist Missionary Movement

“Christ's gospel was intended for all men, and the Church must, therefore, have a field as broad as the whole wide world if it is truly to represent Him . . . A formal, faint-hearted, self-indulgent dress-parade Christianity will not suffice for a crisis such as is now upon us. Our love for Christ and man must be able to stand foul odors and loathsome sights, and to go down to the gate of hell to save a lost soul. Such Christlike devotion will love iniquity into goodness, hostility into brotherhood, a lost world into a redeemed world.

“As we survey the missionary situation, certain facts stand out in bold relief. We have a parish embracing 50 nations with thousands of missionaries and nations preaching in more than a hundred tongues, with a foreign membership greater than the total membership of many denominations and with more than 600 schools, hospitals and other ministering institutions (in foreign countries).

“Our purely missionary operations in the home field are even more extensive. The reports reveal that we have 2,500 mission-aided churches and 250 schools, settlements and similar institutions serving the people of every state in the Union and also those of the territorial possessions. “In spite of the devastations of war our work goes on in every field. Nowhere has it broken down or collapsed.”

“America must be Christianized not only for its own sake, but for the sake of its influence in the future. We must make a more determined effort to Christianize the homeland in order to insure that our country comes with clean hands into the council of nations as the exponent of peace and justice.

“At the close of every war there is a disposition to relax and swing back to isolationism and self-centered materialism . . . We cannot keep this reaction out of the Church unless we keep it out of the nation. To do so will require all our wisdom, but the cause is worth the effort.

To make the Prince of Peace influential in the postwar world will require millions of our money, a new army of our youth, and the utmost of our devotion in rehabilitating and equipping our churches across the earth so that they adequately meet the demands of the new day.

## The Assertion of the Christian Conscience The Problem of the Liquor Traffic

“Christianity has long been confronted by a vigorous opponent in the organized liquor traffic. Rooted as it is in the prolific soil of avarice and appetite, it constitutes a major social problem. The Church cannot view its ravages with complacency nor can it refuse to join issue with this menace.

“We were assured by those who opposed prohibition and desired the return of the license system that bootlegging would be destroyed and drinking reduced. Neither result is apparent. Instead, we have seen the rise of a host of additional evils. Much has been said about the revenue derived for government from taxes

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## EPISCOPAL MESSAGE OF COUNCIL OF BISHOPS

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levied against the liquor business, but the revenue represents only a fraction of the amount which this organized evil takes out of the pockets of the people. If it could be shown that such revenue paid all the expenses of the government, it would remain a tragic spectacle for a Christian civilization to consent to derive its revenue from the vices of the people. For the Church to come to any sort of terms with the beverage liquor traffic is to betray the human family.

"We call upon Methodists everywhere to give themselves to a sustained program of education that will help to build a conviction of the imperative necessity of sobriety. We urge them to lend themselves to a continuous crusade of action that will protect our homes and our children from the ravages of the liquor traffic. By reason and persuasive education we can convince young and old alike of the harmful nature of alcohol, and by the same method, we can mobilize the Christian forces in a program which will effectively restrain and ultimately destroy this iniquitous traffic.

### The Problem of Industry and Labor

"A generation ago a Methodist General Conference declared, 'The Methodist Church stands for the right of the employer and the employee alike to organize and to bargain collectively through representatives of their own choosing.' We regret that the principles enunciated in this declaration were not acted upon in industrial life . . . Now fortunately, the right of labor to organize is not only written into law but is enforceable at law.

"The new relationship of worker and employer demands the complete cessation of all attempts to discredit or destroy labor organizations. It calls for a frank facing of the fact that collective bargaining is an expression of democratic principle and must be so extended that the mind of the worker has an opportunity to express itself in improving the industrial process and thus make the job a creative task.

"Industry and labor have earned the gratitude of the nation for their patriotic devotion to war production. Management with few exceptions has demonstrated its concern for the good of the nation. The overwhelming majority of labor has observed its no-strike pledge. The minority that disregarded that pledge has done labor a disservice just as that minority of business that profited has brought discredit upon management. The policy of full recognition of labor's right to organize and honest cooperation with labor, as announced by the United States Chamber of Commerce, deserves commendation, and we are persuaded it will elicit full response from the new leadership of labor.

### The Problem of Race

"Racial antagonism always creates a stubborn problem for the Christian religion because it stoutly resists the universal propagation of the Christian message and denies the doctrine of the brotherhood of man . . . In this country a minority group of 13,000,000 Negroes is compelled to remain a detached racial unit, is accorded a sub-Christian status, is given an uncertain standard of livelihood, and all by the artificial standards which arise from racial grouping.

"Racial minorities scattered throughout the earth are demanding to know what is meant by the affirmation of democracy that all men are created equal . . . The basic assumption that one race is inherently superior to all others cannot be defended. No one race is superior or self-sufficient. The divine law is that we help ourselves by helping others. It is not possible to obscure the rights and claims of other races without suffering ourselves.

"The honest acceptance of Jesus' teaching concerning the worth of personality and His demand for social justice is the only adequate solution to the racial problem, because it will eliminate the passions and prejudices which again and again disrupt the human family. The whole question of superiority and rights can be resolved when, in the spirit of Jesus, racial

groups approach each other motivated by respect, trust and service."

### The Problems of War

"The discussion of the origin and conduct of war is not within the scope of this address, but when the very foundations of the earth are being destroyed, it would be cowardly for the Church to fold its hands and wait for others to seek for the way of peace. This task demands the spirit of humility and soberness. We do not know all that needs to be done and we will probably make mistakes, but into the hands of the ecumenical Church has been thrust the opportunity of changing the climate of the world from hate and aggression to peace and cooperation. The hideous horrors of war compel us to action. The Church is the one body that cannot stand aside and declare world affairs are not its concern. Its chief business is the assertion of truth, the dissipation of hate, the instruction of the hearts and minds of man. As Methodists we reaffirm our devotion to the obligations of Christian citizenship and we pray for the guidance of God upon the President of the United States and those who are associated with him in places of authority.

"While we are gathered here in peace and quietness, multiplied thousands of the bravest young men and women of our church are on battlefields in the ends of the earth struggling to preserve our liberty and protect our Christian ideals. By their suffering and sacrifice they are maintaining the principles of democracy and preserving the freedom of mankind.

"One of the most inspiring chapters in the history of Methodism is being written by the more than 1,500 of our ministers who are in the armed forces as chaplains. In the air, on the sea, and on the land, wherever our sons and daughters struggle to preserve our freedom, these faithful men are there to offer the claims, challenge and consolation of the Christian Gospel. They are exercising a powerful influence for good and by their witness and work helping to make secure and strong the Church of tomorrow.

"The Methodist Church has declared its purpose to defend those of our number who cannot in good conscience participate in war. We will not be driven from that position by hysteria which always develops in a time of struggle. The principles of democracy and the teaching of the Christian religion accord to men freedom of conscience. The conscientious refusal to bear arms is for some persons a natural expression of their desire for peace on earth. To all members of the Methodist Church who as conscientious objectors seek exemption from military service, the church must continue to give its moral protection.

"Much of the world tragedy of the past two decades has come because of our refusal to take our part in the task of international collaboration. Had we helped to organize the nations on the basis of friendly service, we might have given humanity a new lease on life.

"We have looked to international diplomacy to prevent war and it has failed. We have trusted in international law to reduce the horrors and eliminate in a measure the cruelties of war, but war grows only more hideous and destructive. The time is at hand when the Church must rise in its might and demand an international organization which will make another war impossible.

"The organization set up to prevent war and preserve peace may at first necessarily include only the victorious powers, but, if so, exclusion of defeated nations must be only temporary. Some healing word must be said above the expediences and interests of the victors. To leave outside the other nations with their millions of struggling, aspiring people is to have the world go groping on in the dark.

"The victorious nations, having conquered their foes, must conquer themselves and think of them no longer as foes, but as friends. The leadership which the world awaits, must display a heart that sympathizes with suffering and a will determined to find a way to overcome the seemingly insuperable difficulties of readjustment. For this task the Christian Church was born, and it cannot in good conscience give its allegiance to any ideal less than this.

"When the fighting actually ceases, vast

sections of the earth will need steel, stone, lumber and brick. We must play a worthy and sacrificial part in the physical rehabilitation of the world. Infinitely more difficult will be the spiritual rebuilding, which will demand all we possess of insight, faith, patience and courage. World reconstruction must be placed on a higher plane than mere material reconstruction. We of the church must protest against any attempt to put a millstone of materialism about the neck of the next generation and stoutly resist the adoption of immature and unchristian plans for world reconstruction. The helping hand must everywhere supplant the mailed fist.

### Tasks To Which Our Energies Must Be Dedicated The Church School

"If the principles of the Christian faith are applicable to the needs of our age, perplexed as it is with intellectual difficulties which affect belief and moral difficulties affecting conduct, there must be more wide-spread and effective instruction in religion. Christian education must not only continue to resist but aggressively combat the secularizing tendencies of our times by an insistence upon the eternal verities. The faculties of our youth must be put to school on their spiritual side.

"The decline in attendance upon the Church School should shake us out of our complacency. We close this quadrennium with 423,168 fewer students in our Church Schools than we had at its beginning. We would, therefore, urge a quickened interest in securing a larger enrollment and maintaining a higher average attendance in the Church School.

