

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye into

world—" — Mark 16:15

VOL. LXIV

LITTLE ROCK, ARKANSAS, FF

ARY 8, 1945

NO. 6

Wets Fear Act Number One

THE wets fear Act Number 1 and well they may. This Act, under reasonable conditions, allows the citizenship of various units of population to vote on an open and shut prohibition question when conditions of the Act have been met. Under this law, adopted by the vote of the people of the state, on county after another has voted dry so monotonously that the liquor forces have become alarmed.

It is not surprising that they have tried, in this legislature, to so amend the Act as to destroy its effectiveness. The major effort revolved around an amendment offered which would have made it impossible to have an election under Act Number 1 except at the time of a general election. This would have done two things that the wets very much desired; it would have made prohibition elections possible only every two years and it would have thrown an election on the liquor question into the midst of a political campaign where often it would not have become a secondary matter.

Despite the fact that Act Number I was adopted by a substantial majority in the state and received a majority of vote in fifty-six of the seventy-five counties, we have, in this attempted amendment, an effort to nullify the expressed will of a majority of the voters of Arkansas. By a two-thirds vote the legislature has the legal right to change Act Number 1. Morally it has no right to amend it so as to weaken it. Nothing has happened since the people of Arkansas adopted this Act by their vote to give any group of men the moral right to change it.

In our judgement, an effort to nullify Act Number 1 by amendments now is bad politics for ambitious legislators; it is bad morals for anybody to attempt now to liberalize our liquor laws and it is bad parliamentary procedure for those who voted with the losing side in the fight over the adoption of Act Number 1 to now, in affect, move a reconsideration of the question.

A Hope For Improvement Of Marriage Laws

AT the present writing there seems to be a reasonable hope that we are to have some improvement in our marriage laws. Many suggestions have been made, most of them good, for improving our present deplorable situation.

Our most hopeful prospect just now is for a law requiring that at least three days elapse between the time of issuing of the marriage license and the time of the wedding ceremony. It is difficult to discover just what the influences are that prevent a more complete revision of our marriage laws. Why would any group prefer to allow people to rush hastily and often blindly into the marriage relationship with all that this step involves for the bride and groom, for their future home and for the country in which they live. Unless Arkansas does something to counteract the lax attitude toward marriage our present, bad situation will grow worse.

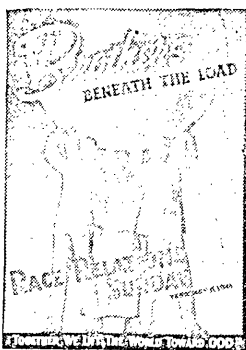
Everyone interested in better laws governing the sacred rite of matrimony should write their representative and senator to that effect.

"God Created Man In His Own Image"

THROUGHOUT the Methodist Church, Sunday, February 11th has been designated as "Race Relations Day." On that day throughout Methodism emphasis will be given to the necessity for a better understanding and a more Christ-like relationship between the races of earth.

Whatever variations there may be in color and characteristics in the various races of earth, Christians must believe that there is one element common in all men—they are created "in the image of God." No worshiper of the great Jehovah should think lightly or disparagingly of any being created "in the image of God."

The present war, with all of its unmitigated horrors, has stirred racial



hatreds that will plague the world like a blighting disease unless somehow the spirit of Christ can possess the minds of men. Especially is this true in Europe and Asia.

In our own country, although far from the scenes of the brutality of the battlefields, the war has made the race question one of the live issues of our day. America, fighting a war to free men from the injustices and inequalities which we condemn in other parts of the world, has been embarrassed more than once with the fact that injustices and inequalities are practiced and condoned here that subject us to unanswerable criticism.

America will need the combined force of its total citizenship working as one harmonious group if it meets its responsibilities in the post-war world and solves the intricate problems that will confront us at home and abroad. America cannot afford to subject itself to the dangers of racial friction in peace-time America. The idea of the super-man does not stand too high now in the mind of the world and it has never had standing in Christ's plan for human relationships. America must be just, fair and Christian in its racial attitudes and activities. Only then can it speak effectively to the rest of the world about proper race relations.

A Personal Question About The Crusade For Christ

JUDGING from the enthusiastic reports that are coming from all parts of the nation, the Crusade for Christ will move on to a glorious, soul-stirring success. The question that individuals and individual churches should be asking of themselves is "What part am I to have in this the greatest movement of Methodism?"

No individual Methodist can have any large satisfaction in the success of the movement if he is conscious that he has had no part in it worthy of himself. No individual church can have full joy in the success of this challenging program unless it has helped to the full measure of its responsibilities to make that success possible. It will not be enough, in the years to come, to remember that we were a part of a church which conceived and executed such a world-redemptive program; we must be able to remember also that we were a very real part of the program itself.

No movement in modern times has so captivated the imagination of Methodists as has the Crusade for Christ. From all sections of our country there come encouraging, inspiring reports of achievements that make us feel that Methodism is really on the march. Within our own state a number of our churches like Hunter Memorial, Goddard Memorial and others have caught step with the spirit of the movement and have given Methodism in Arkansas examples of accomplishments worthy of the cause they honor.

The success of the Crusade for Christ, especially in its financial objectives, seems to be assured. About the only question left to be decided for us is, "Are we to join the movement as Crusaders or will we simply be camp followers?" The answer to this question will determine whether we as individuals, or as individual churches, are to be richer or poorer in soul because of the Crusade for Christ.

Helpful Legislation We Should Support

IN Act Number 1, which is fair and just to wets and dries alike in practically all of its features, there is a provision which proponents of this initiated Act Number 1, be amended. In Section 3 of Act Number 1, there is a provision declaring violators of Section 3, of Act Number 1 to be guilty of a misdemeanor for the first two violations of that section of the law and subject to a fine. Subsequent violations of this section of Act Number 1 are declared to be a felony and the violator subject to a penitentiary sentence.

The closing sentence of Section 3, of Act Number 1 provides that anyone who has been fined for a first or second violation of the provisions of this section and is unable to pay the fine shall be confined in the State Penitentiary until the fine is paid at the rate of \$2.00 per day. This provision, in effect, converts a misdemeanor into a felony for those unable to pay the fine. That provision should be eliminated. An amendment to this section of Act Number 1 is being introduced which will provide for confinement in the county jail instead of the penitentiary for those unable to pay

(Continued on page 4)

Children And The Crusade For Christ

By MARY SKINNER

"EVERY loyal Methodist should be gratified that he belongs to a church that is sensitive to human need, that believes in the gospel of redemption for the individual and for society," and that can use its world-wide connection as a channel through which the spirit and message of Christ may be made known. The Crusade for Christ is our answer to unprecedented needs and opportunities brought about by the disturbed state of the world.

The Crusade for Christ includes five great emphases for the quadrennium:

*A new world order
Relief and reconstruction
Church-wide evangelism
Church-wide stewardship
Increasing Church School enrollment
and attendance*

Children will be related to or affected by all of these emphases. The plan for raising twenty-five million dollars within a specified immediate period gives rise to the need for this brief preliminary leaflet discussing the children's relation to the Crusade for Christ offering.

The offering will enable The Methodist Church to serve overseas. Although exact needs in countries overrun by war are not known, we do know that homes, churches, schools, and hospitals will need to be repaired or rebuilt; that crops, livestock, and other normal means of livelihood need to be restored; that the scattered families of native preachers need help in rehabilitation for themselves and for their congregations; that missionaries need to go back to their fields of service. Major overseas needs are food, shelter, clothing, health, and loving care.

The offering will project new services nearer home. New opportunities are opening before us in Alaska, Hawaii, and in Puerto Rico. Crowded cities and depleted rural areas in America challenge the best over-all thinking and planning for human welfare. Demobilized soldiers and families call for new types of religious ministry. Service to Americans of Japanese ancestry and other minority groups demands thoughtful planning.

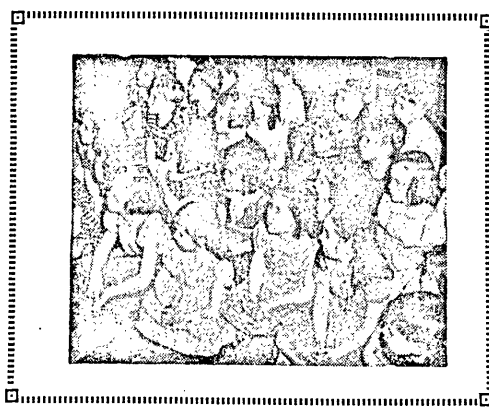
The twenty-five million dollar offering over and above the ongoing World Service offerings of the church is planned to meet some of the above needs. While exact needs are not known, definite but flexible plans are being made and will be reviewed regularly by a special committee set up for that purpose.

It is expected that the pledging will end by March 4, 1945, and that payment of pledges will be completed by January 31, 1946. There will naturally be variations within an annual conference or by a local church in these general over-all recommendations.

In order that what we say and do with the children may be true and at the same time within their understanding and experience, the following general principles are suggested.

Guiding Principles

1. Help Primary and Junior children understand and plan to share in the Crusade for Christ offering. It is not expected that there will be a special offering within the Church School, but the Church School teachers have the best opportunity to help the children feel that they are a part of the fellowship of the local church as well as of the world-wide fellowship of The Methodist Church.
2. Be sure that from the beginning they understand that this is an offering, over and above their regular ongoing World Service and Church School offerings, needed to do special things.
3. Use stories and pictures of things to be done rather than discussing the distressing



conditions which the war has brought about. Help the children know the kinds of things their money will help to do: rebuild homes, churches, schools, and hospitals; provide food and loving care for children and for families that have been scattered; help missionaries to return to their fields of service. Avoid sordid details of the destruction caused by war.

4. Try to keep all explanations within their understanding. Children will know that it takes money to send a missionary back to the land where he has been serving, or to build a temporary home for a native pastor and his family, or to help rebuild churches. They will not understand the expense involved in preliminary studies to be made before these new services are to be launched nor the work of planning committees necessary to approve the expenditure of funds.

5. Help the children find satisfaction in the fact that the channels of The Methodist Church can be used to serve the world. This really is a universal offering. There are no racial or national barriers. Methodists in other lands will also be making an offering and helping as they are able. All will help, all will share, and all will benefit by the Crusade for Christ.

