

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

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1945 Should Bring Victory In Europe

IN THE first issue of the Arkansas Methodist in 1943, we ran an editorial on the front page under the caption "The Issue Has Been Decided." In that editorial we said that the issue, so far as the final outcome of the war was concerned, had been decided; that there was possibly no great leader on either side of the battle line who did not sense the fact that Germany had lost the war.

That was two years ago. The definite feeling, at that time, that the issue had been decided is now a positive conviction. Nevertheless, these two years of war, since it was apparent that Germany had lost the war, are disturbing testimony of the desperate nature of the war we fight. If Germany will fight two years after hope of victory is gone, we cannot be certain how long she will continue to fight.

The unexpected and quite successful counter attack Germany has staged at this late day should convince us that Germany still has a will and a power that is dangerous. This great counter attack was possibly never intended to be more than a delaying action. If so it has been highly successful and will be very effective if it is possible for the German leaders to retreat to their former lines without severe losses.

This temporary set-back will in no sense change the final outcome of the war. It has, quite likely, added months to the duration of the European war. It reveals anew the heartless, brutal indifference to human life evidenced by the German leaders. They sacrifice the lives of hundreds of thousands of boys, both of Germany and of the United Nations, simply to delay for a few months their confession of defeat.

It does not seem to be possible for Germany to continue the fight through 1945, considering the forces that are pressing in on her from every side. An issue that was already decided two years ago will quite likely be concluded in 1945.

Arkansas Should Quit Capitalizing On Marriage

ON PAGE fifteen of this issue will be found the bill which is to be introduced in the present session of the legislature. This bill provides that "no marriage license shall be issued until at least three days after written application therefor has been filed with the county clerk of the county in which the license is applied for, subscribed and sworn to by the male and female proposing to contract marriage."

To the shame of our great state, Arkansas has, for some years, been capitalizing on marriage, the most sacred relationship of human life. We not only allow hasty marriages of our own citizenship but we allow citizens of other states to step across our state line to be married in order to escape laws regulating marriage in their own state.

We should not only pass this law preventing hasty marriages but we should also have a law making it necessary for one to establish a bona fide residence in Arkansas of a reasonable length before being eligible to apply for a divorce in our courts. We have done neither Arkansas nor humanity any good by entering into competition with Reno.

Methodism Marches

WE ARE well into another calendar year. For people called Methodists will be one of the four most significant, challenging years in Methodist history. The Crusade for Christ, as planned by our leaders for these four years, is the most meaningful, the most far-reaching, the most comprehensive program for the dedication of self and material substance to the work of the Kingdom that church history records.

Many calendar years have passed since John Wesley, the greatest crusader since the days of the apostles, began his work that resulted in the Methodist movement. Since the days of that flaming evangel, Methodism has carried something of the spirit of the crusader in its work throughout the whole of its remarkable history.

Methodism, generally, has been a restless church, unless engaged in some positive, aggressive effort at kingdom building. Again and again Methodism,



as in the Crusade for Christ, has pointed the way in great, timely, religious movements that have strengthened the church and blessed the world. Since the close of the 1st World War, Methodism has been engaged, almost constantly, in some great movement that has commanded the attention of the church and the respect of the world.

If such movements were essential to a progressive, growing Methodism, in the past, we may be sure that we can neither keep our own soul's alive today nor meet our responsibility in the rebuilding of our war-wrecked world tomorrow unless we have the vision, the courage and the consecration of the crusader.

Just what this year holds for our world God alone can foreknow. Of this, however, we may be sure; we shall have a better world, if the Crusade for Christ succeeds, than we could possibly have without it. The program we have planned has inspired other great denominations in America to promote similar programs. The total impact of these great church movements on the world's life will be felt around the world.

As Methodism Marches On we should all join in its victorious procession and have a real part in the work necessary to reach the high goal we have before us.

Manpower Shortage And The "Liquor Holiday"

LOGIC and reason seem to have some place in governmental planning until we come to deal with the liquor question. When that question comes up, logic, reason and sensible conclusions pass out and almost anything may happen.

We are being told that there is a great manpower shortage hence it is impossible to produce enough tires for both the war requirements and civilian needs. THEREFORE civilians must wait until war needs are met; a logical conclusion. We are told that the manpower shortage and the increased needs of our armed forces have created a new shortage in food supplies. The army must, of course, have necessary supplies. THEREFORE many food coupons must be invalidated and many food items again must be rationed; again a logical conclusion. We have a manpower shortage and a transportation shortage. THEREFORE, concludes the government, horse racing and dog racing in America must be stopped for the duration; this is also a logical, rational conclusion.

Then up comes the demands of the liquor traffic for special consideration. The preliminary argument must, of course, follow the same pattern. There is an acute manpower shortage; so critical in fact that 4F's must be drafted and many farm labor deferments canceled, despite the shortage of vital food supplies. THEREFORE—and here any semblance of sequence or of a logical conclusion goes haywire. THEREFORE, concludes the government, the liquor business should be given a "liquor holiday" through January in which the entire manpower of the liquor industry, engaged in making alcohol for the war effort, is released from this vital work and turned to making whiskey and in that process to use tons of vital food supplies. Accepting the premises given out by the government as true, it would be hard to realize how a group could conjure up a more indefensible, unexpected conclusion.

In the face of all the noise about manpower and food shortage, this decision, to release to the liquor interests the tremendous manpower it is now using to make alcohol for war purposes and tons on end of vital food materials for the making of whiskey, is so illogical, so unreasonable and inconsistent that it leaves a great body of Americans intellectually nauseated. This irrational, discriminating action, so favorable to the liquor traffic is a disgusting, irritating insult to a great body of loyal, patriotic American citizens.

Watch The Report of Circulation Campaign

THE Arkansas Methodist will carry the first report on the Circulation Campaign, by charges and by districts, next week.

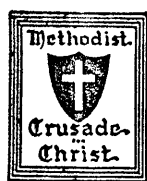
All reports of the Campaign reaching our office by 12 o'clock Saturday 13th will be included in this general report.

There are reasons, more urgent than usual, for completing the work of this Campaign as early as possible this year. Our people in large numbers should be receiving the paper now; pastors should be able to give major attention to the Crusade for Christ at the earliest possible

(Continued on page 4)

A Layman Speaks For The Crusade Of Christ

By J. S. M. CANNON



UNQUESTIONABLY today, we live in the most dangerous period of the world's history.

The inventive genius of humanity has provided unbelievable instruments and resources for lifting the burden of drudgery and backbreaking labor from our overburdened lives. With amazing speed all these things which should add to the joy of living have been made available to the great masses of people.

If we want to travel, fast and luxurious transportation at small cost has been provided. Education for practically every child has been provided. Electric lights and power, gas and running water even for the country home, are no longer novelties. The radio has brought even to the remote country home, daily news of the happenings of the world. The farmer's family, however far removed from the busy city streets, can relax in the humble surroundings of rural life and listen to the great concerts and music of the masters. It may be that he must sift out much chaff and husks to get the core of what is great and good, but it is there and he can get it with patience.

In a world where so many prospects please, it would seem that we could live in peaceful enjoyment with all these things which we have created. But, alas, the inventive genius of man has been turned toward making instruments of destruction as well as those of peace and contentment. These have been forged by men of greed and hate in order that they might gain control over the lives and destinies of men and use them as tools to work out their selfish aims and purposes.

Never before in the history of the world have we seen two such gigantic forces, the forces of might and the forces of right, arrayed against each other with such varying fortunes of battles as the past four years have witnessed. More often than not, we have been asking ourselves the question, "will right prevail?" or "will the forces of evil triumph?"

Never before has any war been fought on such a vast scale. Never before have we seen such destruction of human life and property, the wholesale breaking up of families, the dislocation of peoples, the overthrow of long established customs, and the wanton disregard of all human rights.

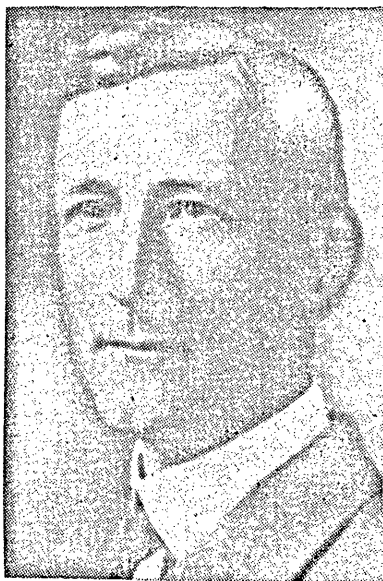
Out of the feverish inflation of the late "twenties" and the heartbreaking depression of the "thirties," we are told that America has emerged as the mightiest nation on earth. Our sea and air power fearlessly meet every challenge. Our armies stand beside the best Europe musters. With that indomitable spirit that has been ours since the Pilgrim Fathers established the New World, we have refused to take account of any eventuality except ultimate victory for our forces.

But when the battle-scarred victors have beaten down the last feeble resistance of the vanquished, when the tramp of marching feet and the roar of battle has ended, when all the G. I. Joe's shall return to the homeland, what then? Have we the spiritual resources to meet that hour? Without question, a thousand times

ten thousand perplexing situations must be faced. An equal number of economic and social adjustments will have to be worked out.

"He is set for the fall and rising again of many," is still true in the world of today. Other foundation can no man lay, and yet never before in history have men laid "other foundations" and staked so much money and blood on their durability. But they must inevitably fail. Not because Jesus said it, but because humanity is what it is, and because human need can only be met through the righteousness that is in Christ Jesus.

We confidently look forward to the day when America will turn again to the tasks of peace. Will the church be ready for that day? With what measure of preparation the church gathers her resources with which to meet that



J. S. M. CANNON

day, in like measure will her place of power and influence for righteous post-war adjustments be manifest.

None realize more fully than our church leadership, that money alone can not avail to make the church a potent factor for aiding in the settlement of the problems to be faced. And yet, our money, backed by consecration and prayer, can be a mighty force in bringing about a new day in the tomorrows that lie ahead. Wisely, we think, our church has set for itself the great task of calling the membership to a new dedication of their time, talent, spiritual and financial resources in preparation for the work of peace.

The General Conference of 1944, has thrown down a great challenge to Methodists in calling them to a "Crusade for Christ." This great movement is set for a four year task. Right in the beginning, we have been asked to raise \$25,000,000 for post-war reconstruction and aid to war casualties.

Why did we begin by asking for such a large sum of money? Why did we not first begin a great campaign of evangelism and revival of the indifferent members of the church? Here again is demonstrated the wisdom of our leadership. A church that is unwilling to

sacrifice, will have little if any power for evangelizing. Men grow to love a cause to which they give themselves and their possessions in willing sacrifice. The sum mentioned was thought to be the very minimum for meeting the urgent needs at home and abroad in the fields where our church operates.

It is in no sense mandatory that revivals and evangelism should take second place in the Crusade for Christ because we seek now to raise money for post-war rehabilitation. In fact, if revivals and a new evangelistic fervor do not attend and form a part of the financial campaign, we would be sorely disappointed. The promise is still true, that "with what measure ye meet, it shall be measured to you again." "There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty." Natural, physical, and spiritual laws are so closely interwoven that neither can be broken without doing violence to the others. If we reap, we must first sow. If we would receive, we must give. If we would have friends, we must be friendly. If we would enjoy the blessings of a heavenly Father, we must share what He has given to us with others. "The poor, ye have always with you, and whenever ye will, ye may do them good." What He was saying was this: There will always be others with whom to share the gifts that come from God. When we will, we can share with them. In doing so, we will but be keeping open the stream that will be our own source of supply. In all the world, there is no poverty like the poverty of the soul. Laying up for ourselves more than we should, of this world's goods, is bound to bring poverty of soul.

During the years of the war, we have been able to do but little building in the home field. Expansion of our mission work in congested areas, in sparsely settled mountain communities, and other areas has been sharply curtailed. While there is not the want and wretchedness that confronted us in the depression period, there must be intensive educational work carried on if we would avoid a return of such conditions after peace comes.

Where is Christ today? In devastated Europe in prostrate bleeding China, in the islands of the sea, wherever there is distress, His hands are outstretched to us in piteous appeal. They may be His erring children, they may be innocent victims of cruelty and treachery, whoever they are, and however desolate may be their plight, they are still His children, and through them He is calling to us for aid. What we do with them, will be our answer to the question "What will you do with Christ?" "Inasmuch as ye have done it to one of the least of these, my brethren, ye have done it unto me."

The call is to every layman of the Methodist Church from every remote country section, to the villages, towns and cities. This is our great opportunity to give the world a glorious lesson in unselfish, sacrificial giving. Being a layman myself, and knowing laymen as I know them, I have no doubt but that they will rise to this call and provide the church with even more than is asked. The march of the Crusade has begun.



February 16th Is World Day Of Prayer



The annual World Day of Prayer, to be observed this year on February 16, under the auspices of the United Council of Church Women, carries the benediction of this first Friday in Lent throughout the world during the other 364 days of the year—into the lives of Oriental students, young and old readers, 13,000,000 transient migrants and sharecroppers and 320,000 Original Americans.

Since 1887, when Presbyterian women met together to pray for national missions, the day's

observance has grown in ecumenicity to include fifty-one countries and 10,000 communities in the United States, who will this year use the service of worship prepared by the committee under the chairmanship of Miss Margaret T. Applegarth. Four British members of the Woman's World Day of Prayer Committee for England, Wales and Ireland prepared the program against their background of blitz and blackout. From their office at night searchlights safeguarding the city suggested the theme

chosen for the observance—"That we should show forth the praises of Him who called you out of darkness into His marvelous light."

Four interdenominational areas helped by World Day of Prayer funds express gratitude where last year's increased offerings made possible expanded programs. There are also searching appeals for further service. Students of the three China Christian Colleges (four others are established in India) have met countless

(Continued on page 8)

THE DEVOTIONAL PAGE

ROY BAGLEY, Editor

FROM THE BOOKSHELF

In this freedom of ours lie God's problem and possibility.

You and I can co-operate with God, can align our wills with His, can make His wisdom our own, and in the end can make the victory a joint victory.

(The seven-runged ladder to release and power):

1. Turn over in mind your life, its direction and spirit.

2. Turn to Christ.

3. Having come to Christ, turn and look at your life through His eyes and break decisively with everything He cannot approve.

4. Turn over to Christ yourself and all you have.

5. Turn to Him in confidence and faith and believe that He receives you and that you receive Him.

6. Turn and look at all your human relationships and go into them with Christ.

7. Turn to God each morning—set up the Quiet Hour.

THOUGHTS ON FORGIVENESS

For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses.—Jesus.

A coward never forgives.—Sterne.

To err is human; to forgive, divine.—Pope.

God pardons like a mother, who kisses the offense into everlasting forgetfulness.—Beecher.

Never does the human soul appear so strong as when it forgoes revenge, and dares to forgive an injury.—E. H. Chapin.

Good to forgive; Best to forget!—Browning.

His heart was as great as the world, but there was no room in it to hold the memory of a wrong.—Emerson.

An old Spanish writer says, "To return evil for good is devilish; to return good for good is human; return evil for good is devilish; to like."—Whately.

The narrow soul knows not the godlike glory of forgiving.—Rowe.

WHO WROTE THE BIBLE?