"The Church School is the most fruitful field of evangelism. A total of 149,557 pupils came into the membership of the church last year from the Church School. It also provides education in stewardship, which results in large contributions to the benevolent causes of the church.

### Ministerial Supply

"The need for a comprehensive plan of recruiting and training ministers has become increasingly evident in recent years. A study conducted by the Commission on Conference Courses of Study reveals that the average age of the ministers of our church is slowly rising so that in future years retirement will take place at a more rapid rate . . . In some of our Annual Conferences even before the war, the demand for trained men exceeded the supply. . . . Merely to replace those who are to be retired and those who for other reasons leave the pastoral service, the study indicates, we shall need to receive into the membership of the Conference approximately 500 men each year for the next 15 years.

"The 10 theological seminaries of The Methodist Church graduate more than 300 students each year with thorough training for the ministry. The difference between this number and the 500 who are needed presents a problem to which the church must give serious attention.

### Christian Unity and the Ecumenical Movement

"The Methodist Church is deeply concerned about interdenominational good will and Christian unity. It has endorsed the conviction that Christian unity grows out of an ever deepening fellowship of Christians with their common Lord . . . In order that our church may make its contribution to the search for the mind of Christ in church relations, we would recommend the continuance of the Commission on Interdenominational Relations and pray God's blessings on any and all efforts looking toward a revived and united church.

### Orders of Worship

"Many matters coming before this Conference will affect only segments of the church's life and work, but questions having to do with corporate worship, including the administration of the Sacraments, vitally affect the whole church and every congregation. It is therefore apparent that utmost care and understanding must be exercised in the decisions reached.

### Christian Literature

"In promoting the cause of the Kingdom  
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## With The Churches

### IN THE MONTICELLO DISTRICT

Immediately following Annual Conference the Hermitage Circuit was left to be supplied. Presently arrangements were made with Rev. C. B. Davis, a retired member of the Little Rock Conference, living in Warren, to take over Palestine and Sumpter churches, temporarily creating the Palestine-Sumpter charge.

A schedule was then worked out with the laymen of the First Methodist Church in Warren to fill the other pulpits of the Hermitage Circuit at regular appointments. This schedule is being handled through Mr. Carl Hollis and with a great deal of satisfaction to the people of the churches being served.

The first Sunday in the Conference year officials of the churches met with the district superintendents and made out the budgets for the year. These budgets were officially set up at the first quarterly conference.

The second quarterly conference was held at Jersey, April 23. It was attended by a large congregation and reports revealed that all finances have been paid for half the conference year, and several of the churches are laying aside the pastor's salary.

This is a tribute to the many fine Methodists in this charge; the co-operating laymen at Warren; and to the work done by the former pastor, Rev. Roy W. Bevan, who left such a working organization. Pray for these people carrying on without a pastor.—Arthur Terry, D. S.

### MARMADUKE CHARGE

Six months of this year's work is rapidly drawing to a close. So far, I feel we, as a church, have made much progress, yet there is much more to do. I know and feel we all appreciate what has been done. We are happy in our work and are looking forward to greater progress for the rest of the year.

The spirit of cooperation in all phases of our church is fine. Fine interest is shown in all our services. Our Church School has grown in number. We are planning to redecorate our church this spring.

Our W.S.C.S. women have been doing lots of work and are expecting to raise a good portion of our building fund.

The finance of our church is in fine shape, all payments have been paid in full up to date.

We are proud of our pastor and wife, Rev. and Mrs. Harold Spence and baby, Rita Kay. They have been such help to us.

We are looking forward to our revival which will be in the near future. We are hoping to see many souls saved.

To those members who are not in the harness, we ask you to come on and let's help, by the help of God, our church go on to a higher and nobler work.—Nita Ferguson.

Five per cent of the people really think, ten per cent think they think, and the rest would rather die than think.—E. Stanley Jones.

### PASTOR AND WIFE HONORED

On Monday night the Methodist Church at Wilmar took on a festive air as the townspeople came together for a "pounding and shower." It is the custom of Methodists to "pound" their pastor each year, and as this rite had not been observed this year, we combined it with a shower for Rev. and Mrs. Roy Bevan who have only recently been married. This occasion was attended not only by Methodists, but Presbyterians and Baptists as well. This cooperation of the churches in Wilmar is a lovely thing.

The P.T.A. sponsored a gift, a beautiful set of china and it was presented.

Mrs. Merle Anderson was at the piano and as Rev. and Mrs. Bevan entered the church, they were greeted with "Showers of Blessings." J. M. Johnson acted as master of ceremonies.

Huge bowls of roses and baskets of spirea and narcissus were used as decorations.

Brother and Mrs. Bevan expressed thanks not only for the gifts which were numerous and lovely, but for the spirit that prompted such a gathering.—Reporter.

### MISSISSIPPI COUNTY SUB-DISTRICT YOUTH FELLOWSHIP

The Mississippi County Sub-District Youth Fellowship was entertained with a party Monday, April 24, by the Osceola Youth Fellowship. The motive for the party was an evening of radio. The studio was the Delta Club in Osceola.

The highlight of the evening was the awarding of a loving cup to the Joiner Youth Fellowship for the best radio skit. It was a Henry Aldrich skit entitled, "The Church Pie Supper."

For other entertainment the youth from all over the county impersonated famous radio celebrities whose names they assumed as they entered the building. The entertainment was in charge of Mr. Steve Ralph of Osceola.

Delicious refreshments were served. Within the group there were seven Youth Fellowships represented with 125 young people. Twenty adult leaders were present.—Mable Nance.

### LIGHT NECESSARY

A stranger, passing some mines in Pennsylvania, asked a little boy why the field was so full of mules.

"These mules are worked in the mine during the week," replied the boy, "and are brought up into the light on Sunday to keep them from going blind."

The application is apparent. Do not allow yourself to go spiritually blind. Come to church on Sunday and let the light of God's Word shine into your heart.—St. Matthew Monthly.

Christianity is not worth a snap of your finger if it does not straighten out your character.—D. L. Moody.

### LETTER FROM CHAPLAIN CARRAWAY

The following letter was written by Chaplain Carraway to Chaplain John Gieck, Ashford General Hospital, West Virginia:

#### SOMEWHERE IN AFRICA

Dear John,

The above caption has gone on my letters now for over six months and I have been in the service for nearly twenty months. In one way time has certainly gone by rapidly. Before long March will be gone and Easter and April will be here. Don't expect much to happen until April around these parts. Expect you know and hear more about the war than we do over here. We get a war bulletin each day with censored news on it. It gives us a very limited amount of news. It looks rather good but we think it is moving along slowly. When one wishes for things to pick up then he at once realizes that before it is over that hundreds of lives will be lost and many, many others wounded. When my morale lags a little, I go to our surgical wards where the poor fellows are with limbs amputated. Then I feel better or at least more humble and submissive. Necessarily any sincere chaplain sees and hears a lot that is most disillusioning about many things. So many let down entirely and I suppose seek outlet for their depressed feelings in ways that a chaplain can't condone or doesn't condone.

However, there are enough of the fine things which a chaplain over here comes in contact with that offset the disappointments. But you know I find that the fellows who have been up in the combat areas are more religiously inclined than those who have only been this far. I wonder if that is not true in America. I am afraid that many of our people over there do not take this war as seriously as they should considering the cost that these fellows are paying. But I had better stop this.

I am feeling great and still getting lots of thrills out of my work. Having large crowds at all my services. My audiences are quite responsive. What you see and hear and feel just preaches itself.

We are still wintering over here. Are having all kinds of weather just short of freezing. Very disagreeable at times. But our personnel is holding up remarkably well. Haven't had any serious sickness among our own unit personnel. Think this is remarkable.

Appreciate your letters and interest. Hope to hear from you again. Pray for me. Your friend, Archie C. Carraway, 0480430, 24th Gen. Hosp. C-o Postmaster, A.P.O. 379, New York, N. Y.

### IT STILL WORKS

A famous American preacher, a generation ago, was asked the secret of his success in winning such a large number of people every year for the Kingdom. He replied, "I always make it a point to speak to at least one unsaved man every day about his soul." There it is—in one sentence—the whole secret. This was Jesus' method—it worked two thousand years ago. It is still God's method—and it works today. Let no church or pastor become so busy as to forget the main business of Christianity—human redemption.—Selected.

### RESOLUTION OF THE MEN OF THE CHURCHES OF GREATER LITTLE ROCK

In view of the fact that the Men of the Churches of Greater Little Rock have repeatedly gone on record endorsing the attempts of our Governor, and all of her public officials who have tried to stop gambling in public places, horse and dog races in time of war crisis, abuses in our liquor traffic, and other growing anti-Christian activities found only in some parts of our state as in parts of nearly all other states; and

Whereas, it is a well recognized Law of Life that, "Good can come only from good, and only evil can come from evil," and

Whereas, there is widespread, and a growing popular demand that our community do more in practical ways to meet our truly moral and Spiritual responsibilities to our youth and our general masses,

**THEREFORE BE IT RESOLVED:** That the Cabinet of the Men of the Churches of Greater Little Rock do hereby renew their Christian Pledge of support to all law enforcement officials, all governmental and private agencies truly functioning for our moral and Spiritual welfare, and to all true educational leaders who are working to realize the aims and ideals of our various churches, and the high tenets of our Christian religion. We further request the realistic assistance and cooperation of all of these agencies and organizations at this time in the advancement of two major efforts:

I. Their constructive assistance in making possible a wholesome integrated program of recreation, and worthy use of leisure time, for all the youth of our community as now approved by our City Council.