6. It will be better for the children to save their money to make an offering at a certain time than to sign a pledge card as older mem-

bers of the church fellowship will be doing. A Crusade for Christ Coin Card containing space for thirty dimes has been prepared for the children's offering. These cards can be secured from the Crusade for Christ Headquarters, 740 Rush Street, Chicago 11, Illinois. When a child takes a coin card, he is in a sense pledging to make a contribution to the world-wide offering. In the use of the card avoid competition, comparison, and undue individual recognition. Help the children find satisfaction in giving rather than in boasting of how much they have given.

7. Keep in mind the children's own religious growth. This experience of giving through the channels of their church to meet the new need can have a constructive, over-all effect upon them. Whatever is said and done should help them better understand their church and how it works. It should help them feel a sense of kinship and concern for people in every land. They can know that giving their money is one of the best ways to show their concern. They can experience anew the feeling that children of one Father should always love and help each other. The Bible verse, "Inasmuch as you have done it unto the least of these . . ." can help them feel that they are giving in Jesus' name.

More Specific Suggestions

1. A world map or globe will help the children realize the world-wide scope of our field of Christian service. The special missionary emphasis for primary children this year will help them learn about child helpers around the world and about Methodist missionaries. The juniors will study about the work of The Methodist Church in Southeast Asia. These studies should help them to realize that the bond of Christian fellowship has remained unbroken even when the whole world was at war.

2. Use pictures that show constructive things to be done rather than ones showing sordid details of devastation.

3. Connect the giving with worship experiences. The experience of saving and giving should be accompanied by a deep sense of good will, brotherhood, and love. In this way children of one Father help each other because they care.

4. A special worship service might well be planned for the church as a whole on March 4, under the general title, "We Bring Our Gifts." If this is done, the children could bring their offerings while the adults are making pledges.

5. Plan for ongoing teaching and giving. It is reasonable to expect that after the children have share in the Crusade for Christ offering, their interest will carry over and the regular World Service offering in the Church School will increase. This special enterprise of the church is in harmony with the steady, ongoing program of support for all enterprises of the church.—Board of Education Bulletin.

TWO WAYS OF LIVING

By W. W. Reid

Two ways of living ("philosophies of life," some call them) are in bitter conflict in the hearts and minds of men everywhere today. What the world of tomorrow will be like depends entirely upon which of these ways of living becomes the dominant ideal and controlling motive of the human race. Civilization and even the existence of mankind upon earth will be determined by the outcome of this struggle — a struggle in which the present World War is but one critical but undecisive episode.

One way of living is that of struggle. Men struggle to control, to dominate, to compete. They struggle for power, for possessions, for place. The victor few become the rich; the loser millions become the serfs, the slaves, the poor, the have-nots.

The other way of living is that of cooperation. Men share, men serve, men live and help others to live. Here there are no fabulously rich, no poor: men find that God has placed in the world and in man's care enough for every need—and all are rich.

One is the way that must ever lead to fear, and hate, and war; the other to understanding, and justice, and peace. One is the way of enmity; the other the way of brotherhood. One is the old story of the jungle; the other is the New Story of Jesus Christ.

No modern nation or people is as yet committed to one or the other of these ways of life: the struggle between them is now being waged. For even the jungle has been touched by the Gospel; and so-called Christian peoples have never yet accepted the full import of Christ's teachings: love, service to others, stewardship by man for God.

The all-time task of the Christian Church is to work so that the way of living proclaimed by Christ becomes the way of living for all mankind.

That is first exemplified in our individual sharing, and giving, and serving with all our fellowmen: these constitute practical love; anything less is less than the love Christ taught.

Then it is exemplified in society and in the nation by sharing, and giving, and serving: sharing our wealth of corn and wheat with Asia's hungry; sharing the Gospel, and science, and literacy with the world's less-privileged people; granting generous justice to the nation that wronged us; helping a stricken people attain honorable nationhood; building the sure Christian foundation of a world order leading to peace, justice, and righteousness.

This is the only way of living—the world service—that can save mankind from self-destruction.

THE DEVOTIONAL PAGE

ROY BAGLEY, Editor

FROM THE BOOKSHELF

Time must be understood in the setting of the eternal—not an eternal that is far off, a world above or an age beyond, but an eternal that is here and now.

* * *

The world of time cannot be the last word of a good God.

* * *

The God whom we find through Jesus Christ is Creative Good Will, giving life to his creatures.

* * *

Men become certain of eternal life only by entering in upon it; you must experience it and practice it if you are to believe in it.

* * *

It is when spiritual life ebbs that men lose faith in immortality.

* * *

Judgment is both a fact and a faith.

* * *

Hell is life separated from God and good, defeated, frustrated, self-destroyed; and we see it here and now.

* * *

No, this world is not so much a place for testing as for the making of men that is God's concern.

THE DISCIPLES AT PRAYER

Read Acts 1:4-14

"These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren."

The Ascension of Jesus was God's sign to the disciples that the great mission of their Master to redeem the world was fully completed. Henceforth they would not have that physical contact with their Lord which they had enjoyed for three years. Henceforth they would have to live by faith alone.

The disciples returned from Olivet with the vision of the Ascension fresh in their minds. They realized that a new era was beginning. The Kingdom of God was prepared. It was their work to spread it, and they prepared themselves for this noble and beautiful task by "continuing with one accord in prayer and supplication." The disciples at prayer—! This is not a dejected, helpless, floundering and baffled group of men and women. They know where to get power and courage, faith and hope to meet the heat and conflicts of each succeeding day. It is at the mercy-seat of the Father where these powers are stored, and it is through prayer that they are brought into human hearts. Prayer connects the disciples of Christ with all the vast store of heavenly strength. Prayer takes the uncertain note out of their life. It makes the Master walk with them just as surely as He did before His Ascension.

I, too, am a disciple of Christ. My earnest prayer and supplication in the Name of my Master will level every barrier. It will keep my Saviour at my side. It will make me a power in my church and in my neighborhood.

Our Father, what a privilege is

POEM FOR THE WEEK

Jesus, Thine all-victorious love
Shed in my heart abroad:
Then shall my feet no longer rove,
Rooted and fixed in God.

Refining fire, go through my heart;
Illuminate my soul;
Scatter Thy life through every part,
And sanctify the whole.

No longer then my heart shall mourn,
While, purified by grace,
I only for His glory burn,
And always see His face.

My steadfast soul, from falling free,
Shall then no longer move,
While Christ is all the world to me,
And all my heart is love.

—Charles Wesley,
from the Methodist Hymnal.

THE VICTORIOUS CHRIST II.

Jesus Dared to Think the Best

Last week we gave a brief answer to the question, "What was the nature of Christ's victory?" We said that He was victorious because He maintained the integrity of His own soul. He established His Church, and He released His Gospel upon the world. Now, we ask, "How did He do it?" To this question there are many answers and yet no answer that is complete. For the next three weeks we will suggest reasons which are only partial answers. The first is that Jesus dared to think the best.

It would take more than rose-colored glasses to make the world into which Jesus was born look rosy. Oppression and injustice were evident on every hand. Courts were corrupt; judges were easily bribed to render unjust decisions. Politics and graft went hand in hand. Merchants were dishonest, cheating the purchasers with their weights and measurements. Rulers were not temperate or merciful. Religion partook of the corruption of the courts and palaces. It had lost much of its moral and spiritual influence.

But the heart of Jesus did not take on the color of the dark days in which He lived. In the midst of darkness His heart and mind were turned toward the light of heaven. In Him were reflected the power, love, and mercy of God, and God's unwavering purpose to redeem men. We cannot say that Jesus was blind to the reality of sin. He was more aware of sin than we are, just as a great musician would be more aware of lack of harmony than we would be. He knew that the world was lost, but

ours, to be able to reach Thee and touch Thee with our necessities and needs. We give Thee our hands that Thou mayest lead us, and our hearts that Thou mayest bless them with peace, hope and love. Our souls rest in Thee! Amen!—The Word in Season.

He believed that it could be saved. He came to seek and to save that which was lost. His hope was not in that which He saw, plainly evident all around Him, but in that which was not seen. He judged men not just by what they were but by what they might become. Jesus dared to think in terms of the best.

Jesus believed in the possibilities within men because He believed in God. In men He could find no foundation for His hope that they could be saved, but in the grace of God there was reason for this hope. In these days when we feel that the ability of man to work out his own salvation is woefully lacking, let us not lose faith in the only way God intended for men to be saved—through His redeeming power. With man it is impossible, but with God all things are possible.

We may not be able to understand. We may not see how it is to be done; but if we could see, what need would we have for God? Faith in God means faith in one who works wonders beyond our ability to comprehend; who "... is able to do exceeding abundantly above all that we ask or think..." I do not understand how my radio can bring to me the voice of a man who is as far away from me as he can be and still be on this earth; but someone understands, and that is enough for me. I turn on my radio and listen without doubting. I do not understand fully how God is to save men; but Jesus understood, and that is enough for me. I trust in His knowledge of the power of God to do that which to men is impossible. Jesus believed that men could be saved. He dared to think in terms of the best.

At the birth of Jesus, the angel announced to the shepherds, "Unto you is born this day in the city of David a Saviour, which is Christ the King." This was no hoax. God was not playing a practical joke. Jesus was no "gold brick" that God

"BUT ONE WAS OUT..."

Read Luke 15:3-8.

As long as there is one lost soul there must be a divine discontent in the heart of earnest Christians. As long as men follow the wrong way, spending their energy for that which does not bring peace and satisfaction, there must be a restlessness among God's people for that lost person. An engineer sees potential power in a waterfall. A Christian sees potential power in the life of every person for Christ-like living, though it may be being wasted.

Christians are the greatest instrument in the hand of God for the salvation of the lost. He seeks the lost through the dedicated lives of each one of us. We have quibbled and argued over the method we will use in seeking that which is lost until we have let men perish every day without lifting up the Christ to them. It is not a question of this method over against that method; it is a question of using the most effective way to convince people of their lost condition and bring them to a commitment of their lives to Christ.

We seek the lost through mass effort. The abuses of mass evangelism have brought serious criticism and many have discarded it as a means of winning men to Christ. When there are so many mass movements that are capturing the loyalty of men, is it not folly for the church to discard this method? We cannot discard all methods which have been or are being abused, soon we might be left without any.

We point out the personal interviews that Jesus had with individuals and the commitment of their lives. Must we forget the great masses that swarmed about Him listening eagerly to His words? Must we imagine these messages were completely ineffective? The woman of Sychar met Jesus and received a blessing; but Jesus did not turn the village away when they came to Him. (John 4:1-42).