The whole list of contributors no one knows. They were prophets and poets, sages and singers, fishermen and physicians, lovers and law-givers, men to whom God spoke with such power that their words live on as a part of the changeless record that still molds the lives of men and nations.

POEM FOR THE WEEK

O Brother man, fold to thy heart thy brother!
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

For he whom Jesus loved hath truly spoken:
The holier worship which He designs to bless
Restores the lost, and binds the spirit broken,
And feeds the widow and the fatherless.

Follow with reverent steps the great example
Of Him whose holy work was doing good;
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.

—John G. Whittier, from The Methodist Hymnal.

HELP ON ANOTHER

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Galatians 6:1.

A young person who had been a Christian but a short while made a mistake. While it was not a serious mistake, it provoked much criticism among the older members of the church. One made the statement, "I have been expecting that; I knew it would happen." Perhaps if this one had been more concerned for the spiritual life of this young person than in gloating over the correctness of the prediction, that young person might have had the courage to have resisted the temptation. Paul intimates that this concern of mutual helpfulness is a mark of true spirituality.

It is a true mark of spirituality because it encourages the growth of humility in the life of the one who seeks to help, "... considering thyself, lest thou also be tempted." Genuine concern and helpfulness is a constant reminder that men are what they are spiritually because of the grace of God. Alertness to spiritual pitfalls is indicative of using intelligence in religion. Humility makes men so that God can use them.

A man once said of some people who had drifted away from the church, "They know the way to the church the same as I do and they can come back." The question arises, "Do they really know the way back?" Is it not rather that they need real understanding and assistance in being led back into the fold? There are entirely too many casualties in our church because of the spirit of unconcern. Children and youth are left to their own ways and devices and are lost to Christ because there is not the anxiety over missing members of the church and of the Church School. Let us remember that it is a mark of spirituality to have an anxious spirit over the faults of others and that it fosters a spirit of humility within the life of the anxious person.

When the spirit of gentleness, or

meekness, controls the person seeking the one at fault, that spirit builds up strong human ties of mutual helpfulness. In the second verse of this sixth chapter of Galatians the Apostle admonishes them to "Bear ye one another's burdens and so fulfill the law of Christ." The Apostle is not advocating that faults be overlooked. On the contrary he is urging that they be recognized but not stopping there to go on seeking restoration of the one at fault. If we help some one who needs help, that draws us closer to him and gives us a deep personal concern for that person. The one who is helped has the encouragement that there is a genuine concern for his welfare and he too becomes alert to the dangers surrounding his helper. What more could build the spirit of Christ in our local congregations?

There are faults in every life; some are more evident than others. We do not have to be "snoops" to find our place of helpfulness to others nor do we have to pry into the private lives of others. Genuine concern over apparent negligence will encourage many to bring their burdens to persons of concern.

Many are the fruits of this attitude the Apostle is urging on us but one is particularly evident. Such a spirit would start the revival fires burning brightly in every church. It would deepen the spiritual life of the faithful members. It would reclaim the backslidden. It would attract the sinner. It would be a real manifestation of the Spirit of our Christ.—R. B.

PRAYER FOR THE WEEK

Evening Prayer:

Heavenly Father, in this evening hour we come to Thee to receive Thy benediction as the night closes in upon us. Mercifully forgive us all our sins for the Saviour's sake. We are not worthy to receive Thy pardon, for we have offended Thee with our transgressions and grieved Thee with our unfaithfulness. But there is forgiveness with Thee and therefore we come. Fill our souls again with the joy of Thy forgiving grace, and then bless us this

PRAYER OF ELIJAH ON MT. CARMEL

"Hear me, O Lord, Hear me, that this people may know that thou art the Lord God, and that thou hast turned their hearts back again." Read 1 Kings 18:31-40.

Prayers may be beautiful or they may be filled with selfishness. How many boys and girls, yes, and how many grownups, too, are charter members of the "Gimme Club." Let such folks join the ranks of true pray-ers like Jesus, Moses, David, Isaiah, Hezekiah, Nehemiah, Peter, Stephen, Elizabeth, Mary, and the woman of Canaan.

Look now at Elijah on Mt. Carmel and listen to his prayer. In looking you see a grand man of faith. People were halting between two opinions. Is the Lord the true God or is it Baal? The agreement was reached that the God who answered by fire would prove the truth of the text. See the hurried preparations of the sacrificial bullock, the altar, the frantic appeals to the silent gods—and the fruitless results. Morning advances to noon and noon to night. Nothing happens. "There was neither voice, nor any to answer, not any that regarded."

Now direct your attention to the altar of the Lord. See the prepared bullock, the wood for the fire, the four barrels of water poured three times over the sacrifice and filling the trench. Then listen to Elijah's prayer. Not a word of selfishness. First adoration, then humble submission, active obedience, earnest petition, direct intercession. "Then the fire of the Lord fell." Indeed, "the Lord He is God." There is none other. Jesus made Him plain to us. Therefore let our prayers contain such elements as adoration, thanksgiving, confession, petition, intercession, and conclude with a doxology of praise.—From The Word in Season.

TODAY

Thomas Carlyle

So here hath been dawning
Another blue day:
Think, wilt thou let it
Slip useless away?

Out of eternity
This new day is born;
Into eternity
At night will return.

Behold it afore time,
No eye ever did:
So soon it forever
From all eyes is hid.

Here hath been dawning
Another blue day:
Think, wilt thou let it
Slip useless away.

—From The World's Great Religious Poetry.

night with a peaceful sleep. Watch over Thy children in all places of the world, for Jesus' sake. Amen.

—From Candles of the Lord.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

A UNIQUE SAINT

One of the unique characters I was privileged to know in my early ministry was Rev. J. H. Bradford. Brother Bradford came from a prominent Lonoke County family, and was a large man of striking appearance. He had a fine sense of humor and was always good company. His preaching was distinctly evangelistic and the camp-meeting was just made to his order. Everybody liked him.

When he retired he located in my home town, Nashville, Arkansas. He bought a modest residence and paid for it by driving about through the country gathering up produce and selling it to his friends in town. One day, while visiting at home, I called to see him. I found him in bed apparently rather seriously ill. When I came in he seemed very glad to see me, shook my hand cordially, and said, "Now, Forney, you sit down and let me do most of the talking. I hope you've got a long time to talk and my talking time is about over." He went on, "When I retired I came here, bought this little home and settled down among these good people. I asked the Lord to let me live to pay for my place as I want to go to Heaven from my own house." He said, "The Lord answered my prayer and threw in this vacant lot adjoining for good measure. I've been sick now for some time and had about decided that the end was near, but the other day Sister Dickson came to see me and she said, 'Brother Bradford, if you'll wait till Christmas, we'll give you a big pounding.' I told her I believed I'd stay over for the pounding."

In May of the following year I saw Brother Bradford at the General Conference in Hot Springs and he looked then like he'd take care of many more "poundings" before going to his reward. Some years later he quietly slipped away. He will enjoy heaven.

WATCH THE REPORT OF CIRCULATION CAMPAIGN

(Continued from page one)

moment; the minds of our people should be centered on the Crusade for Christ at the earliest possible time.

We hope that our pastors will give attention to the Circulation Campaign until it is complete. We hope, however, that the work can be completed at an early date.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. PAUL GALLOWAY, pastor at Fayetteville, has returned to his home after being confined in the Methodist Hospital at Memphis following a major operation.

THE Upper Room is now issuing a new "pocket edition" for men in the service. The convenient size of this edition will appeal to civilians as well as men in the service.

AT 11:00 a. m. Sunday, December 31, on the same day and at the same hour that his father was born, Fred Stewart Wayland, was born to Rev. and Mrs. Ewing T. Wayland, now serving Central Avenue Church, Batesville. The mother and son—and father and grandfather—are getting along nicely.

CHAPLAIN A. C. CARRAWAY has recently been promoted to major. He entered the chaplaincy from the pastorate at Dumas and is somewhere in Italy. Mrs. Carraway and children, Anita and Paul, are making their home in Marlin, Texas. Chaplain Carraway's address is 0480830, 24th General Hospital, APO 370, C/o P. M., New York, N. Y.

THE daily press announcement of the District Rally for the Crusade for Christ for the Monticello District for both Sunday afternoon and night was in error. The rally for the Monticello District will be held at 2:30 Sunday afternoon, January 14, at Monticello. The rally for the Camden District will be held at Camden at 7:30 p. m. on Sunday, January 14.

REV. EDWARD W. HARRIS, pastor of the First Methodist Church, Conway, attended the annual meeting of the Commission on Ministerial Training held at the Garrett School of Religion, Northwestern University, Evanston, Ill. Brother Harris was elected chairman of the Board of Ministerial Training and Supply of the North Arkansas Conference. As chairman of this board he was invited to attend this churchwide meeting.

FIRST METHODIST CHURCH, Ft. Smith, Rev. Fred G. Roebuck, pastor, had a beautiful Christmas program given by members of the Youth Division. The offering for the Methodist Home for Children in Little Rock amounted to \$553.00 and additional offerings are still coming in. J. S. M. Cannon, superintendent of the Home, said: "This is by far the greatest offering ever received from any church in the North Arkansas Conference for the Orphanage." On New Year's Day the parsonage family held open house and several hundred people called.

REV. and MRS. JEFFERSON SHERMAN have been notified that their son, Edwin, has been wounded and that their son, Jefferson, is missing in action, both serving in France. Brother Sherman sends us this word: "From what we can find out, Edwin is not seriously injured but we have not been able to find where he is. There is no way by which we can trace the whereabouts of Jefferson if he is still living. We shall still hope, wait and pray." The many friends of Brother and Mrs. Sherman join them in prayers for the safety of their sons.

ACCORDING to Homer W. King, editor of the "Protestant Voice," the following were the "ten biggest religious news stories" of 1944: mobilization of Christian opinion on World order; increased emphasis on Protestant unity; Protestantism's affirmation of its right to maintain missions in Latin America; advance in weekday religious education; \$33,000,000 increase in Protestant giving; precedent-breaking Bible reading campaign; interchurch campaigns to promote interracial harmony; enacting of church sponsored juvenile delinquency laws; Protestant-Catholic cooperation in underground resistance in Europe; the church's preparation for postwar expansion and rehabilitation.

WAR-TIME operational problems of Methodist hospitals and homes will be discussed at the twenty-seventh annual convention of

the National Association of Methodist Hospitals and Homes, to be held in the Jefferson Hotel, St. Louis, Mo., February 15 and 16, 1945, it has been announced by Hubert Johnson, superintendent of the Methodist Home for Children, Waco, Tex., who is president of the association. Leading administrators of the nation in fields of hospitals, homes for aged, homes for children, homes for business girls and young men, and leaders in religious emphasis in institutions will direct the discussions in group meetings at the convention.

TWELVE hundred Indians from fifteen tribes attended the 100th anniversary observance of the founding of the Methodist Indian Mission in Oklahoma recently. The three-day session was held at the Salt Creek Methodist Church, near Holdenville, Okla., and was described by Superintendent W. U. Witt, of the Mission Conference, as "perhaps the largest and most colorful gathering the Mission ever held." With the accession of 250 new members during the past year, the membership now totals more than 4,000 Indians. Dr. Witt reports thirty-six pastoral charges, 144 ministers and a constituency of approximately 15,000 persons.

REV. and MRS. HAROLD EGGENSBERGER of Beebe called Thursday. Mrs. Eggensberger was returning from Clarksville where she had visited her mother. Brother Eggensberger attended the National Christian Education Conference at Nashville, Tenn., which met from December 29 through January 3. Others attending the meeting from Arkansas were Rev. Ira A. Brumley, Conway; Rev. Roy E. Fawcett, Little Rock; Dr. Matt Ellis, Arkadelphia; Rev. Alfred Freeman, El Dorado; Mrs. C. B. Nelson, Little Rock; Mrs. Horace Jewell, Little Rock; Rev. James Upton, Conway; Rev. Earle Cravens, Osceola; Rev. J. A. Gatlin, Jonesboro, and Miss Fay McRae, Little Rock.

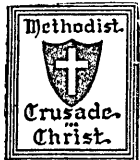
THE following prayer, written by Dr. Henry Sloane Coffin, president of Union Theological Seminary, New York, has been widely used as "An Intercession in Time of War." "O God and Father of our Lord Jesus Christ, who by his life and cross and living presence with his followers has created and empowered his Church to discharge the ministry of reconciliation, hold in one body all Christian folk despite the enmities of nations, that they may be one household of faith and love, and may witness to thy gospel of peace. Break down the divisions among the people; increase their understanding and affection; and let thy Word on the lips of thine ambassadors rebuke bitterness, abase arrogance, remove barriers of race and class, and draw men everywhere to thee and to one another in that love which is the bond of perfectness. Send down thy Spirit upon thy Church, O God of love and might to make all nations disciples of thy Son. Amen."

CHRISTIANS AS LIGHTS

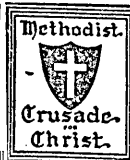
In England in early times lighted lanterns were hung in some church steeples at night, and others out in front of dwelling-houses. The Watchman going his rounds called out, "Hang out your lights!" and this is the call of Christ, Let your lights shine, let the world know by your actions and words that you are my follower.

An unlighted lantern hung out in those days of old was as effective in guiding a traveler along the road as is many a one in these days who take the name of Christian and yet unlighted. A follower of Christ who is not making his presence felt for good is a failure.—Selected.

The weary and tax-conscious parishioner who mistakenly made out his check and handed it to his pastor gave the latter an unconscious tribute when he wrote it payable to "Collector of Internal Revenues."—The Chaplain.



News About The Crusade For Christ



TYRONZA WINS CONFERENCE HONORS

On the news page about the Crusade for Christ, we carried an item last week stating that Marked Tree had paid its quota for the Crusade for Christ in full. We stated also that this was the first report reaching the Arkansas Methodist of a church in Arkansas that had paid its quota in full.

A report comes from Rev. L. F. LaFavers, our pastor at Tyronza, that his church remitted its quota of \$944.00 in full to our Conference Treasurer, Guy Murphy, on December 20th. The Treasurer's receipt carries the date of December 21st and also carries the following notation: "You are the first charge to send in its full quota and win conference honors. You are pointing the way."

We congratulate our pastor at Tyronza and his loyal church on this distinctive accomplishment. Tyronza and Marked Tree are neighboring towns, both in the Jonesboro District.

UNIQUE METHODS USED FOR RAISING CRUSADE GOALS

CHICAGO—Unusual methods of making appeals for the Crusade for Christ relief and reconstruction fund have been used in some churches, according to reports from pastors.

The Rev. H. H. Brower of the Mexico, Mo., Church asked his people to pledge \$25 for each of the 110 stars on the service flag. Within 15 minutes at the morning service on Christmas Sunday, \$3,000 was pledged on a quota of \$2,872, with \$2,500 in cash. As each \$25 pledge was made, the red Crusade shield was placed on a star of the service flag.

Blocks representing each of the 79 blue and one gold stars on the service flag of First Church, Iowa Falls, Iowa, were offered for each \$24 pledge to the Crusade. At the top of the pillar were the 10 blocks representing the 10 families in the congregation who have two boys each in the service. Pastor John D. Clinton reports the quota of \$1,831 raised—the first of 321 churches in the Upper Iowa Conference to reach its goal.