II. Their continuous and practical cooperation with all sound educational leadership to the end that unholy alliances with organized evil forces will disappear from our community life, and our "public schools" not be found allied with, or financed with revenue derived from any evil source."

Approved this 17th day of April 1944 by a vote of the Cabinet members of the Men of the Churches of Greater Little Rock.

### SOUTHERN METHODIST UNIVERSITY BENEFACTOR ENDOWS LECTURESHIP

One of the interesting events of the ninth annual Minister's Week held at Southern Methodist University (Dallas, Texas) was the announcement of a gift of \$10,000 for an endowed lectureship on preaching. The gift was made by Mrs. George L. Peyton, of Mexia, in memory of her late husband who was a member of the Board of Trustees. The first lectureship of S.M.U., endowed in 1919 by Mr. and Mrs. W. W. Fondren, has made it possible for S.M.U. to bring to the campus each year at the time of Minister's Week a great scholar and Christian leader. Mrs. Peyton had previously established two scholarships in the School of Theology.—Board of Education Bulletin.

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 the high calling of God in Christ Jesus.—Phil. 3:13-14.

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## HELENA DISTRICT ORGANIZES

The Societies of the Helena District held an all day meeting at Forrest City, Thursday, April 20, for the purpose of organizing the district.

Rev. Grover C. Johnson, District Superintendent, led the opening devotional.

Mrs. Homer Williamson, district secretary presided over the business session.

Mrs. A. E. Smith of Forrest City gave a most cordial welcome with response by Miss Marie Holmstedt of Helena in her usual pleasing manner.

Twenty-six societies answered roll call with interesting and full reports.

Mrs. Peter Kittel, chairman of the Nominating Committee gave the following report, which resulted in the unanimous election of the officers for the district:

President, Mrs. Kent Jackson, West Memphis; Recording Secretary, Mrs. Webb Sweet, Widener; Treasurer, Mrs. A. L. Brown, Clarendon; Secretary Missionary Education, Mrs. John Glover, Holly Grove; Secretary Christian Social Relations and Local Church Activities, Mrs. J. L. Terry, Earle; Secretary Spiritual Life, Mrs. Claud Heeb, Harrisburg.

A delicious luncheon was served by the Forrest City W.S.C.S. at the noon hour.

Rev. Ray L. McLester of Wheatley led the afternoon devotional.

Mrs. Buford of Forrest City, chairman of the district Parsonage Committee, gave a report indicating a balance of \$236.21 in the treasury.

Highlights of the North Arkansas Conference held in Jonesboro recently were given by delegates and visitors present, who attended the conference.

Collection was taken for District Fund to be used largely in promotion of cultivation work in the district. It was voted to assess the membership of the district 3 cent per capita for a cultivation fund.

Mrs. W. A. Lindsay closed the session with an impressive worship service.—Mrs. Claud Heeb.

## STANFORD SOCIETY

The Society of Christian Service of the Stanford Methodist Church met April 12th at the home of Mrs. Earl Gramling. The meeting was called to order by Mrs. S. N. Adams, the president. The group sang, "What a Friend We Have in Jesus," followed with prayer by Mrs. Adams.

A short business meeting was held and each member made her pledge for the year. The devotional was given by Mrs. Jesse Gramery, using as her subject, "Human Mistakes." Talk, "Practical Applications," by Mrs. R. B. Morgan. Talk, "Jesus and Children," by Mrs. R. S. Ragsdell. Talk, "The Need of Power," by Mrs. Earl Gramling. Mrs. George Hunt was appointed program leader and Mrs. Thelma Morgan and Mrs. Lester Groom were appointed Finance Committee. The group will meet again April 28th.

Belief put into practice becomes faith.— J. J. Wagner.

Rejoice evermore; pray without ceasing; in everything give thanks. 1 Thess. 5:16-18.

## I CANNOT READ TODAY

George E. Miller

*This morn I saw the new day bound  
In burnished red and mottled gold.  
Its cover was the eastern sky  
With tooling marked and manifold.  
I always scan each glowing page.  
Today, I could not even start;  
For when I went to rest last night  
There was resentment in my heart.*

*God writes His message fair and clear.  
Alas! I cannot read today;  
And when yon sun sinks down to rest  
The book is closed and sealed for aye.  
O Lord, reveal tomorrow's page.  
Let not the beauty all depart;  
And grant that I may rest tonight  
Without resentment in my heart.*

—The Christian Evangelist.

## NOTICE - SUPPLIES SECRETARIES - LITTLE ROCK CONFERENCE

Our assignment for the second quarter is "Foreign Supplies." Consult the Supply List I mailed you last quarter and you will see the money goes to India for equipment of Village Schools and books for new readers. You will find in March issue of Methodist Woman much information you could use on a program. Present this to your Society and send a cash offering to your Conference. Treasurer, Mrs. J. P. Carpenter, Stephens, Arkansas. Mark it "For Supplies." Send your report to me by July 5th.

Sincerely,

Mrs. Watson Jopling  
3103 Pine Street  
Texarkana, Tex-Ark.

## A CORRECTION

A mistake was made in listing the officers of the Little Rock Conference. Mrs. C. E. Moseley of Camden, Arkansas is secretary of Student Work and Mrs. Watson Jopling, secretary of Supplies. Her address is 1301 Pine St., Texarkana, Arkansas.

## STAR CITY W. S. C. S.

The Woman's Society of Christian Service observed the annual Retreat Day March 22, in all day meeting at the Methodist Church. At the noon hour a pot luck luncheon was served with several men of the church and members of the Wesleyan Guild present.

In the afternoon, the program from the March number of the Methodist Woman, "Christian Retaining Walls," was presented by the pastor's wife, Mrs. F. R. Arnold, who was assisted by other members of the society. Songs and prayers interspersed the program.

The following officers have been elected for the present year:

President, Mrs. C. W. Ferguson; Vice-President, Mrs. Mary Nobles; Recording Secretary, Mrs. F. R. Arnold; Corresponding Secretary, Mrs. Jas. Nobles; Treasurer, Mrs. B. S. Hundley; Secretary Missionary Education, Mrs. C. K. Nickols; Secretary Christian Social Relations, Mrs. W. C. Wayman; Secretary of Supplies, Mrs. Mamie Buckley; Chairman Spiritual Life, Mrs. L. C. Sprague; Chairman Young Women and Girls Interest Group, Mrs. F. R. Arnold.

Rev. F. R. Arnold, Pastor, has presented the book, "The Church after the War" and we are now using "God and Human Suffering."—Mrs. J. M. Raines.

## LITTLE ROCK DISTRICT MEETING

Mrs. Roland M. Shelton, district secretary of the Little Rock District makes the following announcement:

"The district meeting will be held at Winfield Church, Friday, May 12 from 9 a. m. to 12:30 p. m. Mrs. H. King Wade will bring the Missionary message from the recent Jurisdictional meeting and Miss Margaret Marshall will give the high lights of that meeting which was held in Topeka, Kan."

Mrs. Shelton is anxious to have a good attendance at this meeting.

## FINANCIAL STATEMENT LITTLE ROCK CONFERENCE FIRST QUARTER, 1944

Receipts:		Disbursements:	
Undirected Pledge	\$6372.32	To Division:	
Scarritt	50.50	Undirected Pledge	\$4270.54
Lenten	138.61	Special Missionary Projects	1551.11
Scholarships	85.00	W. S. G. Pledge	274.85
Bible Women	408.00	W. S. G. Projects	60.00
Special Memberships	95.00	Special Memberships	125.00
W. S. G. Pledge	304.16	Total Credit on Pledge	6281.50
W. S. G. Projects	60.00	Youth Fund	143.35
Little Rock City Mission	322.10	Children	9.70
Camden Rural Work	225.00	China Relief, W. S. G.	62.69
Total Conference Credit	\$8060.69	China Relief, W. S. C. S.	83.05
Youth Fund	143.35	Division Cultivation Fund	19.03
Children	9.70	Total to Division	6599.32
Cash Supplies	407.60	Officers and Secretaries	334.55
W. S. G. Cultivation Fund	12.50	Ministerial Aid	92.65
Refunds and Remittances received too late for 4th quarter 1943	622.08	Jurisdictional Annual Meeting	232.13
Total Receipts	9315.92	Jurisdictional Cultivation Fund 2nd quarter)	119.79
Bank Bal. end of 4th quarter, 1943	3070.06	Conference Guests	57.40
Grand Total	12,385.98	News Scope, 4th quarter, 1943	22.75
Disbursements	7812.83	Mrs. W. R. Peters, Refund on Camden Rural Work	200.00
Balance end first quarter, 1944	\$4573.15	Mrs. C. E. Mashburn, Refund on Little Rock C. M.	102.60
Christian Social Relations and Local Church Activities	\$5615.58	Treasurer's Stipend	35.00
Special Memberships:		W. S. G. Delegate expense to Conference	11.70
Adult Life:		Mrs. G. W. Stafford, on gift for Mrs. Fulton	1.25
Mrs. Bessie Murph Byrd, Smackover.		Overprinting of Check Book	2.95
Mrs. C. J. Rich, Stuttgart, First Church.		Charge for out of town money orders	.74
Mrs. Margaret Ann Smart, Forest Park.		Total Disbursements	\$7812.83
Mrs. B. J. Reaves, by the Conference.		Honorary Baby:	
Mrs. J. Phillip Carpenter, by Camden District. (Sent in by Mrs. J. T. Dodson—Not included in my report.)		Linda Lucille Scott, by Conference.	
		Velva Ann Dobbs, Huttig.	
		Carol Sue Impson, Huttig.	
		Sherry Lee Fullerton, Huttig.	
		Bobby Lee Kinsey, Carlisle.	