Mass evangelism is desirable and effective when we plan for it, pray for it, and work at the job. This is but one way, but it is a way that can and must be made effective.—R. B.

offered to men. He is the salvation of those who believe in Him and the hope of the world. In Him God offers to men the truth, the way, and the life. Let us hope and trust in Him, and, like Him, dare to think in terms of the best. This is the only way to victory, for victory cannot come to those who dare not hope.—John Bayliss.

I have seen how the dreams have been set in men's hearts by the vision of Christ, and progress has come by this clean passion. But what if men lose their sense of God and the drive of His holy will? There is only one answer: "Where there is no vision, the people perish."—James Black.

Life is an adventure and adventure always demands insight and daring.—Selected.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

AN INTERNATIONAL CHARACTER

During the winter of 1933, while I was pastor of Mount Vernon Place Church in Washington, D. C., financial representatives from the various nations of the earth came to Washington to confer with our President and other officials of our country. T. V. Soong, about whom so much is being said and written at the present time, was the representative from China. Knowing he was a member of the Southern Methodist Church, I wrote him, inviting him to attend services and allow us to show him any possible courtesies while he was in the city. Mr. D. C. Roper, then Secretary of Commerce, and a steward in our church, also invited him to attend the church and have lunch in his home after the morning service. Fletcher Brockman, who knew Mr. Soong in China, and had come to Washington to see him, added his invitation to ours. Mr. Soong gladly accepted our invitations and was with us at the morning service on Mother's Day.

I found him a very attentive listener, and when we closed I invited him to come forward, introduced him to the congregation, and asked him for a word of greeting from the church in China. In a fine way he spoke briefly, but beautifully, of the influence of his Christian mother on his life, together with that of the Southern Methodist Church in China. Helen Lee, a little Chinese girl whom I had received into the church by baptism on Easter Sunday, and who had grown up in our Sunday School, was sitting on the front seat. At my suggestion, she came forward and gave her great fellow-countryman the right hand of fellowship on behalf of our congregation. It was an inspiring and touching scene. Evidently Mr. Soong was deeply moved. I felt that if all the money and effort we had spent as a church on the work in China had accomplished nothing more than winning the Soong family to the Christian faith, it had been well expended. In other words, I sat in the pulpit behind Mr. Soong while he testified and clipped coupons on behalf of the Southern Methodist Church. Personally, I got more than my money's worth. We should pray for Mr. Soong now as he assumes such great responsibilities for his native land.

After the service it was my pleasure to have lunch in the Roper home with Mr. Soong, together with Mr. Sze, the Chinese Ambassador, and other friends. Taken as a whole, it was a most delightful experience.

NEWS AND NOTES ABOUT FACTS AND FOLKS

NEWS comes as the final copy is being turned in to the printer of the death of Mrs. C. J. Humphreys on Sunday, February 4. Mrs. Humphreys was a charter member of First Church, North Little Rock.

IN the final general report on the Circulation Campaign last week, we failed to give Helena District credit for having reached its quota. The quota for the Helena District was one thousand forty-five. The report last week showed a total of one thousand seventy-six subscriptions reported from the Helena District.

THROUGH an error the Sunday School Lesson for February 11 was run in last week's issue. In order that our readers may have the lesson for February 4, we are running it in this week's issue. We regret that the error occurred and that our people were deprived of the lesson for last Sunday.

A Long Island soldier, writing home from a hospital cot in Italy during the Christmas season, tells of listening to "Silent Night" and "Adeste Fidelis" played on a phonograph, and adds: "It seems hard to believe that anyone hearing these songs could listen and still fight a way. And yet the people of every country in this war sing these carols and have the Christmas spirit at this time of year. Maybe if we had Christmas more often throughout the year we wouldn't have so many wars, or the conditions which create them."

MRS. KANEASTER HODGES, of Newport, writes: "On Tuesday, January 2, Brother Jefferson Sherman, pastor of First Church, Newport, was notified that one of his sons was missing in action in Belgium. Later the same morning he and Mrs. Sherman learned that another son had been wounded in action on the western front. On the following Sunday Brother Sherman conducted church services in such a composed and beautiful fashion that he proved an inspiration to all present. I consider Newport lucky to be under the leadership of such a brave man."

DR. GEORGIA HARKNESS, of Garrett Biblical Institute, says: "The church of Christ is now more united in life and work than at any time since the Reformation. The ecumenical church came into being just as the world was falling apart; in time of loss of all things, the church has gone forward toward unity. In the storm now sweeping the earth, we have four anchors, those of faith in God, faith in the way of love as revealed in Christ, faith in the supreme worth of every soul, and faith in the eventual coming of the Kingdom of God. We have all come short of the glory of God; we have not been Christian enough, and now our young men are being wounded for our transgressions. We must pray, study, vote, act and live by these four steadying anchors of Christian faith as we wait for the morning."

DR. HUGH PORTER, organist and choir director of the Collegiate Church of St. Nicholas, New York City, composer, and a former officer of the Hymn Society of America, has been announced as the successor to Dr. Clarence

Dickinson as director of the School of Sacred Music of Union Theological Seminary. Dr. Porter, a native of Minnesota, is an alumnus of the school he now heads, and received from Music—the first person to receive this degree in the School's sixteen years of existence. Union Seminary also announces the appointment of three of New York's prominent pastors as associate professors of practical theology, effective July 1945: Dr. George A. Butterick, Dr. Paul E. Scherer, and Dr. Morgan Phelps Noyes. All three will continue their pastorates as well as their professorial duties.

BISHOP MARTIN ENDORSES OFFERING ON RACE RELATIONS DAY

(The following paragraph is taken from a letter to the pastors of the Little Rock and North Arkansas Conferences by M. LaFayette Harris, president of Philander Smith College, Little Rock).

"We cherish this opportunity to tell you of our needs, and we trust that in doing so we shall present the challenge of our work. I am happy to state that Bishop Paul E. Martin has fully endorsed the observance of Race Relations Sunday. I quote from his letter of January 5th. 'If you may do so I would be happy for you to include a paragraph in your letter in which you present the thought that I heartily endorse the matter of an annual offering on Race Relations Sunday, and that I have a high regard and appreciation for the work of Philander Smith College.' Today in conference with him, he expressed the hope that every church will lift an "after offering" on Race Relations Sunday and mail to its Conference Treasurer, designated for Philander Smith College."

LITTLE ROCK TRAINING SCHOOL

The Little Rock Inter-City Training School is scheduled for the week of March 4th. Due to cancellation of one of the courses, the program is not quite completed but to date, the following are the courses and instructors:

1. Plans of the Church for Nursery Children, Mrs. W. F. Bates.
2. Guiding Beginner Children in Christian Growth, Mrs. Roy Scales.
3. Guiding Primary Children in Christian Growth, Mrs. R. M. Jones.
4. Guiding Junior Children in Christian Growth, Miss Elsie Miller.
5. Intermediate Work, Mrs. C. B. Nelson.
6. Understanding Ourselves, W. Neill Hart.
7. Interpreting the Bible to Youth, Ira A. Brumley.
8. Guiding Adults in Christian Service, E. B. Williams.
9. Christian Beliefs, A. G. Walton.
10. The Teachings of Jesus, R. D. Adams.

The school is to be held at the First Methodist Church, 723 Center, as usual. The books for the courses have been ordered and will be available, for those who wish to do advance reading, at the Board of Education Office, 325 Exchange Building.—Roy E. Fawcett.

He is the wisest and happiest man who by constant attention to thought, discovers the greatest breaks through every opposition that he may improve these opportunities.—Ex.

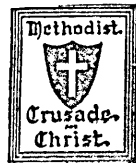
HELPFUL LEGISLATION WE SHOULD SUPPORT

(Continued from page one)

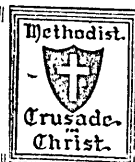
the fine. All interested in keeping Act Number 1 in proper balance should write their senators and representatives to support House Bill No. 7. Senate Bill Number 31 makes it unlawful to transport liquor in any way after the seal of the container has been broken. This bill has passed the Senate and has now gone to the House. This bill, properly enforced, would stop a lot of drunken driving and promiscuous drinking. Those interested in the passage of this law should get in touch with their representatives and urge them to support this bill.

THE METHODIST CRUSADERS

The Little Rock Conference Board of Evangelism is sponsoring a broadcast called "The Methodist Crusaders" each Saturday from 1:30 to 2:00 p. m. over station KARK. Our people are asked to tune in this fine broadcast.



News About The Crusade For Christ



CRUSADE NEWS FROM THE JONESBORO DISTRICT

Rev. J. A. Gatlin, district superintendent of the Jonesboro District, by long distance telephone gives the following fine Crusade news:

"First Church, Jonesboro, on a quota of \$5800.00, in a Board meeting pledged \$5596.00 and has set a goal of \$10,000.00.

Lake Street, Jonesboro, on a quota of \$885.00 has paid \$950.00 and is "hitting for a \$1000.00 goal."

Marked Tree is over by a considerable margin and is still going. Tyronza is over and Marked Tree and Tyronza are sending out teams.

Wildwood Church on the Weona Circuit has paid out. Rev. J. H. Richardson is the pastor.

Keiser Garden Point also paid out.

The young people of Jonesboro First Church are sending out teams of young people.

All areas of the district are having Crusade councils and are doing the cultivation work.

The spirit over the district is "We will get ours and more."

CONWAY CHURCH AND THE CRUSADE FOR CHRIST

An impressive Crusade for Christ service was held at Conway First Church on Sunday, January 27, with the pastor, Rev. Edward W. Harris, preaching on the theme, "Crucifixions and Resurrections."

The auditorium was decorated with the symbols of the Crusade. On the organ pipes, high above the congregation, was placed a huge red shield with a lighted cross in the center. Burning throughout the service, the lights on the cross carried the theme of a "Christ crucified again upon foreign fields and at home."

At the close of the pastor's message, the entire congregation filed past the altar, depositing their gifts individually in a white container bearing the familiar red shield and cross of the Crusade. During this ceremony, the choir sang the familiar hymn of Dr. Harry Emerson Fosdick, "God of Grace and God of Glory" as a dedicatory hymn.

The goal of the Conway church is \$5,100. Brother Harris said, "If our people continue to respond freely, there will be no question of a victory in this financial phase of the Crusade."

