

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye into all the world

Mark 16:15

LITTLE ROCK, ARKANSAS, JUNE 22, 1942

NO. 25

Selecman To Area

The Jurisdictional Conference, last week, Bishop Charles C. Selecman, who served Arkansas with such a high degree of efficiency and with such unanimity, was assigned to the Dallas-Birmingham Area as the Dallas-Birmingham Area's presiding Bishop.

Selecman was elected to the office of Bishop of the General Conference of the Methodist Church, South, which met at Birmingham. He served our area as a Bishop of the Southern Methodist Church for two years at the Uniting Conference at Kansas City. He was reassigned to the same territory, Arkansas and Oklahoma, as a Bishop of The Methodist Church. He has served well this area during the early days of Methodism when many adjustments were made to a happy, successful union.

Methodism has been very appreciative of the leadership of Bishop Selecman. We have had substantial progress and have been blessed church under his wise, brotherly leadership. We want to assure him that our love and our prayers attend him in his fields of labor.

Bishop Selecman, Bishop Paul E. Martin, our state in his first episcopal assignment. After our happy experience for the past years with a "new" Bishop, we enter a new millennium, in a new area with a new Bishop with new faith that he will lead us to the heights of spiritual and material progress.

New Episcopal Area

The issue of June 8th, in discussing the formation of the Jurisdictional Conference we stated that our state may be directly affected in the future by the work of this Jurisdictional Conference. It is possible that we may be assigned to the Arkansas-Louisiana Area and it is probable that Arkansas-Louisiana will constitute an Episcopal Area.

The "possibility" and the "probability" of these realities. We have a new Bishop of the new Episcopal Area which is the Arkansas-Louisiana Area. Under the new arrangement, Little Rock has been fixed as the residence for the Bishop of this area. This will mean that Bishop and Mrs. Martin will be citizens of our state and will be in Little Rock, while serving as Bishop of this area.

Years ago Arkansas and Louisiana were joined as an Episcopal Area. For reasons that were good at the time, Arkansas and Louisiana became an Episcopal Area and for many years have been served by the same Bishop. Under present conditions, it would appear that Arkansas and Louisiana might normally be joined in one area for episcopal administration.

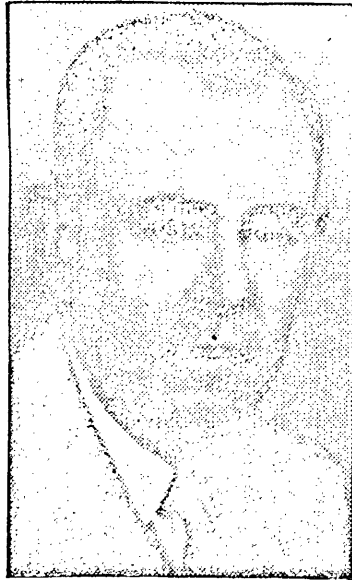
We are not in a position to speak for Louisiana but Arkansas is very much pleased with the new arrangement. Especially are we gratified in Little Rock, at the center of our Arkansas area, to be the home of the Bishop of this area.

We want to assure Louisiana that we are joined with them again in the work of the church and trust that the union is mutually beneficial and that it will be mutually helpful.

Our New Bishop

THE SOUTH CENTRAL Jurisdictional Conference, which met in Tulsa last week, gave us a new Bishop for our episcopal area. Bishop Paul E. Martin, one of the two Bishops elected and consecrated at the Jurisdictional Conference last week, was assigned to the Arkansas-Louisiana Area. For the past eight years Bishop Martin has been pastor of 1st Methodist Church in Wichita Falls, Texas.

On reporting his election as a Bishop the Tulsa Tribune said: "Dr. Martin's story reads like one of Horatio Alger's novels. A native of Blossom, near Dallas, Texas, he graduated from the Paris Texas high school in 1915, and went to



BISHOP PAUL E. MARTIN

Southwestern University at Georgetown, Texas. He worked at various jobs in order to keep himself in school. He then took a small pastorate at Kavanaugh, Texas, and from there went to Greenville. At that point he was able to enter Southern Methodist University, where he obtained his bachelor of divinity degree and later obtained the doctor of divinity degree at Southwestern."

Bishop Martin seems to be peculiarly fitted for the responsibilities of the high office to which he has been called. Intellectually trained; naturally endowed with unusual talents; spiritually equipped with gifts and graces which have made his ministry especially fruitful and effective in every field of service to which he has been assigned by the church, we look to him, our new leader, in full confidence that he will lead us on to larger victories.

For the Arkansas Methodist and for Arkansas Methodism, we want to assure Bishop and Mrs. Martin that we are delighted to have them with us and pledge to them the love and loyalty of Methodism and its constituency throughout the state.

We Should Continue To Pray

ONE OF the most significant things that has happened in our American life in recent years was the reaction in evidence across the nation when the news of the invasion reached us. There has never been a day in our American life when so many people turned to the church to pray on a week day. It was a recognition of God in the life of our country that has long been overdue.

Prayers on that day of crisis were born not only of the emergency of the hour but also they were born of the sense of our need of a power outside of ourselves and above ourselves to enable us to face the situation with courage and confidence.

It was well for America to pray on that fateful day. It is vitally important, however, that we continue to pray. Landing on the shores of France was but the first step of a long journey. Both our men and ourselves will need help from above for the days of testing ahead. With a deep sense of humility and a spirit of true penitence, we should continue to pray every day that God may give strength and courage to our men who face the enemy on the fields of battle and that the day of worldwide, lasting peace may soon come. The sincerity of our prayers on the day of invasion may right well be tested by the character of our prayers since that day.

Our prayers should not be merely prayers for victory. It is doubtful that we are in the real spirit of prayer if we get no further than that in our praying. We should pray that we may be worthy of victory, and that we may have religion and the spiritual vision necessary to the job of rebuilding our broken world when the opportunity comes. Pray that the victory, when it comes, may not only be a victory at arms but also a victory for the whole world in the opportunity it will bring for the establishment of a "New World Order" based on the principles of human brotherhood.

Early Victory Promised

IN THE face of the attack by robot bombers from Germany, the "secret weapon" the Nazi's have advertised so extensively, Churchill has announced his belief that victory for the United Nations, in Europe, may come before the summer months have passed.

No leader of our cause has been more cautious or conservative in optimistic statements about the outcome of the war than has Mr. Churchill. This statement, coming at the time when England has had opportunity to measure the destructive force of Germany's "secret weapon," must be as discouraging to German morale as it is encouraging to the cause of the Allied Nations.

With the superior force accumulated by Russia, England and the United States the defeat of Germany seemed to be settled but for one thing—the possible strength and destructive force of the much vaunted "secret weapon." Being convinced that this new method of attack will have no effect on the final outcome of the war, Churchill now is of the opinion that Germany may be defeated this summer.

The United Nations have just released a "secret weapon." When we compare the striking force and the destructive effect of the B-29,

(Continued on page 4)

✻ Address Of The College Of Bishops Of South Central Jurisdiction ✻

(Excerpts from the Episcopal Address of the College of Bishops of the South Central Jurisdiction of the Methodist Church to the Jurisdictional Conference in second quadrennial session at Tulsa, Oklahoma, June 12-16. Bishop John Calvin Broomfield, of St. Louis, Mo., delivered the Episcopal message at 8 p. m., June 12, at First Methodist Church in Tulsa, on the eve of the first business session to be held in Boston Avenue Methodist Church. The message was heard by 294 elected delegates representing a membership of 1,489,075 in the States of Arkansas, Kansas, Louisiana, Missouri, Nebraska, Texas, Oklahoma and New Mexico.)

BISHOP Broomfield stressed the importance of the Jurisdictional unit in the Methodist system, outlined its duties and powers, reviewed the phases of work sponsored by the Methodist Church in the Jurisdiction, discussed bases of a just and durable peace for which the Methodist Church stands and called attention to the Methodist-wide Crusade for Christ to be pushed under a mandate of the recent General Conference of the denomination during the 1944-48 quadrennium. He said in part:

"Four years ago the Episcopal Address sought to interpret the nature and function of the Jurisdiction. This effort needs to be continued. Since this Message is presented to the Conference following the close of the first quadrennium of the life of this Jurisdiction, it seems fitting to review briefly the creation and operation of this new link in the chain of our administrative structure.

"In building the Plan of Union, the Commission was confronted with the intricate task of providing for a wider distribution of administrative responsibility in the new Church than obtained in the three uniting Churches. To secure this wider distribution, it was deemed wise to add a new link to the chain of our connectional and administrative procedures; hence the Jurisdictional plan.

"When confronted with the problem of determining the boundaries of the six Jurisdictions, a motion was made to run the lines of the Jurisdictions north and south. The idealism of this plan was so apparent as to make it difficult for the moment to oppose it. Upon second thought, however, it seemed unwise in the beginning to follow this course. Then the question arose as to whether it would be possible to plan a Jurisdiction anywhere in which north and south could be combined.

"After due consideration, it seemed feasible to create the South Central Jurisdiction in which Kansas and Nebraska, acknowledged northern states—and Arkansas, Louisiana, Texas, and New Mexico, southern states—with Oklahoma and Missouri in between and about equally divided, would be united. It was thought if the Plan of Union succeeded in erasing sectional lines in this Jurisdiction it would do likewise elsewhere. Thus we have the unique distinction of being Exhibit A in Jurisdictional Unification.

"At the beginning of the quadrennium, in the matter of creating a Jurisdictional esprit de corps, we made a good start. In July of 1941, a meeting of all the District Superintendents in the Jurisdiction was held at Mt. Sequoyah (Fayetteville, Ark.) It was well attended and a fine spirit prevailed. In this meeting, known as the Jurisdictional Administrative Council, we had the beginning of a new understanding in Jurisdictional problems and responsibilities, a new sharing of methods, and a new sense of oneness and comradeship.

"In spite of the handicaps we have faced, our experiences during the quadrennium justify us in believing a genuine unity of life and purpose and program are developing in our Jurisdiction.

"It is an open secret, however, that there are those who have questioned the wisdom of continuing the Jurisdictional plan. Success in Unification is not sufficient answer to this uncertainty. The Jurisdiction must provide its own justification, and this can best be done through the exercise of its Constitutional and Disciplinary powers and duties.

Powers and Duties

"In the Constitution and Discipline of the Church, six duties and powers are assigned to the Jurisdiction. In the exercise of the first of these powers—'To promote the evangelistic interests of the Church, and to provide for interests and institutions within their boundaries'—an opportunity is provided whereby abundant justification for the existence of the Jurisdiction can be shown.

"The Jurisdiction is also authorized 'To establish and constitute Jurisdictional Conference Boards, auxiliary to the General Boards, as the need may appear.' The question now arises, Has our Jurisdiction in this initial quadrennium exercised the powers and performed the duties assigned to it? So far as organizing Boards is concerned, we have exercised that power and performed that duty. But when it comes to meeting the situation outlined in the first paragraph, the record of the past five years may not be so encouraging. Many reasons may be given for our failure to make greater progress, but we rejoice in the substantial contribution we have made to the development of a constructive Jurisdictional program.



BISHOP J. C. BROOMFIELD

"It this Jurisdiction is to develop in harmony with its assigned powers and duties there must be a change in policy. Ever since its organization, we have been operating on a voluntary basis. With such large interests at stake this basis will never prove satisfactory. We need men, as well as Boards, who will be assigned duties commensurate with the interests involved, and money for their support. Our problem is not so much one of organizing as one of functioning.

"On the basis of our experience and observation during these five years, we would recommend consideration of the advisability of providing full time executive leadership for the major Boards of the Jurisdiction. In making this recommendation, we have in mind two objectives: First, more efficient cooperation with the General Boards; and second, an aggressive program of internal development within the Jurisdiction.

Phases of Our Work

Evangelism: We mention this first because it is first. It is the first in the New Testament—and it was first in the thought and plans of the recent General Conference. We may differ as to procedures in Evangelism, but we must be one as to the Evangel. No new discovery or additional knowledge can change its constant factors; The fact of Sin, the fact of the Atonement; and the fact of the Resurrection.—The need of this hour is the Story and its retelling as found in the Word of God. Through its telling we can have revivals that center in Christ, that are born and carried on in the power of the Spirit, that produce changes in lives, and that will be permanent in their results.

Foreign Missions: Many folks are wondering what is happening to our missionary work in the lands that are torn with war. A leading question is, 'Why continue our program of missions in a world at war?' Our answer is, 'We have no option; we are under orders, our commission is not conditional.' The loyalty of General MacArthur's men on Bataan was not conditioned by their situation. Shall we be less loyal to the command of our Lord?

"In the lands where war is being waged, missionary work has suffered. Yet three-fourths of all Methodist foreign fields are still in active operation. Conditions are abnormal but our missionaries are meeting them with courage. In the midst of increased burdens, trials and tragedies they are carrying on heroically.

"At the beginning of the last quadrennium we had 773 missionaries on the active list; now we have 640. Of these 402 are at their posts in foreign fields; 21 are interested in enemy occupied territories; 47 have had to leave their fields and have accepted service in other fields.

Home Missions: The geographic extent of our Home Mission field is almost staggering. The ethnic, economic, social, racial, and religious problems therein are equally staggering.

"There are situations, however, within our own Jurisdiction we must face. It happens that the two largest racial groups, outside the Negro race, are within our bounds. These are the Mexicans and the Indians. They are loyal American citizens. In our work with these groups we have a great responsibility and opportunity to develop finer Christian understanding and fellowship.

"We are also confronted with an accentuated city problem. The unprecedented migration of 23,000,000 of our population to industrial centers is cause for grave concern.