## PARAGOULD W S C S

The Woman's Society of Christian Service completed their first study book, "For All of Life," by Dr. William and Charlotte Wiser, March 30, with 100 per cent attendance.

Mrs. A. G. Craver, the new secretary of missionary education, was in charge of the four-day course.

Monday afternoon, March 27, the devotional, "Upon Life's Common Way," was given by Mrs. John Miser, who used as her scripture Luke 4:18-19. Mrs. R. L. Davis and Mrs. Roy McLerkin reviewed the first chapter, "The Light of Knowledge."

Mrs. E. E. Turner presented the devotional, "World's Family Gathering," Tuesday afternoon. She had for her scripture John 4:40-56. Mrs. Notra Harrington, Mrs. James McDaniel, and Mrs. Franklin Wilbourn reviewed the second and third chapters of the book.

Wednesday afternoon, Mrs. Guy Adams, Mrs. Edd Cole, Mrs. Sam Shane, and Mrs. Craver reviewed the fifth and sixth chapters. Mrs. T. L. Payne gave the devotional, "For All of Life and All the World," scripture Romans 12

The devotional, "Hands," was given Thursday afternoon by Mrs. John Meiser. She was assisted by Mrs. J. M. Lowe, Mrs. Dare Mack, Mrs. J. E. Wilbourn, Mrs. Frank Cardwell, Mrs. E. W. Potter, and Mrs. McLerkin. Mrs. Frank Mack read the poem, "Finding the Right Word." The fourth chapter of the book was reviewed, as it seemed more fitting for the closing chapter. After this, Mrs. A. C. Cloyes conducted a very interesting test on the book.

At the close of the Thursday afternoon session, a social hour was enjoyed. Refreshments were served.—Mrs. Roy McLerkin.

## MISSING THE BEST IN MIDDLE AGE

(Continued from page 2)

your eyes to what may be tomorrow because of what you do today. Posterity has no claim on you. Do this now." Thus are our sins committed between the narrow walls of forgetfulness.

But with the Christian this is not the case. Temptation comes and cries to him also, "Do this now." But the Christian says, "Not so—my now is made up of my yesterdays and shaped by my hopes for tomorrow. I am a part of a larger whole that was here before I was born and will be here after my spirit returns to the God who gave it. The past and the future must share in my decision of the present or I shall miss my way and lose the best life has for me."

See Jesus in the wilderness undergoing His great temptation. Did not the Evil One play upon His immediate need and bid Him ignore the past and the future? "You are hungry now," His tempter cried. "Here are stones about you now. Use your great power and turn these stones into bread to satisfy your hunger now." But Jesus used the defense I am describing when He said in effect, "I cannot live by bread alone," and the Tempter was foiled.

Was not this the technique Paul was describing when he urged early Christian converts, "whatsoever things are true, honest, just, pure, lovely, and of good report, think on these things?" Such things have stood the test of time and are welcomed by those who come after us. The incautious insistence of now can never prevail over us and cause us to miss the best if we think on these things."

Disillusionment and discouragement cannot gain the upper hand with us when our minds have been filled with the record of how God's mighty power in Christ has been vindicated again and again. Amid the chaos and heartache of our present world situation we are strengthened by memories of the triumphs of justice and right in days gone by and sustained by the hope of the coming day when "every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

## Fellowship with Great Souls

For another thing, these victorious Christians maintain a vital fellowship with the great souls of their own day. Granted that there are temptations to evil living all around us; but are there not temptations to goodness too? Winsome spirits, poised personalities, rock-ribbed characters whose quiet strength draws us on in the direction towards which we always face when at our best.

See how Jesus, our Lord and Master, chose twelve special souls, "that they might be with Him." And of these twelve He chose three, Peter, James, and John to be with more intimately than the rest on the Mount of Transfiguration and in dark Gethsemane. And of these three He chose one for such a special service that ever after he was called "the beloved disciple."

Or see how Paul, ending his epistles, fondly names one by one his fellow laborers and fellow prisoners in the gospel of Christ. If this stalwart soldier of the cross drew strength from fellowship with kindred souls far removed from his prison cell, how much more do we need to take advantage of such an aid to grace!

Like Jesus we needs must mingle daily with men of all sorts and classes, Pharisees, publicans, sinners, wine bibbers and gluttons, all men for whom Christ died. But such association will be for good and not for ill if we have other friendships whose fellowship with the living Christ can help to keep our sense of His presence warm and vital.

I have never seen the Bishop of Norway. I do not know Martin Niemoller or Albert Schweitzer or Kagawa. Yet these great souls

I count my friends and I am strengthened by their faithfulness to Christ. Poor and rich, high and low, men and women whose race is different than mine and perhaps whose faith is expressed in different forms than mine, have helped me and do continue to help me try to be at my best, because I see and feel the great love for the same Christ I love.

Here then is one of the indispensable services rendered by the Church. Made up though it is of imperfect examples of the faith we

## LETTER FROM THE CHIEF SECRETARY OF GENERALISSIMO CHIANG KAI-SHEK

Rev. Fred R. Harrison, secretary of the Little Rock Annual Conference, has received from Chief Secretary Chen Pu-Lai a letter which is a reply to one written to Generalissimo Chiang Kai-shek at the Annual Conference. Brother Harrison states: "The Little Rock Annual Conference went on record last fall for the repeal of the Chinese Exclusion Act. It was voted to send letters to the President and members of the Congress of the U. S. A. from Arkansas, and also to Generalissimo Chiang Kai-shek. Today I received a registered letter from the Chief Secretary, Chen Pu-Lai, in answer to the letter to the Generalissimo. I feel that you will want to print it both as a record of the letter and for the information of the preachers and members at large."

\* \* \*

Headquarters of the Generalissimo  
Chungking, China,  
March 8, 1944.

Mr. Fred R. Harrison, Secretary,  
Little Rock Annual Conference,  
Little Rock, Arkansas, U. S. A.

Dear Mr. Harrison:

Your letter to the Generalissimo dated December 22, 1943, has been received. I am directed to express through you to the members of the Little Rock Annual Conference the appreciation of the Generalissimo for their sympathetic sentiment towards the repeal of the Chinese Exclusion Act. The removal of the said Act certainly forges another strong link into American Chinese friendship and further instills encouragement to the Chinese people in their fight for freedom and independence.

The Generalissimo and Madame Chiang wish to reciprocate your greetings and join you in the hope that humanity may soon again be blessed with peace and happiness.—Yours sincerely, (Signed) Chen Pu-Lai, Chief Secretary.

profess, together we can find and share what no one of us can find alone.

*Blest be the tie that binds  
Our hearts in Christian love.  
The fellowship of kindred minds.  
Is like to that above.*

## Fellowship with the Living Christ

But best of all and greatest of all, these victorious Christians maintain a vital fellowship with the living Christ. Jesus said, "I am the vine, ye are the branches," and again "If any man will open the door, I will come in and sup with him and he with me." We worship not a crucified Christ but a risen Saviour, a living, saving Presence. No wonder Paul could say, "In Him who strengthens me, I am able for anything." He had found an inward fellowship with one who provided guidance in time of perplexity, strength in time of weakness, and comfort in time of sorrow.

Is not my own experience on the earthly level the same as yours? My own dear father has been in "the house of many mansions" for almost ten years and yet there are times when his presence is so real that I find myself asking his advice and hearing his steady answer. "Imagination!" someone says. Perhaps. I do not know the explanation. I only know the results. Such fellowship helps me keep trying to live at my best.

If this be true, and true it is as any other experience of my life, why should it be thought incredible that we can have fellowship with Him who came that we might know the Way, the Truth, and the Life.

If we turn and are converted and become as little children in the simplicity of our faith, He has promised that we shall enter and abide in the Kingdom of God. Reading our New Testament daily helps to keep His face clear in our minds. Frequent conversations with Him every day helps to make His presence felt. Seeking to live in His spirit and to do His will every hour of the day will make us able to say, "I live, yet not I, but Christ liveth in me." Then will we have found the best in life in middle age, in old age and out into eternity in fellowship with Him.

## EPISCOPAL MESSAGE OF COUNCIL OF BISHOPS

(Continued from page 9)

of God on earth, the Church has a powerful offensive weapon in the printing press. The fact that The Methodist Church has made use of the printed page explains many of the intellectual and spiritual revivals which have characterized its life.

"There is an increasing need for the Christian testimony in type. Such declarations of faith are not dependent on communications, sponsors, wave-lengths or radio chains. There is a permanency about the printed page that is enjoyed by no other form of communication.