CONWAY FIFTY PER CENT OVERSUBSCRIBED THROUGH VOLUNTARY OFFERING

The following report on Crusade offering comes from Rev. Edward W. Harris, pastor of the First Methodist Church, Conway: "Apportionment \$5,056.00. Total amount raised, cash and pledges, \$7,850.00. Over by more than 50 per cent. Of this amount \$5,880.00 was in cash and bonds. Remainder in short term pledges. There was no team solicitation but a voluntary offering. The people brought their gifts to the church. Total number of people participating runs into the hundreds."

OPPORTUNITIES OFFERED BY THE CRUSADE FOR CHRIST

By Bishop Paul E. Martin

The Crusade for Christ is not to be thought of as simply another program of the Church. The Crusade for Christ presents to our Church, in terms that all our people can understand and appreciate, the thrilling opportunity to fulfill its Christian calling. Whatever may be the reports we read each



day in the newspapers or hear from the radio, we are all confident of ultimate military victory in the present conflict. Discerning persons realize, however, that military victory will not suffice to build the world of justice and brotherhood for which we pray. For that world to come into being we must avail ourselves of the resources and disciplines of our religion.

CRUSADE NEWS FROM THE HELENA DISTRICT

Rev. G. C. Johnson, district superintendent, reports the following good news:

"On the Crusade we are moving nicely.

Colt Charge, Rev. J. C. Richey, pastor, reached its quota the day of our District Rally, Jan. 10th. They now have a 30 per cent plus.

Marion, A. N. Storey, pastor, and Hulbert-Blackfish Lake, C. H. Harvison, pastor, both have exceeded their quotas.

Parkin, A. W. Harris, pastor, is over the top.

Marvell and Aubrey Charges, J. W. Glass and M. A. Graves, in the order mentioned, lack only one church each being in full.

Vanndale, Joel Cooper, pastor lacks one church on a large circuit.

Wheatly, Ray L. McLester, has four out of seven churches.

West Memphis, J. Kenneth Shamblyn, pastor, one account of a heavy building program is not going to try to collect for a few weeks but the board has officially guaranteed their quota and it will be raised a little later.

Others are in good shape."

FRIST TO RAISE QUOTA IN SEARCY DISTRICT

A telegram from Rev. H. H. Griffin, district superintendent of the Searcy District, sends the following news:

"Judsonia first charge in Searcy District to raise in full Crusade quota."

We are all grateful that this Crusade offers us the opportunity to minister to the suffering world. Never has there been more of wretchedness and misery than there is today. We in America have not known the want and privation our brothers in other lands have experienced. We rejoice that our Church helps us to sense their need and to demonstrate our love and concern for them. As we share with suffering humanity we shall experience a spiritual renewal.

The Crusade for Christ will lead our people into a new consecration to God and a finer sense of the stewardship of life. As our people avail themselves in willing service they will become more effective in evangelism and Christian education. Thus, other and tremendously important objectives of the Crusade will be realized.

Through the Crusade for Christ we may have a part in building a Christian world order. The Christian, because of his profound abiding faith, believes that though battles rage and empires rise and fall, the future belongs to the ideals and hopes of a world order builded upon justice and goodwill and dedicates himself to the task of bringing such an order into being. Thus, I confidently believe that in this Crusade we will move on toward the achievement of the high destiny God intended for us.

GOOD NEWS FROM THE PARAGOULD DISTRICT

Rev. R. E. Connell, district superintendent of the Paragould District, sends the following fine report:

"First Church, Paragould, with a quota of \$5,000.00 has gone beyond the \$6,000.00 mark and has the check for \$5,000.00 in the hands of the treasurer.

Paragould Circuit will reach \$1,000.00 on a quota of \$500.00.

Marmaduke is now at the \$1,100 mark on a quota of \$700.00.

First Church, Rector, was over the top (cash) with a quota of \$1,300.00 before the district rally was held.

Leonard Circuit will go beyond \$800.00 which is over her quota.

Beech Grove is beyond her quota. Stanford and Warren's Chapel, of the Lorado Church, are over.

Black Rock, of the Mammoth Spring and Black Rock Charge, is beyond her quota.

Miss Fern Cook, pastor at Hardy and Williford, reports that her charge is over.

All of our station charges are reporting splendid progress and will soon be over the top. There is no question about our District reporting in full by the fourth of March."

BRINKLEY HAS QUOTA

Rev. B. L. Wilford, pastor at Brinkley, writes: "Our Crusade for Christ offering went over in good shape. Our quota was \$1380. We have that and I think will have some more. Everyone is happy over it."

BATESVILLE DISTRICT CRUSADE NEWS

Rev. W. Henry Goodloe, district superintendent of the Batesville District, sends "A Few Highlights from over our District" concerning the Crusade. The following is the fine report:

"Tuckerman Church, active membership 182, assumed a quota of \$2,200.00 and promises to be the first charge in the Batesville District to pay its quota IN CASH. The stewards have taken their regular lists of members and are asking each regular contributor to pay to the Crusade budget an amount equal to his regular annual contribution to the normal church budget. The full amount of the Crusade offering is expected to be in hand this week.

Cave City Circuit, quota \$150.00, has committees organized in each church and a charge director for the Crusade. They will be out and over on the Crusade budget by March 4.

Newport, First Church, in the set-up meeting last Monday night, had approximately \$1,000.00 subscribed and sees the certainty of going over the \$2,500.00 quota.

Mountain Home Church, with a minimum goal of 800.00, already has pledged some \$650.00.

Umsted Memorial, Newport, quota \$450.00, at the Crusade rally held Wednesday night, had subscribed in the organizational meeting upwards of \$350.00.

Batesville First Church, sets the example for the district and the entire church. Given a quota of \$8,000.00, this church has upped voluntarily the minimum goal to \$12,000.00. \$7,200.00 is already pledged with \$3,400.00 cash in hand."

CHARGES IN PINE BLUFF DISTRICT RAISE QUOTA

Rev. Fred R. Harrison, district superintendent of the Pine Bluff District, gives by telephone, some fine Crusade news:

Sheridan Circuit was the first charge to report money raised. The amount was \$50.00.

Gillett raised in cash on Sunday, February 4, \$1,000.00 which is their quota. Sheridan-New Hope also raised \$1,000.00 in cash which is their quota. Both of these charges will have more to be raised a little later.

DR. MARSHALL STEEL SPEAKS IN INTEREST OF CRUSADE AT PINE BLUFF

Dr. Marshall Steel, pastor of Dallas was the speaker at a meeting at First Church, Pine Bluff, January 24, in interest of the Crusade. Dr. Wm. E. Brown is pastor Highland Park Methodist Church, in of the church.

It is great to have friends when one is young, but indeed it is still more so when you are getting old. When we are young, friends are, like everything else, a matter of course. In the old days we know what it means to have them.—Edward Grieg.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

PUPPY WHITE FINDS A FRIEND

By Eleanor Hammond

Puppy White jumped on the edge of Nellie's bed and waked her. "Yip! Yip! Time to get up!" Puppy White said.

Nellie rubbed her eyes sleepily. Where was she?

Then she remembered. She was in the new house. They had moved yesterday. That was why the bedroom looked strange and why there were still boxes in the corners.

"Yip! Yip!" Puppy White said again, scratching at the edge of the covers.

"Oooh!" Nellie yawned. "I suppose you want to go out, Puppy."

"Yip!" Puppy White answered. "All right, I'll get up," Nellie told him.

Puppy White dashed out of the bedroom. Before Nellie had finished dressing he was back dragging something that clinked and clanked in his mouth. It was the chain Nellie fastened to his collar when they went walking. Nellie laughed.

"All right, I'll take you for a walk, if Mother says I may," Nellie told Puppy White.

Mother said there would be time for a short walk before breakfast, so Nellie fastened the chain to Puppy White's collar and opened the back door. It was a fine sunny morning. Puppy White dashed down the new steps pulling Nellie after him.

"Where shall we go?" Nellie asked. It was a brand new neighborhood and Nellie did not know much about it yet.

Puppy White pulled this way and then that as if he did not know about the new neighborhood, either. But he meant to find out. He sniffed and snuffled excitedly. Finally he found a scent that he liked and he pulled off across the grass in a straight line.

"Where are we going?" Nellie laughed.

"Yip-yip!" Puppy White said, pulling harder. He seemed to know exactly where he was going now. They crossed the street and passed a little yellow house.

Puppy White turned up a path through the grass.

The path wound and twisted and reached a grove of trees at the top of the hill. "What a fine place for a picnic," Nellie thought. "What a nice new neighborhood this is."

The path ran down the little hill and passed a pond where a frog was singing. "What a fine place to sail our boats," Nellie thought.

Puppy White pulled hard at his chain. They went around another bend in the path. There ahead Nellie saw a little girl and a black dog.

Puppy White dashed ahead barking happily. The little black dog turned and barked, too. They sniffed each other's noses and pulled and danced as if they were very glad to see each other.

Nellie and the little girl looked at each other.



GOD'S CHILDREN

Dear little children
Of other lands,
Are calling today
With outstretched hands.

God's own children.
He loves them all
And He looks to us
To answer their call

For food and clothes
And a place to stay
Since war has taken
So much away.

Dear little children,
Our needs are few,
We want to share
What we have with you.—A. E. W.



WE SHARE EXPERIENCES

HOW TO BE A CHRISTIAN

If you want to be a Christian
Now I'll tell you what to do,
First you must join the church
And always be true.

When you go to church
You must listen to the preacher,
When you go to school
You must listen to your teacher.

First in the church work
You will be baptised,
Next in the school work
You will be organized.

If you do all these things
Very faithful and well,
You will go to heaven and
You will never fail.—Written by
Vivian Jones and Mary D. Ball of
Blytheville, both age 10 years.

THE ZOO

Mary and Thomas and little Lou
Went one day to visit the zoo.
Lions and tigers, they saw and
bears,
Antelopes, ostriches, Belgian hares,
Camels and foxes and snakes and
birds,
Reindeer and chamois and deer in
herds,
Walruses, prairie dogs, seals and
beagles,
Zebras, elephants, wildcats, eagles.

The lions roared and the gay wolves
howled;
The monkeys chattered, the black
bears growled;
The nightingale sang, and the par-
rots talked;
The ducks and herons quacked and
squawked;
There was grunting and squealing
and laughing and cooing.
Shrieking and barking and puffing
and neighing.
"They make as much noise as a
crowd of boys!"
"I like a canary,"
Said little Mary.

There were hides and skins and
furs and feathers,
To wear in different climates and
weathers.
There were snouts and tusks and
beaks and trunks,
For gathering food in strips and
chunks;
Webb-feet and claws and hoofs
and tails,
Long hair and short hair, stripes
and scales.
Horns and antlers and tusks and
teeth,
Wings above and fins beneath.
"Whatever each animal needs to do
He is made to fit,"
Cried little Lou.