"Growing out of this migration is the phenomenal growth of many of our cities. . . . It is imperative that we develop an adequate city technique. We are not reaching the masses that are moving to our cities, neither are we keeping pace with the normal development and spread of our people as they shift from one section of our cities to another. We must go where the people are and we must start more and more church organizations in our cities.

The Woman's Work: The most outstanding organization of women in Protestantism in the United States is the Woman's Division of Christian Service of the Methodist Church. Its membership in 1944 is 1,162,947; the number of its societies is 26,000; its income for 1941-43 was over \$10,000,000. Its property holdings aggregate \$24,675,000. These figures reveal the strength and scope of the work of this organization. During the past quadrennium under the auspices of the Woman's Division of Christian Service, 111 young people gave themselves in dedication to Christian service as missionaries or deaconesses in the home field and in the foreign field.

Education: The educational responsibilities of the Methodist Church have never been greater or more pressing than they are today. The emphasis on the secular in education has been greatly increased by the military era through which the country has been passing.

"The South Central Jurisdictional Conference has within its borders thirteen colleges whose interests their several constituencies are constitutionally bound to promote. Missouri, Arkansas, Louisiana, Oklahoma and Nebraska have unified and centralized their respective educational interests in one school. The Methodists in these states are in position to deliver them their full force and support in funds and patronage. Kansas has three schools and Texas has five. Not one of these thirteen institutions has the resources, the equipment, the facilities, the teaching force which their respective importance requires and warrants.

"This Jurisdictional Conference can discharge its duty to promote its educational interest to no greater advantage than by inaugurating in every Annual Conference a continuing movement to make our Methodist people Methodist-college-minded as to the great system of colleges and universities of the denomination,

(Continued on page 14)

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

THE AVERAGE MAN, RELIGION, AND DEMOCRACY

The average man has the mistaken idea that it is possible to have a good country and a fine civilization without concerning oneself about religion. But without our religious tradition, we simply cannot perpetuate a democracy such as we have achieved. And unless we can teach the average man the fundamentals of our faith, our form of democracy cannot survive. We must teach our citizens that democracy is rooted in and depends for its life upon the religion of the Bible.

The democratic principle that "all men are created equal, and that they are endowed by their Creator with certain inalienable rights," was taken bodily by our forefathers from the Scriptures. It stresses, above everything else, the supreme value of the individual man, rich or poor, Jew or Gentile, free or slave. "It is the will of your Heavenly Father that not ONE of these little ones should perish." The shepherd went out into the wilderness to find the ONE lost sheep because he loved and cared for each one of them. The woman swept and swept until she found the ONE lost coin which had fallen. The father waited patiently at home for the ONE lost son who had gone astray. Even so, our Heavenly Father is concerned about every human soul which He has created. Thomas Jefferson put it into political language: "The care of human life and happiness, and not their destruction, is the first and only object of good government."

Men and women who had that faith built this country, and without that faith in the value of the average man in the eyes of God, the country cannot long live. The Pilgrim Fathers dying in that first frightful winter had it; the Minute Man standing his ground and defending his rights at Concord Bridge and Morristown, freezing, bleeding, starving, and dying because a common man can defy a tyrant King; the Boones, the Jacksons, the pioneers going westward over Cumberland Gap, floating down great rivers uncharted and infested with Indians and pushing ahead over wide plains; Marcus Whitman and his wife living and dying for the white man and the Indian alike in primitive Oregon,—they all believed in the worth and value of the individual man because God told them to. They believed in the possibilities of Democracy because they believed in the Holy Scriptures.

Democratic values come from God, as the builders of America very well knew. It is to be hoped that the present generation of Americans will not make the mistake of supposing that they, unlike their forefathers, can sustain a democratic society without a firm reliance upon God who is its source.—Rev. Wendell Phillipps, Rector, Christ's Church, Rye, New York—From The Union Signal.

It is with narrow-souled people as with narrow necked bottles—the less they have in them the more noise they make in pouring it out.—Pope.

LIFE'S COMMON THINGS

Diamonds are precious; only the rich can possess them. Organizations are powerful; only the mighty can drive them. But the sun and the air and the flowers and the flowing of brooks belong as much to the humble as to the lofty.

*The things of every day are all so sweet:
The morning meadows wet with dew,
The dance of daisies in the moon, the blue
Of far-off hills where twilight shadows lie,
The night with all its tender mystery of sound
And silence, and God's starry sky!
Oh! life—the whole life—is far too fleet,
The things of every day are all so sweet.*

*The common things of life are all so dear:
The waking in the warm half-gloom
To find again the old familiar room,
The scents and sights and sounds that never tire,
The homely work, the plans, the lilt of baby's laugh,
The crackle of the open fire;
The waiting, then the footsteps coming near,
The opening door, the hand-clasp and the kiss—
Is Heaven not, after all, the Now and Here,
The common things of life are all so dear?*

—Anonymous.

From "Poems of Inspiration" by Morris and Adams.

THE IMPORTANCE OF LITTLE THINGS

Jesus said, "For whosoever shall give you a cup of water because ye belong to Christ, verily I say unto you, he shall not lose his reward." Usually water is plentiful and free. You can't imagine a smaller gift than a cup of water. But if it is given in the name of Christ, the giver cannot lose his reward.

One of the hardest lessons for people to learn is that little things are important. Many people fail both materially and spiritually because they do not realize that fact. Water falling drop by drop upon a stone will finally wear it away. Fifteen minutes of well-chosen reading each day will finally bring a person to a high state of education. People everywhere could become educated if they would only use a little of their leisure time along this line. Fifteen minutes spent quietly and alone in prayer each day will bring a person into a vital fellowship with Christ and an ever-growing consciousness of His presence. People all over the world could become successful Christians if they would only spend a little of their leisure time in prayer and Bible study. Our chief trouble is, we are looking for something big to do and because an opportunity for such activity doesn't present itself, we neglect the little things at hand.

On every hand there are people who need comfort and cheer. This is especially true at this particular time. Bad news is coming into thousands of American homes. We learn of this news through the papers and otherwise. In the larger centers sometimes we are not acquainted with these families though they may live less than a block away. They need our help. It seems rather trivial to drop in for a moment and speak a word of comfort, but it will take eternity to fully

reveal the blessings which many times come from such a small act. We talk about the home front. We say we are anxious to do our part. Surely, this is a part of our duty. We would gladly do something big for families which are making such sacrifices, but since on the surface, this seems so small it is neglected. I think the angels of heaven covet the opportunities for rendering small acts of service which we mortals have, but so sadly neglect.

Many times there are people who have become beaten and confused in the great struggle of life. They do not need our material aid, and if so, we would render that. But they need a word of encouragement. It is so easy and so inexpensive to speak that word, that it is neglected. Yet, lives have been saved by such a word. Some time ago a man felt that he had gone to the end of human endurance. He decided that no one loved him or believed in him. He procured implements with which to destroy himself and started for the chosen place. On the way he chanced to meet a man whom he had known as a friend in other days. The man had heard of his trouble. With much feeling, he took him by the hand and said, "I want you to know that I believe in you. You will yet make good in spite of your difficulties." After giving these few words of encouragement the man walked on down the street not knowing he had saved a human life. But the blessing didn't stop there. The would-be self-destroyer gave his heart to God and became a consecrated Christian.

One day John the Baptist was standing with two disciples, and Jesus passed along. John said, "There goes the Lamb of God." The disciples heard him and they followed Jesus. They later became two of Christ's apostles. We know that one of those men was Andrew.

ONLY BEGINNING

Lord General Wavell said recently, "We are approaching the end of the struggle with Hitler. We are only at the beginning of the struggle to save civilization." Civilization at its best is faith in the Fatherhood of God and the practice of the brotherhood of man.—Reuben A. Strauss.

Bible students are agreed that the other was John. Andrew won his brother to Christ and John wrote the greatest book in all the history of literature. They were won by a sentence. What a small act of service! And yet, think of the blessings both to themselves and to the world which came from it.

To some, it is a rather trivial matter to sing in the choir, but for thousands of years people have gloriously worshipped through music. The greatest book of devotion on earth is the Psalms, and they constituted the Hebrew's song book. Sometimes the choir is not appreciated as much as it should be. It is taken too much for granted. "We never miss the water until the well runs dry." But let the choir be off the job for a while and we realize something of its importance in our worship.

Some feel that teaching a class of children in the Sunday School is a small thing. But through such effort Christian character is built which will stand the stress of time and the wear of centuries. To be a builder is wonderful. To build with wood and brick and stone is not bad. But those who assist in building character are building for eternity.

The matter of being friendly in and around the church is looked upon by some as of little importance, but great and lasting good comes of it. God himself has given the admonition, "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." The writer was once pastor of a church where there lived a man who greatly loved the church. Every Sunday morning he could be seen at the door greeting people as they came. He had a ready smile and a warm hand-shake for each one. The task seemed unimportant, but many said they came to church because of it.

In closing let me say, we never know the good we do as we pass through life. A big life is not made up of the doing of a few big things, it is rather faithfully doing the little things which are near at hand every day. You have the cup of water. Will you give it in Christ's Name?—H. O. B.

We are not here to receive, and to gather, but to scatter; not to be served and exalted and treated royally, but to serve, regardless of the character of men or of their treatment of us. It changes scorn to compassion. It softens our tones, and diverts us of any haughty imperious manner. Instead of our being repelled by men's moral repulsiveness, our pity is stirred, and our hearts go out in deep earnest longing to heal and bless.—J. R. Miller.

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CALENDAR OF CHURCH EVENTS

Pastors' School, Hendrix College, June 19-30.



A WEEKLY MESSAGE

By FORNEY HUTCHINSON

SISTER JENKINS

One day, the summer I was home from Vanderbilt University, filling out the unexpired pastorate of Rev. C. J. Greene at Fordyce, Sister March called and asked that I go to see Mrs. Jenkins. Mrs. Jenkins lived out in the mill settlement in a little house donated to her use by Mr. Edgar, the mill manager.

She was a little woman, quite gray, and evidently living under very difficult conditions. The church helped her some and other friends made contributions from time to time. After we had visited for a while, I asked her if she had any folks.

"Folks," she said, "Yes, I've got folks. Why is it everybody that comes to see me begins to talk about folks? My daughter, Laurie, used to live with me, but she got married. She got her man by this long distance business."

"Long distance business," I asked. "What's that?"

"Yes, long distance business. Don't you know what it is? Mrs. Russell knows and Mrs. March knows. You're educated, ain't you?.. It looks like you'd know."

I said, "You mean she telephoned him?"

"No, she didn't telephone."

"You mean she sent him a telegram?"

"No, she didn't send him a telegram."

I said, "Then you mean she advertised for him?"

"Advertised for him. That's what she did for him, and when he came and got off the train, he liked to have backed out, and I wish to God he had." "For," she said, "he's a mixture of Indian and Yankee, and the devil himself couldn't live with him. I tried it until one day he hit me in the back with a hunk of lightbread and I've been crippled up ever since."

I said, "What made him do that?"

"Meanness," she answered.

"Didn't you do something to him," I asked.

"Oh no, just spit in his coffee and he got mad and hit me in the back. Yes, I've got folks, but I ain't goin' to live with them. I want you to get me a home with some of your good Christian people, and I'll go and live with them."

I assured her that when I had an opportunity of that kind I would do my best to give her the refusal of it.

One day, just before I left to return to the University, I was going along her street on the

NEWS AND NOTES ABOUT FACTS AND FOLKS

BISHOP PAUL E. MARTIN, newly elected bishop for the Arkansas-Louisiana Area, will be at the Pastors' School at Hendrix College next week and will make some platform addresses. He will also have his first meeting with the district superintendents of the Little Rock and North Arkansas Conferences.

REV. REX B. WILKES writes: "Please change my address to 814 West 2nd Street, Little Rock, where my wife and I are now living in an apartment. My improvement continues and during my confinement my books, together with current periodicals and papers have afforded me much pleasure." Brother Wilkes' friends will be glad to hear of his continued improvement.

DR. F. C. CROW of Hope writes: "Please permit me, through the Arkansas Methodist to commend my former pastor, Bishop Paul E. Martin to my fellow Methodists of Arkansas. Bishop Martin was my pastor and close friend when he lived in a town of only 2020 people and I felt then that he would some day become a bishop. He is one of the greatest of the several great pastors I have had and I consider Arkansas Methodism and Arkansas very fortunate to have him as a leader of our great Church."

HANDICAPPED persons employed in over ninety United States cities last year earned \$3,691,933 in opportunity wages, according to Oliver A. Friedman, of Milwaukee, Wis., executive of the famous Goodwill Industries. Nearly 25,000 persons were employed during the year, while 10,000 were placed in outside jobs. Training, employment and rehabilitation of handicapped persons are primary purposes of Goodwill, which operates through the rehabilitation of discarded clothing and household articles, 1,296,224 bags of clothing and 726,801 pieces of furniture having been collected last year. Sales of repaired articles in Goodwill stores last year amounted to \$4,966,931.

MRS. W. O. WILSON, assistant librarian at Hendrix College makes the following request: "We are trying to complete our files of all of our church conference journals and find that the issues mentioned below are missing in our library. We are asking for these copies. We have many duplicates of other issues which we would exchange or give to some one wishing to complete his files. We would like to have the following: Little Rock Conference Journal, 1881-1884; Little Rock Conference Journals for 1886 and 1891; White River Conference Journals, 1870, 1871, 1872; Arkansas Annual Conference Journals, 1836-1884." If any of our readers can supply any of these numbers, write Mrs. Wilson at Hendrix College, Conway.