The Mood of Modern Methodism  
A Wise and Winsome Evangelism

"The stirring story of Methodism's advance across this continent and of the establishment of younger churches around the world is the story of a resistless evangelism . . . We must be careful lest we give lip service to evangelism and yet lag behind other churches in the effective proclamation of the great certainties of evangelical Christianity.

"One could hardly say that we are in the midst of a revival at the present time, but undoubtedly we are witnessing a general turning of the masses to an interest in the things of the spirit. Soldiers, statesmen and writers are confessing their faith . . . In fact, one of the great gains out of the stress and anxiety of the war is the recovery of the consciousness of God and a sense of responsibility to Him.

"The business of the twentieth century Church, as was true of the early Church, is to help men find God . . . Surely by this time we have discovered that soft sayings about virtue, the evolution of the race and the inherent goodness of mankind will not produce the evangelism the world sorely needs. We must speak again of the ghastly reality of sin, of the atonement of Christ, of justification by faith, of the eternal profit of goodness and of the everlasting loss to those who will not have Christ. We should be particularly careful to deal adequately with the intellectual difficulties and the moral and spiritual problems of our time. Our Gospel must be suited to the anguish of our day.

"In all generations it has been the voice of the inspired prophet that has aroused a slumbering church and quickened a dying world. The great need of this generation is a succession of such prophets to stand in our pulpits with an interpretation of the Christian gospel which will enlighten the intellect, quicken the imagination, stir the conscience and reinforce the will. There are always new truths to be discerned, and unless God's ministers discover them for themselves and preach them with power, the world will not be brought to the certainty and confidence of a vital faith.

## A Confident March into a Greater Age

"The world picture in the present crucial hour looms dark indeed and perplexing, but God will not allow the tyrannies of men to prevail forever. It is indeed essential that the Church shall no longer evade the challenge of the world in which it lives. Too long it has been enamored of the safe and easy way . . . This is not the way to victory.

"It may be true that, for the moment, the general life of the world does not realize that only Christ can furnish the creative and directing spiritual energy it so sorely needs. This only makes it the more imperative that Christians everywhere make a fresh discovery of those abiding realities which cannot perish because they have their alliance with God. The great need of our day is a deeper understanding of the majestic purpose of God, a nearer vision of the face of Christ."—Excerpts made by George B. Ahn Jr.

I will place no value on anything I may possess except in relation to the kingdom of Christ. If anything I have will advance the interests of that kingdom, it shall be given away or kept, only as by giving or keeping it I may promote the glory of Him to whom I owe all my hopes in time and eternity.—David Livingstone.

**SUPPLEMENTAL REPORT FOR FEBRUARY SPECIAL NORTH ARKANSAS CONFERENCE**

**BATESVILLE DISTRICT**

Previously reported	\$1199.85
Ash Flat	5.00
Batesville, Central Church	16.00*
Batesville, First Church	10.00*
Cave City-Powell's Chapel	16.05
Charlotte Ct.	4.00
Elmo-Oil Trough	3.00
TOTAL	\$1253.90

**CONWAY DISTRICT**

Previously reported	\$1707.66
Belleville-Havana	21.00
Cato-Bethel	5.00
Morrilton, First Church	150.00
Morrilton Ct. No. 1	2.05*
North Little Rock, 1st Ch.	180.00
Oppelo	6.00
Perry-Perryville	5.00
Plainview Ct.	10.00
Pottsville Ct.	17.00
Russellville	75.00
TOTAL	\$2178.71

**FAYETTEVILLE DISTRICT**

Previously reported	\$ 473.42
Alpena Pass Ct.	10.00
Berryville	25.00
Centerton Ct.	3.00*
Eureka Springs	70.35
Fayetteville-Bethel	5.00
Gravette-Decatur	16.50
Green Forest	15.00
Pea Ridge Ct.	10.00
Prairie Grove	50.00
Rogers	26.88
Siloam Springs	50.00
Viney Grove Ct.	5.00
TOTAL	\$ 760.15

**FORT SMITH DISTRICT**

Previously reported	\$ 851.65
Branch Ct.	2.00*
Charleston Ct.	5.00*
Clarksville	150.00
Ft. Smith, Goddard Memorial	66.10*
Ft. Smith, Grand Avenue	35.00
Ft. Smith, Midland Hgts.	91.00
Hartman Ct.	10.00
Lavaca Ct.	5.00
Mansfield	7.00
Prairie View-Scranton	15.00*
TOTAL	\$1237.75

**HELENA DISTRICT**

Previously reported	\$ 766
Brinkley	50.00
Elaine	25.00
Elaine Ct.	15.00
Harrisburg	40.00
Helena, First Church	150.00
Hulbert-Black Fish	20.50
Marvell Ct.	30.00
Vandale-Cherry Valley	57.00
West Helena	35.00
Widener-Madison	25.00*
Wynne	100.00
TOTAL	\$1313.50

**JONESBORO DISTRICT**

Previously reported	\$ 235.00
Blytheville-First Ch.	210.00
Brookland Ct.	10.00
Gosnell-Half Moon	10.00
Joiner	15.00
Jonesboro, First Church	310.00
Jonesboro, Fisher Street	18.00
Jonesboro, Huntington	25.00
Jonesboro Ct.	10.00
Keiser-Garden Point	10.00
Lake City Ct.	10.00
Leachville	20.00
Marion	10.00
Marked Tree	100.00
Monette	101.00
Nettleton-Bay	20.00
Osceola	20.00
Truman	100.00
Turrell-Gilmore	20.00
Yarbro-Promised Land	5.00*
TOTAL	\$1275.24

**PARAGOULD DISTRICT**

Previously reported	\$ 630.52
Corning	100.00
Knobden-Black Rock	15.65*
Knobel Ct.	5.00
Hardy-Mammoth Springs	11.35
Maynard Ct.	5.00
Piggott	5.00
Rector, Fourth St. Church	50.00
St. Francis Ct.	19.50
Strangers Home Ct.	2.00*
Walnut Ridge Ct.	1.50*
TOTAL	\$ 860.52

**SEARCY DISTRICT**

Previously reported	\$ 605.00
Antioch	16.00
Bald Knob-Bradford	7.50*
Clinton	15.27
Cotton Plant	50.00
Heber Springs, First Church	85.00
Quitman	10.00
Rosebud	10.00
Walley Springs-Bellefonte	5.00
TOTAL	\$ 813.77
Indicates Additional	\$9693.54

We have also received from Rev. H. Lynn Wade the Mr. and Mrs. Charles W. Headman Fund of \$500.00 to be invested in endowment, the income therefrom to be paid to the Ministerial Education Fund annually.—E. W. Martin, Treasurer.

**NORTH ARKANSAS CONFERENCE NOTES**

By Ira A. Brumley

**Church School Day Offerings North Arkansas Conference**

The Church School Day offerings of the North Arkansas Conference are coming in advance of the day set for Church School Day. Sunday, April 30, was set as the day for Church School Day in our Conference.

When this report has been read there will be a much larger amount received than we can report at this time, but we wanted to list the amounts received in advance of April 30.

The following offerings have been received:

Batesville, First Church	\$100.00
Conway	50.00
Lanty	1.56
Cleveland	1.25
Culpepper Mt.	1.25
Alpena	6.00
Central Church, Fayetteville	100.00
First Church, Ft. Smith	150.00
Charleston	5.00
Cole's Chapel	2.00
Grand Prairie	2.00
Weiner Charge	10.00
Rector, First Church	20.00
Pocahontas	15.00
Beebe	16.00
TOTAL	\$480.06

**Conference Wide Assembly North Arkansas Conference**

The Conference-Wide Assembly for the North Arkansas Conference is to be held at Conway, June 5-9. The cost of this assembly will be \$7.00 per person plus the price of text materials.

This assembly will be opened to all young people 18 through 23 years of age, and a limited number of adults who work with young people. Any young person who is 17 years of age or even 16 and has finished high school is entitled to come.

Should a local church not have any young person eligible on the above basis but does have an officer of the older group who is 16 years of age, the local church may send such a person.

It is our purpose to make this Conference-Wide Assembly a leadership group.

Rev. James Upton, Professor of Religion at Hendrix College, is the Dean of the Assembly.

Persons interested in attending this assembly should write Board of Education, Hendrix Station, Conway, Arkansas, or Rev. James Upton, Hendrix College, Conway, Arkansas.

"This is not the first testing time for the church. It has survived many difficult days through the centuries, and in spite of grave weakness in its human structure it has carried forward the gospel of Christ. Today in a shattered and divided world it grows in unity and strength. Within it there is already manifest the foregleams of a world community. Let us rejoice and take our part in it.—Dr. Georgia Harkness.

Weak men wait for opportunities, strong men make them. Do not wait for extraordinary opportunities, seize common occasions and make them great.—Church Management.

**DR. AUMAN TO RETIRE**

Toasted as "the man who knows how to make dollars live" Dr. Orrin W. Auman of Chicago, treasurer of the World Service Commission for the past twenty years and soon to retire, was the guest of honor at a dinner in Trinity Methodist Church, Kansas City, April 26th.

Nearly all of the bishops, executive secretaries of administrative boards of the church, and the members of the World Service Commission joined in the tribute.