"Help Rebuild a Black World" is the slogan of the Crusade appeal in Central Church, Spokane, Wash., reports Rev. Charles W. MacCoughey. A "blackened out" map of the world appears on a board at the front of the church and as unit pledges are made, a bright colored section of a world map is pasted over the blackness.

The Rev. D. L. Taylor of Hydetown, Pa., a four-point circuit, cut out of a map of the world those sections or countries where Methodist work has been destroyed or damaged by the war. He arbitrarily fixed a "rehabilitation" price on each section and appealed to families, classes, societies and individuals of the congregation to buy a missing section so the map could be remade. Nine hundred dollars was subscribed on an \$800 quota.



BISHOP PAUL E. MARTIN



DR. G. P. WARFIELD

Guest speakers at District Rallies for the Crusade for Christ in the North Arkansas and Little Rock Conferences.

JAMESTOWN DISTRICT, ERIE CONFERENCE, EXCEEDS CRUSADE FOR CHRIST GOAL

CHICAGO—On Christmas Eve, Dr. J. A. Galbraith, district superintendent of the Jamestown District, Erie Conference, wired the Crusade for Christ office in Chicago that \$69,212 had been pledged on the district's quota of \$68,944. The telegram stated that this is the first district in the Erie Conference to go over the top.

Latest report from the West Virginia Conference (dated December 22) shows that eight districts have reached or oversubscribed their quotas, with total pledges amounting to \$555,827 for the entire Conference, on a goal of \$532,725. Districts over the top on December 22, with percentages indicated, were as follows:

Beckley, 100; Bluefield, 120.5; Charleston, 117.6; Huntington, 115.1; Lewisburg, 102.7; Moorefield, 100; Parkersburg, 118.2, and Wheeling, 108.5.

Further details from Dr. O. B. Crockett, district superintendent of the Danville, Ky., District, show that six churches in the district exceeded their quota by December 13, making it possible to report the district goal of \$31,425 as oversubscribed. A new goal of \$34,000 has been sent by Dr. Crockett. It is planned to "gather a quarter mile of dimes, which would amount to \$2,250," early in 1945.

"About one-half of the churches of the Danville District receive missionary assistance," Dr. Crockett writes. "This would naturally affect the results of the canvass for the Crusade, but our people responded seriously and effectively when informed about the needs."

CHRISTMAS GIVING TO CRUSADE FOLLOWED BY SOME CHURCHES

CHICAGO—Bishop J. Ralph Magee, director of the Crusade for Christ, issued an appeal through the newspapers of the country, for Methodists to give sacrificially at Christmas time to the relief and reconstruction fund. Said the bishop in his message:

"A great people like we Americans, untouched by bombs or shells, made rich by high incomes and vast production, with schools still open, churches unharmed and cultivated fields unmolested, must squarely face an obligation to do for the world a great unselfish service and demonstrate the sincerity of our profession that we are a Christian nation. There is no better time for a such a demonstration than Christmas, the birthday of the Savior."

First report to reach Crusade headquarters concerning a church which did receive a sacrificial offering for the relief and reconstruction fund came from First Church, Pasadena, Cal., where Dr. Albert E. Day is the pastor. According to a telegram from Dr. Day, members of the congregation laid more than \$56,000 on the altar Christmas Day.

BOY GIVES LAST PENNY TO CRUSADE OFFERING ON CHRISTMAS EVE

CARBONDALE, ILL.—It happened on Christmas Eve in First Church here!

"It was so very different and so very sincere on the part of the little fellow involved that I had to write to you about it," wrote Dr. M. S. Harvey, pastor, in a letter to Bishop J. Ralph Magee, Crusade director, on December 26. Here is the story in his words:

"Jack Thompson, one of our little acolytes, seven and a half years of age, came into the prayer room on Christmas Eve, just before the midnight service, put on his acolyte robe, and turned to me, saying so seriously,

"I haven't even got a penny left for the Christmas offering tonight 'cause I gave it all in Sunday School this morning to help Jesus go on His trip around the world to help make it a better world for everybody. I've given 17 cents this month for His trip, and now I'm broke, and it's Christmas Eve."

"Upon questioning him, I found that his teacher had told the class about their pledge to the Crusade for Christ and what the money would do in rebuilding a broken world. The members of the class brought their pennies each Sunday, in addition to the regular offering, to help with the Crusade pledge from the Beginners and Primary Departments.

"Jack was quite happy when I explained about the Crusade fund. I told him that it did not really matter that he had no offering on Christmas Eve, for he had given his last penny for the Crusade anyhow."

We need to pray that the Lord will teach us to be meek without being weak.—Earl Riney.

"Obstacles are those frightful things you see when you take your eyes off the goal."

SERVICEMEN SEND GIFTS TO CRUSADE

CHICAGO — Several contributions to the Crusade for Christ relief and reconstruction fund have been reported as coming from servicemen who have seen the need for help from Christian Americans to rebuild the lives of people in war-torn countries.

A pledge of \$100 from a serviceman on the European battlefield inspired members of the Ames Church, Saginaw, Mich., in their efforts to raise \$4,500 on a quota of \$2,699, reports Rev. Hugh Townley, pastor.

The first gift received by South Street Church, Brockton, Mass., was \$25 from a serviceman with the Army in Holland. Rev. Rudolph Samuelson has reported \$2,000 raised on a goal of \$1,320.

From a Navy man who took part in the invasion of the Philippines at Leyte came a letter to Rev. W. T. Smith, pastor of First Church, Peoria, Ill., containing \$10 for the Crusade and these words: "As long as the choir of First Church can sing 'My God and I' and really mean all the words can mean, the church will be an increasing and ever more potent force in the community."

A woman member of Grace Church, Waterbury, Conn., whose son is in the South Pacific made a Crusade pledge of \$100 on Thanksgiving Day after she had heard that her boy was in a hospital suffering from battle fatigue. The pledge, reports Rev. C. B. Lacy, pastor, is to be "a memorial to her son in case his illness terminates fatally, as a token of gratitude to God's loving care if he recovers."

I want a power to keep me from being depressed in the vale, and to prevent me from being giddy on the height.—George Matheson.

The use of strong drink produces more idleness, crime, disease, want and misery, than all other causes put together.—London Times.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

JUDY'S FAVORITE NUMBER

"How many dolls do you think there will be at our show Judy?" Irene asked.

"Oh, about a thousand, I guess," Judy answered carelessly, without looking up from the big doll she was dressing.

"A thousand!" Irene gasped. "There isn't room enough in the playhouse!"

"Don't pay any attention to Judy, she always exaggerates," Leila spoke up. "A thousand is her favorite number."

Leila paused a moment to decide whether her doll should wear a pink or a blue sweater, while Irene watched her.

Then Leila went on with her explanation. "You will get used to the way Judy talks. She says her grandfather has a thousand cows down on his ranch. How many has he really, Judy?"

Judy had been too busy to pay attention to this conversation, but in answer to Leila's question she started to answer, "Oh, about a thou—." She stopped with a puzzled look when the other girls laughed.

A week earlier the three girls had thought of having a doll show, and had decided that Judy's playhouse would be a good place for the show. They had asked the girls in their room at school to bring their dolls.

Every afternoon after school the three friends worked in the playhouse getting ready for the show on Saturday afternoon. The windows were shining and everything was in place. Now they were in a hurry for Saturday to come.

At school, Judy noticed that Irene and Leila had something to tell all the girls in the room and it must be something funny, for there was lots of giggling going on.

Leila was the first to appear at the door of the playhouse Saturday afternoon, her arms full of dolls. Close behind her was Irene pulling her wagon filled with dolls.

Judy was surprised. "I thought you were just going to bring your best dolls."

Irene was busy taking her family out of the wagon; so Leila explained, "I love all my dolls so much that I didn't want to hurt their feelings by leaving any of them home. I guess that is what Irene thought, too."

"Is there enough room for all of them?" Irene asked.

"Sure, there is lots of room," Judy answered confidently. "Maybe the other girls won't bring so many."

Before Irene could take all her dolls out of the wagon, Fay came in with as many dolls as she could carry and the breathless explanation that the rest were out in the car and she would bring them in right away.

Soon all the space in the playhouse was taken and still more girls were bringing more dolls. They put them on the porch and all around the house.



A WISH

*The world is such a big place
With lands and oceans blue,
I cannot see it all I know,
I'd like to, wouldn't you?*

*I'd like to visit girls and boys
Who live in other lands,
We may speak a different language
But each one understands*

*A smile of friendly greeting
Which all of us can give,
And I think it would be fine to know
How all the children live.—A. E. W.*

WE SHARE EXPERIENCES

AN OLD SONG

By Margaret A. Fassitt

"Kind words will never die, never die, never die; kind words will never—, Bill Stone, I wish you'd stop slamming doors that way; here you've made me all jittery, and I needed this practice. I wish—" but Bill had disappeared with a grin on his freckled face.

Janet Stone had a sweet voice. She sang in the Sunday School choir, and was practicing now to sing at a concert of old fashioned songs, the young people's missionary society was giving.

The next time Bill saw—or rather heard—her, she was scolding Davie, the five-year-old brother, for catching hold of her pretty blue voile dress with sticky fingers, made so from bread and jelly Molly had given him in the kitchen.

"Oh, you bad Davie! Just see how you've spoiled my new dress! Go out and get Molly to wash your dirty little hands, and don't come back here."

"Kind words can never die, never die, never die,—"

Janet didn't see the pucker of Davie's little mouth, or the two tears that rolled down his cheeks, but Bill did and he picked up the small lad and sat him on his shoulders, as he ran out with him to wash his hands, giving the living room an unnecessary slam as he said, "That was something worth jittering over, wasn't it, Sonny?"

Davie giggled as he said, "Nice big noise."

That afternoon they had a talk in Janet's home room at school, on "Practice and Pretense." A worth while talk it was, too, and although not intended to have personal application for any particular boy or girl, it fitted Janet so well she could not shut her eyes to the fact. For Janet was really a good girl, when not too self-absorbed. So when Bill said that evening, "And how are the 'kind words' coming on, Jan?" Janet flushed out red, but she said bravely, "You know, Bill, I'm going to practice them after this, instead of just singing them. I had an eye opener this afternoon."

But all Bill said was "Now imagine that!"—The Presbyterian.

back. The driver told him to put them down in the bottom of the cart.

"Sure," Pat replied, "I'm thankful for the lift ye give me, but I don't want ye to be burdened with the taters as well."

First Medical Student: "I can't understand why a man's hair turns gray so much quicker than his beard or mustache."

Doctor Prof.: "It is because the hair has a twenty-year start on the whiskers."

"Does this package belong to you? The name is obliterated."

"No, that isn't my package. My name is O'Brien."

JUST FOR FUN

Tired of waiting for the store clerk to pay her some attention, a little girl called: "Hey, my father is home waiting for his breakfast."

The Clerk: "What can I do for you?"

"I want a bar of soap, a bottle of ammonia, and a can of lye."

"Miss Smith," said the proprietor of an ambitious village store to one of his assistants, "do you know anything about the new minister who is coming to the town next week?"

"Yes," replied the girl, "he is a tall, good-looking man, about twenty-eight, and he isn't married."

"Is that so?" said the proprietor. "Well, you may put all the new hats into the front window right away."—Exchange.

A tiny four-year-old was spending a night away from home. At bedtime she knelt at her hostess' knee to say her prayers, expecting the usual prompting. Finding Mrs. B. unable to help her, she concluded thus:

"Please, God, 'scuse me. I can't remember my prayers and I'm staying with a lady who doesn't know any."

An Irishman carrying a large sack of potatoes along a lonely road was overtaken by a man driving a horse and cart.

The driver offered Pat a lift, which he gladly accepted, but still kept the sack of potatoes on his

Amy explained to Judy, "Mother thought I was silly to bring all my dolls, but I told her that you wanted a thousand."

"A thousand!" Judy echoed, in astonishment. She was beginning to wonder what it was all about.

"Do you think there will be a thousand dolls?" Julia asked Judy.

"I hope so," Judy answered. Now she knew what the whispering and giggling had been about.

It turned out to be a nice party as well as a doll show. The girls played games when they were tired of looking at the dolls and then there was lemonade to drink and cookies to eat.

When the girls and the dolls had gone home, Irene said, "My, that was a nice party."

"Yes, it was," Judy agreed, "and it was more fun with so many dolls."

Judy looked at Irene and Leila, her eyes sparkling with mischief. "The next time you ask me how many cows Grandpa has, I will tell you that he has just five. A thousand is not my favorite number any more."—Lura L. Frati, in Southern Christian Advocate.

Son: "Mummy, why does it rain?"
Mother: "To make things grow. To give us apples, pears, corn and flowers."

Son: "Then why does it rain on the pavement?"—Atlanta Two Bells.

A milkman inducted into the Army wrote back home from camp: "Bessie, I sure do like this army life. It's so nice to lie in bed every morning until five-thirty."



History Cannot Be Smothered



By BISHOP JOHN M. MOORE

AT THE General Conference in Kansas City, President Daniel L. Marsh of Boston University offered a resolution which caught at once the imagination and high sentiment of the Conference, and was enthusiastically adopted. There were some mental reservations on the part of certain persons as to the historical facts involved, and the sober reflection of intervening months has accentuated these reservations. The resolution said:

"Whereas, there is a growing tendency that dates The Methodist Church from the Uniting Conference in 1939, both in the general Church and in some of the Annual Conferences, as well as in certain local churches, and,

Whereas, the Uniting Conference specifically declared that "the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church are and shall be one united Church," and,

Whereas, the Declaration of Union unequivocally states that these three churches "in adopting the name of The Methodist Church for the united church do not and will not surrender any right, interest or title in and to these respective names," and that "The Methodist Church is the ecclesiastical and lawful successor of the three uniting churches in and through which the three churches as one united Church shall continue to live and have their existence," and

Whereas, it is therefore a historical fact that The Methodist Church was organized in 1784 and that the achievement of 1939 was not the organization of a new Church, but rather the healing of wounds in the Church that was organized in 1784, therefore be it

Resolved, that in all the official literature and pronouncements of The Methodist Church respecting the date of its origin, it shall date from 1784."

The General Conference can make history, but it cannot erase it. Were all official literature and pronouncements of The Methodist Church dated from 1784 without any explanation, interpretation or qualification, much very important history would be erased.

The Methodist Episcopal Church was organized in 1784, but in 1844 it became two churches of equal rank and right, by an official act, as

was affirmed by the General Conferences of the two churches in 1878 and 1880 respectively. The original church had sixteen General Conferences, and the two churches had twenty-three each, with the Church, South, omitting one in 1862 and adding a special session in 1924. To number the General Conferences of The Methodist Church from 1784 and calling that of 1944



BISHOP JOHN M. MOORE

the forty-first is to do violence to history and to actual fact as well. This same would be true in certain Annual Conferences that have existed in three eras and in three relations.

The bare dating which the General Conference endorsed would also ignore the General Conferences and other historic events of the Methodist Protestant Church in its life of 111 separate years. Dating that smothers history and leads to implications, that disregards facts, is scarcely to be employed. To declare that "the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protes-

tant Church are and shall be one united Church" is not to say that they have always been one Church. History cannot be altered by a declaration or a resolution.