MISSION-operated Fukien Christian University, now a "refugee" in West China from its war-torn campus in Foochow, China, is facing many difficulties—and solving most of them. The rising cost of food, the scarcity of books, and the lack of much scientific equipment are drawing upon the resourcefulness of the students and faculty. Where books are not to be had, essential texts are being mimeographed; to help the food supply, many students are farming in their spare hours. President C. J. Linn reports an increasing interest in agriculture and practical scientific subjects. New courses are now being offered in beekeeping, poultry breeding and feeding, entomology, rabbit raising, tea growing manufactory. The student body has organized a night school on the campus for wounded

opposite side from her house. She was out in the yard and saw me. She hailed me and said, "Yes, there you are, like the Scribes and Pharisees, going by on the other side. Come over here. I want to see you."

I told her of my plans for leaving Fordyce and bade her good-bye, recommitting her to the care of Sister March and other good women of the church. She was a refreshing soul.

soldiers, and carries on an extensive program of public education for the community.

FEATURING outstanding program leadership and consideration of some vexing and practical problems, a short course in Public Relations for colleges will be held at Scarritt College in Nashville, Tennessee, July 10-11. It is sponsored by the College and by the Joint Committee on Public Relations for Methodist Educational Institutions and present indications are that representatives of some twenty-five institutions will be in attendance. The program provides for consideration of such topics as: Fundamentals in Public Relations; College Public Relations and the Press; The Radio in College Public Relations; Public Relations Through Correspondence; Public Relations Through Pictures; Reaching the Alumni; Reaching the Church Constituency; Public Relations Through Special Literature; Public Relations and the Church Press; and Public Relations Via the Public Platform.

MORE than one billion persons—more than three fifths of the human race—cannot read or write. And because they cannot, they are easy prey to superstition, ignorance, and exploitation. Educators, clergyman, and statesmen alike agree that if the world is to be made safe for human existence, these people and their children must be taught to read. And it is to this task that Dr. Frank C. Laubach, formerly an educational missionary in the Philippines and now serving in the International Missionary Council, is dedicating the remainder of his life. "As soon as they learn to read simple phonetics," says Dr. Laubach, "we place in their hands papers and tracts with short sentences, easy words they always have spoken, large type, telling them the answers to their deepest needs: about saving the lives of their babies, about malaria, blindness, intestinal diseases, sanitation, about cooking and selecting foods for health, about selecting seeds, destroying enemies to their animals and vegetables, about getting out of debt and keeping the laws, and about the principles of Christ."

BISHOP JOHN C. BROOMFIELD RETIRES

Bishop John C. Broomfield, who for the past quadrennium has been the presiding Bishop of the St. Louis Area, retired from the active relationship at the Jurisdictional Conference held in Tulsa, Oklahoma last week. Bishop Broomfield, who is yet quite vigorous and active in body and mind was retired under the law of the church which automatically retires a Bishop who has reached the age of seventy years before the time of the meeting of the Conference. Thursday evening, at the time of the consecration of the newly elected Bishops, Bishop Charles C. Selecman, representing the College of Bishops, made a very appropriate statement of appreciation of the work and personal worth of Bishop Broomfield.

EARLY VICTORY PROMISED

(Continued from page 1)

superfortress, with its almost unlimited range of action and deadly accuracy, with the erratic robot bombs so uncertain of action, we get a measure of the difference in the resources and the resourcefulness of the United Nations as compared to the Axis forces. Such resources and productive powers, together with the spirit of our armed forces, held the promise of a world set free from the fear of Axis domination. Germany must now be asking itself the question, "eventually, why not now?" With new faith and confidence the United Nations will now set themselves to the task of completing the job so well begun.

Given half a chance this heart of ours will do unbelievable things.—Ex.

"It is better to fall down on a job than to lie down on it."

Bigger and Better Than Ever!

Inspirational Speakers!

A number of our Bishops will be present and many outstanding speakers will appear on the program.

A great treat is here in store for you. Will you come and share its joys with us this summer?



An Excellent Program!

Our 1944 Program on Mt. Sequoyah will be one of the strongest in the history of the Assembly. Additional features will add attractiveness to the season.

Make your plans now to attend what is planned to be the greatest of all Western Methodist Assemblies!

Many Improvements Have Been Made For Your Convenience!

Buildings Newly Covered and Large Classrooms Built in Old Auditorium for Children's Work!



SPECIAL RECREATION FACILITIES

Time for recreation will be provided daily. Hikes and picnics are favorite activities.



PLAYGROUND SUPERVISION

Through a co-operative arrangement between the General Board of Christian Education and the management of the Assembly, a supervisor of the playground has been secured. Games, hikes, stories, and other activities will be planned daily for the children.



ACCOMMODATIONS

Mt. Sequoyah is the property of the Methodist Church and all inquiries regarding reservations for rooms and meals should be directed to Rev. Sam M. Yancey, Superintendent, Fayetteville, Ark. The Assembly is located on Mt. Sequoyah, adjoining the city of Fayetteville, which is the postoffice and railroad station.



Cafeteria, Dormitory, Cottage Rooms

The cafeteria serves good meals at fair prices. Single beds, 35 cents per day; double beds, 50 cents per day, two people 75 cents; cots and extra blankets, 25 cents per day. Woman's Building, single beds, 75 cents and \$1.00; double beds, \$1.00 and \$1.25. The rates in Parker Hall will be similar to those in the Woman's Building. Hot and cold water in Parker Hall, the Woman's Building, as well as a number of the cottages on the Assembly grounds. Good bath houses with shower baths scattered over the grounds.

NOTE: Bed linen, one blanket, feather pillow, towels and maid service are provided. Soap and other toilet articles are not furnished, but can be purchased at the assembly drug store.



MODERN AUTO CAMP

Cottages 12-14 feet, containing one double bed and room for two cots, lavatory with running water in each cottage, for \$1.00 per day. Large bath house and camp kitchen, water, lights and gas furnished by the Assembly. Cots for rent. No linens or maid service furnished in camp.



EXTRA FEES

There is a small ground fee which goes to the Assembly to help defray current expenses. Some of the General Boards have found it necessary to charge a small fee for some of their conferences.



RAILROAD AND BUS LINES

When buying your ticket to Fayetteville, be sure and inquire about summer rates to the Ozarks.

All Bus Lines running through Fayetteville from Kansas City to Little Rock furnish splendid accommodations.



WILL YOU HELP YOUR ASSEMBLY?

You can do a fine lot of advertising for Mt. Sequoyah by putting this program in your church bulletin, town paper, or tack it up in some public place. Will you District Superintendents, Pastors and Educational Secretaries please announce this program at your meetings and in doing so render a fine service to YOUR ASSEMBLY?



Address Inquiries to **REV. SAM. M. YANCEY, Superintendent, Fayetteville, Arkansas**

Your Friends Will Be Here and Will Be Anxious to See You!

Bring All the Children with You, but Please Leave All the Dogs at Home!



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

THE RAINY DAY

Yesterday had been a warm, sunshiny day, but this morning Betty heard the raindrops on the roof.

"Pitter-patter! Pitter-patter," they said "Get up, little girl. It's time everybody was out of bed. We've been working ever since twelve o'clock last night. There's work for everybody to do—little girls, too Tap-tap-tap. Pit-a-pat-pat."

"That's a joke," giggled Betty. "Raindrops don't work and I don't either. I'm too small."

"Oh, you're all wrong, Betty dear, you're all wrong. There's something for everybody to do big or little. Something that just that person can do and nobody else. Every little drop of dew, every leaf, every blade of grass, every little star that twinkles in the sky, every little seashell on the shore, every little bird, everything—even the earthworms in the garden—have work to do just as much as elephants or engines or anything big that you can think of."

"I suppose they do," said Betty, hoping the raindrops would go on.

"Of course they do. We raindrops begin in the spring by melting away the dirty snow and ice of winter. Then ever so often we give the earth a good wash. The tiny pores in the leaves get choked up so they cannot breathe, and we freshen them into new life. Their roots get a drink, too, and the thirsty earth itself soaks up our drops and stores away moisture for them. Sometimes when our friends—thunder and lightning and the big, strong wind—help us we wash and clean the whole region of air above the earth. The ocean water is tossed about and mixed with air for the thousands of plants and animals that live in it. The animals on the land need us, too. We fill the wells where the horses and cattle get water, and the brooks and rivers where the wild creatures come to drink"

"You must be very busy," said Betty.

"We are, but being busy is fun. Try it and see."

"I will," cried Betty. And she jumped out of bed and dressed herself and went downstairs with a happy "Good morning." She watched the toast that it didn't burn when mother was called to the phone. She finished dressing the baby. After breakfast she put away the dishes while mother wiped them.

"You're a great help, dear," said Betty's mother.

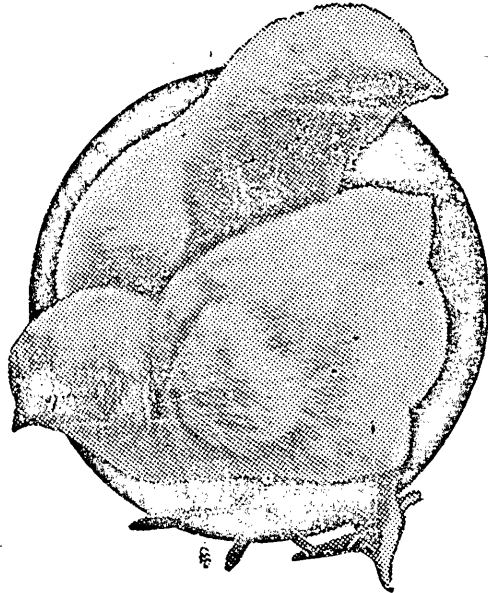
"We told you so" sang the raindrops dancing on the roof.—Greta Gaskin Bidlake, in Story World.

Father took his small son to church. At one stage of the service the clergyman announced:

"We shall now sing hymn number 222. 'Ten Thousand Times Ten Thousand.' Two hundred and twenty two."

The puzzled lad nudged his father.

"Dad," he whispered, "do we have to work this out?"—Montreal Star.



BABY CHICKS

*Baby chicks, yellow and round,
Picking lightly at the ground.*

*Soft and warm and cuddly, too,
We're glad to be a friend to you.*

*We'll bring you food and make a rule,
To give you water, nice and cool.*

*We find there are so many ways
To be a helper in summer days.— A.E. W.*

INTERESTING CONUNDRUMS

Why is a tight boot like an oak tree? Because it produces a corn (acorn).

Why is an Irish city likely to be the largest in the world? Because it is always Dublin (doubling).

What word of five letters has only one left if you take away two? Stone.

What plant stands for the number four? IV (ivy).

Why is it easy to get into a bald man's house? Because he has few locks.

Why is it dangerous to sleep on a train? Because it is running over sleepers all the time.

Why is a pig in a parlor like a house on fire? Because the sooner it is out the better.

Why is blindman's bluff like sympathy? It is a fellow feeling for another.

What ships are always within sight? Hardships.

Why are teeth like verbs? Because they are regular, irregular and defective.

When is a merchant above his business? When he lives over his shop.

Why should gloves never be sold? Because they are intended to be kept on hand.

What kind of fruit does the electric plant bear? Currants.—L. E. Eubanks in "The Sentinel."

And then there was the little girl who said, "Wouldn't you just LOVE to be a bird and go flying up into the sky?" and the little boy friend answered, "NAW! I'd rather be an elephant and squirt water through my nose"

JUST FOR FUN

Minister (to parents of new baby): Do you realize what hope should dawn in your hearts today? Think of the future that may lie before this dear child. He may one day become a clergyman like myself, or maybe a brave sea captain or a noble soldier. He may even rise to the glorious heights of an illustrious statesman. What are you going to name him?

Mother: Mary Elizabeth.

A man appeared in court asking to have his name changed.

"What is your name?" asked the judge.

"Joe Hogbristle," the man replied.

"Well, I think I can understand why you might want it changed," said the judge. "What name do you want to take?"

"Frank Hogbristle. I'm sick and tired of hearing people say, 'Hi, Joe, whaddya know?'"

A bricklayer working on top of a high building carelessly dropped a brick which landed on the head of his Negro helper below.

"You bettah be careful up there," the helper shouted up. "You done made me bite mah tongue."

Bobby was seen by an elderly woman busily sprinkling sawdust on an ice-covered sidewalk. "That's real benevolence," the lady remarked. Bobby overheard her and promptly replied, "No it isn't; it's sawdust."

WE SHARE EXPERIENCES

Jonesboro, Arkansas
R. F. D. 1
June 16, 1944

Dear Boys and Girls:

I am a little girl eleven years old. I go to Jonesboro school. I will be in the Fifth Grade when school starts in July. I go to New Haven Methodist Church to Sunday School every Sunday that I can. It is two miles and we have to walk so sometimes it is too rainy. We try to go to church every time. We have preaching twice a month. Our pastor is Rev. W. L. Diggs. We all like him and his family very much.

My father takes the Arkansas Methodist and I like the Children's Page best of all.

I have a brother twelve years old and a sister nine. We have four pets, two dogs and two cats. One of our dogs is fourteen years old. He can hardly hear. We have to hunt him up to feed him but we still think lots of him because he was a good dog when he was young. One of our cats is eight years old. She is still as smart as she can be.

We live on the farm. I could think of lots to write but it would take up all of our space in the paper and there wouldn't be room for other boys' and girls' letters.—Your friend, Grace Guest.

Morrilton, Arkansas
June 10, 1944

Dear Boys and Girls:

I am a little girl of nine years. I am pretty close to ten. My birthday is the third of October.

Our school is out. I will be in the Fifth Grade next year.