Presiding was Dr. W. F. Bryan of Houston, Texas, vice president of the World Service Commission. The speakers were Bishop Clare Purcell, Dr. J. Edgar Skillington, Bloomsburg, Pa., Dr. Ralph E. Diffendorfer, New York, a secretary of the Board of Missions, and Bishop Titus Lowe.

According to Dr. Bryan, \$109,000,000, has been received and distributed during Dr. Auman's tenure. Bishop Purcell saw in the position of treasurer of World Service funds, the truest symbol of unity that there is in the church. Dr. Skinnington could not recall ever having heard a complaint of the service rendered by Dr. Auman in the score of years. Dr. Diffendorfer recalled Dr. Auman's Colorado background of statesmanlike administration. Bishop Lowe followed his praise by presenting a purse.

**LEONARD CIRCUIT**

Rev. H. Lynn Wade held the second Quarterly Conference for the Leonard Circuit last evening and every member answered present with one exception.

Union Grove reported everything paid to date; World Service Episcopal Fund, Claimants paid for the year. They also reported \$1000 raised on the new Church School rooms and rebuilding of the church building.

The Macedonia Church reported World Service in full and all salaries paid to date. They also reported \$500 raised for Church School rooms and improvements.

Simmons Chapel reported World Service, Episcopal Fund and Claimants paid for the year and all salaries paid to date. Mr. Jesse Presson donated one-half acre of land to enlarge the parking space at Simmons Chapel.

The pastor reported an increase in all Church School attendance and large crowds attending all church services; five additions by vows and eight by letter.

Leonard Circuit is entertaining the District Conference of the Paragould District which is to be held at Macedonia Church at Leonard, three miles east and two miles south of Rector.

Rev. J. A. Wade of the Little Rock Conference will be the principal speaker. He is to arrive for the morning and evening services Sunday, May 14, and District Conference will convene May 15 at 9:30 o'clock and continue through May 16 with Rev. J. A. Wade remaining for the 8 o'clock services Tuesday evening. The theme of the Conference will be "The Times of Refreshing Shall Come." Acts 3:19.

We cordially invite all ministers and delegates and former pastors to come and remain with us through the entire conference.—J. H. Holt, pastor.

**PRAYER OF GENERAL MARSHALL AT SUNRISE SERVICE**

At the Easter sunrise service in Arlington National Cemetery, attended by 10,000 people, General George C. Marshall, Army Chief of Staff, offered this prayer: "Almighty God: May those who have given their lives in the services of this nation rest in thy care. May those who are wounded in body find spiritual comfort under thy guidance in the knowledge that through their sacrifice a great cause has been served. May those who offer their lives in support of that great cause by land and sea and air find strength in thy divine guidance. May all of us who serve this nation in its great purpose to secure freedom for all peoples be sustained by thy blessing. Give us strength, O Lord, that we may be pure in heart and in purpose to the end that there be peace on earth and goodwill among men. May we be mindful that 'still stand their ancient sacrifice, an humble and a contrite heart.' Amen."

From its most primitive form to its most developed, religion has been a search for power, a faith that there were untapped reservoirs of spiritual energy in the universe.—Brightman.

A good face is the best letter of recommendation.—Queen Elizabeth.

**Good For Over 100 Years**

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

**GRAY'S OINTMENT**

**HEADQUARTERS FOR CHOIR GOWNS, PULPIT ROBES**  
 Vestments • Hangings • Stoles  
 Embroideries, Etc.  
 NEW CATALOG on Request  
**NATIONAL ACADEMIC GARMENT CO.**  
 82123 MARGHET PHILADELPHIA

**EYE COMFORT**



The above picture illustrates how **JOHN R. DICKEY'S OLD RELIABLE EYE WASH**

helps to relieve local irritation of the eyes caused by excessive use or exposure to dust, wind or sun glare. 25c and 50c at drug stores. Genuine in red carton.

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

**For HEADACHE**  
 Capudine relieves headache fast because it's liquid. Its ingredients are already dissolved—all ready to begin easing the pain. It also soothes nerve tension due to the pain. Use only as directed. 10c, 30c, 60c.  
**Liquid CAPUDINE**



# Jesus' Three-Fold Ministry



By BATES STURDY, Pastor Lake Street, Blytheville

**A**ND JESUS went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the Kingdom, and healing every sickness and every disease among the people.—Matt. 9:35.

It is interesting to note that Jesus was a city and small town preacher. He knew people from a cross section of thought and life. They were all significant to Him. They heard His words and saw His works. Those He contacted were from various walks of life. The common laborer and the white collar group. He was popular with some and with others He was unpopular. He was the Person of the people. They needed His message and help. He was adaptable. He could talk to one who represented power and learning. We see this in the Ruler of the Jews who came to Him by night. Also He was at home with those disliked by others. See Him sitting at the table with Zaccheus. He loved people regardless of class, or station. His is an undying interest in all people.

Going about the cities and villages He is teaching, preaching and healing. He is the great Teacher, Preacher and Physician. There was no clash in these three aspects of His ministry. They were closely related. Men need instruction, encouragement and relief. All contribute to making men happy. Our Lord is anxious for man to attain his highest privileges. Our total personality engages His attention.

As a teacher Jesus spoke with authority. He did not depend on the different rabbis as a background of His teaching. His word was, "It has been said, but I say unto you." He used the Law, Psalms and Prophets in His teaching. He taught men that God is a Father. He said, "After this manner pray ye, Our Father which are in heaven." The people to whom He spoke knew what an earthly father was like. Now if God is a Father they have a greater conception of Him. This meant that God was close to them and personally dealt with them. Probably some of Jesus' listeners called Psalmist David's words to mind, "Like as a father pitieth His children, so the Lord pitieth them that fear Him."

Coming out of Jesus' teaching ministry and the great commission, "Go ye therefore and Teach" is Christian education in our day. We are to teach people to observe all things whatsoever Jesus commanded. This is a process of growth and development. Out of Christian education Church loyalty is developed. Men do when they know. They grow as they learn. A better Church loyalty is needed in every age. This means that we seek to understand and practice Jesus' teaching. And in turn this will call for a better equipped Church School teacher and Church worker.

In order to be more efficient in our Church School teaching and Church work we need to study Jesus' methods and spirit. When our author says in the text, "Teaching in their synagogues" a number of things come to one's attention. There is the teacher Himself. Before Him are those He was teaching. Then again is the things He taught. How did He get His instruction to the people? One way was His story telling method. He put windows in His message by the use of clear illustrations. He also spoke in a simple manner. He did not use great words. He knew something about the needs of those He taught. He taught people. He loved people. When He was finished He quit. He dealt with their immediate problems. He did not speak over their heads. His spirit was humble but not compromising. He was teaching folk how to live with one another in the home, Church and community. He said "This is my commandment, That ye love one another, as I have loved you." And is not this one of the aims of our Christian education program today? Helping people to be able to live together helpfully. This should be our aim as a Church School teacher and Church worker.

This aspect of Jesus' ministry is very important and necessary. Not only to get people to commit their lives in accepting Christ as

personal Saviour, but guiding them in living as Christians. This is a seven day week need and experience. When we fail in our teaching program we lose precious souls. They wander about not knowing where to go, or which way to turn. The word only becomes a lamp unto one's feet, and a light unto one's path as they know and understand the word. What an indictment to leaders, when the Lord said, "My people are destroyed for lack of knowledge."

It was a privilege to hear Jesus preach. Our text gives this second phase of His ministry, "And preaching the gospel of the kingdom." He proclaimed the good news of the domain of God. He declared that men must repent and believe the gospel. Our Lord encouraged men to become children of the Father by faith, as He preached. Bear in mind He preached in the villages.

When Jesus went to Church in the Nazareth synagogue after He began His ministry He was permitted to share in a service. He read from the prophesy of Isaiah. In this prophesy the writer wrote, "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor." He said about what He had read, "This day is this Scripture fulfilled in your ears." "To preach the gospel to the poor." Jesus preached to the poor and they heard Him gladly. A poor man who gladly hears Jesus becomes spiritually rich.

A rich man is not barred from the preaching of the gospel and its benefits. Recall that Abraham and Job in the Old Testament were rich in material possessions. They were men of God. But Jesus explained the condition of the rich in relation to the Kingdom. He said, "That a rich man shall hardly enter into the Kingdom of heaven." Why? Because he puts his riches between him and the Lord. Now we need men of wealth who love the Lord to be affiliated with the Church. How greatly consecrated wealth may be used in promoting the cause of righteousness.

Jesus sometimes had an audience of one to preach to. Again He preached to great crowds of folk. Whether to one, or many His preaching was truly good news. It was as broken bread to the hungry multitude of people.

Often folks are heard to say, "Well, I want to hear the sermon." It's the Lord's message to them. They are encouraged to be followers of the Christ through the sermon. It is the old old story of Jesus and His love. It awes and fills our hearts with a joy unspeakable and full of glory. Preaching is opening the door of repentance and faith. It is offering the priceless gem of forgiveness to guilty ones. It is making known the Lord's will for mankind. It is a man of God telling what He has learned in study and experience about God. How men need a message from God to them. A message of Divine love and mercy. This brings new courage for the facing of this hour. Jesus' preaching met a need which was exceedingly great.