There is another fact that should never be handled lightly, much less ignored or erased. The union of 1939 was not a restoration of the Church before 1844, or before 1828. It was not the going of two into the third, or the going of three back into an original. There was no absorption of any kind. The fundamental principle in all negotiations from 1914 to the completion of the Plan of Union in 1935 was "Unification by reorganization." "The Methodist Church came into being not by a reunion or a merger but by a creation." That is factual, and there is no contradiction of this fact.

Dating that smothers this reorganization, this creation, this bringing in of The Methodist Church out of three churches, each with practically a century's history of its own cannot be safely made by a resolution that does not take cognizance of all the facts.

Did The Methodist Church have its second General Conference or its forty-first in Kansas City last spring? If its forty-first, where did it hold its thirty-fifth? Take the thirty-ninth General Conference—were there three of it, or three of them? Such questions show that dating by this resolution would be not only confusing but embarrassing in many instances. Deficiency in statement could become a perversion of fact. Dating must not only gratify sentiment, but satisfy history.

While the dating adopted smothers history and is therefore improper, the resolution undertakes to do a very important thing: to recognize and record the historic unity and continuity of American Methodism from its organization in 1789 to the union in 1939, whatever may have been the divisions in the meantime. This purpose should not be allowed to pass, even though the matter of suggested bare dating be considered confusing and impracticable. A system of dating with essential succinct qualifications that will give recognition to important history should be worked out and used. To that end the resolution should be regarded as unfinished business.

PICTURES PLIGHT OF CHINA'S FAMINE CHILDREN

"The condition of refugees who fled from Kwantung Province to southern Kiangsi Province, China, is the most pathetic that I have seen in these years of intense human suffering," says Miss Mollie E. Townsend, of the staff of the Women's and Children's Hospital, Yutu, Kiangsi.

"Many of the refugees came out following the famine in Kwantung in 1941-2-3. Those who came in Kiangsi in search of work and a place to make themselves a home, have had little encouragement. It seems that both towns and countryside have absorbed about all of the refugees they can support. So these people are just milling about from place to place in search of food and work, begging what they can, and starving by the wayside when they can go no further. They soon used up everything that they brought with them, sold all of their possessions including their clothing, and then began selling their children. It was better, they said, to sell them than to see them starve to death; then too, the price of a girl or two might keep a son alive until work could be found.

"Our local relief committee, with the financial help of the Kan Nan branch of the United China Relief Committee, is feeding and clothing these people who stop in Yutu, while the local officials furnish some sort of housing space for them. This is a temporary arrangement while we try to get them on their feet and work for such as can work. But this is also

continuous, for new ones are coming all the while.

Malnutrition and disease mean that they need much medical care during this time of recuperation, and that is taken care of by Dr. Hwang and the staff of Women's and Children's Hospital.

"With regard to the children, while there is nothing that can be done about those that have already been sold, the Relief Committee is trying to make it possible for these refugees to keep all that they arrive with in Yutu. For the plight of these little slaves is the most pathetic of the pathetic. The people of the little town of Yutu own many, and I come in contact with them daily, knowing them both in the homes and out. The children who die of hunger and disease are fortunate, since the alternative is to be sold. The sight of these little folks, void of hope or any of those things which make life worthwhile, does not react on everyone as it does on those born to our way of life."

SAYS WAR DRIVES PEOPLE TO CHURCH

"The strain of war seems to drive people to the churches, for even through the hot summer months all services have been crowded," says the Rev. C. Bettram Rappe, Methodist superintendent in Chungking, China. "Never have we had so many devout people partake of the Holy Communion. Then there has developed a growing sense of responsibility on the part of members towards the support of the church. All three of our Methodist churches

RECREATION INSTITUTE AT PHILANDER SMITH

A special Institute on Recreation was featured at Philander Smith College, Little Rock, Ark., November 28 through December 1 under the joint supervision of the Little Rock City Recreation Director and a specialist in recreation and recreation problems from the National Recreation Association, New York City. More than 95 persons registered for the work of the Institute. A balanced program as a test of happiness, qualities of good recreation leaders, procedure in planning recreational programs, sources and materials for recreation, techniques and attitudes necessary for a successful recreation program were given consideration. Theory was in every instance illustrated by actual participation and demonstration.—Board of Education Bulletin.

in Chungking are self-supporting and during the first half of the year three churches on the Chungking District were added to those paying all their own expenses. However, the evangelistic work here in the interior is comparatively new and many charges need help. Therefore at present we need funds for this branch of the work more than for anything else."

The deriving of vast sums for the revenue from the bitter sufferings and grinding pauperism of the people is a terrible offense. If Judas had received one thousand dollars instead of thirty pieces of silver, would that have justified his conduct?—Canon Wilberforce.



What The Church Offers



(This sermon was preached by Rev. Bates Sturdy, pastor of Lake Street Methodist Church, Blytheville, on December 3 at the German Prison Camp, near Blytheville.)

"And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father-in-law, We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel." Numbers 10:29.

MOSES was the leader of the Church in the wilderness. Under his leadership the congregation of God is on its way from the bondage of Egypt to the land of plenty, the land of promise where flowed milk and honey, the place of a new day.

He is in conversation with Hobab and invites him to go along with them to the place of which the Lord said, "I will give it you." Not alone does Moses invite Hobab, but he makes a promise to him. "Come thou with us, and we will do thee good." Here Moses voices his faith and conviction in the Church. It is that the Church has something to offer.

Now Moses could have had a number of things in mind that the Church offers. With the background of that early congregation and its leader before us let us think of three things the Church offers unto us. These are namely, God, life, open doors. We wish to discuss these briefly with the thought of encouragement in mind.

The Church offers God. "Come thou with us and we will do thee good." It may seem strange to say that the Church offers God. It might rather seem more correct to say that God offers the Church unto us. But how will men know about God and become acquainted with Him if the Church does not make Him known?

It is the only institution in the world that offers God. It is the mother institution. There is the home. It offers the family. It may be a Christian home. It is the product of the Church's influence and help. There is the school. It offers learning. The school is here because the Church seeks to lift the curtain of the darkness of ignorance. Here is the hospital. It offers healing to ill and suffering people. It has its place because the Church inspires men to find cures for the ailing and relief to the suffering. Now there is the jail. It offers correction. The Church encourages a means for discipline to the law-breaker. Here is the business world. It offers trade. The Church wishes to promote enterprise. But here is the Church. It is the mother institution of all. It offers God. It is through the Church men find God. "Come thou with us, and we will do thee good." We will help you find God and become acquainted with Him.

The greatest offer of the Church to mankind is God. How can men find God? There is a struggle in men to find God. This is expressed in the first verse of the third chapter of Solomon's song. "By night on my bed I sought him whom my soul loveth. I sought Him, but I found him not." Even those whose souls love God need to come to a rediscovery of God. Now how can men find God? Here is the answer. Jesus said, "Ye are my witnesses." The Church points us to God. It will lead us to a place of

personal commitment. God and man can meet together. "Come thou with us, and we will do you good," by not only offering us God, but by helping you to believe on Him.

Again the Church offers life. Multitudes are trying to discover the way to life. They have an inborn desire to live. The Church cannot raise Lazarus from the dead, but it can show the heavy hearted Martha and Mary One Who is "the resurrection and the life."

Abundant life is offered. John 10:10. "Have it in abundance." Have it to the full, says Moffat. Now we have abundance of sunshine, air, water, food. Do we have spiritual life? Jesus said, "I am come that they might have life, and have in abundantly." Yes, the Church offers us life to the full, not a shrunken, dwarfed life, but to the full. "Come thou with us, and we will do thee good." The Church wants us to shake off the weights from our lives. In Hebrews 12:1 we are exhorted to lay every weight. Cast



REV. BATES STURDY

off the SHACKLES. Like Peter the Apostle who lay bound in the Jerusalem prison; the angel came and told him to "Arise up quickly." "And his chains fell off from his hands." He was free now. He had liberty and life to the full. So we may lay aside the chains which bind us. The Church will help one to free themselves from their bondage.

Again we may be free of the scales upon our eyes. The blind man does not have to the full physically. So those who are spiritually blind are handicapped. The Church is saying to you: "Come thou with us, and we will do thee good," will help you to see the wondrous things in God's law.

Ananias will come to the blind praying Paul and will take him by the hand and call him, "Brother." He arose and was received into the Church. "Immediately there fell from his eyes as it had been scales."

The Church offers the way of life. Our daily lives then become meaningful and with point. Moses was making that offer to Hobab. "Come thou with us, and we will do you good."

You will come to enjoy life and that to the full.

The Church offers open doors. When one has acquaintance with God and enjoys life there are doors which open. Through these doors any one may go to rich fields of plenty. The Apostle Paul speaks of open doors in his letter to the Church in Corinth. He seems to have "opportunities" in mind.

"Come thou with us, and we will do thee good." We like to do the worthwhile thing. To assure oneself of this, listen to people tell of the good and fine things they have done. This carries over into the spiritual realm. We want open doors to service. The Church opens doors to each of us. What can one man do? He can do much when in harmony with God. "No man can afford to refuse God." God will show us the "pearl of great price" in the opportunity which we make our own. Through these open doors we find places of usefulness.

Now what are some of the open doors the Church offers us? The Church opens the door of Prayer. What a privilege to steal away to the secret place of prayer. There heaven comes down our souls to greet. Prayer is our door of communion with God. The night is as the day when God is near. To spend time before God in prayer is to catch something of His likeness in our lives. It is the abode of praying ones for renewing their strength.

Then there is the open door of brotherly kindness. What a door of entrance is this. The grace of being brotherly and kind. Far better is it to accept men as our brothers than as our haters. We are exhorted of Peter to "Love the brotherhood," the brotherhood in Christ. Love is the tie that binds our hearts in Christian brotherhood.

Also here is the door of compassion. It is written of Jesus, "And seeing the multitudes, He was moved with compassion." Are we moved with compassion in the face of world suffering? Do we feel something tugging at our hearts? Now let us enter through the door of compassion for a lost world. It will do us good and we in turn may do others good.

Furthermore there are doors of deeds of mercy to men of every need, feeding the hungry, clothing the naked, visiting the sick and those in prison and giving drink to those who are thirsty.

Again there is the door of consecration, laying ourselves upon God's altar daily for whatever He may want us to do each day. This is a gracious experience of fellowship with God.

We are offered the door of unselfish giving. They of the past gave of their means. We can give of our possessions to be translated into Bibles, Good Literature, Medicine, Evangelism and Christian Education.

Last, but not least the Church offers us the door of Christ-likeness: becoming more and more like Him in our heart, our humility, our devotion, our eagerness to do good and our quest to lead other people to God.

Yes, the Church offers us that which will do us good. We may go along the journey with it from the Egypt of our being delivered from sin's bondage toward the land of eternal day. "Come thou with us, and we will do thee good." Will you accept Christ and His way of life and go along? You may if you will.

FEBRUARY 16th IS WORLD DAY OF PRAYER

(Continued from page 2)

emergencies in war-torn areas. The continuing miracle of spreading good literature to non-Christian lands—India, China, Africa, Egypt, South America and (established but suspended for the duration) Japan and Burma—last year broadened its service to include a Persian magazine.

In the United States the presence of religious workers on campuses of seven government Indian schools has already helped bridge the great distance between life on the reservations and in school or city. War-time emphasis

on food has charged the church with new responsibilities for crop-followers and sharecroppers throughout the country. They, like other beneficiaries of Day of Prayer funds, would be churchless unless included in this on-going program in twenty-four states.

Program material should be ordered immediately from denominational headquarters. The United Council warns that last-minute printings will be impossible. Calls to Prayer will be sent in limited quantities free of charge. Adult program cost two cents each or two dollars per hundred copies. The Handbook for Leaders, containing suggestions for program, publicity, community promotion among

various civic groups, is ten cents each. The poster is five cents. Reports of last year's observances, "While Earth Rolls Onward into Light," sells at \$1.25 per 100 copies and may be used to stimulate interest in this year's observance. Cash, money orders or checks must accompany all orders.

He who is taught to live upon little owes more to his father's wisdom than he who has a great deal left him does to his father's care.—William Penn.

Fortune does not change men, it only unmask them.—Riccoboni.

Guardian Angel Of Europe's Child Victims Of War

By MARIE WIDMER

FROM the beginning of hostilities Europe's child-victims of war have been one of Switzerland's main concerns. Various relief measures in war-torn lands were therefore promptly established by the national Red Cross which was put in charge of this humanitarian work. In due time vacations in Switzerland of three months each, either in private homes or in special centres, were being arrang-

sters are boarded with peasant families.

The Swiss Red Cross also has two homes for babies at Castres and Annemasse. A home for Mothers at Elne has accommodated 600 expectant mothers up to the end of 1943. Seven large wooden barracks have been put up by the Swiss Red Cross in the destroyed French localities of Beauvais, Arras and Sedan. Here infants are cared for

feeding of 100,000 children up to 14. Three Swiss nurseries for a total of 500 small children function at Saloniki. Throughout Greece the Swiss Red Cross distributes medicines to hospitals. It also furnishes medicines daily to over 1000 sick persons who are not hospitalized.

In order to help needy children who could not be brought to Switzerland for a vacation a foster-parent system was established whereby people in Switzerland agree to pay ten Swiss Francs per month toward the feeding of a starving youngster. By the end of 1943 some 28,000 foster-parent pledges were concluded. Children seven European countries are the beneficiaries of these contributions. In addition to these ordinary foster-parents many charitable Swiss citizens are pledging themselves to contribute toward expenses involved when children are placed in Swiss homes.

Refugee children have become another problem for Switzerland. In 1943 the Swiss Red Cross granted a credit of 400,000 Francs for the care of such youngsters and a sum of 300,000 Francs was set aside for the first half of 1944. "Child Help" section of the Swiss Red Cross assumes moreover the expenses for keeping hundreds of refugee children in Swiss homes.

The so-called "Wochenbatzen," or weekly penny, has since its inauguration in July 1942 become a valued and steady source of revenue for "Child Help" of the Swiss Red Cross. Volunteers — school children, as well as grown-ups in every walk of life, make the collections. The "Wochenbatzen" can be paid at the original rate of 10 centimes (2 cents) per week, or it can be contributed in correspondingly larger amounts every two weeks, once a month, or yearly. The people are urged to make small personal sacrifices to help increase this particular fund. Children are shown that they, by eating less sweets, can also become regular contributors.

Even precious ration coupons are given up for the good cause and church, artistic and social affairs take place frequently to boost revenue for "Child Help."

Switzerland, always a deeply devout nation, bows in grateful humility before God who has thus far spared her from the tragic ravages of warfare. From the very beginning of the great conflict she has set out to do good unto suffering mankind. This work on behalf of war's child victims is, aside of her stupendous International Red Cross activities and other charities, a deed which must have divine blessings as its reward.



This photograph shows a group of French boys arriving at Geneva railroad station. Swiss volunteers are taking charge of them.

ed for a yearly total of at least 40,000 children from 4-14 years old.

These sojourns among the kind-hearted Swiss people and the excellent care they received wrought miracles for the young guests. Once more their frightened eyes began to sparkle with health and happiness; once more their rights of childhood were restored to them. They became well and carefree.