My teacher is Mrs. Electra Latsater.

I go to Sunday School every Sunday I can. My teacher is Mrs. Beulah Scroggins.

I have one doll named Betty Ann. I have been to Springfield, Missouri, to see my brother when he was in the Army. He was in there four months.—Your friend, Oleta Yocum.

5121 Elm Street
Fort Smith, Arkansas
June 5, 1944

Dear Boys and Girls:

I am a little girl in the Primary Department of the Midland Heights Methodist Church in Ft. Smith. I am eight years old. My teacher's name is Mrs. Sam Ludington. I like her for a teacher and friend.

I am going to Vacation Church School now. Our teacher is Mrs. Earl Baker. There are sixty-eight enrolled in our school. We have a very good time and we are learning all about our church.

I will answer any letter that either a girl or boy writes to me.

I ride the bicycle and play the piano.—Emma Gail Kizziar.

Jack: Did you hear the one about the Scotsman who cut his finger and went over to the hospital to see if anyone wanted a blood transfusion?

The Tightening Of Methodist Union

(Message from the Council of Bishops of the Methodist Church to the South Central Jurisdictional Conference in second quadrennial session at Tulsa, Okla., June 12-16. Bishop William W. Peele, of Richmond, Virginia, delivered the message at 9 a. m., Wednesday, June 14 at Boston Avenue Methodist Church, Tulsa.)

IF IT were possible and practical the Council of Bishops would attend the sessions of each Jurisdictional Conference. This is neither possible nor practical. Since this is true the Council selects some one of its members to visit officially as the representative of the entire Council each of the Jurisdictional Conferences. These representatives are instructed to do two things: First, to bear to the Jurisdictional Conferences the love and greetings of the Bishops; and second, to represent them in the consecration of any newly elected bishop or bishops. This is my happy mission to you. I bring to you the sincere greetings and genuine affections of your bishops and assure you that as the general superintendents of the Church they have a deep concern for the growth and progress of the Church in every geographical and spiritual area.

"I am sure you will agree with me in the conviction that the recent session of the General Conference greatly tightened United Methodism. I do not think that there was any pre-conference plan to do so, but when the delegates came together there was an immediate awareness of the emergence of attitudes, relationships, and respect for the views of others which had been growing and developing somewhat unnoticed during the past quadrennium. Working together had produced a tightening of our oneness.

"Possibly it would be only fair that I enumerate a few reasons for the statement just made that the General Conference tightened Methodist union.

"First, the effects of the Episcopal Address at the very beginning of the Conference was wholesome and to a large degree determined the spirit of the Conference. It helped to make what Bishop John M. Moore has called a "wholesome General Conference." When Bishop Arthur J. Moore concluded the reading of the address, one could feel the favorable reception of the message and along with it the determination that the spirit of unity and good-will must characterize the Conference. That spirit remained

to the end. The Conference was a demonstration of the solidarity of United Methodism. There were no sectional or geographical lines discernible in the discussions. There were no sectional groupings. While each Jurisdiction had its peculiar problems and responsibilities, yet Methodism is one and that oneness was tightened at Kansas City.



Bishop William W. Peele, D. D., LL. D.

"Then, this tightening was seen in the fact that the constitutional framework of United Methodism was shown to be sure. This was emphasized in the attitude shown by the voting of the Conference and also by important decisions rendered by the Judicial Council. All these tied the knot of union a bit tighter and gave added assurance to the future of Methodism. And in this connection I might point out that more confidence was shown in the Jurisdictional Conferences by making more liberal and flexible the regulations concerning them.

"Again the union of Methodism was tightened, not by a common conclusion held by all on questions of national and global interest, but because of something far more important and fundamental, and that is a sincere respect for

and appreciation of the conclusions honestly arrived at by others. So long as we can respect the attitudes of others we will grow into a oneness. And to grow together is better than to build together. Possibly the most tense hour of the Conference was when the Committee on the State of the Church brought in the report on War and Peace. The issue was clear-cut but the spirit manifest was superb—not a harsh or unkind word but a searching after the mind of the Prince of Peace by persons holding different views. Just such moments test unity. "In Christ all things consist." The General Conference demonstrated that Christ is the unity of the Church.

"United Methodism was tightened by devotion to a great cause and planning for a quadrennium rich in achievements. The Crusade spirit was evident on all sides. The Church was waiting for the General Conference to speak. The General Conference spoke on plans for a Crusade for Christ. What a Crusade! Not narrow! Not lop-sided. Nothing of the spurt and jerk about it! On the other hand a Crusade that embraces the total reach of the Church and must be pleasing to the Christ. It is a program that is worthy to bear the name of Him who said, 'I came that they might have life and they might have it abundantly.' The Methodist Church is determined to serve this present age. An all-out spiritual effort is just ahead for Methodism. A challenging task always tends to tighten the unity of those who participate. We are one in consecration and in action. The cooperation of all Boards of the Church in one Crusade is a wholesome and encouraging spectacle.

"Once again United Methodism was tightened by the evidence that the things that have made Methodism great in the past are the things that will make for a larger and richer Methodism in the future. Our rich heritage brings obligations and also direction. We must not, and we will not be unmindful of our mistakes and failures, but we will hold precious the things that have made our history priceless.

"So we enter upon a period of a new dedication to the promotion of liberality, evangelism, Christian education, stewardship, Christian living and practical cooperation in the salvation, not only of the individual from a wrecked and sinful world but in the task of saving the wreck itself."

STRETCHING THE SOUL

It is a delectable story which was told not long ago by R. Lee Sharpe. And a short but big sermon it was, too! Let us relate it mostly in Mr. Sharpe's own language.

"I was just a kid. One spring day, father called me to go with him to old man Trussel's blacksmith shop. He had left a rake and a hoe to be repaired. And there they were ready, fixed like new. Father handed over a silver dollar for the repairing. But Mr. Trussell refused to take it. 'No,' he said, 'there's no charge for that little job.' But father insisted that he take the pay, still extending to him the dollar.

"If I live a thousand years," said R. L. Sharpe, "I'll never forget that great man's reply: 'Ed, can't you let a man do something now and then—just to stretch his soul?'"

That short but big sermon from the lips of that humble, lovable blacksmith has caused us to find, again and again, the great joy and quiet happiness which come from a little "stretching of the soul."

As all who make it a practice of "stretching their souls" can tell us, it is a simple matter. Doing little favors, perhaps mere trifles in themselves—making life a little brighter

A WORD OF PRAISE

Don't be niggardly with praise; have enthusiastic ways! Silent thoughts no one can guess. If you like your friend's new dress with its pleasing comeliness—say so!

"Not good manners? How absurd! When the heart directs the word; when the impulse is sincere, do not stifle words of cheer. If you think your wife's a dear, say so!

"If you think your husband kind, do not push the thoughts behind. If you think he's just the best, no one like him, east or west, by his love you are truly blest—say so!

"Such a difference it can make—word of praise for someone's sake. When those who daily work for you, prove efficient, staunch and true,—and gratitude you feel, is due—say so!"—The Trumpeter.

to those who hail us—not expecting a return of any kind.

But one does get a return. Oh, yes, indeed one does! It is the old law. The giver becomes the receiver. Bread cast upon the waters comes back. It really does come back. Still, one who stretches his soul a little deeper into deeds of love and kindness never does so expecting returns.—Alabama Baptist.

Ward's Service

ICE

ICE service is one of the most important things in the modern home. The refrigerator service must be dependable at all times, for there are so many perishable foods kept by the family of 1944.

When you have Ward's Ice Service you KNOW that your refrigerator requirements are dependable and your food will not spoil.

You know when you go to your ice box for that cool refreshing drink that is important in today's home, that it WILL BE COOL, because Ward's Service sees to that!



Ice Cream

A FOOD NOT A FAD

THERE is no more important food than Ice Cream. There is no more certain

way of assuring yourself that your Ice Cream is pure, fresh, clean, healthful, and contains the vitamins you expect in such delicious food, because in Ward's Laboratory work never ceases to keep Ward's Ice Cream up to the highest standard of this fine pure food product.

Arkansas Ice & Cold Storage Co.

PHONE 284

FAYETTEVILLE, ARK.

Echoes From The Jurisdictional Conference

THE CRUSADE FOR CHRIST

(The following is the gist of the message given Thursday morning to the Conference by Dr. Albert P. Shirkey, pastor of Travis Park Church, San Antonio, Texas, as part of the presentation of The Crusade for Christ.)

When Napoleon made his military crusade into Egypt he unsheathed his sword, and pointed to the pyramids and said to his soldiers, "Forty centuries look down upon you." To inspire the early Christians in a spiritual crusade that included every phase of human life, Paul stated, "We are encompassed about with a great cloud of witnesses." We must remember in this Crusade for Christ that we, too, must gather inspiration from the fact that people everywhere are watching us. They are waiting to see the outcome of this crusade. People at home and abroad, people of our own denomination and of all Protestantism, people of all classes and all colors, people of every religious shade of thought are hoping and praying that the crusade shall be a success. We shall either inspire others to a like noble undertaking or we shall bring defeat to a world which waits for our help.

I. This Crusade for Christ Must Give Us Christ

Every phase of this undertaking will be Christ-centered. It will not be so unless there comes to the church a new spirit of humility where we become abased and Christ becomes exalted. The greatest prayer that was ever prayed while this speaker was a student in Virginia was made by a layman who was called upon to pray before a great preacher was to preach. This was his prayer:

"Lord, we love our brother; we respect and honor him. Now blot him out, for we desire to see Christ only."

Such a prayer must be prayed by the whole of Methodism. Christ must be allowed to step out of the sermon we preach, out of the poetry and great prayer, out of the pictures, out of statuary, out of great statements in theology to become a vital throbbing life among us. He must become so real that we say, because we cannot help it:

"Where cross the crowded ways of life
Where sound the cries of race and clan,
Above the noise of selfish strife
We hear Thy voice, Oh Son of Man.
In haunts of wretchedness and need,
On shadowed thresholds dark with fears
In haunts where hide the lures of greed,
We catch the vision of Thy tears."

Dr. E. Stanley Jones tells the story of standing with a friend in a temple and looking at walls that had once been painted with great paintings but now had been whitewashed. He saw the whitewash falling away from the face of a great painting of Christ. Putting his hand in the hand of his friend he exclaimed: "He is coming through again!" The Crusade for Christ must give us Christ. In our day and generation we must let him come through again.

II. The Crusade for Christ Must Give Us Power

Methodism cannot do a wiser thing than to understand that this Crusade is not the forward-moving of five disjointed causes, but five movements going together in a united Crusade for Christ. The causes are like the fingers on a hand—they cannot be separated, though each finger has its individual function. So these causes though separate and distinct will function and aid unitedly in this Crusade for Christ. We must take this hand that represents the five causes and reach up and out until we take hold of a new sense of power entering

within arm's reach of this power which could light our small cabin and thousands of other cabins and there we were trimming our lamps and lighting our candles and fumbling about in the darkness. It is a parable of what we have been doing in the church; within arm's reach of this glorified, risen Christ we walk alone in the darkness, when He is the light of life and the light of the world. The Crusade for Christ must give us a resurgence of power.

III. The Crusade for Christ Must Give Us Humanity

We must capture again the passion to take men and women alive

then the room was darkened and the ultra-violet lamp turned in, and suddenly from the stones there came flashes of gold and silver, of purples and blues and greens, and violet—colors so rich and deep that they were beyond description. So it shall be when we look through the eyes of Christ at people. Ordinary human beings will take on a new, glowing radiance and loveliness, and we shall understand how that one single individual personality is of more value in the sight of God than all the universe put together.

Perhaps the man who turned out to be the Sunday School teacher of Dwight L. Moody thought his task rather uninteresting—that of talking to a very unlikely boy about the claims of Christ on his life. Yet we thought entirely differently about it when we stood at Moody's grave at Mount Hedron and looked at the Connecticut River in the distance making its way among the hills like a silver ribbon, and heard the voice beside us of Dr. John R. Mott and many of the other great Christian leaders of the world tell of the power, the magnetism, and the grace of this one life. Then we recalled the words of Gamaliel Bradford, who said: "Dwight L. Moody put one hand upon America and one hand upon England, and left a million souls at the feet of his Lord." Evangelism shall become the most thrilling adventure of all when we see it through the eyes of Christ. The Crusade for Christ must give us a passion for humanity.