—Ethel C. Brown, in The Youth's Companion.

He—See that big substitute down
there on the bench? I think he's
going to be our best man next year.
She—Oh, darling, this is so sud-
den!

JUST FOR FUN

Mother: Johnny, how is it you have lower marks in January than December?

Johnny: Oh, everything is marked down after holidays.—Exchange

Diner: Waiter, this soup is awfully thin!

Waiter: Yes, I know. The chef wants the customers to see the pretty design on the plate.

The class had been told about the prodigious rate at which light travels. "Just think," said the teacher, "of light coming to us from the sun at the rate of all those thousands of miles a second. Isn't it wonderful?"

"Not so very," said Peter Paisley. "It's downhill all the way!"

Diner—I can't eat this soup.
Waiter—I'll call the manager.
Diner (when manager arrives)—This soup, I can't eat it.
Manager—I regret that, sir. I'll call the chef.

Diner (when chef arrives) — I can't eat this soup.

Chef—What's the matter with it?
Diner—Nothing. I have no spoon.

"What a cute black dog you have," Nellie said.

"What a darling white dog you have," the little girl said.

"I knew Puppy White was following something the way he pulled along this path," Nellie said. "He was following your dog."

"I take my dog for a walk along the path and around the pond and back home again every morning," the little girl said. "His name is Sooty and my name is Betty and we live in the yellow house back on Maple Street."

"My name is Nellie and my dog's name is Puppy White and we've just moved into the brown house on the other side of Maple Street," Nellie said.

"What fun!" Betty said. "Now we can take our dogs for a walk together every morning. See, they are friends already. Let's be friends, too."

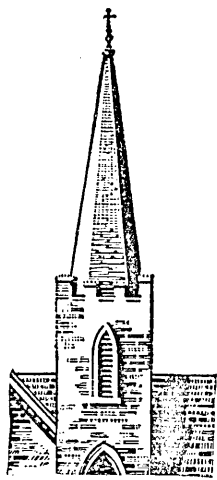
"Yes, let's!" Nellie said. "I'll be busy most of the time today helping Mother get settled in the new house. But I'll come by your house tomorrow morning to go walking with you and Sooty. I'm so glad Puppy White found a friend—and that I did, too."—Story World.

"The strength of a country is the strength of its religious convictions."

Spires Of The Spirit

By FREDERICK BROWN HARRIS

(This sermon was preached over the Mutual Broadcasting System on Sunday, January 7, by Dr. Frederick Brown Harris of Washington, D. C. Dr. Harris is pastor of the Foundry Methodist Church in Washington and is also chaplain of the United States Senate. He is well-known as a preacher both in this country and abroad and has on numerous occasions filled pulpits in Paris, London and other capitals.)



SPIRES are sacraments of things high and holy. In the midst of the seen and temporal they are graceful symbols of the unseen and eternal.

Who among us has not said "My heart leaps up when I behold a steeple against the sky."

On this first Sabbath of a New Year, this day as no other day dedicated to keeping the things of the spirit alive, we thank God for the unbombed churches of our nation; we re-echo the words of Abraham Lincoln uttered to church

leaders in another time that tried men's souls: "Thanks be unto God who, in our great trial, giveth us the churches."

While shells and bombs have left in ruins untold temples and altars in war-desolated lands, across our America not one steeple has fallen, not one church has been demolished. The spires still point upward.

How beautiful are spires—

"Whether they reach their way with quiet grace

*Up to the blue above some leafy place,
Or pierce the city's snarl of bricks and wires,*

Nothing is more beautiful than spires.

These are man's emblems lifting from the sod

To climb their straight and certain way to God."

It is to the spires of the spirit that we lift up our eyes this morning hour.

The significance of our way of life is not in its towering skyscrapers, but in its pointing spires. The strength of America is not in its wheels and wings but in the religious aspiration which from the beginning has reared its altars and raised the white steeples of faith against the expanding horizons of a continent. Always the spires war against the slums.

Paul, the flaming Apostle whose immortal letters have come down the centuries like chariots of the Lord, knew well the slums of the soul; but always he was pointing to the spires of the spirit. In season and out he exhorted those whose lives he touched to seek the things that are above. He seems to be walking through the sordid valleys of the flesh as he speaks of maliciousness, envy, murder, strife, deceit, malignity, whispers, backbiters, haughty, boastful. As one looks over that shabby area of human perversity it would seem that there has not been much slum clearance in two thousand years, for those biting words suggest a candid camera glimpse of today; they mirror conditions as old as the New Testament and as new as the New Year.

But always from the slums Paul is pointing the lost and the least to the spires that leap skyward. Listen—

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report—

Every phase is a spire—"Think on these things." Feast the eyes of your soul on these climbing

steeples of faith and hope and love. Here are the things that matter most, without which any social order will perish. What pinnacles are here lifted up from the Cathedral of Virtue and Praise.

These Spires of the Spirit suggest the message of the church to our troubled day.

Morality cannot survive its divorce from religion for three generations, a wise thinker has declared. Democracy is doomed without the guiding fingers which point above the ground.

The plight of so-called democracy in this world catastrophe is an ominous indication that when it denies its spiritual foundations it betrays its very life, it commits suicide. "It is vividly evident that a workable democracy is bound up both with the theological and moral fabric of Christianity" declares one of the keenest and most prophetic spirits of our generation.

Through decades of so-called material success multitudes in America assumed they could live and that the American dream could live without steeples. Of course, churches might increase the value of adjoining real estate, still worthwhile as symbols of respectability but certainly not a matter of life or death. But now we see more and more, as Edward Carr declared recently in the London Times, "Our present crisis is moral and spiritual. We have no spiritual center." What he was really saying, of course, is that our so-called Christian civilization has largely lost the spires of the spirit.

We see civilized man using his new skills and new inventions for the most devilish and sadistic cruelties the ages have ever known. Just when we were assuming that we were on the moving escalator of automatic progress, with everything in every way and every day getting better and better and Utopia just around the corner, when we thought of the barbaric tortures of the Middle Ages as but the horrible memory of what man could do to man before his spirit had been curbed and spiritualized—just when we had relegated hot poker and the agony of torture chambers to old, unhappy and far-off days and battles long ago, suddenly in our world of radios and motors and airplanes came a rude shattering of the polished veneer. And we stand aghast at what we see—the gleam of devils once again in the eyes of modern man. We are reading in the red glare of the very pit of perdition the words of Holy Writ.

"The human heart is deceitful above all things and desperately wicked."

Out of our blatant materialism with all its shinning gadgets we have made a civilized slum. We need, desperately need, the spires of the spirit.

The aspiration of the human heart for the things Paul pointed to so long ago, truth, honesty, justice, purity and loveliness, is all symbolized in a spire. The titanic conquest for the souls of men now raging in red fury is vividly suggested by the contending and contrasting symbols, a swastika and a spire.

A spire is a sword that stabs a sneer. Rising above the cynicism which walks the earth with coward's whine it is the sign of a confident creed proclaiming "I believe."

John Masefield suggests that the signs of faith may blaze even more clearly in the darkness, as he sings:

*"We travel the dusty road
Till the light of the day is dim
And the sunset shows us spires
Away on the world's rim."*

Once more with desperate hope the eyes of despairing men are upon the Spires of the Spirit and ears are listening to the voice of the church.

A generation ago Henry Van Dyke suggested that the coat-of-arms for that day ought to be three bishops dormant and an interroga-

tion point rampant. In any appropriate coat-of-arms for our day surely the interrogation points would still be rampant; but the steeples, symbolizing the voice of the church, would be by no means dormant. In this hour when great clocks of destiny are striking the leaders of the Christian Church are seeing clearly, are standing up and speaking out boldly in God's name. As never before a militant church is matching the interrogations of a bewildered world with the affirmations of her eternal Gospel.

A recent book raises the question "What is the church doing?" Answer, "In Christ's name it is throwing the searchlight of God's truth upon the plague spots of our civilization."

The function of the church is not to make itself the sponsor or spokesman of any specific social arrangement of system. Its supreme interest is not in any economic theory, but in men and women. Whenever and wherever in any system, whether it is under Capitalism in America, Communism in Russia, Fascism in Europe or Asia, or Imperialism anywhere, men are enslaved and degraded and exploited, the pawn of those who fatten on the toil of others, the church if it is true to its mission cries out to tyrants who hold any human being in any kind of thralldom, "Let my people go."

It is the church which has been bearing its brave witness as it has stood defiantly against the arrogant demands of pagan systems. Pastor Niemoller and Bishop Berggrav, and Bishop Preysing in Berlin itself, have proved by their witness that they are Spires of the Spirit. Behind the screens and blinds of totalitarianism the church has been keeping the lamps of faith aglow.

The searchlight being thrown upon the ailing areas of our social order is not located in this dread day in the top stories of business skyscrapers, nor even in the domes of legislative assemblies. That light which has not failed is in the spires and towers of churches and is fed by the holy oil from their altars.

It is no exaggeration to say that the most vital factor in determining the shape of things to come in this day when revolutions are shaking the earth is the message and conscience of the Christian Church. In this determining and decisive hour the church does not need to meekly ask that it be allowed to make some tentative suggestions. Without cringing apologies the church this day speaks with the authority and assurance of a physician who alone holds in his hand the remedy that will save a victim of the plague, black and swollen and ready to die. The church has every reason to be as dogmatic as the New Testament: "He that believeth shall be saved; he that believeth not shall be damned."

God forbid that the church should meet this supreme spiritual crisis with too little and too late.

This is no time to think of what is going to happen to the church, but what is going to happen through the church. It is impossible for the church to remain silent and allow the acceptance of doctrines and selfish national attitudes which will prove to be but time-bombs bursting with terrific force in the faces of the next generation.

The church has that without which this war will be but the prelude to the next. And that will mean darkness over the face of the earth from the sixth hour to the ninth, and that may be a thousand years.