Due to circumstances over which Switzerland has no control Swiss vacations for Europe's starving children are now no longer possible. It is inspiring to read, however, that during the period when they could be arranged Swiss foster-parents spent over six million Swiss Francs for food and clothing for these children. During the same period 2700 youngsters who were in need of special care and medical treatment were placed in 170 children's homes, preventoria and sanatoria, with the Swiss Red Cross, Child Help section, paying a total of 930,000 Francs to cover expenses.

The Swiss Red Cross spent in addition 765,000 Francs for transportation of the children, medical examination and caring for them upon their arrival and departure.

The "Centre Henri Dunant," opened at Geneva in October 1942, served as a reception centre for child war victims arriving from France, or returning there after their Swiss vacation. 12,500 children were its guests.

Fourteen "Child colonies" maintained by the Swiss Red Cross in different parts of France are constantly caring for 800-1000 children. In addition several hundred of these starving French young-

and Kindergartens maintained. In France there are moreover 350 canteens operated by the Swiss Red Cross where from 50,000-60,000 children are fed daily, or at least several times a week.

Belgium, Finland, Serbia, Croatia, Italy and Greece also figure in Swiss Red Cross charities. Thus a home housing 50 children was opened on August 3, 1943 in Belgium. To Finland went Swiss shipments of food, tonics and medicines, representing a value of 200,000 Swiss Francs. Similar supplies, totaling an outlay of 400,000 Francs, were forwarded to Croatia. "Child Help" department of the Swiss Red Cross also granted a credit of 500,000 Francs for shipments of food for Serbia. For needy Italian children milk and cheese have so far been sent to the amount of 50,000 Francs.

The mission of the Swiss Red Cross, "Child Help for Greece," which acts at the same time as representative of the International Red Cross at Geneva, for the distribution of consignments of foods and medicine from overseas, has as one of the first foreign relief organizations in Greece helped the hungry children to an extent of over 1½ million Francs.

Switzerland's "Child Help" in Greece maintains in Athens and environs 170 milk distribution centres for 80,000 children up to the age of seven, also 440 canteens for the daily feeding of 85,000 children and young people from the ages of 3-18.

In the provinces and on the islands 160 Swiss milk distribution centres operate for 40,000 children up to 5 years of age, and 200 canteens are provided for the daily



This photograph shows some Serbian boys at mealtime in one of the camps specially established in the Italian speaking canton of Ticino, Switzerland, for Serbian children.

No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him he gives for mankind.—Phillips Brooks.

"The church that is not a missionary church will soon be a missionary church."

"It often shows a fine command of language to say nothing."

NOW THERE'S A BISHOP WESLEY!

The Rev. Arthur Frederick Wesley, Th. D., of Detroit, Michigan, superintendent of the Boca Mission of the Methodist Church in Buenos Aires, Argentina, has been elected a bishop of the Methodist Church, it was announced yesterday by the Board of Missions and Church Extension of the denomination. The election took place in Buenos Aires on November 27, where the South American Central Conference of the Church is in session.

At the same time, according to



Rev. Arthur Frederick Wesley

radiogram received by the Board, Bishop Enrique C. Balloch, of Santiago, Chile, was re-elected for a second quadrennium. Bishop Balloch was re-assigned for episcopal supervision to Santiago, and Bishop Wesley to Buenos Aires where he succeeds Bishop Juan E. Gattinoni, who retired at this Conference.

Bishop Wesley has been a missionary of the Methodist Church in South America since 1918, serving first in Montevideo, Uruguay. Most of his ministry, however, has been associated with Boca Mission, serving the poorest areas of Buenos Aires. In addition to this superintendency, he has been a professor in Union Theological Seminary, Buenos Aires, and treasurer of the Mission.

Bishop Wesley was born in North Branch, Michigan, and educated at Albion College, and the Northern Baptist Theological Seminary, Chicago. Before entering missionary service he was a pastor in Detroit, and a professor in the Northern Baptist Theological Seminary. He is a widower, his wife—the former Grace Margaret Shaw, of Ypsilanti, Michigan—having died in February 1944. There are two sons and two daughters.

Happiness is essentially a state of going somewhere wholeheartedly.—W. H. Sheldon.

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WEST COAST POPULATION SHIFT CHALLENGES CHURCH

By A. J. Walton, Superintendent, Department of Town and County Work

The west coast has had the greatest shift in population in its history.

The Japanese were moved out. The "inlanders" moved in from the Dakotas, Montana, the Rocky Mountain states, the southwestern and southern states. Almost a quarter of a million Negroes came with this tide.

Montana, North Dakota, South Dakota and Idaho had the sparsest populations and lost approximately fifteen per cent of their people. Oregon, Washington, California, Nevada, Utah and Arizona gained an overall average of about fifteen per cent. The gain was mostly concentrated in a few highly industrialized sections.

The speed of the shift and the absorption in wartime work and opportunity have denied the people wholesome mingling of cultures. Pressure of work and war conditions have minimized the desire to establish homes.

Many newcomers have purposed for many years to leave their old homes. They do not intend to return. Many others, attracted by high wages or moved by other reasons, came to make a stake or render service according to their driving motive. Some desire to return to their own home sites and begin over again after the war.

Among the social problems intensified by the shift are: increasing numbers of Negroes involved in juvenile delinquency; distorted family life; widespread spending and a disproportionate sense of values and equality in consumer buying; intensified and aggravated racial tensions; a greatly disturbed program for children and youth; dangerous inflation of land and property values; neglect of the stabilizing factors and qualities important to community life.

Constructively, however, a number of the newcomers have invested their earnings wisely. Many have been able to liquidate debt burdens of long standing, establish substantial savings accounts or purchase property and homes. Needed medical attention has been secured. Many have had enough money for the first time in their lives to buy sufficient food and to make needed social and industrial contacts.

The church and its workers must be informed concerning these situations, must be prepared to assist, counsel and help these people in any way that will contribute to improved standards of family living or community life.

Among those who need to be reached by the expanded program of "trailer missionaries" to be provided by Crusade funds, are whole counties which surveys have found to be without ministers, unchurched sections and large blocks of population scattered in sub-marginal land where the support of a resident pastor is not possible and no churches now exist. An even greater period of migration is anticipated in the days ahead. The church desires to be ready to serve these people wherever they go with trained men who will volun-

SOLDIERS WILL COOPERATE FOR JUSTICE

By Bishop G. Bromley Oxnam

The American soldier has fought to preserve liberty abroad. He will insist on its extension at home.

Liberty must be used to establish equality and thus insure fraternity. The returning soldier will not be content with promises to establish justice in some indefinite future. The soldier is a man of action.

To ask a man who has worn the uniform of his country to support himself by selling apples is to demand that he sell his soul. These men have seen their comrades give their lives for freedom. They will not give theirs to injustice. The soldier will cooperate with sane proposals designed to achieve justice and is ready to move slowly if progress is sure. But he will have none of marking time.

To place barriers in the march is to create revolution. The real menace to America's future is not the clear-visioned leader who seeks to discover the means to make life abundant; it lies rather in the selfishly blind who stubbornly fight to retain their privileges regardless of the needs of the underprivileged.

The reactionary who sees red when patriots and Americans refuse to acquiesce in inequality and propose an annual wage to insure consuming power, or call for a job to be open to men of capacity and character never closed because of color or creed, or demand the extension of democracy to the economic order by collective bargaining,—is the real revolutionary.

Men who deceitfully condemn reform as subversive but who subsequently seek to destroy legal and necessary organization of labor or who mislead the nation by controlling the press, are the real danger. We need leaders pledged to the ethics of Jesus and resolved to enthrone his teaching in the common life.

A LETTER FROM REV. C. L. FRANKS

We have been wonderfully received and have had the usual pounding and special greetings. These are fine people and are deeply interested in the work of the kingdom.

We have two churches, Tyronne and Eureka. I find that the interest is good and they are anxious to do the work of the Lord. The W. S. C. S. supports an orphan in the home at Tahlequah. They are also planning to take a special missionary. All finances are paid through the budget and they had \$800.00 in the treasury to start with. They are taking on new interest and the outlook is good for a great year. There were twenty of these fine women in the parsonage Wednesday for a special program and fellowship.

We enjoyed hearing Bishop Angie W. Smith in his wonderful message in dedicating the new Methodist

to be "roving ministers." If those areas selected on a regional basis or government data do not materialize and the shift of population goes elsewhere, Methodist trailers must be ready to follow the people and minister to them.

A COURSE FOR THE CHURCH USHER

"Blessed is the church usher who is called of God and whose shoes do not squeak," a witty pastor once remarked.

But he was not speaking of modern ushers trained in the course for church ushers offered by the School of Adult Education of the University of Omaha, Nebraska. The 1945 session of the course has been expanded and much more instructional material has been assembled. It is also available in correspondence study form for students in absentia.

This course for church ushers, which was the subject of a feature story in the "Saturday Evening Post" and other publications of national circulation, is, as far as Mr. E. M. Hosman, director of the school can determine, the only one of its kind. The need for the course is attested to by hundreds of letters from prominent churchmen from all over the nation and from some foreign countries.

The subject matter for the course, selected from scant literature in the field, has been greatly augmented by suggestions received from ministers, head ushers and prominent laymen. Significant contribution also came from the field of applied psychology, architecture and engineering. Material for study is increasing substantially with the increased interest in the problem of effective ushering, according to Mr. Hosman. An experienced and well-informed group of ministers, laymen and college professors comprise the instructional staff.

Throughout the course, consideration is given to the functions of the usher, his contribution to church good will; the psychology of meeting strangers; building church membership; maintenance of an atmosphere of worship; special services, weddings, funerals, etc.

In response to many requests, the University of Omaha has made the course available in correspondence form. The course fee is \$10.00. Many churches pay the enrollment fee for one or more ushers who in turn serve as leaders for the local study groups.

A post card or letter addressed to Mr. E. M. Hosman, Director, School of Adult Education, University of Omaha, Nebraska, will bring detailed information.

Church at Hooker, Okla. We had the privilege of hearing the bishop three times there. I think the General Conference made a wise choice when it elected W. Angie Smith bishop.

Mrs. Frank is greatly improved in health. The women had the parsonage done over in a wonderful way. Every room has new curtains, new rugs, new plaster, paper ceilings and all. We have gas and a modern home throughout which I feel sure will help Mrs. Frank regain her health.

Greetings to all.—C. L. Franks.

You cannot help men permanently by doing for them what they could and should do for themselves.—Exchange.

Our idea is to abolish crime, poverty and disease, and to do this you must abolish the liquor traffic.—The late Sir Victor Horsley, M. D.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

WOMAN'S DIVISION OF CHRISTIAN SERVICE

Maud M. Turpin

In conjunction with the fifth annual meeting of the Board of Missions and Church Extension of the reunited Methodist Church, the Woman's Division of Christian Service of that body was in session Nov. 28-Dec. 4, at Buck Hill Falls, Penn., under the presidency of Mrs. J. D. Bragg of St. Louis, Mo.

A conference on "The Church's Ministry to the Family," departmental meetings, reports of committees and inspirational programs featured the days prior to the Board meeting proper on Dec. 5-9. A survey of the whole field of Woman's Work revealed progress along all lines, including finances and circulation of World Outlook and Methodist Woman.

Representing a woman constituency of nearly two million, the Woman's Division went on record as being solidly behind the Crusade for Christ, recently launched as Methodism's program of post-war planning. Throughout the church, Methodist women will actively promote, through their organization, the five-fold objectives of the four-year program by cooperating with plans to raise \$25,000,000 for world relief and reconstruction; by developing plans for emphasis on Evangelism through the Woman's Department of Spiritual Life; by sharing in the church-wide program of stewardship cultivation; by helping to increase Sunday School enrollment and attendance and by efforts to create public sentiment for a Christian world order and a just and enduring peace.

Emphasis was placed in the spiritual objectives of the Woman's Work, and Mrs. W. M. Alexander, of Nashville, Tenn., chairman of the national committee on Spiritual Life, reported more than 300 Christian workers enrolled in a Fellowship of Intercession for the objectives of the Crusade for Christ. The body adopted the following recommendations as part of the Spiritual Life Program: Holding a Quiet Day in each jurisdiction to be followed by similar retreats in the annual conferences and districts; Cooperation with The Upper Room, in an effort to place a copy of that devotional periodical in each Methodist home; Cooperation with the Stewardship Committee in promoting that phase of the Crusade and preparation of a Prayer Calendar featuring the work and missionaries of the Woman's Division.

Mrs. George S. Sexton, Jr., national chairman of the Committee on Literature, reported the work of her committee. The theme and general content of the program material for 1945 and the theme "Peace Through His Cross," for 1946 were approved. The three-fold objectives for the Week of Prayer in 1946 include: Deepening of Spiritual Life; Study of specific needs in home and foreign fields and a sacrificial offering. The financial objectives for the Home work include an improvement fund for Vashti School (Thomasville, Ga.) and erection of a dormitory on the new campus of

HAVE YOU LOST FAITH?

*When faith in God goes, man, the thinker,
loses his greatest thought.*

*When faith in God goes, man, the worker,
loses his greatest motive.*

*When faith in God goes, man, the sinner,
loses his strongest help.*

*When faith in God goes, man, the sufferer,
loses his securest refuge.*

*When faith in God goes, man, the lover,
loses his fairest vision.*

*When faith in God goes, man, the mortal,
loses his only hope.*

—Anon.

Frances De Pauw School in Los Angeles, Calif. On the Foreign side the offering will go to work in India, specific projects to be indicated later. Miss Juanita Brown, the Division's new secretary of Literature, reported that no pains will be spared to secure the best talent available to write the Week of Prayer literature for 1946. The Week of Prayer material for 1945 is already in the making. The home objectives are a maternity hospital in El Paso, Texas and the Deaconess Pension Fund. For the foreign side, the objectives include a hostel for girls in Liberia and other dormitories and homes for girls in Africa.

A new and interesting work was the Library Service sponsored by the Division. Through it, foreign missionaries and workers in home institutions are supplied magazines, periodicals and timely books on the Bible and religion, education, social work and technical subjects and books for children's libraries. Arrival of these books, one of the missionaries reported was "like a fountain of water on the Sahara."

Mrs. L. M. Awtrey, chairman of the Committee on Status of Women, presented that report. Recommendations adopted included: Efforts to promote the fuller use of woman power in the church by seeking adequate representation of women on church boards; study of woman's place in the post-war world; arousing women to assume responsibility for the conduct of public affairs; opposing policies and practices which discriminate against a person because of sex, race, creed, class or nationality.

The Committee on Christian Social Relations presented a masterly paper outlining a program of action for the Local Society of Christian Service and the Wesleyan Service Guild. High lights of the program of action, which was adopted, included among other things proposals that Workshops on Demobilization be set up by local churches on a community-wide scale across interfaith and interracial lines; That in all demobilization plans, Civilian Public Service men be included and that educational processes for their use in post-war service and their acceptance into com-

WINFIELD OFFICERS FOR 1945 INSTALLED

The Wesleyan Guild of Winfield Church held its annual Christmas dinner in Fellowship Hall December 12, with covers laid for forty members and guests.

The speakers' table was centered with a Manger scene and a low arrangement of Christmas evergreen and silver bells flanked by red tapers in crystal candelabra. The other tables were decorated with evergreens and lighted with red tapers. The color motif of red and green was carried out in the favors and menu.