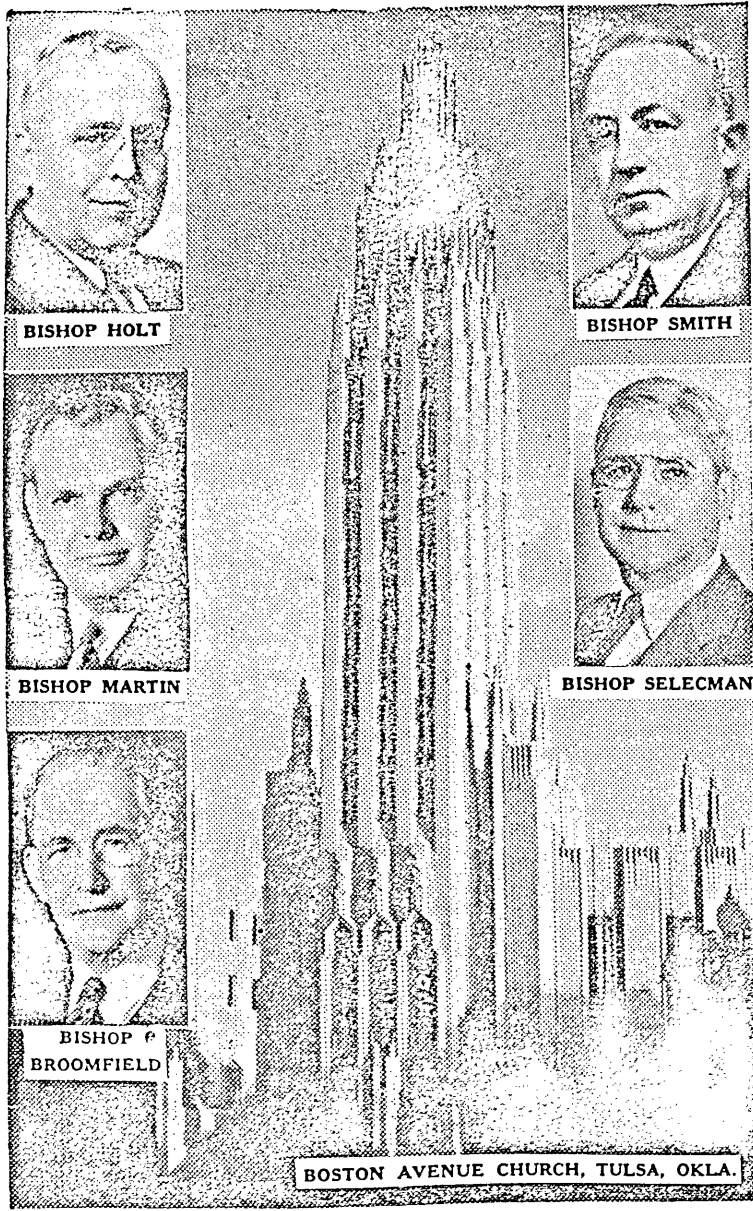
IV. The Crusade for Christ Must Give Us A Resurrected Church

All across the world in every building we have in fields that have been destroyed; mission fields that have been disrupted in their work. Into these fields we must go again to rebuild that which has been broken and destroyed and laid waste: When Mr. Fields was putting down the Atlantic cable a friend said to him, "What will you do if it breaks in two?" Quick as a flash he answered: "We will put it down again." That must be the spirit of Methodism in this broken and needy world. We must build and rebuild, and keep on rebuilding until the kingdom of this world shall become the kingdom of our Lord and his Christ.

We also must go into the home fields among those who have been scattered abroad as sheep having no shepherd, and build them church schools and churches and places for social and recreational activities that will mean in the building of these lives into a wholesome religious experience. The Crusade for Christ must give us a passion to rebuild the church.

How shall all of this be accomplished? Only by walking the way of sacrifice. Some one has said that in such a tragic hour as this God is not looking us over for medals or diplomas, but for scars. The brand marks of sacrifice must be upon us if we are to show to the world that we are truly followers of the Christ who walks with bleeding feet the highways of the world. In our bodies must be found the stigmata, the marks of his sufferings.

(Continued on page 16)



Active Bishops of South Central Jurisdiction and Church Where Conference Was Held.

the whole body of the church, and by reaching out with the other hand, that, too, represents these five causes, until we have touched the hands of the last and the least and the lost in all the world.

In a small cabin in the mountains of Virginia we sat on the front porch and waited for the sun to go down in Goshen Pass. We then went inside the cabin to light the lamps and the candles; then took our places again on the front porch and observed for the first time a power line twenty-five yards in front of our cabin with enough power to run the mills in the towns below us, the machinery on the farms, and to light the homes across a hundred hills and there we sat

for Christ. We must pray for the power that will enable us to see all people through the Master's eyes until we see all people of every race, class, and creed as persons of infinite value in the sight of God.

While crossing the desert we found our way to an old mining camp and to a small cabin outside of the mine, which turned out to be one of the most interesting and stimulating points we visited on the entire trip. We were taken into a room where we were privileged to look at the stones gathered from the mine and from the desert. They were very ordinary looking stones, indeed. Some sparkled; that was all that made them unusual. And

Report Of Committee On Evangelism

Section I

Our bishops in the Episcopal address at both the General Conference and Jurisdictional Conference said, "We mention evangelism because it is first." It is first in the New Testament. It is the activity which has made Methodism great. It must remain central.

"Our message" as the Jerusalem Conference said, "is Christ. He is the revelation of what God is, and of what man through Him may become. He has become life to us, and we would share that life. We cannot live without Christ and we cannot bear to think of men living without Him. We believe in a Christ-like world. We know nothing better, and we can be content with nothing less."

Never has there been a greater spiritual need nor a more opportune time for a Crusade to win followers to our Lord and to develop them in the full meaning of the Christian Life.

Your Committee on Evangelism calls upon this conference to sound the clarion challenge to every minister and layman of this Jurisdiction to an active and continuous evangelism which shall include both personal witness for Christ in winning people to Him and a well developed program of evangelism in every church.

Section II

Evangelism is a natural fruit of great Christian living. We call on our people to examine their personal faith and religious living in the light of the life and teachings of Jesus Christ. We call on each churchman and layman to search his heart reverently to see that he is in a position to properly represent the Christian life.

We stress quality Christian living. This is the end of all church work. Such churchmen are qualified to be good evangelists because they are living illustrations of their faith. A. We recommend the following objectives:

(1) A spiritual rebirth within the church itself.

(2) A minimum of 60,000 new members on profession of faith.

(3) A minimum of 60,000 new members by certificates from unidentified Methodists.

(4) The organization of 85 new or abandoned churches. We especially recommend that churches nearby new areas, or in areas where there are no churches, accept responsibility for forming new churches and for reopening old ones, and to evangelize these areas.

(5) The organized mission of the Gospel of comfort and regeneration to the millions uprooted by war conditions.

(6) An approach to labor, industrial, college and university groups with the challenge of Christ.

(7) The enlistment of at least three million Methodists in daily devotions.

B. For the accomplishment of these objectives we suggest the following methods:

(1) That the Board of Evangelism prepare and distribute such literature as it may deem necessary for the purpose of publicizing the movement.

(2) That suitable preparation be made in advance in the Local Church and in the community.

(3) That on December 31, 1945, a

special Watch Night Service of consecration be held in every church.

(4) That in every pastoral charge a school of evangelism be organized to train teachers, officers, and personal workers in winning people for Christ.

(5) That pastors conduct classes in training for church membership.

(6) That a vital program of home visitation evangelism be promoted throughout the Church.

(7) That a school of evangelism be made available to every Minister in the Church.

(8) That a Preaching Mission, continuing for at least two weeks, be conducted in every church during the year; that the Gospel be taken to those on street corners, in stores, in shops; that we challenge youth for Christ in our schools.

(9) That spiritual clinics be conducted in local churches and on college campuses.

(10) That the radio be used as a means of reaching the un-churched.

(11) In the Crusade for Christ we request that the year 1946 be designated for a Church-wide simultaneous evangelistic effort. We specifically request that the time from January to Easter and on through Pentecost be set aside in the calendar of all Methodist boards, commissions, and local churches as a time for the promotion of a united evangelistic effort. We urge that Pentecost Sunday be emphasized as a time for the rediscovery of the significance of the Holy Spirit as the purifying and empowering presence and activity of God in human life.

(12) Realizing that the time has come for the Church and churchmen to have a closer relationship with certain organized groups too long ignored, the Board of Evangelism and other official agencies of the Church respectfully request the proper authorities to appoint a fraternal delegate or delegates to national meetings of labor unions, medical associations, social service groups, and such other organized groups, as may be receptive to friendly relations with the Church.

These are special aims and methods for 1946. During the entire quadrennium a spirit and program of Evangelism should develop that there may be a constant expansion and exploration of the possibilities of new methods in this field.

(1) We especially stress lay activities as most important in all evangelistic work and we call upon all the laymen of Methodism to be the vanguard of the kingdom of our Lord Jesus Christ.

(2) We highly recommend that every church make a survey of its prospective new members and that they build each year a prospective list. The larger the prospect list the larger will be the number of new converts. We particularly recommend that our folks visit unchurched people each year, for many will be won for Christ, if we persist.

(3) We firmly believe that it is the obligation of the Bishop, District Superintendent, Commission of Evangelism, local pastor and the lay leader to vigorously promote the work of evangelism. The evangelism committee in the local church should be especially aggressive and effective.

NEWLY ELECTED BISHOP

Dr. W. Angie Smith, pastor of the First Methodist Church in Dallas, Texas was elected Bishop at the meeting of the South Central Jurisdiction Conference in Tulsa last week. His election came on the second ballot. He had received a majority of the votes cast on the first ballot. The Conference, how-



DR. W. ANGIE SMITH

ever, had voted to make a vote of sixty percent of the votes cast necessary election.

Bishop W. Angie Smith is a brother of Bishop A. Frank Smith, who has been the resident Bishop of the Houston Area in Texas, for the

(4) We recommend that each annual conference committee of evangelism study the report of the commission of evangelism of the General Conference and all Jurisdictional Conference.

Dawson Bryan, Chairman.
Gerald Kenedy, Secretary.

past four years and was reassigned to that area for the coming quadrennium. Bishop W. Angie Smith received a heavy vote for bishop at the last meeting of the General Conference of the Methodist Episcopal Church, South, in its meeting at Birmingham, Alabama. Bishop Smith was at that time the pastor of First Methodist Church in Birmingham.

This is the first time that brothers have ever been elected to the office of Bishop from the area of the Southern Methodist Church. It has happened in the former Methodist Episcopal Church.

Bishop Smith is a graduate of Georgetown and Colubia Universities and holds honorary degrees from Centenary and McMurray Colleges, Southern Methodist University, the Union Theological Seminary and Vanderbilt University school of religion. He seems to be fitted in every way for the high office in the church to which he has been elected and consecrated.

God never makes us sensible of our weakness except to give us of his strength.—Fenelon.

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GREEN FOREST

We are having a good year. We have had some conversions and additions by vow and a good number by certificates, although we have not had a revival campaign. We have painted our parsonage and made numerous improvements.

Finances are kept up to date. Before our District Conference, we finished raising in full for the year our Benevolences, Conference Claimants, Bishops' Fund, Jurisdictional Fund, Area Fund and District Assessment. All special offerings as to Orphanage, Dedication Day, Hendrix, etc., have been increased 100 percent to 300 or 400 percent over former years.

Our Sunday School attendance has almost doubled since Annual Conference. Our Young People's Department has doubled several times over. We have a W. S. C. S. and Wesleyan Guild that are doing

splendid work. We do not mean to boost ourselves or discredit the good work in the past, but we are pleased to make this good report of Green Forest church. We are but reaping the harvest from the sowing of others.

The pastor and his family could but be very happy to serve these fine people and to worship with them in our beautiful new native stone church.—O. R. Findley, pastor.

I exceedingly longed that God would get to himself a name among the heathen, and I appealed to him with the greatest freedom, that he knew I "preferred him above my chief joy." Indeed, I had no notion of joy from this world; I cared not whether or how I lived, or what hardships I went through so that I could but gain souls for Christ.—Brainerd.

CAMPS FOR OLDER ADULTS

It is the responsibility of the church to develop and maintain an atmosphere so conducive to Christian growth and development that when men and women find themselves in it they grow spiritually.

Camps for adults provide situations in which such an atmosphere can be developed. Camps for young adults—yes, but they are not enough. Camps for older couples and special camps for those over seventy years of age would provide a dynamic fellowship never to be forgotten.

If a local church cannot conduct a camp, it should co-operate with other churches and make camping available to its adults.

Write to the Department of Christian Education of Adults, 810 Broadway, Nashville, Tennessee, for further information about camps for adults.

TINY MOMENTS

Time is so precious that it is dealt out to us only in the smallest possible fractions—a tiny moment at a time. We can not live again a moment that has just passed, nor can we live in the moment to come. Just while the pendulum is swinging through the present instant—this the only time of which we are sure, the only time to do our thinking, and our working. Why not make this a perfect moment?—Irish Proverb.

A good manner springs from a good heart, and fine manners are the outcome of unselfish kindness.—Margaret E. Sangster.

If you interpret economics in the spirit of Jesus Christ, you will render great service to the world.—Albert W. Palmer.

PRIVATE ENTERPRISE



gets an early start

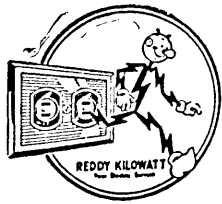
Johnny probably doesn't realize it, but he's a living example of private enterprise at work.

"But," you say, "Johnny's just a kid—just a newsboy. Private enterprise refers to big business—corporations, and such."

But you are wrong. Private enterprise refers to the American way of doing business—whether it's a newsboy dealing in pennies—or a business dealing in millions. It's the thing that gives Johnny the right to sell papers and make a profit—and our company the privilege to sell electric power and make a legitimate profit. It's the driving force that has made Americans for centuries want to go into business for themselves—that prompted the late Harvey Couch to build this business from

a very meager and almost penniless beginning. It has been responsible for building some of the greatest businesses, and benefiting more Americans than any other one thing. It is verily the lifeblood of progress.

Discourage private enterprise and you discourage every man's desire to build for himself and his family . . . to "get ahead." Encourage it and it will not only have the necessary jobs awaiting returning servicemen, it will build a greater America after the war than we've ever known.



WASTE in war is a crime. Do not waste electricity just because its cheap!

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

RUSSELLVILLE SOCIETY

The Woman's Society of Christian Service of the Russellville Methodist Church met in covered dish luncheon session at the church June 6. The study for the day was on "Mexico" and the table was most colorful with bright cloths and decorations of wooden bowls of Mexican sunflowers and cactus. Place cards, handmade, were also depictive of "our good neighbors." A large Mexican hat filled with colorful fruits and a yellow bowl of red poppies completed the decorations. About fifty women were present.