To meet the immediacies of today's challenge, nothing could match this hour but a crusade. It is a time to march with eyes upon the Spires of the Spirit—a time for banners and for bugles, a time for the Christian hosts of the world, across all barriers and borders, to launch a crusade which makes the old one to rescue an empty tomb seem puny and futile. As never before since that tomb was declared empty on earth's gladdest morning this is a crusade to enthrone a Living Lord in the af-

(Continued on page 10)

Former Moslem "Sufi" Elected Methodist Bishop

THE Rev. John A. Subhan, principal of Bareilly Theological Seminary, Bareilly, India, and a former "sufi" or religious mystic of the Mohammedan faith from which he was converted at the age of fifteen, has been elected a bishop of the Methodist Church, according to cable advice received by the Board of Missions and Church Extension from the Central Conference of Southern Asia, in session in Lucknow. Bishop Subhan is the third Indian and the first convert from Mohammedanism ever to be elected to the Methodist episcopacy. The other two Indian bishops were second generation Christians from Hindu backgrounds.

Bishop Subhan was born in Calcutta in 1897, of a liberal Moslem family, and given the name "Abdus-Subhan" meaning "the servant of the Holy One." His father was Hafiz Allah Bakhsh, a lecturer on Mohammedanism and a designer of gold embroidery. The family had fled from the ancestral home in Benares after the Indian Mutiny and settled in Calcutta. For generations in Benares they were hereditary office holders in the court of the Moghal emperors.

As a boy the newly-elected bishop learned the Koran by heart, and was proficient in the Urdu, Arabic, and Prussian tongues. In his quest for religious knowledge he studied Mohammedan mysticism and magic and became a sufi. But because of

his growing fanaticism, his father sent him to the Woodburne School and the Calcutta Madarasah to acquire the English language and modern education. Here he found a copy of the New Testament, joined the Y. M. C. A. in Calcutta, and



BISHOP JOHN A. SUBHAN
Bombay, India

soon declared himself a Christian and was baptized. He entered St. Paul's High School, Calcutta, and later St. John's College of the Anglican Church, Agra, receiving his Bachelor of Arts degree. For a while he studied for the Roman

Catholic priesthood, but returned to the evangelical church.

In 1925 Mr. Subhan was invited by Dr. Murray T. Titus, of the Methodist Church, to become head of Islamic studies at Bareilly Theological Seminary, and five years later he became a professor of the same subject at the Henry Martyn School of Islamics at Aligarh. At Bareilly he joined the Methodist Church and was ordained a minister by Bishop B. T. Badley. He was a member of the Idus River Conference. While serving at Aligarh, he was also pastor of the Central Methodist Church in Delhi, and an assistant superintendent of the Delhi District. Only a few months ago he was elected to the principalship of Bareilly Theological Seminary where he had first taught. While teaching at Bareilly he earned the degree of Bachelor of Divinity from Serampore College.

In 1926, Bishop Subhan was united in marriage with Miss Dorothy Day, daughter of Dr. John Sinclair Day of the faculty of Allahabad High School of the Presbyterian Mission. They have three children.

Bishop Subhan is the author of several books on Mohammedanism, the most noted being "Sufism" and "How a Sufi Found His Lord." He was a delegate to the General Conference of the Methodist Church at Kansas City, Mo., last year, but was unable to visit the United States because of the transportation problem.

DEPENDENCY BENEFITS OFFICER IN LITTLE ROCK

Captain Albert L. Boyd of the Kansas City, Mo., office of the Field Investigations Branch of the War Department Office of Dependency Benefits will be in Little Rock, Arkansas, Feb. 5 through Feb. 28 to interview relatives of servicemen who are now receiving family allowances. This announcement was made today by Brig. Gen. H. N. Gilbert, USA, Director of the ODB.

The ODB, in Newark, New Jersey, is that activity of the Office of the Fiscal Director, Headquarters, Army Service Forces, which administers family allowances and Class E allotments-of-pay on behalf of more than 14 million dependents of Army men and women. To date, more than 130 million checks, totaling nearly eight billion dollars, have been mailed to soldiers' dependents.

Captain Boyd will establish temporary headquarters in Little Rock in Room 521, U. S. Post Office and Courthouse Building.

Those who have received appointment requests from the regional Field Investigations Branch office are cautioned to be prompt in keeping their appointments and to bring with them all evidence listed in the request, including their application number and the soldier's Army serial number. Failure to keep such an appointment may result in the discontinuance of the family allowance, it was stated.

These interviews are conducted to determine whether families of servicemen are receiving the proper family allowance payments. Dependents who have not received appointment requests, also may call at the above address on official business relating to their family allowances on Saturday, Feb. 10, when the officer in charge will be available for interviews.

An ODB spokesman stated that dependents who receive appointment notices should not become unduly alarmed, because the interviews are conducted as routine matter to determine the existence and degree of current dependency. In many instances the interviews have disclosed facts which justified an increase in the amount of family allowances payable. Those who expect to confer with the ODB officer are advised to bring with them their proof of earnings, if any, and all other available financial data bearing on their income or living expenses.

The ODB investigators already have unearthed an undisclosed number of cases in which dependents have supplied insufficient data, hence have not received the proper monthly payments, also many cases in which dependents were receiving or had applied for a family allowance when not eligible for this benefit. The majority of the latter cases involve misunderstanding of the law rather than intent to defraud, according to that agency.

Church Must Meet Social Issues

By ANTONIA H. FROENDT, Religious News Service Correspondent

LONDON (By Wireless) — The church must become active in meeting social issues after the war as well as providing moral yardsticks, according to the Rev. Ronald Allen, secretary of the Department for Reconstruction of Christian Institutions in Europe, operated by the British Council of Churches in co-operation with the World Council of Churches.

"Church leaders as well as economists are beginning to realize," Mr. Allen said in an interview here, "that we are not going back to prewar conditions. We must all grasp not only the fact of world revolution, but also the fact that of all world institutions the church alone remains to bridge the gap between the old and the new era."

Mr. Allen is rector of Northenden Church in Manchester, and secretary of the Manchester Council of Churches. He participated last year in a series of "preaching missions" in American cities under the auspices of the Federal Council of the Churches of Christ in America.

Asserting that the church must look to the future rather than to

conditions of five years ago which he said were characterized by "insincerity, complacency, and hypocrisy," the British clergyman stressed the need for a new understanding of the church's vocation in the world.

"It may be," he said, "that many will never recover old habits of conventional church attendance, and observance of traditional rites may not be reestablished, but there will be a profound and widespread regard for the fundamental Christian virtues of integrity and responsibility, and an increasing desire to see a common yardstick of moral behavior set up again."

"This places a challenge before the Christian ministry. Great social issues will demand the best efforts of the forces of religion. A generation has grown up untrained in ethical foundations. There has been a breakdown of ethical restraints because of the dislocations of vast numbers of people, a decline of parental responsibility. There is a growing monopoly of fields that once belonged to religion."

"Also, there remains before us the eternal, tragic figure of the

homeless and stateless Jews."

A united Christian approach will be indispensable in strengthening the authority of a militant church, Mr. Allen said, adding that "much hopeful progress" has already been made in this direction through the ecumenical movement.

Describing the world church co-operation movement as "partly an understanding of life and partly a working fellowship" which was just beginning to be properly organized when the war broke out, the British churchman declared it has rendered a valuable service in preserving communications between churches cut off from outside contacts because of the war.

"Its service in prisoner-of-war and refugee camps, particularly," he stated, "has won the respect of belligerent governments. It has laid the groundwork for a vast program of spiritual reconstruction and reorganization after the war."

"The outlook of the ecumenical movement is international, interdenominational, interracial — a worldwide approach to worldwide problems."

DR. NOBLE HEADS HYMN SOCIETY

Dr. T. Tertius Noble, noted organist and composer of sacred music, has been elected president of the Hymn Society of America for the ensuing year. Dr. Noble succeeds William Watkins Reid, of the Board of Missions of the Methodist Church, who has been presi-

dent for the past three years. This body is composed of hymn writers, composers, publishers, organists, and others interested in "promoting the better singing of better hymns" in the churches of America. The vice-presidents are Dr. Seth Bingham, organist of the Madison Avenue Presbyterian Church, New York, Professor Ray Brown of

General Theological Seminary, and Dr. Frank Metcalf of Washington, D. C.; librarian, Dr. William W. Rockwell; archivist, Miss Ruth E. Messenger, Ph. D.; recording secretary, Robert Baker; corresponding secretary, Prof. Alfred D. Haas of Madison, N. J.; treasurer, Miss Edith Holden, of Greenwich, Conn. The Society announces that it now

has affiliated bodies in England and in China.

Your mental attitude at the beginning of the new day will largely determine the results. If you are hopeful, energetic, ambitious, these qualities will manifest themselves in all your activities and enhance your chances of success.—Green-vill Kleiser.

HE CONTINUES TO SERVE

By Edith Roberts

One of the principal men in the front lines today is the Methodist Chaplain. There is no need for me to elaborate on the many deeds of heroism done by these ministers of the Gospel for they have already made a mark that cannot be erased from the minds and hearts of the American people.

I do wish to say, however, that the members of the Methodist Church at Eureka Springs are happy to know their beloved pastor of the past four years, Ray D. Seals, is now serving the men in uniform in the same Christlike spirit that he served the people and church of this community.

He is now Regimental Chaplain of an infantry Advanced Replacement Training Center at Camp Maxey, Texas where he has been since December 27, 1944. He received his commission from the president at Eureka Springs in October and was graduated at Ft. Denens, Mass. on Nov. 11.

Chaplain Seals writes that his time is now spent chiefly in helping the men settle their problems which may be anything from personal ones to those of a much larger scope. He also states that the training received at Camp Maxey is a rugged six weeks course ending with a week of bivouac often spent in the rain and mud.

The activities of this minister while still a civilian are not unknown to the readers of the Arkansas Methodist for there appeared in these columns in March, 1944, an article, "Unto the Least of These" which told of the missionary spirit of this servant of our Lord as he gave daily lessons in both Bible and education to a little negro boy and girl who had no church nor school. This article also spoke of his splendid work among the young people of this community.

Today there is a prayer in the hearts of all who know Chaplain Seals. A prayer asking God to continue to richly bless this young man and to grant him a safe return to his home and family and to all those who know and love him when the time shall come for the lights to shine again all over the world.

100,000 JEWS SAID TO BE MEMBERS OF CHRISTIAN CHURCHES IN U. S. AND CANADA

ATLANTIC CITY, N. J. (RNS)—About 100,000 Jews are members of Christian churches in the United States and Canada, it was reported to the annual meeting here of the Home Missions Council of North America by the Committee on the Christian Approach to the Jews.

Mrs. John Wilson, secretary of the Committee, said that 145 ministers of Jewish background serve in Protestant churches, of which one is a bishop and seven are professors in Christian colleges and seminaries. In the Roman Catholic Church, she added, there are 170 priests and four bishops who are converts from Judaism.