The invocation was given by Miss Bessie Hale. During the business session, which was conducted by Miss Sue Medlock, retiring president, it was decided to sponsor a Wesleyan Service Guild at one of the Negro churches in the city, in cooperation with Miss Margaret Marshall, city deaconess. Miss Marshall was introduced and spoke briefly of her work and of the need for Wesleyan Service Guilds for Negro business women and girls.

The Spiritual Life Committee, under the direction of Miss Helen Dillahunt, was in charge of the program which included the group singing of Christmas carols and a Christmas meditation by Mrs. Mae Jenkins.

At an impressive service conducted by Mrs. Dewey Price, president of

(Continued on page 16)

munity living should be instituted by the local church; that this service also be extended to returning or relocated families; That Methodist women seek to create public opinion to the end that war plants and other war properties be utilized in ways that will contribute to full employment in the production of essential consumer goods; That Methodist women oppose by every means at their command, peace time conscription for military purposes; That Methodist women be aware of the need to conserve savings and war bonds; to continue to observe price ceilings and ration regulations; to continue to use present supply of consumer goods carefully until the war and peace are both won.

MARMADUKE W. S. C. S.

The Woman's Society of Christian Service met Tuesday December 19th, for the last study lesson in "The Lord's Song in a Strange Land." The title of the lesson was "Christmas in Other Settlements" and was led by our pastor's wife, Mrs. Harold Spence, with Mrs. John Baumgartner as pianist. Those taking part on the program were Mrs. C. W. Furgeson, Mrs. J. W. Robinson, Mrs. R. A. Edmonston, and Mrs. Will Hamilton. After completing the program we had a business meeting and elected Mrs. Sid Deckas our vice-president, also she was elected to serve on Christian Social Relations and Church Activities. It was voted that all other officers be retained as of last year.

All quarterly reports were filled out and mailed. The report of our treasurer shows that our society is financially up to date. We only have 25 members enrolled in our W. S. C. S. but we have done some outstanding work for our church and parsonage, also in visiting the sick and trying to be as cheerful as we can, in this heartbreaking time.

Thursday December 28th we will meet again, at which time we will have our Spiritual Life program and a Christmas party, with an exchange of gifts for each one present, and that will close the year 1944 for the W. S. C. S. but we truly hope and pray that the new year will find us up and doing, for there's much yet to be done.—Mrs. Will Hamilton.

RECTOR HARVEST DAY PROGRAM

Mrs. G. H. Hardin was hostess to W. S. C. S. at the home of Mrs. Ed McBride for its annual Harvest Day program Wednesday, December 13. Mrs. Martin Bierbaum was leader for Worship Service.

Instrumental prelude by Mrs. Clayton Hardin.

Leader read hymn: While Shepherds Watch Their Flock.

Hymn: Silent Night.

Meditation: Mrs. Paul Phillips.

Hymn: Joy To The World.

Missionary Subject, "Christmas in Our Homes and Settlements."

Christmas at the Ethel Harpst Home at Cedar Town, Georgia: Miss Minnie Morris.

Christmas in Our Home for Business Girls at Gum Moon Residence Hall: Mrs. C. E. Sprague.

Bethlehem Center at Augusta Georgia: Mrs. W. H. Irby.

A Poem: "The Spirit of Christmas" and prayer by Bro. Bierbaum.

At the last study entitled South East Asia, Mrs. Seely, Superintendent of our study, asked all the members of the society to bring any souvenir that we have received from any of our boys from overseas. There was a nice collection on display. Mrs. Irby gave the history of each souvenir.

Then the hostess assisted by Mrs. Clayton Hardin and Mrs. Ed McBride served delicious refreshments to the members and two visitors, Mrs. Griffin and Bro. Bierbaum.

CURRENT NEWS IN THE RELIGIOUS WORLD

METHODISTS PLAN EVANGELISTIC PHASE OF CRUSADE FOR CHRIST PROGRAM

INDIANAPOLIS (RNS)—Plans for conducting the evangelistic part of the Methodist Crusade for Christ program were developed here at a working conference attended by 100 selected leaders from nearly every state of the union, including 20 Negro ministers.

Indianapolis churches and communities were used as a laboratory, or testing ground, to set the pattern for evangelistic meetings and personal evangelism to be employed throughout the denomination.

Chief conference speakers were Dr. Harry Denman, general secretary of the board of evangelism, Nashville, Tennessee, and Bishop Charles C. Selecman, Dallas, Texas.

"The church that goes to all the people will live. The day has come when the lazy church and the class-minded church will die," Mr. Denman said. "It is our task to tell the 'good news' to the lame, sick, sinful, and the poor as well as people who live on the avenue."

"We have fallen down in our Church School attendance long enough and we must now start an aggressive evangelistic campaign to reach the people of the community," Bishop Selecman said. "Methodism goes where the people go with a positive message of Christ's way of life."

Five hundred calls were made on prospective church members in widely scattered areas of the city. The calls were 50 per cent successful. Dr. Guy Black, in a clinic on visitation evangelism, urged pastors to send calling teams each week "because people move so constantly nowadays."

NORTHERN BAPTISTS TO INCREASE POSTWAR FUND

CHICAGO (RNS)—An increase of \$7,000,000 in the \$10,000,000 postwar fund voted by the Northern Baptist Convention at Atlantic City last May will probably be necessary to meet needs of foreign and home missions and the board of education, the denomination's appraisal committee estimated at a meeting here.

Various projects which will be financed by the \$17,000,000 fund were reported to the meeting.

Plans are being made for 200 conferences throughout the Northern Baptist Convention on the church's work among returning service men and women. Ernest Witham has been named secretary for this work, and a new handbook on the subject will be issued for church leaders in the spring.

DO YOU HAVE YOUR OWN PERSONAL COPY OF BIBLE?

Men have labored incessant hours, spent all they had, gone footsore and weary to an exile's rest, died in agony a martyr's death, that we might have the Book of Books—the Bible. Do you have and use your own personal copy of the Bible?

BISHOP OXNAM HEADS FEDERAL COUNCIL



BISHOP G. BROMLEY OXNAM

the author of many books, several of which are social applications of Christian teaching.

BISHOP G. Bromley Oxnam, bishop of the New York Area, was elected president of the Federal Council of Churches of Christ in America at the biennial meeting of the Council in session at Pittsburg, Pa. He succeeds Bishop Henry St. George Tucker of Richmond, Va., presiding bishop of the Protestant Episcopal Church.

Bishop Oxnam is secretary of the Council of Bishops and chairman of the Commission on Public Information of the Methodist Church, leader of the Crusade for a New World Order, member of the General Commission on Army and Navy Chaplains and the Federal Council's Commission on a Just and Durable Peace. He has been a member of several ecclesiastical missions and conferences abroad and is widely known as a visiting preacher and lecturer in universities. Last April at Yale he gave the Lyman Beecher lectures on Preaching. He is

FORTY-TWO CHAPLAINS DIED IN BATTLES

WASHINGTON, D. C. (RNS)—Forty-two chaplains lost their lives while ministering to soldiers in battle during the first three years of war, according to official figures obtained from the Army and Navy.

Three chaplains still are being "detained by the enemy." (A chaplain is not a prisoner, since he is a noncombatant.) One hundred and ten chaplains have been wounded in action. One chaplain died while being detained by the enemy.

There were 9,825 chaplains in the Army, Navy, Marine Corps, and Coast Guard as of December 7, 1944, or more than four times as many as were in this branch of the services when the Japanese struck Pearl Harbor on December 7, 1941. Of these, 7,449 were in the Army and 2,376 were in the Navy, the latter including those chaplains administering to the needs of the Marines and the Coast Guardsmen.

Literally hundreds of chaplains have been awarded decorations in all branches of the service. About 500 medals have been awarded to chaplains, including the Distinguished Service Cross, Legion of Merit, Silver Star, the Soldiers' Medal, Purple Heart, and many others.

BIBLES FOR THE BLIND

If your sight is impaired and you can read only large type, you can now get from the American Bible Society a New Testament and the Book of Psalms printed in letters over an eighth of an inch high. If some loved one is blind, it is possible to get a Bible in Braille or other systems of embossed letters for fingertip reading. What a wonderful gift that would make—a lifetime gift that is ever interesting, ever helpful.

"A multitude bent on evil is as dangerous to our character as a multitude bent on good is stimulating to it."

PROPOSES INTERNATIONAL CONVENTION TO ABOLISH CONSCRIPTION

PHILADELPHIA (RNS)—An international convention to abolish conscription all over the world has been proposed here by Theodore Paullin, associate director of the Pacifist Research Bureau.

"If Russia, Great Britain, and China don't have conscription," he said, "then we will not have to have it either. Our people are afraid of the military power of other people."

Dr. Harry Emerson Fosdick of Riverside Church, New York, and Clarence Pickett, of the American Friends Service Committee, are honorary co-chairmen of the Bureau, and the Rev. A. J. Muste of the Fellowship of Reconciliation is chairman. It is supported by individuals and various peace groups.

FIRST PROTESTANT RELIGIOUS SERVICES BROADCAST FROM ROME

ROME (By Wireless) (RNS)—Protestant religious services have been broadcast from Rome for the first time in history. A weekly Sunday quarter-hour program has been inaugurated in which speakers will be designated simply as Protestants, but plans are to have Waldensian ministers conduct two of every five programs. Broadcasts will be in Italian and will be exclusively for domestic listeners.

THE BIBLE IS THE WORLD'S BOOK

The Bible, as no other book, is the world's book. Some part of it has been translated into over a thousand languages—the whole of it into 184. In it lies the one hope for the world—in it lie the answers to many daily, perplexing problems.

What I gave, I have; what I spent, I had; what I kept, I lost.—Old Epitaph.

STANLEY JONES CONDUCTS YOUTH MISSION EXPERIMENT

ST. LOUIS, Mo., (RNS)—A new experiment in missions to High School Students is being conducted here for a ten-day period by Dr. E. Stanley Jones, noted evangelist.

During his visit, which is under the auspices of the Youth Department of the St. Louis Church Federation by arrangement with the Department of Evangelism of the Federal Council of Churches, Dr. Jones is spending a full day at each of ten schools.

In addition to addressing student assemblies, his program includes counselling with teachers, and holding personal interviews with students. His entire visit to St. Louis is being devoted to high school youth.

Dr. Jones has been lecturing throughout America for the past several years since his return from India, and his visits to various cities always include appearances before high school or college groups. The St. Louis project, however, is the first time that he has confined his activities to young people, and it is expected to be the fore-runner of similar programs in the future.

Dr. Jones has been invited by the Board of Missions and Church Extension of the Methodist Church to visit various centers in Latin America to hold evangelistic services there, as soon as his schedule will permit.

MEMBERS OF OLD METHODIST EPISCOPAL CHURCH, SOUTH TO CHOOSE NEW NAME

ATLANTA, Ga. (RNS)—Members of the old Methodist Episcopal Church, South, who refused to accept the merger of three branches of Methodism in 1939, will hold a General Conference next April to decide on a new name for the Church, it was announced in "The Southern Methodist Laymen," official organ of the group.

The Fourth Federal Circuit Court of Appeals recently held that the name Methodist Episcopal Church, South, could not be used by the members as it would cause confusion and enable members who opposed the merger to strengthen themselves at the expense of the old Methodist Episcopal Church, South.

LEGISLATION ON NATION-WIDE BIBLE READING PERIOD DIES WITH ADJOURNMENT OF CONGRESS

WASHINGTON, D. C. (RNS)—Legislation which would have created a nation-wide Bible reading period between Thanksgiving Day and Christmas died with the adjournment of Congress.

The measure was passed by the Senate in the last days before adjournment, but the House adjourned without action on the bill. It is likely that similar legislation will be introduced when the new Congress convenes in January.

CURRENT NEWS IN ARKANSAS METHODISM

MARYSVILLE CIRCUIT

We are in our second year on this work and are getting off to a very good start. Our people have been very loyal to us. We were given a very fine pounding on December 17 at Friendship and on Friday night before Christmas a number of the fine people of Marysville Church without warning gathered at the parsonage and we were the recipients of another fine pounding. These are emblems of love and devotion and with this spirit I am sure that we can come through with a very successful year of work by the good people of this charge.

We enjoyed having the stewards from the four churches at the parsonage on the night of December 16. We plan to have several such meetings throughout the year.

Everyone present seemed to enjoy the appropriate program rendered in connection with the Christmas tree at Bethel on Saturday night, December 23.

The Friendship Sunday School classes were entertained at a Christmas party given in honor of the Beginners' class by its teacher, Miss Anna Lee Burns.

Marysville had its usual Christmas program and followed the tradition of exchanging presents.

With the leadership of our good district superintendent, Dr. Connor Morehead, I feel that our good people can be counted on to do their part in the great program of the church.—Omma L. Daniel, pastor.

CHRISTMAS AND THE EGYPT YOUNG PEOPLE

The Youth Fellowship Group of the Egypt Methodist Church went on a tour of the homes at Egypt on December 24 where there were old folks and sick folks. We visited thirteen homes and sang Christmas carols. We left a cake at each home except one and we left a chair there for an old man eighty-five years old who lives alone. There were fourteen young people and their teacher of the morning groups, Mrs. M. C. Webb, also the teacher of the evening group, Mrs. Darwin Stearns.

We offered prayer in most of the homes and the joy we received in seeing faces light up was wonderful. Some clapped their hands for joy; others were almost too touched for words. Everyone invited us back and thanked us for coming.

Each one went because of the love of Christ in our hearts and when we returned home our own hearts were running over with warmth for the effort we had put forth to make other homes happy on Christmas, the birthday of our Lord.—Reporter.

We are fighting Germany, Austria and Drink, and as far as I can see the greatest of these three deadly foes is Drink.—David Lloyd George, March 29, 1915.

Christians are like the first half of a round trip ticket—not good if detached.—Robert E. Speer.

Life's greatest tragedy is to lose God and not miss Him.—F. W. Norwood.

JUDGE FRED G. BALE OF COLUMBUS, OHIO, TO TOUR IN ARKANSAS



Judge Fred G. Bale of Columbus, Ohio, one of America's most noted Lyceum orators, has been booked by the Anti-Saloon League of Arkansas for a tour in this state, beginning January 7th, and ending January 31st. Judge Bale will spend one day in each town he visits. He will address the high school student body during the morning, usually from 11:00 to 12:00 o'clock; and he will speak to a community-wide audience in one of the churches in the same town in the evening at 7:30. A number of definite engagements have already been made with schools and churches, and others are being made.

The high school lecture will deal with the principles of living in the modern and post war world. A Des Moines (Iowa) high school principal wrote: "Judge Bale's talk was the most powerful message I have ever heard before a student audience." A Minneapolis principal wrote: "Every States should hear this speech." Expressions such as these are coming from various sections of the nation, wherever this brilliant Christian leader has been. He will speak each evening on the subject, "TOMORROW'S CITIZENS."

Judge Bale's early experiences in the Juvenile Court in Columbus, led him to dedicate his life to the prevention of tragedies so frequently experienced by young people whose mistakes result from ignorance of vital facts. Few speakers in America are as well equipped to discuss the problems of youth in these bewildering times. His lectures in high schools expose the traps which wreck so many young lives. His church addresses blast the forces of the Gargantuan liquor traffic. The towns to which he will go during his brief tour in Arkansas will be exceedingly fortunate. Plans are being made to have Judge Bale in Little Rock at least one day, and possibly two days. He will address the Little Rock Senior High School, and perhaps one other. Christian leaders in local communities should take full advantage of the rare opportunity to hear this truly great Christian jurist and orator.—Clyde C. Coulter, Supt., Anti-Saloon League.