During the luncheon hour, Miss Lucie Clark, who recently attended the conference at Topeka, Kansas, as a retiring missionary, told of the highlights of the conference.

An executive meeting was held at 2 o'clock with Mrs. McCowan Ferguson, president, presiding. Most officers of the Society were present and routine reports were heard.

The regular monthly meeting was held at 2:30 o'clock. Miss Norma Davis was at the piano for quiet music. Mrs. W. H. O'Hara gave the opening prayer. Mrs. McCowan Ferguson, general chairman, presided. The routine business was given. It was voted to convene during the summer months at 3:30 o'clock.

Circle Two was in charge of the program. Mrs. Harry L. Bernard was leader. Mrs. A. J. Cassion gave the devotional, using "Rural Life in Mexico." The group sang "This Is My Father's World." Mrs. Bernard told of "Woman's Place in Mexico." Mrs. C. L. Gardner and Mrs. H. H. Schultz told of the missionaries in Mexico. Mrs. Ernest Fox and Mrs. Van R. Morris gave a vocal duet, "The Mexican Home Song," with Mrs. Fox at the piano. The singing of a Mexican song to the tune of "America the Beautiful" and prayer by Miss Lucie Clark closed the meeting.

Following these three meetings the women went into the church chapel for silent prayer and meditation, as this was D-Day.—Mrs. Earl Horton.

LAKE CITY ORGANIZES

The Woman's Society of Christian Service was organized on May 29th by the pastor, Rev. G. A. McKelvey, assisted by Mrs. J. Albert Gatlin.

The following officers were elected. President, Mrs. Hilliard Parnell; Vice-President, Mrs. Frank Shoemaker; Secretary, Mrs. Garrison Woods; Secretary Spiritual Life Group, Mrs. Fred Stotts; Publicity Superintendent, Mrs. T. N. Grady; Pianists, Mrs. Fred Chisenhall and Mrs. Fike.

The Society has agreed to pledge \$10.00 for the remainder of the conference year. Pledges are already coming in.

We are sponsoring a movement for the decoration of the interior of the church, a donation of \$5 was given at this meeting.

The Society meets on the first and third Tuesday afternoons of each month.—Mrs. T. N. Grady.

You don't put your best foot forward by kicking.—Roy Smith.

A CRY FROM AFRICA

"Why didn't you tell us sooner?"
The words came sad and low;
"O ye who knew the gospel truths,
Why didn't you let us know?
The Savior died for all the world,
He died to save from woe;
But we never heard the story;
Why didn't you let us know?"

"We appeal to you, O Christians,
In lands beyond the sea!
Why didn't you tell us sooner,
Christ died for you and me?
Nineteen hundred years have passed
Since disciples were told to go
To the utmost parts of the earth and teach;
Why didn't you let us know?"

"You say you are Christ's disciples;
That you try His work to do;
And yet His very last command
Is disobeyed by you.
'Tis indeed a wonderful story!
He loved the whole world so
That he came and died to save us,
But you didn't let us know!"

"Hear this pathetic cry of ours,
O dwellers in Christian lands!
For Africa stands before you,
With pleading, outstretched hands;
You may not be able to come yourself,
But some in your stead can go.
Will you not send us teachers?
Will you not let us know?"

—Florida Baptist Witness.

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Board of Missions and Board of Education cooperating.

Rev. M. Earl Cunningham, Dean,

Mrs. Helen B. Bourne, Director.

Monday, July 3—Registration for classes,

2:00—6:00 and 8:00—9:00 at Library.

Tuesday, July 4, through Thursday, July 13,

8:00—10:00 A. M., classes in rooms assigned.

Courses

1. Missions in Southeast Asia Miss Mabel K. Howell
Text: West of the Date Line by Constance Hallock
2. The American Indian Miss Angie DeBo
The Indian in American Life, by Dr. G. E. E. Lindquist
3. Christians and a New World Economy Dr. Henry M. Bullock
Texts: Christians and A New World Economy, by Kathleen MacArthur
Economic Planning in the U. S., by Lewis L. Lorwin
4. The Christian Faith and the Christian Way Mrs. Helen B. Bourne
Texts: The Bible
The Word of His Grace, by Costen J. Harrell

Seminars, 10:00—11:00 A. M., in rooms assigned.

1. The Finances of the Woman's Society of Christian Service, directed by Mrs. J. W. Mills, member of Woman's Division Committee on Finance and Estimates
Mrs. Ina Davis Fulton, Treasurer of Woman's Division
2. The Missionary Enterprise, directed by Dr. Mary E. Shannon and Mrs. Frank L. Davis
3. A Workshop. Functions of Committees and Relationships to the total Educational Task of the W. S. C. S., directed by Division and Jurisdiction Officers
4. Employed Women in the Christian World Mission, directed by Mrs. Adella Langill

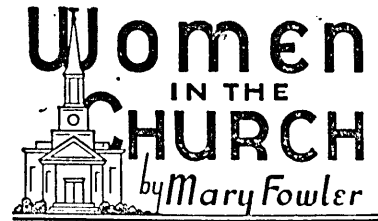
Planned Conferences, 4:00—5:00 P. M., provided by the Jurisdiction Committee for any line of Woman's Society Work.

Information: For rooms in Woman's Building, write Mrs. W. N. Crum, Mt. Sequoyah.

For other accommodations, write Rev. Sam Yancey, Mount Sequoyah, Fayetteville, Arkansas.

In addition to faculty members, the following missionary leaders will be at Mount Sequoyah:

Bishop J. Waskom Pickett, India; Dr. J. W. Cline, China; Rev. A. K. Jansen, Korea; Rev. M. J. Murphree, Africa; Mrs. Edwin F. Lee, Southeast Africa; Miss Mabel Nowlin, China; Dr. Linn Pauhty, Ponca Methodist; Miss Mary Beth Littlejohn, Indian Work, Oklahoma; Dr. W. F. Quillian, Joint Division of Education and Cultivation; and Mr. A. H. Rapking, Division of Home Missions and Church Extension.



Only twice in its more than one hundred years of history has the Northern Baptist Convention, the national body of some 1,539,000 Baptists in the United States, elected a woman as its president. The second time was when Mrs. Leslie E. Swain, of Providence, R. I., was unanimously chosen for 1944-45. Mrs. Swain, wife of a retired Brown University professor, has long been active in church circles; president of the Woman's American Baptist Foreign Missionary Society; Vice-president of the Foreign Missions Conference of N. A.; former vice-president, Woman's Home Missionary Society of her Church; delegate to the Madras (India) Conference of the International Missionary Council. The only other woman president was the late Helen Barret Montgomery in 1920-21.

* * *

The executive committee of the Woman's Society of Christian Service in the Methodist Church in recent session urged three measures upon officials of the U. S. government and called upon "Methodist Women to make known their desires in these matters to their congressmen. They called for support of a measure which would enable Asiatic Indians "to enter the United States under the quota provision similar to that already enacted for the Chinese;" they called upon President Roosevelt and Secretary Hull to aid in establishing "a general international organization with membership open to all states large and small, to work together for the welfare and security of the world as a whole;" and they urged the same officials to have embodied in post-war plans "agreements and machinery as will secure the political, social and economic advancement of African and other colonial peoples."

* * *

Miss Chang Shu-yi, of Shanghai and Chungking, one of the leading women social workers of the Chinese Republic, is now a student in New York City and doing intensive social work with the City's Department of Public Welfare, preparing to become executive secretary of Generalissimo and Madame Chiang Kai-shek's work in the rehabilitation of families of Chinese soldiers. Miss Chang already has had wide experience serving as industrial and mass education secretary of the National Y. W. C. A. in China, and working with the China Aid Council (American) in relief projects.

"Do not pray for an easy life; pray for greater strength. Do not pray for tasks equal to your powers; pray for powers equal to our tasks. Then the doing your work shall be no miracle; but you will be a miracle. Every day you will wonder at yourself, at the richness of life which has come to you by grace of God."—Brooks.

RURAL LIFE CONFERENCE

A Rural Life Conference was held at the Cherry Hill Church on the Cherry Hill Circuit Sunday, June 11, with 150 people present from eight communities in Polk County. The theme of the Conference was, "Building a Good Community Life." The program was set up and arranged for by Rev. G. C. Bailey, pastor. Horace Deramus served as the pianist. Oliver Lawrence presided in the morning and Ancil Hoover in the afternoon. The meeting was sponsored by the County agricultural agencies and the Baptist and Methodist Churches of Cherry Hill and was non-denominational in character.

Rev. G. C. Bailey opened the meeting with prayer and Kenneth Bates, County Extension Agent, explained the purpose of the Conference. Mrs. Roy Cardin spoke on "Community Health" and John Faulkner used as his subject, "My Place in the Community." At the worship hour at 11 a.m. Chaplain Earle Van A. Conover, chaplain of the Prisoner of War Camp, Camp Chaffee, preached on "The Good Life and Community Life," using instances from his work as a chaplain in emphasizing the need of better communities.

In the afternoon W. A. Anderson, Farm Organization Specialist of the Agricultural Extension Service spoke on "The Farm and Home and the Good Life." Rev. C. Ray Hozendorf, pastor at Mena, used as his subject, "The Town and Country Working Together." "Every Day Religion" was the theme of the inspiring and challenging sermon of Rev. James A. Overton, pastor of First Baptist Church, Mena. The meeting was closed with a discussion on the theme which was led by John Faulkner. All present returned to their homes to work together for the advancement of their community.—Reporter.

LAKE CITY REVIVAL

We have just closed a successful revival at Lake City Methodist Church. Rev. J. A. Gatlin, our district superintendent, did the preaching and Mr. and Mrs. Lee Anderson sang very fine of the music. They sang very fine special numbers at each service. Mrs. Anderson conducted youth and children's meetings and they both did personal work.

The meeting was a success in that we were all mutually helped by it. The gospel singing, preaching and praying, as well as personal work, had its effect. There were ten additions to the church. A Woman's Society of Christian Service was organized with a vision for service and work. The building of an annex to the church was discussed and plans were laid to start raising the money for the building. Brother Gatlin gave the first \$25.00 as a starter. New life, spirit and interest is being manifested in the church.

The Andersons are certainly fine help in a revival meeting or in church work in general. They are well trained, efficient and very consecrated. They go over well with the people and it is no trouble to raise the money for them. I hope a program can be worked out whereby we can keep them in the district to do full time work. They are the best lay help I have ever had in a

LODGE'S CORNER

It was our privilege to enjoy another high day at Lodges' Corner on June 4. Another one was on May 31, 1936, when as pastor we had an all day meeting with lunch under the trees at Brother J. Y. Byers' and that night at Stillwell schoolhouse we organized a church with nineteen members. The spiritual and social interest has continued and it was crowned on June 4 led by that unique pastor, Rev. Herschel Richert.

They have built a very beautiful and modern church which would be a credit to any town. They have modern pews, hardwood floor, venetian blinds, air-cooling system and modern lighting. It was our high privilege to be invited by the pastor and people to preach the opening sermon in this new church at 11:00 a.m., June 4. We had dinner together at the school and at 5:00 p.m. we had the privilege of hearing Bishop Charles C. Selecman preach and had a part in the dedication of the church by Bishop Selecman, Brother Hart, the district superintendent and former pastor. At 6:00 p.m. Bishop Selecman, Brother Hart, my wife and I had dinner with our old friends, the Sallers. We had the pleasure of visiting in the home of our old friends, the Albert Goetz family where we spent Saturday and Sunday nights.

Lodges' Corner, which is about halfway between Stuttgart and DeWitt has absorbed the Stillwell organization and is half time with the Bayou Meto church. They have a good modern parsonage at Bayou Meto. Brother Richert and his wife are untiring workers and their people appreciate them. During the dedication service Brother Frownfelter announced he had something to say and handed Brother Richert an envelope containing a love offering to show the appreciation of the people. He reported the amount as being \$202.50 and other amounts were handed him, running the amount to \$368.00 I was told.

I am glad that I was once the pastor of these good people.—W. C. Lewis, Mineral Springs.

meeting. The Andersons could make a great contribution to the cause by helping the preachers of the district put the church program over in their own local churches.—G. A. McKelvey, pastor.

Sad will be the day for any man when he becomes satisfied with the life he is living, with the thoughts he is thinking, and the deeds he is doing; when there is not beating at the doors of his soul a desire to do something greater which he knows he was meant to do because he is a child of God. —Phillips Brooks.

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

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BRADLEY CHURCH HONORS BOYS IN SERVICE

On Sunday night, June 11, the Methodist Church at Bradley had a dedication service for a flag and plaque which represents Methodist boys in the service. The flag now has twenty-nine stars with four others to be added at once. The plaque will bear the names of the boys. At this writing the church is very thankful that we have gold stars but several boys are known to be in actual combat. Fifteen boys have been to foreign soil or are there now. James O'Neal, son of Mr. and Mrs. O'Neal has been a Japanese prisoner in the Philippines since May of 1942. He is our only prisoner at the time.

The service was very simple but impressive. The women of the Woman's Society of Christian Service decorated the church with American flags, the Christian flag and flowers in red, white and blue. Mrs. Pierce Adams was in charge of the committee assisted by Mrs. S. A. Welbourn and Mrs. Mabel McGill. These women obtained the service flag and the plaque. They worked closely with the local pastor, Rev. M. E. Scott. The list of boys eligible for a star in the flag and their name on the plaque has been confined to members of the church or the husband of a member or the son of a father or mother who is a member.