Wisdom consists in knowing what to do with what you know.—Earl Riney.

The more we study, we the more we discover our ignorance.—Shelley.



SUPPLEMENTARY REPORT ON CIRCULATION CAMPAIGN

(Including District Totals to date)

Arkadelphia District—Total 775		Batesville District—Total 999**	
Couchwood Ct., Albert Burrough	5	Cave City, C. L. Fry	3
Holly Springs, W. E. West	5	Elmo-Oil Trough, J. B. Stewart	2
Mt. View-Lonsdale, J. B. Stanfiell	4	Mountain Home, J. J. Clark	2
Traskwood, J. W. Nethercutt	12	Mountain View, Thurston Masters	3
Camden District—Total 1289		Newport, 1st Ch., Jefferson Sherman	1
Camden, Fairview, L. F. Wilson	48	Pleasant Plains, Uriah Smith	1
El Dorado, 1st Church, A. H. Freeman	5	Conway District—Total 1064	
Emerson Ct., W. M. Calloway	5	Morrilton Ct., No. 2, M. B. Short	2
Hampton, W. O. Tisdale	10	N. Little Rock 1st Ch., A. D. Stewart	11
Harmony Grove, H. R. Nabors	3	Ola Ct., J. L. Leonard	2
Junction City, S. B. Mann	1	Pottsville, J. E. Linam	1
Magnolia, Jackson St., L. C. Gatlin	1	Fayetteville District—Total 668	
Marysville Ct., O. L. Daniels	3	Berryville, J. L. Johnson	2
Smackover, W. R. Burks	1	Elm Springs, D. P. Conyers	1
Little Rock District—1244		Gentry, G. Q. Fenn	1
Bryant Ct., J. T. Thompson	4	Madison County	1
Carlisle, M. W. Miller	2	Ft. Smith District—Total 1140	
Little Rock, 1st Church, Aubrey Walton	1	Altus-Alex, W. W. Peterson	3
Little Rock, Winfield Memorial, Kenneth Spore	1	Alma, A. L. Riggs	1
Lonoke, J. D. Montgomery	1	Booneville, I. L. Claud	1
Primrose, Clinton Atchley	36	Ft. Smith 1st Ch., Fred Roebuck	21
Monticello District—Total 877		South Ft. Smith, Lester Weaver	3
Dermott, W. D. Golden	2	Van Buren 1st Ch., J.T. Wilcoxon	23
Hermitage Ct., A. J. Bearden	1	Helena District—Total 1082**	
McGehee, R. A. Teeter	3	Marion, A. N. Storey	1
Palestine-Sumpter, C. B. Davis	1	Parkin, A. W. Harris	1
Tiller-Winchester, J. E. Majors	1	Vanndale, Joel Cooper	4
Warren, D. R. Robinson	4	Jonesboro District—Total 1139	
Pine Bluff District—Total 1218		Blytheville 1st Ch., S. B. Wilford	1
Humphrey-Sunshine, R. W. Core	27	Huntington Ave., Jonesboro, E. E. Stevenson	22
Pine Bluff, Lakeside, T. T. Neal	2	Jonesboro Ct., W. T. Lingo	23
Roe Ct., C. R. Andrews	7	Tyroneza, L. F. LaFavers	3
Sheridan-New Pope, J. A. Simpson	3	Weiner Ct., Porter Weaver	1
Stuttgart, Grand Avenue, J. B. Hefley	11	Wilson, E. G. Keatzel	12
Prescott—Total 857		Paragould District—Total 834	
Antoine Ct., A. N. Youngblood	3	Imboden Ct., J. W. Simmons	13
Blevins, T. M. Armstrong	6	Knobel Ct., P. W. Emrah	1
Emmett, Geo. L. Cagle	2	Paragould 1st Ch., Guy Ames	1
Glenwood Ct., L. O. Lee	15	Rector 4th Street	15
Hope, R. B. Moore	1	Smithville Ct., L. F. Huggins	19
Mt. Ida, W. S. Cazort	1	Searcy District—Total 829	
Murfreesboro-Delight, Eldred Blakely	2	Beebe, H. O. Eggensperger	65
Nashville, J. W. Mann	1	Jacksonville, W. H. Harrison	7
Okalona Ct., A. C. Rogers	4	Quitman, C. E. Gray	1
Prescott, C. Ray Hozendorf	10	Rosebud Ct., W. C. Smith	2
Washington Ct., D. L. McCauley	1	TOTAL FOR WEEK	
Texarkana District—Total 942			
Taylor Ct., E. H. Martin	1		
Texarkana, Fairview, F. R. Arnold	2		

LETTER FROM ITALY

Rev. James E. Major, pastor at Tillar, has received the following letter from his brother, Robert (Mouse) Major, who is on the fighting front in Italy:

Dec. 12

Dear Jim,
I'm back in a rest area and having a wonderful time compared to

what I have been going through. I understand that half of the collection on World-wide Communion Day goes to the Chaplains in their work overseas. I know that money is well used for it is surprising how many fellows go to church services over here. One very seldom hears any cursing and before going on a mission each fellow goes into his hole and has a few words with

DAY OF COMPASSION TO BE OBSERVED ON MARCH 4

CHICAGO — Observance of March 4 as the Day of Compassion in every Methodist Church has been asked by Bishop J. Ralph Magee, director of the Crusade for Christ, in accordance with the recommendation of the General Conference.

Compassion for a distraught world will be shown by Methodists on March 4, as a climax to the financial appeal for the Crusade for Christ Relief and Reconstruction Fund. Even in churches which have completed their financial subscription, Bishop Magee has asked that emphasis be placed in all services upon the compassion idea.

First observed four years ago, before the United States entered World War II, the first Sunday in March has come to have meaning for Methodists as a day to express their compassion for the needy of the world through sacrificial contributions to relief funds.

In the last two years, the first Sunday of March has been observed as the climax to the annual Week of Dedication, with funds being raised for war emergency needs.

"Methodists have become familiar with the world's compassion and dedication since they have led us in the last few years to lay upon the altar of the Church millions of dollars for overseas relief, and for our men and women in the service," declared Bishop Magee in asking for a nation-wide observance of the Day of Compassion. At least as long as war and its aftermath shall last, these words must continue to ring in the ears of our people.

"This year the Day of Compassion will climax the money raising phase of the Crusade for Christ. For the perpetuity of the day and the continuance of the name, it should be utilized this year by every congregation. The offerings of the day will go to the Crusade Relief and Reconstruction Fund.

"Even though quotas have been reached in many churches by that day, the people should be informed of the purpose of the Day of Compassion. They should also be offered the opportunity to give as they see fit on March 4. Next year, if the emergencies continue, the day again will be utilized for its original purpose. Of course, the offerings of the Day of Compassion this year will go to the same causes, for they are included in the Crusade for Christ Relief and Reconstruction Fund budget.

"March 4 is not to be a day of quotas. It should be a day of compassion and dedication for all Methodists.

"As Crusaders, our people should come to their altars on the Day of Compassion in dedication to the cause of a Christian world order, to bring relief to distressed people, and to pledge, in love, to serve with and for Christ," Bishop Magee concluded.

God. I'm sure that money will reap big dividends when these fellows come home.

You will hear from me again soon. You keep your chin up and I'll keep mine down so I'll have one.

Always,
Mouse



The Church... and the Countryside

By GLENN F. SANFORD

THE KEY TO A SUCCESSFUL GROUP MINISTRY PROGRAM

The key word running through the entire plan for the Group Ministry program is CO-OPERATION. Co-operation is fundamental to most all progress. A lack of co-operation retards or destroys progress. These facts are likewise true when applied to the Church. Group Ministry is based upon the full co-operation of the ministers and laymen in promoting all the necessary functions that go to make a good community in order that the greatest progress might be made toward the building of the Kingdom of God in the "natural area and finally out in the whole world.

There is great need for group action just at this time. Neighborhood and community boundary lines have almost disappeared. The improved means of travel and communication has brought an over-

lapping of activities and influence from one community to another. It thus becomes necessary to save a group of communities or none can be saved. We must think in terms of saving a "natural" area instead of a church constituency that may be scattered over the area. Co-operation of all the churches—the pastors, the men, the women and the youth—is the only sure way of rendering this service.

Our church has reached remarkable unity in promoting the Crusade for Christ. We rejoice over this spirit and service but sometimes this unity of interest and co-operation seems to reach its finest state when related to matters which center in remote places and are somewhat impersonal. When the program of interest comes close enough personalities clash and

PRAYER FOR THE WEEK

Lord Jesus, who didst walk among the children of men, showing compassion to the sick and the troubled, the blind and the crippled give to all physicians and surgeons sympathetic hearts, and to nurses and stretcher bearers and hospital helpers the grace to be kind, gentle, patient, thoughtful. Give them courage and strength for their arduous tasks, and grant them grace to speak words of hope and of cheer to the discouraged and the dying. Amen. — From Candles of the Lord.

organized churches develop rivalry. Thus we have been slow to adopt the Group Ministry plan of work which would bring the churches in the "natural" area together to make and promote plans for the common good of all. Each local church will soon realize, after the cooperative work begins, that the stronger the other churches are the more secure their future will be.

It is a great and glorious truth that our church is vitally interested in the great world-wide programs but we must remember that America cannot save the world unless she saves herself. We can save America by saving the people in each of the "Natural" areas where we live.

You are asking the plain question, "What are some of the things which can be done in a natural area by the cooperative program?"

NEGROES AND WHITES ATTEND FIRST CONVOCATION OF VIRGINIA CHURCH COUNCIL

RICHMOND, Va., (RNS)—More than 1,000 delegates, representing some 500,000 white and Negro Protestants from 12 leading denominations in the state, attended the first formed Virginia Council of Churches, recognized as the first such council to be interracial from its organization.

Although Baptist pastors are active leaders on the Council committees, Virginia's Baptists, some 275,000 strong, have not joined the Council as yet, but will decide on their course of action at a convention next month.

Four agencies which formerly operated under separate sponsorship have become corporate units of the Council, these being the Virginia Council of Christian Education, the Interracial Commission, the Christian Youth Council of Virginia, and the Church Conference of Social Work. The Conference for Rural Ministers and the Interdenominational Religious Work Foundation may be elected to early membership.

If we cannot find a corner of the day for meditation in the school of Christ then we must take something out and make room for it.—J. H. Jowett.