PANGBURN

Friday after Conference adjourned at Morrilton the writer and his wife arrived at Pangburn and took up their abode in the beautiful new parsonage, which has been erected under the ministry of the former pastor, Bro. M. L. Edgington. It is new, it is beautiful, it is well furnished, it is free of debt. Much credit is due Bro. H. H. Griffin, our D. S. for the inspiration and help he gave. The people of Pangburn are to be congratulated in accomplishing so great a task in so short time. We and the people of Pangburn appreciate very much the help given in the accomplishing of the task by Bro. Edgington, the retiring pastor. The new Methodist parsonage is the topic of much of the conversation heard here at Pangburn. All the town people are proud of it and they admire its beauty. We count ourselves very fortunate in being the first to occupy this building, and to serve these loyal people. We have been given a hearty welcome, and a good pounding.

At the first Communion Sunday after Conference, the stewards of the Pangburn church were called to the altar for installation. In groups of three, with their hands placed upon an open Bible, they were admonished to live daily according to the teaching of God's Word, then with their hands upon an open discipline they were given authority to execute the duties of their office

according to the discipline of the Methodist church, after which the sacrament was administered to them. The Bible used in this service was printed in the year 1830. The discipline used was printed in the year 1846. The first discipline issued by the M. E. Church, South.

Our first Quarterly Conference was held Dec. 16. Bro. Griffin, our D. S., delivered a great message at the 11 o'clock hour. A bountiful lunch was served at the noon hour, after a brief period of pleasant conversation one with another, Conference was convened. Mrs. Zola Staggs was elected secretary. The reports were very satisfactory. The asking for the charge on benevolences was accepted in full. The preacher's salary was increased by \$200.00.

We are happy to begin the year's work with these fine people of the Pangburn Circuit, and to occupy this beautiful new parsonage. — C. J. Wade and wife.

The longer I live the larger allowances I make for human infirmities. I exact more from myself, and less from others. Go thou and do likewise. What advice you would give others, take yourself.—Wesley.

You can never get rid of your own troubles unless you take upon yourself the troubles of others.—Virginia Methodist Advocate.

CHENAULT CHAPEL HAS SERVICE OF DEDICATION

An outstanding event in the community life of the residents of the Fourche Dam neighborhood was the "Service of Dedication" held recently in Chenault Chapel in honor of the men in service who have gone from the church and community.

Opening the service was a silent meditation after which "The Star Spangled Banner" was sung by the audience. Responsive scripture was led by the pastor, Rev. William Elder. A prayer by the pastor was followed by a solo by John Robert Goad, accompanied by Mrs. Rissor. Chaplain Lee, of Camp Robinson, preached combining his theme with that of the Christmas story.

At the conclusion of the sermon Mrs. William H. Griffin, Jr., lighted the first candle for her husband, Pfc. Griffin in Germany. Sixty candles were lighted by representatives of the families of the men in service. As nearly as possible the station of the men was given by the person lighting the candle. All stood behind the candles after they were lighted, making a very beautiful picture.

Mrs. Guy Chenault in a short talk paid tribute to "Our Legion of Honor."

A partial list of those on the roll of honor follows:

Harry Abernathy, Charles Besancon, Eugene Besancon, Herman Besancon, Edwin Besancon, Raymond Besancon, Orville Biggs, Paul Birnback, Jr., Robert Bradford, Lewis Bruton, Jay J. Brown, Edith M. Castucci, Joseph A. Castucci, Harry K. Chenault, Guy Chenault, Jr., Richard D. Chenault, E. M. Chenault, J. N. Chenault, Paul Clouette, Harry Lee Crayton, Cecil ault Junkin, Wm. A. Connelly, Lawrence Deurling, Edward L. Deimer, Forest W. Deimer, Lowell Deudie, Nathan Fletcher, Jr., Augustine Frederick, Henry Frederick, Donald Griffin, William H. Crayton, Johnnie Crayton, E. Chen-Griffin, Jr., Ben C. Isgrig, Jr., Bryan Isgrig, Jr., Theodore Kleuser, Wallace Lewendoski, Eddie May, Kenard McClure, Shires Rissor, Raymond Rolf, Larry Smith, Marvin Taylor, Howard Walley, Gene Wewer, Fritz Wewer, Lawrence Wewer, Archie York, Norman York.

The chapel was well filled with many people having to stand.—Reporter.

WELDON-TUPELO CHARGE

The Weldon-Tupelo Charge in the Batesville District was one of the eighteen charges in the North Arkansas Conference left without a pastor this year. Despite their handicap, the people of these churches are carrying forward the full program of the church in a most commendable fashion. The assessment for pastor's salary has been raised from \$785 to \$1100 and the members are paying the assessment into the treasury. If no pastor is available by summer the accumulated funds will be spent in repair of the parsonage.

Salaries for bishops, superannuates and district superintendents are being paid on the basis of the

(Continued on page 14)

WELDON-TUPELO CHARGE*(Continued from page 13)*

full assessment for pastor's salary. The Weldon Church has already paid the salary for superannuates in full for the year, and accepting a 50 per cent increase on World Service, has paid the acceptance in full for the year. An offering for the Methodist Orphanage of \$52.00 was received in the Weldon Sunday School and the Arkansas Methodist Campaign is organized to reach the full quota on subscriptions to our paper.

The Ash Flat Charge, also without a pastor, is carrying on in the same heroic manner. A substantial increase in pastor's salary has been voted by the quarterly conference and likewise an increase in World Service acceptance by the four churches of the charge. Corinth Church, Mrs. Mable Oyler, treasurer, has sent to the conference treasurer three-fourths of the World Service acceptance for the year and the other churches are planning to pay these Benevolent claims early in the year. Mrs. Sidney Stephens of Ash Flat is chairman of the Arkansas Methodist Campaign Committee and the purpose is to reach the full quota of subscriptions for the charge by January 7.—District Reporter.

CARTHAGE AND TULIP CHARGE

As we start out on another year's work we will face new problems and a year that may bring many sorrows to us, but even though we live in a war-torn world, we can have peace in our hearts. We as Christians know that the greatest things are still ahead of us.

As the Conference saw fit for us to come back this way, we want to make this year much better than last.

We have received one on profession of faith since Conference.

We are very grateful to the good people of Carthage for the nice pounding which was brought to the parsonage by two women of the W. S. C. S. and we were informed that Baptist and Presbyterians took part in this pounding. We are thankful for our friends of the other churches.

We have some as good people on this work as can be found anywhere in Methodism. They are a people who like to see the work of the church go forward.

Carthage raised the pastor's salary at the first Quarterly Conference.

We have a good comfortable parsonage, one of the best in the district. Plans are being made for a new church at Carthage. We have a nice church at Tulip. Money is being raised to repaint it right away.

May we as preachers and people go forward in 1945 with such zeal that no one in our communities can say that the church does not care whether he is religious or not. God will not be satisfied with anything short of our very best for this year's work.—J. R. Martin, pastor.

The longer I live the larger allowances I make for human infirmities. I exact more from myself, and less from others. Go thou and do likewise. What advice you would give others, take yourself.—Wesley.

SCOTT COUNTY YOUTH MEETS

When Rev. C. L. Martin came to the Waldron Circuit as the pastor he brought before the Scott County Methodist Council some of his plans for the year's work, one of which was to have a county-wide youth rally on each fifth Sunday. The Council accepted his suggestion and started the plans for the fifth Sunday in December.

The first rally was held at the Square Rock Methodist Church on December 30. This was an all day meeting and there were more than sixty people in attendance. Several of the churches of the circuit were represented. There was a fine group there from Waldron.

The Church School session was conducted by Mrs. Vander Hughes, superintendent of the Square Rock Church School. Rev. C. L. Martin brought the morning message on "Forgetting those things which are behind and looking forward to those which are to come."

The women of the Square Rock Church were hostesses for the basket dinner served at the church at the noon hour.

The afternoon service was opened by a song service led by Rev. J. M. Harrison, pastor of Waldron church. The theme of the meeting was discussed by Doyle Millard of Bird's View, as he lifted our thoughts on "Looking Forward to the New Year Together." Evelyn Martin and Patsy Ann Day of Waldron told two beautiful stories. Special music was furnished by Billa York and a quartet from Square Rock.

The high point of the service came as Rev. John Bayliss, district director of youth in the Fort Smith District, brought a most inspiring message to the youth. He said that we must look back and use past experiences to build a successful future program. We must not plan only for the next year but for years to come. If we are to do that young people will need to hear and answer the call of serving the Master throughout the world. They must dedicate their lives as doctors, nurses, teachers, missionaries, preachers to help heal the broken and bleeding world of today.—Estelle McIntosh.

CHURCH AT EGYPT DEBT FREE

The Methodist Church at Egypt, Arkansas, finished paying off all its debts on Christmas eve. We are now debt free. We have a beautiful fireproof building and carry a \$2300.00 insurance policy.

We have sixty-four active members and have been organized two and one-half years. We have built our church in the past nine months and put approximately \$2700.00 cash in it besides the labor that was donated. "They that wait upon the Lord shall renew their strength."—Reporter.

The simplest and grandest thing ever given to mortal man by Christ is to know Him in salvation, and alongside of that is prayer—communing with God as a prelude to an everlasting fellowship.—L. P. Brown.

"God created no two persons alike; hence each must have the help of God to make his own life a success."

TIGERT YOUNG PEOPLE FORM ORGANIZATION

Some great things are happening at Tigert Memorial Methodist Church in Hot Springs, Arkansas. We have just concluded the old year with a special service for the young people, Sunday night, December 31.

The young people completed their organization by electing the following officers: Counselors, Mr. and Mrs. J. B. Freese; president, Weldon Adcock; vice president, Hollie Bryant; secretary and treasurer, Mary Faye Tucker. The program committee is composed of the following: Jimmie Canada, Shirley Hulse, Buddy Powell and Houston York. Those chosen for the entertainment committee are: Hollie Bryant, Sue Kell, Sue Powell and Mickie Canada.

After an hour of fellowship and song at the church, the young people went to the home of Mr. and Mrs. J. B. Freese where a watch party was greatly enjoyed by all.

The pastor wishes to express his thanks and appreciation for the fine spirit and cooperation he has received from the friends and members of the church.

A cordial invitation is extended to all to come and join us while we make 1945 the best year Tigert Memorial has ever known.—David M. Hankins, Jr., pastor.

NEWARK CHARGE

At the conference at Morrilton, we were returned to Newark for the fifth year. We were graciously received and have been given an old fashioned pounding that included many good things which we deeply appreciate.

The church work has started off in an excellent manner. All finances are practically up to date, and as usual will be paid in full by conference. Our quota for the Arkansas Methodist has been recached and sent in.

On December 24 at the 11:00 o'clock service the pastor presented a beautiful pulpit Bible to the church. It was given by Bro. and Mrs. B. F. Adams in memory of their little grandson, Jon Virgil Pascoe, deceased. The Bible was presented by the pastor and received by Mrs. P. G. Magness. At the same service we had the privilege of baptizing six babies.

Our congregation is made up of the best of people for which we are very grateful.—J. M. Hughes, pastor.

LAVACA CHARGE

We have been very graciously received on the Lavaca Charge. Three congregations have already shown their appreciation in giving nice food showers, also a number of gifts from the Christmas tree at Vesta. Finances are up to date. All over the charge the people were very responsive in the campaign for the Arkansas Methodist.

We are trying to the best of our ability to serve this group of good people and, with this in mind, we are expecting a good year in the Master's kingdom.—C. R. Nance, pastor.

The church is not a dormitory for idlers and sleepers, but an institution for workers. It is not a rest camp; it is front-line trench.—Daniel Poling.

MEETING OF ELBERTA YOUTH FELLOWSHIP

The December meeting of the Elberta Methodist Youth Fellowship met December 7th at Bingen. There were 116 Young People present representing Murfreesboro, Nashville, Dierks and Bingen.

The young people enjoyed a half-hour of Christmas carols after which we took up the business session. Since this was the first meeting after Conference we welcomed two new ministers, Bro. Blakely of Murfreesboro and Bro. Collie of Bingen; also the former pastors of Nashville and Dierks, Bro. Mann and Bro. Robinson.

We were very proud to have with us Bro. Harrell and Bro. Hozendorf who gave a short talk on his plans for Methodist Youth throughout the coming year.

After the business the Bingen young people presented a short devotional which included a play entitled, "The Candle in the Window." The play was based on a Christmas story in which the mother's son was far away in the service of his country.

Refreshments were served and the meeting was adjourned until February 1st when we shall meet at Nashville.—Betty Thompson, Secretary.

DIERKS CHARGE

We have been received back for the second year (That is, we came here June 28 of last year) in the good old Methodist way. We received one of the largest poundings of our experience in the ministry. There has been an increase in attendance for all the services, Church School, Young People's meeting and the morning and evening worship services.

At the first Quarterly Conference, December 24, the pastor's salary was set at \$100.00 above the last year's salary. The acceptance for World's Service was 66 2/3 percent increase over the acceptance of last year. There was not one word of opposition to the goal of \$500.00 for the Crusade for Christ.

Since the Quarterly Conference we have purchased one hundred new Cokesbury Worship Hymnals. We raised over \$50.00 for the Children's Home.

The Dierks public school burned Monday night, December 11, and we have offered the use of the Church School rooms for the public school. This necessitates the postponement of the revival we had set for May 14.

We are grateful for the privilege of serving with these fine people. Our only regrets are that we are unable to do more in return for their kindness.—Joe H. Robinson, pastor.

Do not worry about whether or not the sun will rise; be prepared to enjoy it.—Clarence Jordan.

Sunday is the golden clasp that binds together the volume of the week.—Longfellow.

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

PROPOSED BILL TO STRENGTHEN MARRIAGE LAWS

A bill for an Act to be entitled: An Act providing that applications for marriage license shall be made and published at least three days before the license issues.

BE IT ENACTED BY THE GENERAL ASSEMBLY OF THE STATE OF ARKANSAS:

Section 1. Except as herein otherwise expressly provided, no marriage license shall issue until at least three days after written application therefor has been filed with the county clerk of the county in which the license is applied for, subscribed and sworn to by the male and female proposing to contract marriage.

Such application shall state the names, ages and addresses of each of the parties proposing to contract marriage, and the names and addresses of each of the parents, or, in the event there are no parents, of the guardians if there are any, of each of the parties proposing to marry.

Section 2. The applications for marriage licenses herein provided for shall remain on file in the office of the county clerk, open to public inspection.

Immediately upon the filing of such application, the said clerk shall cause to be sent, by registered mail, to the father and mother, or, in the event there are no parents of either or both of the parties proposing to marry, then to the guardian of such party, if there is a guardian, a notice of the application for marriage license.

Section 3. Either party may withdraw from the application at any time previous to the granting of the license.

Section 4. The county clerk shall charge a fee of Two Dollars, to be paid by the applicant, for his services in receiving and filing the application and giving the notices thereof, as herein provided.