At the beginning of the service the names of each boy was read with their rank and present location as nearly as possible with emphasis on the ones now in combat service. Merrit Gerald Garner, Jr., was given special mention as he has recently received a flying medal. S. A. Welborn, Jr., was given special recognition as he has been so outstanding as a liaison sergeant with an infantry company in combat in Italy that The Stars and Stripes has had special articles about him, as has an Italian paper and newspapers over in this country who are members of the Associated Press. A columnist who took a ride with him in his cub observation plane wrote almost a column about him. The congregation sang America and the Star Spangled Banner.

Brother Scott preached a very impressive and appropriate sermon, and the congregation joined at the close of the service in silent prayer for the boys. This service was unusually fine in that it avoided emotionalism, but was so impressive that all felt like praying and trying harder to carry on the home front. —Reporter.

LET YOUR LIGHT SHINE

There are plants and animals which grow in the dark. Scientists have studied this luminosity but are not agreed as to its origin or the purpose for which it exists. The light that shines from the Christian is from Christ and the character which comes from contact with him. Some Christian faces almost glow with light in the darkness of this sinful world. Their faces are really radiant with the light of heaven. We know well enough both the origin and purpose of this light. It comes from God dwelling in the heart and is intended to point man to God. After all there is no testimony quite equal to the radiant face. Men will try to answer all our arguments, but there is no answer to a healed life and a radiant face. —Watchman-Examiner.

WILL DO RELIEF WORK IN MEDITERRANEAN AREA

Rev. Willis D. Weatherford, Jr., for the past year secretary of young people's work for the Methodist Commission on World Peace, has resigned in order to do relief work in the Mediterranean area for the American Friends Service Committee. His new post will take him to Lisbon, Portugal.

The Friends had corresponded with Mr. Weatherford concerning relief work preceding his joining the Peace Commission staff and renewed their invitation several months ago. Final arrangements for the new position were completed in March. Mr. Weatherford will go to Philadelphia the middle of June to consult with the American Friends Service Committee before sailing for the Mediterranean area.

Dr. Charles F. Boss, Jr., executive secretary of the Peace Commission, in commenting upon the resignation, stated: "Mr. Weatherford has rendered a significant service to Methodist youth and the Church through the many conferences on peace education which he has conducted in Annual Conferences and on college campuses. We are glad to know that he contemplates returning to service in The Methodist Church following a period of relief work."

A graduate of Vanderbilt University, Mr. Weatherford also has done graduate work in economics and sociology at the University of North Carolina and took two years of graduate study in economics at Harvard University. He received his B. D. degree at Yale School of Religion.

DR. HENRY "DIGS IN" IN CHUNGKING

The Rev. Robert T. Henry, D. D., Methodist missionary who recently returned to China to direct the administration of relief work for the Church Committee for China Relief, is now located in Chungking, West China.

Already he is "getting into the swing" of Chungking's busy life. In addition to his arduous relief activities, he finds time to teach classes twice a week in the night school of the Institutional Methodist Church, to teach ethics in Soochow University Law School, to teach two classes in English at the Institutional Church, and to preach almost every Sunday—including once a month to an English-language vesper congregation, and once a month to American soldiers in Chungking. Every Sunday afternoon he teaches a Bible class in addition.

"The other morning at the church a man walked up and said to me, 'You do not know me!' " says Dr. Henry. "I was puzzled for I did not at the moment recognize him. But the way his hair was combed he reminded me of a boy I had known in Soochow. During my first year in China I had taught a class on Sundays in one of the government schools. It was not much teaching for I knew little Chinese, and the boys less English, but out of that group some ten or twelve became Christians, and he was one of the group. This unknown result gave me fresh start again as I started back in 1920 with a Bible class!"

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

THY WILL BE DONE

Eternal God, Father and Friend, keep ever alive within my mind and heart the certain knowledge that Thou dost have a particular plan and purpose for me, beginning and continuing forever in Thy great love for me. Help me moment by moment to accept Thy will for me. Whatever I am and in whatever I do, Thy gentle hand is upon me to lead me, to guide me, to train me, to perfect me.

Make me aware of Thy closeness, especially when temptations beset me or dangers threaten me. Increase my faith in Thee so that, as I pray and work with Thee, no failure, no success, no hardship, no pain, no loss, no death can ever separate me from Thy love. Amen. —Link.

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

Labor to keep alive in your breast that little spark of celestial fire—conscience.—George Washington.

One of the greatest causes of trouble is our inability to make up our minds.—Ex.

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

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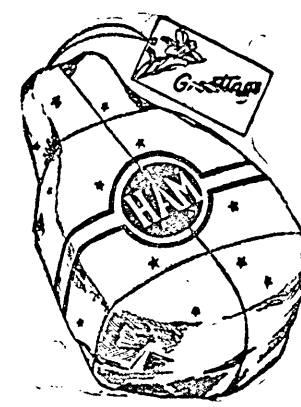
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JAPANESE CHURCH FORMED IN FARM LABOR CAMP

What is thought to be the first church organized in a labor camp operating under the War Food Administration, has been formed at the Adrian Farm Labor Supply Center, Nyssa, Oregon, according to Miss Azalia Peet, former Methodist missionary to Japan who has been instrumental in the establishment of the church. The organization took place on Easter Sunday, with thirty-one charter members, several of whom are young people and children. More than 100 persons were in attendance, most of whom Miss Peet describes as "Christian in interest if not in their affiliations." Twenty-five members came from the Emmett Presbyterian, the Zillah (Washington) Christian, and the Japanese Methodist churches of Wapato, Seattle, Salem and Portland, Ore. Two adults were baptized and joined the church while four others, having been baptized in infancy, took the vows of the church. The church is to be known as the Community Church of Boise Valley.

Included in the congregation was a truckload of Christian friends who drove ninety-two miles to attend the service. Two carloads came from Ontario, including several musicians who had been trained to present special musical numbers.

"Others in the camp will doubtless join the church," believes Miss Peet. "But still the strong Buddhist families will not allow their sons or daughters to become baptized, although the parents are my most helpful church attendants. One old man who had attended a Buddhist observance on the preceding night was the first to appear at our sunrise service, although he had reached home at 2 a.m. How is that for a Buddhist Methodist?"

PRAYER FOR CLEAN HANDS AND PURE HEARTS

O Lord, enable us to rise above all sin of temper and habit. Drive out from our hearts the secret suspicion, the lurking grudge, and the wish to speak evil on any man. Teach us the importance of keeping our own souls clear of bitterness and all anger, lest we be weakened thereby in our inner life and embarrassed in our communion with Thee... Unite us with our fellows in the love of honor, truth and Thee, and may our hearts be cleaned by faith in the Son of God, who loved us and gave himself for us... Amen.—Ryland Knight in The Christian Index

Force yourself to do little things well and you will do big things well from habit.—Stephens.

ADDRESS OF COLLEGE OF BISHOPS

(Continued from page 2)

and particularly of our own section and territory.

Sunday School Enrollment: Dr. J. Q. Schisler, executive secretary of the Division of the Local Church of the Board of Education, has presented startling figures showing the steady decline in Sunday School enrollment throughout North America. The figures reveal the total enrollment for 1943 is lower than for any year since 1921.

"We recommend the fullest participation throughout the Jurisdiction in the plan adopted by the General Conference which provides for a four-year emphasis upon increasing the attendance and improving the facilities of the Sunday School.

Youth Fellowship: A form of youth activity that has developed in recent years is the Youth Caravan. The record of the youth of this Jurisdiction in supporting this movement is one of which we can be proud. Of the 1,381 persons throughout the church, we furnished 468 and of the 280 Youth Caravans, 81 served in our Jurisdiction.

The Relation of Our Jurisdiction to the Training of Our Armed Forces and Our Concern for Those Who Serve the Nation: The territory of the South Central Jurisdiction has been the training ground of many thousands of the nation's armed forces. Many a pastor in towns adjacent to Army camps has had opportunities to serve and to reach for the church and for Christ those who have found their way to his

MISSION HOSPITAL RESCUES TRIPLETS

Triplets—two boys and a girl—born out in the bush of southern Rhodesia, Africa, fifty miles from Nyadiri, were taken to the Methodist Hospital in Nyadiri two days after their mother died. It was then July—the middle of the South African winter, and they were but a few days old. Kindly neighbors took them the fifty miles by bus, their bodies covered with only a piece of calico—while adults were wearing overcoats.



Triplets with Miss Whitney

"At first sight we despaired of bringing them up," says Dr. A. Garfield Anderson of Chicago, superintendent and surgeon of the Hospital. "But at the end of seven months they weighed about seventeen pounds each, and today they are the joy of the hospital and the special pride of Miss Alice Whitney, the nurse.

"In the old days in Africa, twins or triplets were put to death immediately after birth, because they were considered bad luck. But missionaries have changed the people's thinking in this regard. Even their old grandfather visits them now—they are 11 months old—and his wrinkled face beams with delight.

"The three have African names given them by the natives. Translated, the boys' names are: 'Why Were We Left,' 'How Shall We Grow?,' and the girl's, 'What Will Make Us Happy?'"

church. Within the South Central Jurisdiction there have been no fewer than 200 bases and training centers, and millions of youth have come and gone. . . . Prayers for them have gone up from our pulpits.

Bases of Peace: We give our unqualified indorsement to the 'Pattern of Peace' set forth by the interfaith group of Catholics, Jews and Protestants, as follows: Moral law must govern world order; the rights of individuals must be assured; the rights of the oppressed and weak must be protected; rights of minorities must be secured; international institutions must be organized; international economic cooperation is necessary; each state must have a more just social order.

"The probabilities are that during this quadrennium the war will be over. . . . New and serious problems will confront us. Dislocations in industry, problems incident to the demobilization of millions of men; the return of women to the realm of home and office and school room; the increased tax on our earning capacity to meet the demands of a greatly increased debt; the lowered moral tone that invariably follows in the wake of war; the multiplicity of demands incident to relief and rehabilitation, and the establishment of a new world order; all of these problems must be faced when the war is over and solutions undertaken.

"A great five-point united Crusade for Christ has been launched. Evangelism will be at the heart of its program, and \$25,000,000 will be asked during 1945 to aid in the work of relief and rehabilitation. Stewardship, Sunday School

CHINESE YOUTH CONFERENCE AT SILVER BAY

As an outgrowth of resolutions adopted last summer by the Chinese Christian Youth Conference in annual interdenominational session at Lake Tahoe, California, to make that gathering "a nationwide movement," a similar conference for Chinese American youth in eastern states will be held at Silver Bay, N. Y., from July 31 to August 7, under the chairmanship of Paul Louie, of San Francisco, appointed last year to head the commission in charge of the expanded program.

Last December an organizational meeting was held at Columbia University, with representatives from the Tahoe Conference and from the following eastern organizations: the National Chinese Students' Christian Association, the Southern Chinese Christian Association, the Chinese Christian Center of Philadelphia, the Chinese Community Church of Washington, D. C., the Chung Mei Society of Washington, D. C., the Mei Wah Girls' Club (Y. W. C. A.) and Sphinx Club of Boston, Mass., the Ging Hawk Club (Y. W. C. A.) of New York and other church groups.

The theme and purpose of the Silver Bay Conference, as outlined by the leaders, will be concerned with the role of the Chinese Americans "as a special group of individuals with special problems to face in the difficult transitional years after the war." The group believes that the role of Chinese Americans can be determined only by organizing and bringing together young Chinese at a common meeting place where an exchange of opinions and discussions will help to evaluate problems involved and their practical solution.

Among wartime changes affecting Chinese youth is the rise in their economic status, due to expanded employment opportunities formerly closed on racial grounds and possible measures which will assure continued employment after the war. The group feels that the population shift of Chinese from coast to coast has resulted in a worthwhile exchange of ideas which should be beneficial to all, that youth should be encouraged to prepare to enter professional fields in order better to serve in this country and China, and that the conflict in cultures between first and second-generation Chinese as intensified by the war should receive serious consideration.

That book, sir (the Bible), is the rock on which our Republic rests.—Andrew Jackson.

enrollment and attendance, and a new world order are also features of the Crusade.

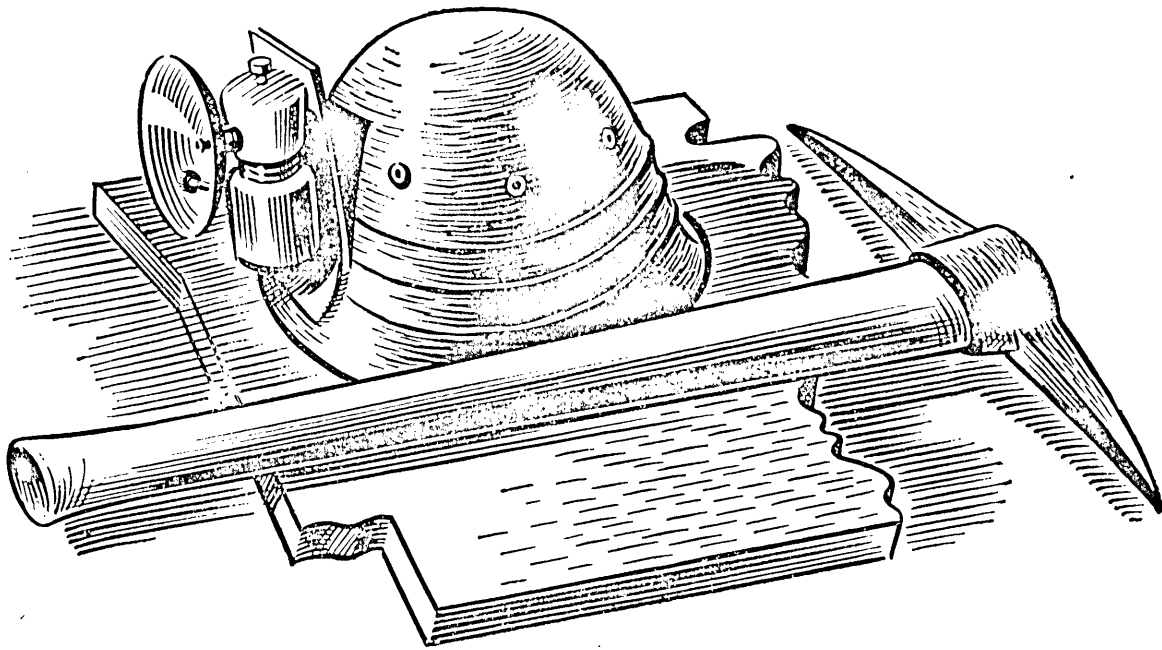
"The Methodist Church is facing a testing and revealing quadrennium. She has outlined for herself a program that will test her strength and reveal what she has of unity, vitality, consecration, and sympathy with the needs of a broken world.