Another aspect of Jesus' ministry was that of giving relief to those who suffered from sickness and disease. He made them whole again. He was interested in their happiness. He requested those who were healed to say nothing about it. Jesus did not seek to be spectacular in any phase of His ministry. He was not eager for the praise of man, but sought the approval of God. He went about doing good benefiting others. He healed them of every sickness and every disease.

In this ministry of healing Jesus exemplifies the idea of the hospital and its service. Through it the surgeon and nurse carry on. Men give themselves to the study of medicine and surgery in order to know how to care for the physical needs of mankind. Women take courses in nursing that they may minister to the ill. Long hours and much money is spent in their preparation for service. Through study and actual experience in the laboratory these men and women are given their diploma from highly standardized institutions of learning. Thus they go forth as doctors, surgeons and nurses,

God is the Source of all cure possibility. He put the curative element in medicines. Medicines would be useless without this element. With the various kinds of medicines plus the skill of doctor, nurse and surgeon modern miracles are performed in the hospital and home. The lives of numerous sufferers are saved. Many are kept out of premature graves because of the touch of trained mind and hand. A Christian doctor and nurse are a channel of blessing to the sick and suffering. They work with Him Who healed many of sickness and disease. This ministry of healing is part of our Lord's program.

We may share in the effort to relieve the sick and suffering. From each dollar we put in the channel of World Service and Conference Benevolence, a percent goes to hospitals and homes. This helps to carry on the ministry of healing. We thus express our belief that men's bodies and sacred. We enter into fellowship with Jesus in His healing broken humanity. Again we hear Him say, "I was sick and ye visited me." "He healed every sickness and every disease among the people." There is an effort in the medical world to discover remedies to check more and more of the bodily disorders of mankind. Seeking to reach toward Jesus' ideal.

To place these three aspects of Jesus' ministry in a nonrelated arrangement would be out of order. Whether teaching, preaching, or healing it is Jesus' ministry. Jesus sought to meet the total need of His listeners. They all needed good news, instruction and often times relief from sickness and disease. Our Lord gave Himself, His wisdom, His help to those He contacted. All He touched in any way were benefited. They were glad to hear Him.

The good news has been carried to people in many lands. It is the good news that God loves them. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life." Glad tidings causes joy. It brings cheer and new courage.

Instructions is a means of more complete appreciation of the good news. It tells us the way to walk in the light of love. Becomes guide signs along the way of life. Simply opens the windows to a day of possibility.

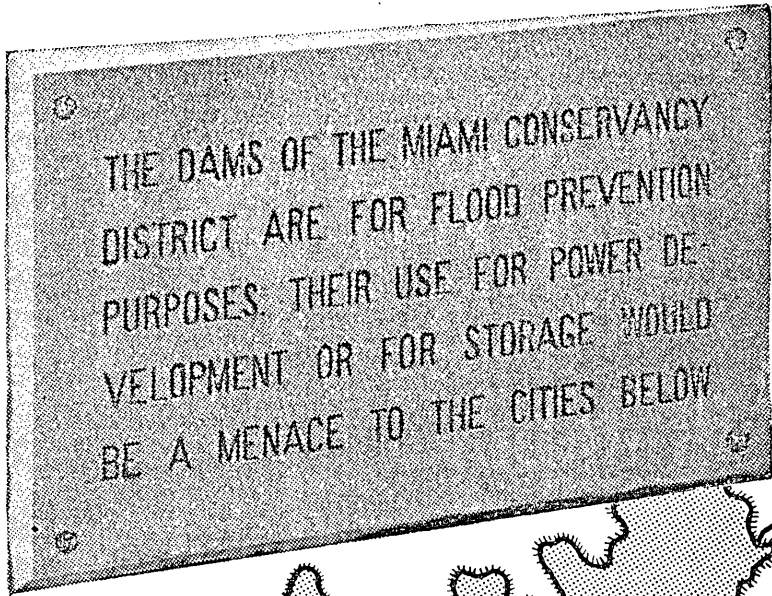
Relief gives strength to the sufferers. Allows the man of thirty-eight years of infirmity to walk and Bartimeas to see. Sick men desire health and sufferers freedom from pain. All in all the ministry of Jesus meant blessings to humanity in that day and no less in our time.

May we follow Him through faith and in our constant devotion. Keep in mind the good news is still refreshing, the teaching gives illumination and the healing health and strength.

## "HOLY MONEY"

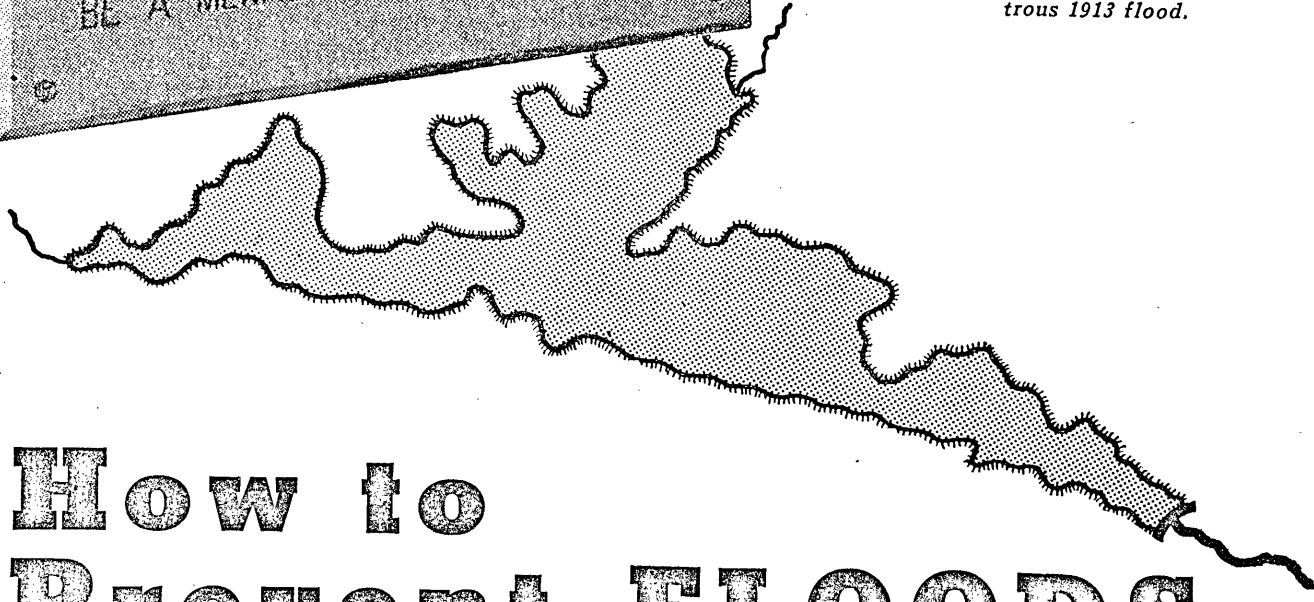
Dr. William Mayo, world-famous surgeon, speaking for himself and his equally famous brother, Charles, said, "The 'Holy Money,' as we call it, must go back into the service of that humanity which paid it to us. If we can train five hundred pairs of hands, we have helped to hand on the torch. From the year 1894 onward we have never used more than half our incomes on ourselves or on our families; latterly, much less. My brother and I have both put ourselves on salaries. We live within them. My house is turned over to the Foundation for the service of others. I would not want my children deprived of the fun and benefit of wanting something and going out to fight for it." Such a spirit of generosity is most worthy of duplication by many others. "Holy Money" is holy, indeed, when put to the use of others in such a Christian manner.—New Century Leader.

Each day is an opportunity to start all over again—to cleanse our minds and hearts anew, and to clarify our vision. And let us not clutter up today with the leavings of other days.—Oliver Wendell Holmes.



**THIS PLAQUE**

*is built permanently into the dams which have successfully protected Dayton and neighboring Ohio towns since the disastrous 1913 flood.*



# How to Prevent FLOODS

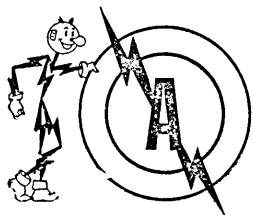
To many persons a dam is a dam . . . a structure of steel and concrete thrown across a river to retard the waters. Technically speaking this is correct, but what many people do not realize is that such a dam must be built either (1) to create power; or, (2) to prevent floods.

A flood control dam is built for two purposes: 1. To protect the lives of the public, and 2. to protect the property in the floodway. To do these things it should be evident that such dams must be **EMPTY** when the flood comes. It should be just as evident that if such a reservoir is filled when the flood comes, it is of no value in holding back another flood that may follow until it is again **EMPTY**.

A power dam, on the other hand, must always be operated with *full* reservoirs. This is necessary because of the fact the level of the water behind the dam must be raised to a point where the release of the water through the turbines at the foot of the dam will cause them to turn and

thereby cause electricity to be generated. It is evident that with the reservoir only half full the amount of energy that could be converted into power would be materially reduced, and with the lake or reservoir empty no power could be produced at all.

Failure to appreciate the "empty reservoir" aspect has been responsible for much loose thinking and over-stressing of hydro electric power development at flood control reservoirs. Obviously, if flood water storage space must be empty when the flood comes, and then emptied promptly after the flood, it does not produce favorable condition for electric power development. Government, Corporate and private engineers all agree that flood control is **NOT** a by-product of a properly operated hydro-electric dam.