Section 5. Upon good cause shown, the probate judge of the county court in which the application for licenses is pending, on order made in term time or vacation of the court, shall have the power to suspend the three-day period provided for herein, and to authorize the county clerk to issue the marriage license applied for at once; such order to be recorded by the clerk of the county court before the license is issued.

Section 6. Failure to comply with the requirements of this act shall not render invalid any marriage consummated by a legal ceremony.

Section 7. Any county clerk or deputy county clerk who issues a marriage license before application therefor has been filed and notice therefor given, as hereinbefore provided, and the lapse of time herein provided for before issuance of license, which has not been suspended by recorded order of the probate court or judge, shall be deemed guilty of a misdemeanor, and upon conviction shall be fined in any sum not less than One Hundred Dollars nor more than Two Hundred and Fifty Dollars; provided, however, that upon a second or subsequent conviction the maximum fine shall be imposed.

Section 8. This act is separable, and if any provision hereof is un-

constitutional it shall not affect the remainder of the act.

Section 9. It is found that due to the unsettled conditions of the times there are many hasty and ill-considered marriages made in this State, especially by very young people, that result in great unhappiness to the contracting parties, their parents and near relatives; and that situation is so urgent and pressing that it is unwise to postpone the taking effect of this act, and its operation being necessary for the immediate preservation of the public peace, health and safety, an emergency is declared, and this act shall take effect and be in force from and after its passage.

'Tis looking downward makes one dizzy.—Browning.

Be sure you put your feet in the right place, and then stand firm.—Abraham Lincoln.

TO AID CHINA'S 6,500,000 BLIND

It is estimated that there are more than six and a half million blind people, many of them still children, in China. The war has added to the number, for malnutrition, especially the absence of Vitamin A, is the principal cause.

The Institution for the Chinese Blind was founded in 1912 by John B. Fryer, an American long resident in Asia. At the outbreak of the war with Japan, in 1937, the Institution had promoted the organization of more than 50 schools and homes for the blind or deaf—operated by American missionaries and wealthy Chinese generally. Sixteen soon closed for lack of funds; many others continued only because of American gifts.

Now the Institution has an American advisory committee. With funds recently received from America, it is aiding thirty schools for

the blind in Free China, plans to aid twenty-two more in occupied China, teaches more than thirty-five trades, and plans to develop a literature program in a system of Chinese Braille (developed thirty years ago) that can be understood in two-thirds of China's varied language areas. The Institution is affiliated with the United China Relief and shares in its funds.

Methodists on the American Committee include Madame Chiang Kai-shek, Dr. Morris W. Ehnes, Edgar H. Rue, Dr. R. E. Diefendorfer, Dr. Frank D. Gamewell, Bishop Ivan Lee Holt, and Bishop Herbert Welch.

"The sober man thinks before he acts; the drinker acts before he thinks."

"If you don't scale the mountain, you can't see the view."

The comics say it this way

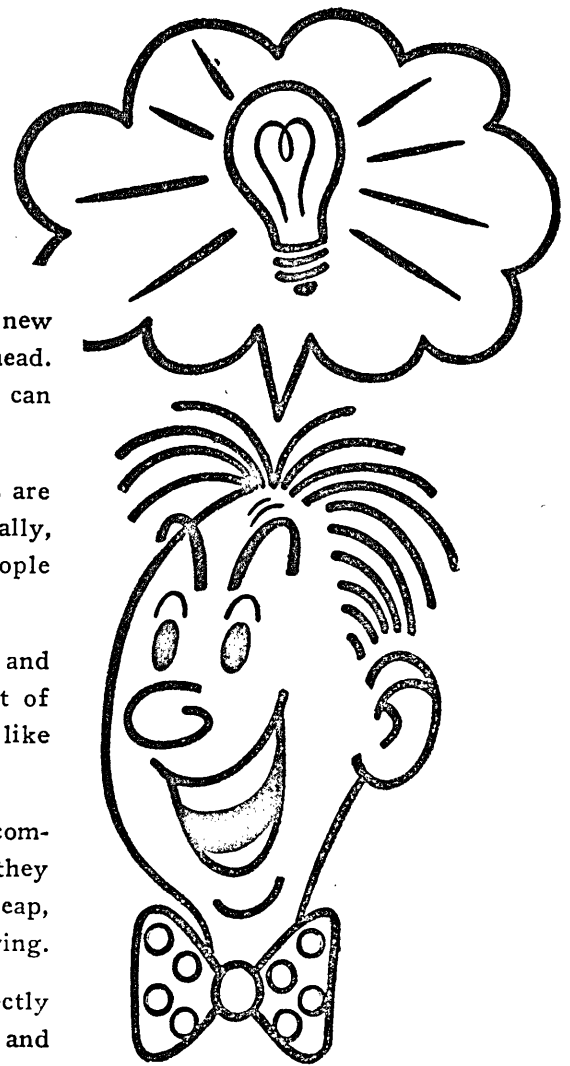
When a comic strip artist wants to suggest the birth of a new idea, he draws an electric bulb glowing above his hero's head. Since that symbol comes from our business, maybe we can borrow it to do a little enlightening of our own.

For example, there's the old idea that companies like ours are all owned by a few wealthy people in Wall Street. Actually, of course, this company is largely owned by the same people it serves and run by your friends and neighbors.

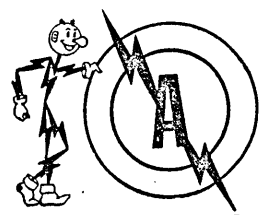
Many of our stockholders are right here in town, and thousands of others are scattered around the state. Most of them are housewives, farmers, merchants, doctors—folks like yourself.

Our biggest security-holders are banks and insurance companies which have invested your savings here because they can count on sound business management—and because cheap, dependable electricity is so basic to the American way of living.

So whether you own us directly through stock, or indirectly through a savings bank, you have a stake in Arkansas Power and Light Company. We welcome your ownership and your patronage. We try to be worthy of both.



ARKANSAS POWER



AND LIGHT CO.

HELPING BUILD ARKANSAS

Easy

The Sunday School Lesson

By DR. W. P. WHALEY



THE BEGINNING OF JESUS' MINISTRY

LESSON FOR JANUARY 14, 1945

SCRIPTURE TEXT: Matthew chapters 3 and 4.

GOLDEN TEXT: "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matthew 4:10.

Leading Up

A year ago we were studying the life of Christ as told by St. Mark. We are now studying the story as told by Matthew. Last Sunday our lesson was about the childhood of Jesus. Not much is told about His childhood. When He was three years old the family came back from Egypt and settled in their former home, Nazareth. In the twenty-seven years Jesus lived at Nazareth, we hear of Him only once. Luke says (2:41-50) that when He was twelve years old He went with His parents and some friends to the Passover feast at Jerusalem. Returning to Nazareth, the party went a whole day's journey before they missed the child. His parents went back to the city looking for Him, and found Him in the temple talking with the scribes and priests. Back at Nazareth, the young Jesus was subject to His parents; and "advanced in wisdom and stature, and in favor with God and men." Luke says the family made the trip to Jerusalem "every year" for the feast of the Passover; and it is presumed that Jesus went with them.

I. John the Baptist (Matt. 3:1-12)

John the Baptist and Jesus were cousins, and about the same age; John was six months older than Jesus. (Read Matt. 1:18-25 and Luke 1:39-56). I have wondered if Elizabeth, the mother of John, and Mary, the mother of Jesus, kept in touch with each other during all that thirty years before the young men entered upon their ministry. Each woman had a remarkable experience in the conception and birth of her baby and each knew the other's story. Did they often meet and talk over their experiences? During that thirty years, was Elizabeth wondering when the remarkable promise concerning her son would be fulfilled? (Lk. 1:11). And, all those years, was Mary watching for the fulfillment of the remarkable promise concerning her son, about whom she kept so much in her heart? (Lk. 1:26-38). Mary knew her son was to be the Messiah; and Elizabeth knew her son was to be the fore-runner of the Messiah. The great secret between them gave them much in common, and they must have seen each other often. Of course John and Jesus knew each other; but, perhaps, did not know what their mothers knew about their mission in the world.

Just how John, about thirty years old, finally was moved to preach we do not know. Perhaps somewhat as other men are moved. His parents, knowing that he was to be the fore-runner of the Christ, and knowing that his cousin Jesus was to be the Christ, may have

been getting a little nervous and impatient over the thirty years delay, and so put a little pressure on their son, John. If so, no doubt, they found John already inclining to the ministry.

When John began his preaching, Zacharias and Elizabeth intimate promise concerning their wonderful child was coming to pass; and, no doubt, listened and watched for Jesus to take up His ministry. Did Zacharias and Elizabeth intimate to John their secret about Jesus? Mary knew John was to go before Jesus and call Him out; and, when John began his preaching, she, no doubt, knew Jesus' time had come. There must have been a great thrill in her heart when Jesus left home to go and hear John preach.

II. Why Was Jesus Baptized? (Matthew 3:13-17)

For the same reason others were baptized. John the Baptist was preaching "Repent ye; for the Kingdom of Heaven is at hand." Repentance means to change, turn round. The Kingdom of Heaven John was announcing was a new spiritual era to be established by the coming of the Messiah. John was declaring the long expected Messiah is about to appear, and His Kingdom is at hand; let everybody CHANGE HIS LIFE, and adjust himself to the ministry and Kingdom of this Messiah.

The people flocking to John's preaching and baptism, asked him: "What shall we do?" that is, what change shall we make? John gave various answers. (Luke 3:6-15). (1) Sinners were told to turn from their sins (2) People who were trusting to their descent from Abraham for salvation were told to change, for the axe was being laid to the root of that tree. (3) He told others to give clothing and food to the poor. (4) He told the tax collectors to quit padding the tax list, and collect only the proper amount. (5) He told the soldiers, "do violence to no man, neither accuse any falsely; and be content with your wages."

In view of the tremendous events at hand, John said it was important that everybody change up and adjust himself to this Kingdom of Heaven. Jesus himself had to make a CHANGE. He did not need to make the changes John was telling other people to make; but He had to come out of the carpenter shop, and head up this Kingdom of Heaven. All who accepted John's baptism were consecrating themselves to this Kingdom of Heaven.

III. Jesus Was A Changed Man (Matthew 3:16, 17)

A great religious experience changes a man; and Jesus had a remarkable experience at His baptism.

Read the above reference; also Mark 1:10, and John 1:29-34. It seems that both John the Baptist and Jesus saw and heard the same. John needed this testimony to assure him that Jesus was the right one for him to proclaim as the Messiah; and Jesus needed this definite and miraculous call to the Messiahship. In His thirty years at Nazareth it is probable that Jesus never had such an experience. "The heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Mark says Jesus heard the voice saying, "Thou art my beloved Son, in whom I am well pleased."

Jesus had been good and religious from His childhood, though His community and His family had discovered nothing super-human about Him. His mother kept in her heart some holy secrets about His conception and birth. He was miraculously conceived and born, and spiritually guarded for thirty years; so that He might be able to incarnate the spiritual Christ. After His baptism, Jesus was a good man full of God. "For in Him dwelleth all the fulness of the Godhead bodily" (Col. 2:9). Moffatt translates this verse this way: "It is in Christ that the entire fulness of Deity has settled bodily." St. Paul admits that this is a great mystery; so, we may not be expected to fully grasp it.

IV. Satan Attacks The Christ (Matthew 4:1-12)

Perhaps all of us pretty well understand Paul as he described the fight between the Holy Spirit and the evil spirit as it is waged in the heart of a man. (Rom. 7). Jesus, full of the Holy Spirit and overwhelmed by the announcement that He was the long expected Messiah, slipped out of the throng down by the Jordan and went away into the woods. He had to be alone so that He might try to find himself. He was so engrossed with His great experience that He could not sleep, and He did not think to eat. Under this terrific strain of body, mind, and spirit for forty days He became exhausted. In this exhausted condition He was attacked by Satan in an effort to make Him doubt His great baptismal experience.

(1) Moses had said fifteen hundred years before: The Messiah will be a "prophet like unto me." (Deut. 18:15). Well, Satan could argue, if you are the Messiah you can give the people bread by miracle, as Moses did. Multitudes to whom you intend to minister are starving. If you can give them bread, they will follow you. Try your miraculous power on these stones and make some bread for yourself. If you can do that, then you are that Prophet. If you can't do that, you had better go back to the carpenter shop where you can make bread.

But Jesus said that bread alone would not fill the need of the people. They needed the "word of God." Later, in His preaching, He tried to turn the thoughts and energies of the multitudes that were following Him from eating, drinking, and dressing; and get them to "seek first the Kingdom of God." (Matt. 6:25-34).

(2) When his first attack failed,

WINFIELD OFFICERS FOR 1945 INSTALLED

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the Winfield Woman's Society of Christian Service, the following officers and committee chairmen were installed for the new year:

Miss Florence Lawson, president; Miss Mildred Fairchild, vice-president; Mrs. Verdenna DeLongy, secretary; Miss Billie Steward, treasurer; Committee chairmen, Miss Dorris Smith, Spiritual Life; Mrs. Frank Biniores, Local Church and Christian Social Relations; Miss Mae C. Miller, Missionary Cultivation; Miss Vada Outlaw, Miss Nora Anderson, Recreation; Miss Dallis Smith, Music; Miss Sue Medlock, Publicity; Miss Birdie Kirkland, Membership; Miss Melba Garner, Birthday Offering; Miss Bessie Hale and Mrs. Georgia Tanner, Telephone.

At the close of the service Miss Medlock was presented with a gift from the Guild and attractively wrapped gifts for needy children were given to Miss Marshall for distribution.

Guests of the evening included Miss Marshall, Mrs. Kenneth Spore, Mr. and Mrs. Dewey Price and Mrs. Jenkins.

Members of Mrs. Harry Gaylor's Circle were hostesses. Miss Alma Smith, Mrs. Mattie Griffith, Miss Mildred Fairchild, Misses Dorris and Dallis Smith were in charge of table decorations.—Reporter.

BIBLE HAS MADE RICH CONTRIBUTIONS

In all the literature of the world, there is no book that has contributed so richly to the upbuilding of character and to the serenity and peace of the human spirit as the Bible.

Satan tried another. He read the 91st Psalm to Him; then said. Let's go up to Jerusalem, and you leap off the pinnacle of the temple into the street. If you are the Messiah, the angels of God will let you down easily and you will not be hurt. If you are afraid to do that, then you are not sure you are the Messiah; and you had better turn a deaf ear to these foolish voices you say you have been hearing.

But Jesus said He would not leap off the pinnacle of the temple. Not because He was afraid, but because He would not tempt God by defying the law of gravity by which God was holding the universe together. To defy a law of nature is to defy God.

(3) Then Satan made his third attack. He argued that the Messiah was to be the descendant of David, and therefore a king. The Jews were eagerly awaiting the coming of that king, and the restoration of the Jewish kingdom. The politics of Palestine, and of the whole Roman empire, are in my control. If you wish to get anywhere as a king, let me manage for you; and I will make you king, not only of the Jews, but of all the world.

All these adroit attempts to make Jesus doubt His baptismal experience, and turn Him from the Messiahship and back to the carpenter shop, failed. "Then the devil leaveth Him, and, behold, angels came and ministered unto Him."

"From today's defeat, we build our brave tomorrows."