"The proposed Crusade for Christ will call for a clear understanding of its five objectives; keen sympathy with the needs it seeks to meet; hearty approval of its plans and willing cooperation in carrying them out. To reach the goals agreed upon will require sacrifice in the giving of time and energy and service and money along with prayer and nearness to God.

"Just before the battle of the Marne, an American officer wrote his family: 'There is a great battle impending, where and when it will start no one knows. I pray God I may be in it.' In like manner, as we contemplate the Crusade for Christ, may every Methodist exclaim, 'I pray God I may be in it.'"

WHAT IS YOUR FAITH?

What is your faith? Christianity affirms the infinite worth of men. Personality is the supreme good. In its declaration of the dignity of humanity, Christianity proclaims the fundamental concept upon which democracy is based. In Christian faith man is of worth because he is the son of God. We are children of one Father. We are brothers. Ultimate loyalty is not to class, race or nation. It is to God.—Bishop C. Bromley Oxnam.



Good Pickin's in Arkansas

ARMED with pick, helmet and lamp, miners throughout the state of Arkansas are extracting a great wealth of minerals—valued in 1942 at \$55,472,084 . . . a gain of more than \$8,000,000 over the preceding year. Arkansas produces 35 important minerals—including zinc, lead, quartz, silver, magnesium, coal—as well as precious bauxite from which aluminum is made. 95% of all domestic bauxite is produced in Arkansas, and the state's two big aluminum plants—recently built—represent an investment of \$70,000,000.

The dawn of peace will reveal a large part of the world waiting to be rebuilt. This tremendous job will require light, strong metals and minerals in vast quantities. In supplying these materials, Arkansas—and the rest of the South—will perform a real service to humanity . . . at the same time

establishing a new, far-reaching prosperity for her own people.

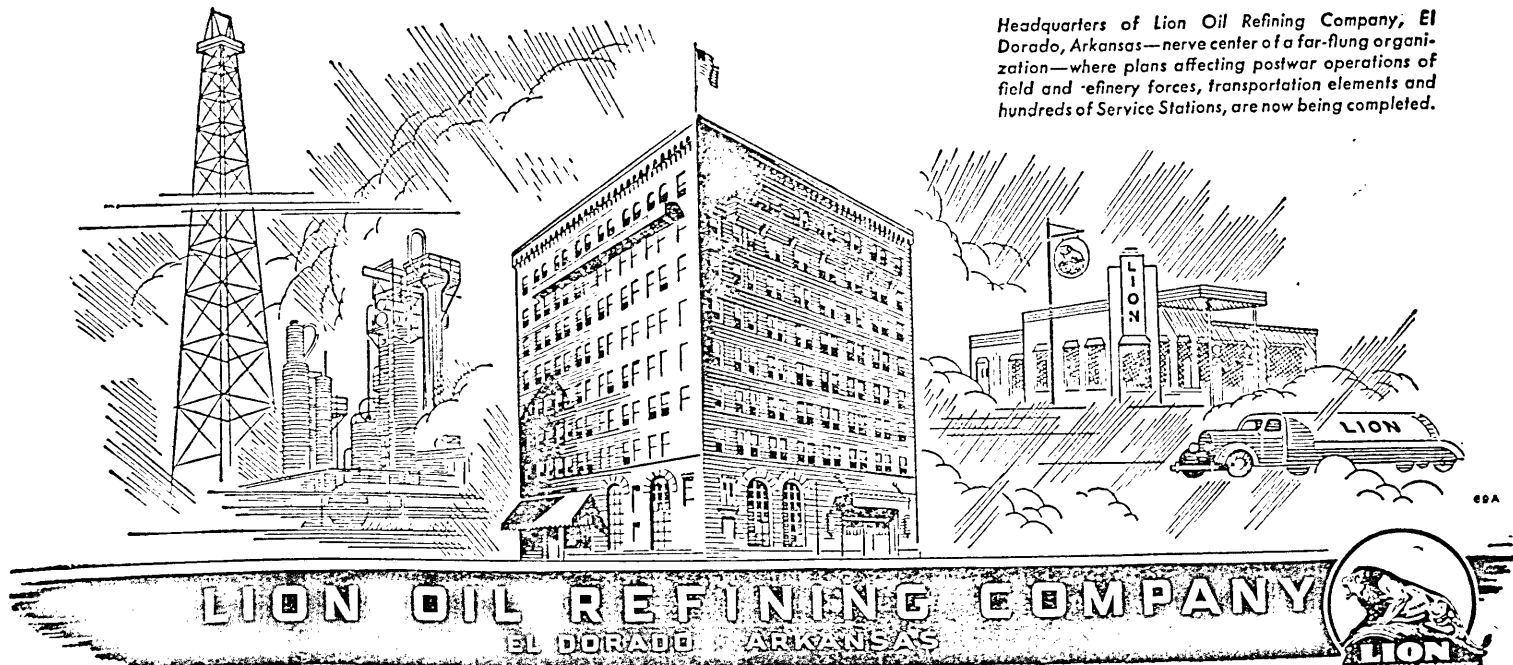
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J. W. Barton
PRESIDENT

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The Sunday School Lesson

By DR. W. P. WHALEY



SIMPLE LIVING

LESSON FOR JUNE 25, 1944

SCRIPTURE TEXT: Daniel, chapter I

GOLDEN TEXT: "But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank." Daniel I:8.

I. Leading Up

In 606 B. C. Nebuchadnezzar, king of Babylon, took Jerusalem and all Judea, and carried a great many of the best people to Babylon. That was the beginning of what we know as the "seventy years captivity." The king ordered that several of the most promising young men, young men of royal blood and unusual intelligence, be selected for special teaching and training, that they might be attendants at the palace. Daniel, Hananiah, Mishael, and Asariah were chosen. Probably all were princes, and it is thought that Daniel was a descendant of King David. Ancient monarchs often selected some of the more likely from among their captives or slaves, put them under the most capable teachers, and gave them the best possible education. Some of the greatest scholars of ancient times were slaves. They were far more learned than their masters.

The pharaohs of Egypt, the kings of Babylon, and other ancient royalties attached great importance to dreams and visions; so they tried to surround themselves with highly trained magicians and astrologers, that they might have expert interpreters of their dreams and visions. These four young men were to be highly trained in the Chaldee language and sciences. Evidently they were already well educated. They had received the best that the Jerusalem schools could give.

The plan of King Nebuchadnezzar was to assign them to comfortable quarters near the palace, feed them like the royal family, and put them through a three years' course of education. That was fine treatment for slaves; and most captives would have taken it heartily.

But these four young men talked over the situation, and decided they could not afford the luxurious feeding. The education appealed to them. (1) They knew the king's household ate some meats the Mosaic law named as ceremonially unclean. Leviticus II:1-. (2) The Babylonians ate meat from animals that had been strangled, and that was forbidden to the Jews. (3) The Babylonians were an idolatrous people; and much of the meat served on their tables had first been used as sacrifice to idols. (4) Wine and all intoxicating liquors were condemned by the Mosaic law, and by the best Jewish writings. So these well-trained royal lads got themselves excused from the king's menu, and went on a vegetable and cereal diet.

That was a great victory over themselves, as well as over the king's plans. It is pretty hard to turn down good eats, especially for

been of the best. A proverb among the ancient Jews was: "Train up a child in the way he should go; and when he is old, he will not depart from it." Another proverb was: "When thou sittest to eat with a ruler, consider diligently what is before thee: and put a knife to thy throat, if thou be a man given to appetite."

College men say that many young people are ruined at home, so that when they go to college nothing can be done for them. Their homes saved these four young Jews. They were seven hundred miles from home, and faced with the temptation to ruinous luxury; but, somehow, they feared the enervating influence of soft living, and chose the Spartan simplicity they hoped would give them clear minds and strong bodies. At the end of three years the king was highly pleased, and the four young men were given high positions. Daniel lived in Babylon and held high government positions through the reigns of Nebuchadnezzar, Belshazzar, Darius, and Cyrus, sixty-one years. At the time of his death he must have been about eighty years old.

II. Why Bad Dreams and Seeing Things at Night

When you can do so, read the entire book of Daniel; but for this lesson read all of the first seven chapters. My impression is that the terrible dreams and visions those old Babylonian kings had were caused by their gluttony and drunkenness. In the second chapter is the story of a dream Nebuchadnezzar had. He saw a monster image of mixed material—gold, silver, brass, iron, and clay; and an invisible hand cut a great stone out of a mountain and crushed the image. He asked Daniel what that meant and Daniel told him it meant the breaking to pieces of the kingdom of Babylon. But Nebuchadnezzar kept on his uncontrolled eating and drinking; and in the fourth chapter we are told of another bad dream. He dreamed of a tree tall as the heavens and spreading over all the earth; and a holy one came down out of heaven crying: "Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit." He asked Daniel about that dream. Daniel told him it was a warning of a terrible disaster to the kingdom. He exhorted the king: "O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be the lengthening of thy tranquility."

Belshazzar, Nebuchadnezzar's son and successor, continued the feasting and drinking that had ruined

thousand of his lords; when, in the midst of their drunken carousal, a hand moved along the wall writing the doom of Belshazzar.

For sixty-one years, Daniel had to take hold and run the government of Babylon because of the incompetence of the kings. Yet these kings were despotic, rash, raging and furious even toward these Jews that were holding things together. Once they threw them into a fiery furnace; and once they put Daniel in a den of lions. Nebuchadnezzar went crazy, and lived seven years like an ox out in the fields. Daniel lived to be eighty years old, and was the real ruler for sixty-one years.

III. Simple Living

Before they were carried to Babylon these four young men had been seriously building body, mind, and life. That was so important to them that they had no time for unnecessary things. They knew the only way to become superior to the profligate and incompetent hangers on at the Babylonian court was to live differently. Going with the crowd would doom them to the crowd. They had to "cut out" some things in order to "get on." They were not looking for present gratification, but for future usefulness. Sixty years hung on these three years. If they had not become superior to the other scholars of Babylon they would have been executed with them when they all failed to reveal and interpret Nebuchadnezzar's first bad dream. "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible."

IV. Cluttered Up

The devil dumps so much of the unnecessary, worthless, and harmful in our way that we can hardly get on. He fills our stomachs with stuff we do not need, and would be better off without. He thrusts into our minds trash and poison that do not educate but emasculate. He crowds our homes with furniture and bricabrac that do not make for elegance and hominess, and we have to get out for comfort. He overdresses some of us with "fussy" clothes, and turns us into freaks. He brings into our social life cocktail parties and gambling more harmful than helpful. He clutters up the business section of our towns and cities with beer joints and liquor stores that divert billions of dollars from the channels of helpful trade, and flood our communities with trouble. If we could do what these four young Jews did, cut out the unnecessary and harmful!

Religion is not a way of looking at certain things, but a certain way of looking at all things.—Anon.

Liquor lessens control and increases desire.—Bishop J. Taylor Smith, England.

"The life that has no inner sanctuary is apt to have little outward power."

THE CRUSADE FOR CHRIST

(Continued from page 8)

There is a simple monument that has been erected to the memory of the dashing cavalry leader, Jeb Stuart. He was outnumbered ten to one, but swung into his saddle and led his men into battle to save one of the cities of his own beloved Southland. He fell in battle. Tender hands carried him to the back lines, and there he died. After the war a simple shaft was erected in his memory by the comrades who loved him. Upon the side of it have been written these words: "He saved Richmond, but he gave his life." Let it be said with all we are capable that it will be written on the pages of history that we are writing: "They saved their day and generation, but they gave their lives,"—not the giving of ourselves in one great act of devotion, but the daily dedication of ourselves in sacrificial giving and living.

The story is told by Dr. James I. Vance of the judgement of the Apostle Paul. Angels and archangels and all the company of Heaven were present. The apostle stood alone in this company before the Christ. "What do you bring me, Paul, in this hour," said Christ. "I gave you the best education of your day and many gifts and talents not possessed by others. What do you bring me now?" Paul answered: "Twice was I shipwrecked; many times in danger in the deep; many times I fought the wild beast of the forest; many times my body was bruised and broken out of love and loyalty to Thee. This is all that I bring." The great chorus of voices answered: "Paul, it is just like Calvary."

This Crusade for Christ must be undergirded, overshadowed, surrounded and shot through with this same spirit of sacrifice: If The Crusade Sounds Forth This Kind of Emphasis it Shall Win The Day. God Grant That It Shall!!

"We Must Build On

"On through the cynic's scorning
On through the cheat's suborning
On through the coward's warning
We must build on.

Christ, though my hands be bleeding;

Still let me see Thee leading
Lead us on."

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