## Arkansas Power & Light Company

★ HELPING BUILD ARKANSAS ★

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

5y5cal

# The Sunday School Lesson

By DR. W. P. WHALEY



## PAUL GOES INTO EUROPE

LESSON FOR MAY 7, 1944

SCRIPTURE TEXT: Chapters 15 and 16 of Acts, and all of Philippians.

GOLDEN TEXT: "I press on toward the goal unto the prize of the high calling of God in Christ Jesus." Phil. 3:14.

### I. Leading Up

In our last lesson we had the account of the council at Jerusalem on the subject of circumcision and other Jewish rites, which the Jewish Christians said should be required of Gentile converts that were coming into the Christian church. The Jerusalem church sent the report of the council to the church in Antioch; and Barnabas and Silas accompanied Paul and Barnabas to Antioch. (Acts 15:22).

### II. Two Great Christians Differ

Some days later Paul suggested to Barnabas that they make another round of the churches they had established on their first missionary tour of three years, and see how they were getting on: the churches at Salamis, Paphos, Perga, Antioch in Pisidia, Iconium, Lystra, and Derbe.

Barnabas agreed to Paul's suggestion and said, "And we'll take John Mark with us again. Paul said, 'O no: we won't. John Mark forsook us at Perga, and we can't afford to risk taking him with us again. Barnabas said that John Mark had seen his mistake, and would stick with them next time. 'And the contention was so sharp between them, that they departed asunder one from the other.'" (Acts 15:39).

The finest eulogy ever pronounced upon a man was pronounced upon Barnabas: "He was a good man." (Acts 11:24). He was a Levite from the island of Cyprus. The meaning of his name was "consolation." In the beginning of the new church, Barnabas sold his land and turned the money over to the church. (Acts 4:36, 37). Barnabas was a friend of Paul's before either of them became Christian. It was Barnabas who took Paul to the apostles at Jerusalem, and told them they need not be afraid of him any more for he had had a miraculous conversion. (Acts 9:26, 27). It was Barnabas who went to Tarsus to get Paul and bring him into the great revival that was going on at Antioch in Syria. It was Barnabas who had stuck to Paul through thick and thin all the three years of their missionary journey.

Paul was the clearest interpreter of the gospel of Christ, the strongest defender of the faith, and the leading missionary spirit. Some have said that Paul had more to do with the establishing of the Christian church than anybody else.

Yet these two great Christians could not get together on the little detail of a second missionary journey: whether John Mark should go or not.

"So Barnabas took Mark, and sailed unto Cyprus." (Acts 15:39). Cyprus was Barnabas' home country. Nothing much is said of their

work on this tour; but we know that John Mark made good, for Paul later said nice things about him (2 Tim. 4:11,) and he became the traveling companion of Peter and wrote the gospel of Mark.

### III. Paul And Silas Take Another Direction

"Paul chose Silas \*\*\* and went through Syria and Cilicia, confirming the churches." (Acts 15:40, 41). This second missionary tour began in A. D. 51, and ended back in Antioch of Syria about three or four years later. In this tour Paul visited several of the great cities of Europe—Philippi, Thessalonica, Athens, and Corinth; and on his return stopped at Ephesus for two years.

On your map trace this journey as far as Philippi. (Acts 16:1-12). At Lystra Paul found Timothy, who had been converted when Paul preached there on his first missionary tour. Timothy had developed into a fine Christian, "well reported of by the brethren that were at Lystra and Iconium." Ever after Paul called Timothy his "son in the gospel." Two of his epistles were addressed to Timothy.

At Troas, high north on the east coast of the Aegean sea, Paul had a vision directing him into Macedonia. That was in Europe. Paul had never preached outside Asia, and for days had been trying to get into other cities of Asia; but an inner suggestion turned him from them and urged him on. The vision at Troas determined him, and to Philippi in Macedonia he went. (Acts 16:11-40). He was accompanied by Silas, Timothy, and Luke. Luke was a converted Gentile, a physician, and a scholar. He was the traveling companion of Paul, wrote The Acts of the Apostles, and The Gospel of Luke.

Philippi was a large and important town in Macedonia; but there were not enough Jews in the city to afford a synagogue. Paul always hunted up the Jewish synagogue, and began his ministry there if he was allowed. When he discovered there was no synagogue in Philippi, but a few Jews, he knew there would be a little Jewish prayer service down by the river on the sabbath; so he went looking for them. The group took him for a rabbi, which he was, and invited him to talk to them.

The first gospel sermon preached in Europe was preached to a small group of Jews, by an ex-rabbi, on the Jewish sabbath, in an out-door service by a river side in Philippi. The first converts to Christianity in Europe were a Jewish family—Lydia and her household, in the city of Philippi.

Lydia was a business woman, and must have had several people

associated with her. She had a commodious home that housed her own considerable household; and she persuaded these four Christian evangelists to make her house their headquarters while in the city.

### IV. The Open Air Revival In Philippi

For "many days" an open air revival was carried on at the place of prayer down by the river. Meeting out doors every day, the group attracted attention; and others were added to them daily. The meeting must have been very successful, as it went on several weeks, and resulted in the organization of an important church.

These open air revivals usually attract some troublesome persons. This meeting attracted a fortune teller; and for days she attended the services, and embarrassed the preachers on the streets by her soothe-saying proclamation that they were "the servants of the most high God." She was telling the truth, but the truth from such a character was hurting the meeting rather than helping. Paul rebuked the "spirit of divination," and won her to Christ. Then she was worth nothing more to her masters, who had been getting "much gain" from her soothe-saying.

### V. A Good Meeting In The Jail

It seems that only Paul and Silas were put in jail. Luke and Timothy somehow were not arrested. Perhaps Paul and Silas were considered the leaders in breaking up the business of those men who were making money out of the damsel's fortune telling. Luke and Timothy perhaps conducted the evening service down by the river, and it is likely that it was made a time of prayer for the deliverance of Paul and Silas. These two preachers in jail had the experience of the invisible Christ with them; as many imprisoned, shut-ins, bed-ridden, and disadvantaged persons have had. Many who have sent their names to be enrolled in the Arkansas Methodist class say they are so situated that they cannot attend the regular church services, and must enjoy their religion at home or in a hospital. Well, Christ has provided for such people. He said, "I will not leave you comfortless. I will come to you."

The prayer meeting down by the river, the praying of Paul and Silas in jail, and the earthquake that wrecked the prison, disturbed the business men of Philippi more than the little revival had done. Paul received several new members of the little church at the close of the jail service that night. The next morning the authorities came down to the jail and persuaded the preachers to leave town. They all left except Luke. It seems that he stayed and looked after the new church. Watch, and see which way the other preachers went. We must catch up with them by next Sunday.

### VI. The Church At Philippi

Paul was always happy about the church at Philippi. It was one of the most satisfactory he ever organized. About ten or twelve years later, when Paul was in Rome, the church at Philippi remembered their father in the gospel, and sent him a substantial purse. He wrote the church a beautiful letter (PHILIPPIANS) which is overflowing with love, thanks, joy, rejoicing. It is reward enough when an old preach-

er can be happy in the memory of a church he once served. Read Philippians.

### MARKETING COOPERATIVE THRIVES AT PITTMAN CENTER

To enlarge the marketing opportunities for beautiful hand-made linens, woven by the women of the Big Smoky Mountains, a cooperative has been established at Pittman Center, Sevierville, Tenn. In the first ten months of its organization, members received \$3,949.39 for handicrafts sold. The cooperative was started when four women came together and expressed a desire to organize a cooperative, which was patterned on Rochdale principles, the price of each share being ten dollars. Pittman Community Center offered its facilities and furnished leadership for the projects. The cooperative now has eight stockholders. One member has averaged between \$200 and \$300 per month, while others have steadily progressed.

Additional marketing facilities are needed, says Superintendent Robert F. Thomas, who will welcome inquiries concerning the purchase of the linens or of arrangements whereby they may be received on consignment by church members or organizations. A number of the designs are original with the mountain weavers.

"While we realize that this is a small enterprise, we feel that it is a step in the right direction," says Dr. Thomas. "We are helping these splendid people to help themselves by offering a little guidance as to the best use of their resources."

Dr. Thomas' address is Pittman Center, Rt. 9, Sevierville, Tenn.

### CHURCH SERVICES HELD IN BRITISH RAILROAD STATION WAITING-ROOM

In spite of the blitz and the destruction which damaged over four thousand churches in England and Wales, church services throughout Britain are still zealously carried on, often in the ruins of once magnificent edifices.

"While in many localities the once famous and historic churches and cathedrals are no more, religious worship still flourishes and recalls the spirit of Britain's ancient heritage," states T. D. Slattery, General Traffic Manager of the British Railways New York office, recently arrived in New York, who tells how church services and their places of worship still fulfill one of the normal phases of daily British life, serving the needs of the forces and civilians alike.

Even the Railways cooperate, for in a station waiting-room in the North the villagers of Troutbeck in the famous "John Peel" country, congregate and amidst the rumblings of freight and troop trains, a service is conducted by the vicar who cycles over from the little parish church of Hungrisdale three and one half miles distant.

The job of education should be not so much to inform as to form the pupil.—Bengel.

Reflect upon your present blessings, of which every man has many; not on your past misfortunes, of which all men have some.—Dickens.