SPIRES OF THE SPIRIT

(Continued from page 7)

fairs of men. Its goal is nothing less than that politics and commerce, industry and letters, the whole round circle of human relationships, is to be redeemed and cleansed and held up to God an offering well pleasing in His sight. It is a Crusade that means everything that we have ever planned and hoped for has brought us to the very vestibule of destiny. You are right, John Oxenham:

*"Not since Christ died on his lowly cross
Has time such prospect held of life's new
birth."*

All that military victory will give is a chance to build a new world. To redeem that chance, bought with blood and sweat and tears, organized religion must ignore many no-trespassing signs on political, economic and industrial domains and grapple fearlessly and honestly with every problem that confronts mankind as children of the Father God.

Without the Spires of the Spirit—that is, without the moral and spiritual conviction which only the church can furnish—the social readjustments which the war will compel may be attempted again on nothing but the false basis of cynicism and selfishness, the same sinking sand on which the world blindly thought it could build the so-called peace of a generation ago.

President Roosevelt has his eyes upon the Spires of the Spirit when he declares: "We shall win this war, and in victory we shall seek not vengeance but the establishment of an international order in which the spirit of Christ shall rule in the hearts of men and nations." The shattered world is in a mood to listen now to Woodrow Wilson, as in his last message to America he declared:

"My fellow citizens, our civilization can never be redeemed materially until it is redeemed spiritually. It must be saturated with the Spirit of Jesus Christ."

His eyes, soon to close to earth, were on the Spires of the Spirit.

This world is not through with Jesus Christ. It is through without Him; when the last

cruiser is at last scrapped as old iron and the last dictator has released his iron grasp on regimented people the words of Jesus will still stand unrefuted and irrefutable. The future is with Him. Life for men and nations is in His direction; away from Him is frustration, destruction and death. That is what Bernard Shaw meant when he said,

"I am no more Christian than Pontius Pilate, but I see no way out of the muddle and misery of the world except the way that Jesus Christ would take."

It is dawning on multitudes now, at long last, that His precepts are the very laws of life.

Before he left us a few months ago, Dr. William Patton uttered a pungent thing. His eyes were upon the Spires of the Spirit as he declared:

"If we are content—as many are—to leave God out, I do not know what account of life we have to offer that gives us ground to resist the blood and soil people. In that case, with God left out, all that we have is the rise and fall of cultures and the interplay of economic forces. But if that is all we know there is no reason to hold that a man is sacred."

It is size that counts when the spires of the spirit are denied and neglected. Then a race or a nation or a class is bigger than a man, just as the Nazis declare. Spires point away from the earth but say stupendous things about the regal dignity of man upon the earth.

The call of today, as we look toward the coming peace, gilds with a new glory every church spire, hallows with a new splendor every church altar, lifts to a new eminence every prophetic pulpit, commissions as a herald of the Good News the humblest disciple. It is a challenge which dynamites the calm conventions of complacent Christianity. It rebukes a so-called faith which is timid and tepid and, alas, too often, silent and without luster, because it does not have enough of the heat of conviction in it to break into blaze.

The primary problem confronting us all is how to fashion the kind of human stature that can safely be trusted with the knowledge and power Science has put into our hands. We

must beware lest we assume that the vital proclamation of the Christian Church is simply right views. It is not that. It is good news.

The church has the secret of how good men can be made for the good order. Blueprints of Utopia are futile unless matched with white characters. Reformation never gets far without regeneration. There must be new creatures for the new creation, new minds and new hearts for the New World.

Whenever in a certain eastern metropolis the name of a radiant Roman Catholic priest is mentioned, Father Tabbs, there are still those who are reminded at once of the Spires of the Spirit. It was many years ago now, but this dear old priest is called blessed because his spirit was as the candle of the Lord.

One day, walking through the streets of the city where the traffic was the thickest, he saw a small boy bouncing a rubber ball from the palm of his hand to the pavement, back and forth, back and forth. With a merry twinkle the old priest stopped to watch the lad. He loved children. But as he watched the boy missed the contact with the ball and it rolled out into the roar and rush of the traffic. The old priest watched the boy as he endeavored to retrieve the lost ball. Then as he wended his way to his church with its spires and the adjoining home, still thinking of the boy and his lost ball, he thought also of another ball that was lost—this terrestrial ball, this planet which is man's home; and he meditated too upon One who had come to seek and to save that which was lost. He had almost a genius for putting profound thoughts into simple verses. Reaching the quiet confines of his loved study still thinking of the boy and his lost ball and of the other ball and of the One who came to seek and to save, he wrote a verse which well might be inscribed upon the Crusade standards of today as we point our baffled and lost generation anew to the Spires of the Spirit and as in the name of the Lord our God we set up our banners. And this is the moving appeal of this simple verse:

*"A little child of heavenly birth
Came down to find His ball, the earth.
O brothers, let us one and all
Pitch in and get Him back His ball."*

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

NORTH ARKANSAS CONFERENCE W. S. C. S. ANNUAL MEETING CANCELED

The Annual Meeting of the North Arkansas Conference Woman's Society of Christian Service, which was to have been held in Fayetteville March 15 and 16 has been canceled. The government is requesting that organizations do not hold conferences involving the travel of more than fifty persons, and the Woman's Division of Christian Service is recommending the co-operation of Conference organizations along this line.

A committee of Conference officers led by Mrs. R. E. Connell, President, met with Mrs. A. P. Patton, Secretary of Organization and Promotion, in Jonesboro to consider some plan which might be substituted for the Annual Meeting in order to close the records on the work of the last year, take care of necessary Conference business and further the work for the present year to the greatest advantage. It was decided that an Executive Committee Meeting would be held in March in some central place followed by well directed District and Local Executive Committee Meetings.

Further plans will be reported on this page when more definite arrangements are completed.—Mrs. Robert Bearden, Recording Secretary.

DOUGLASVILLE SOCIETY PLANS YEAR'S WORK

Easter is almost upon us and never during any time of the year should there be a more sacrificial period among the peoples of the Christian Churches of our world of today.

The Woman's Society of Christian Service of Douglasville Methodist Church are using the forty days of Lent as a means of showing their respect to the boys of their community that are in the services of their country. Lenten cards are being purchased and distributed throughout the church and church school. These cards hold forty dimes which represent the forty days of Lent. Each day a small sacrifice of ten cents is to be made.

Approximately, one hundred cards have been spoken for by the members of the church. The money collected from this drive will then be used for the purchase of a Holy Communion Table complete with baptismal bowl. Also, a plaque is to be made with the name of each boy in our armed services engraved upon it.

This plaque will then be placed as a permanent monument, mounted on each side by our flags, in the vestibule of the church as a remembrance of His sacrifice and theirs.

The Fellowship Committee under the leadership of Mrs. J. E. Baker, is planning a Valentine Day Social in honor of our sister church and her members, Geyer Springs. This is to be held in our church basement Friday night, February the 9th.

EXECUTIVE MEETING OF THE SOUTH CENTRAL JURISDICTION

In view of the fact that the Annual Meeting of the Woman's Society of Christian Service of the South Central Jurisdiction has been canceled, Mrs. George S. Sexton Jr., Jurisdictional President, asks that we announce that there will be a meeting of an enlarged Executive Board of the South Central Jurisdiction at the First Methodist Church, in Little Rock, February 13-14.

The officers of the Jurisdictional Conference and the presidents of the nineteen Annual Conferences in the eight states composing this conference will attend the meeting.

Further announcements will be made soon regarding open sessions of this meeting.

FINANCIAL STATEMENT LITTLE ROCK CONFERENCE FOURTH QUARTER

Receipts:			
Adult Membership Offering	\$ 5,867.67	Mrs. Ethel Scott Smart, Mrs. William E. Burnham, Mrs. Simon Bickley Stillwell, Pine Bluff First Church.	
Missionary Projects:		Mrs. Minnie N. Graves, Lockesburg.	
Scarritt	119.60	Miss Lena Camilla Lewis, Mrs. Jessie Belle Culpepper Shonk, Mrs. S. L. Galusha, Hunter Memorial, W. S. G.	
Little Rock City Mission	269.00	Mrs. John Patterson, Pine Bluff Carr Memorial.	
Miss Orlene McKimmey	663.92	Mrs. Carrie Dunn Hill, Mrs. Louis Ederington, Warren.	
Camden Rural Work	450.00	Mrs. D. E. Barbee, Mrs. L. C. Holman, Mrs. J. R. McAlister, Mrs. J. O. Blakney, Mrs. H. E. Riley, Mrs. H. B. Allis, Mrs. Joe L. Simpson, Little Rock First Church.	
Bible Women	265.00	Mrs. Frank Davis, Richmond.	
Special Memberships:		Mrs. A. C. Hale, Camden, Fairview.	
Hon. Baby (40)	200.00	Mrs. Mary Posey, Monticello.	
Hon. Junior (3)	30.00	Mrs. Henry H. Primm, Mrs. Grace Jackson Price, Mrs. Hattie Thompson McDonald, Smackover.	
Adult Life (35)	875.00	Mrs. Clyde Johnson, Eudora.	
Memorial (1)	50.00	Mrs. M. A. Camp, Magnolia First Church.	
W. S. G. Pledge	620.65	Mrs. Tom H. McLean, Malvern.	
W. S. G. Projects	65.25	S. B. Baird, Hamburg.	
Total Conference Credit	\$9,476.09	Mrs. W. W. Morgan, El Dorado First Church.	
Week of Prayer	3,101.32	Mrs. W. E. Barkman, Arkadelphia.	
Supplies:		Mrs. Bertha Griffing, El Dorado, Vantrease.	
Little Rock City Mission	363.46	Mrs. R. L. Atwood, Sr., Fordyce.	
Camden Rural Work	42.50	Mrs. J. R. Knox, Hot Springs First Church.	
Scarritt College, Dermott Girl's Interest Group	2.00	Memorial:	
Migrants	12.00	Mrs. Dolly Lines, Stuttgart Grand Ave. (Name to be published later.) by Conference.	
India, WSCS \$30; WSG \$2.50	32.50	Honorary Junior:	
Southeast Asia	55.20	Barabara Ann Chastain, Marilyn Noltling, 28th Street Little Rock.	
China, WSCS \$643.68; WSG \$45	688.68	Gianne Graves, Hope.	
Total Supplies	\$ 1,196.34	Honorary Baby:	
Youth	258.39	Dexter Sells McCoy, Benton.	
Children	11.29	William Fletcher Harper, Sherrill.	
W. S. G. Cultivation Fund	20.60	Julia Beth Scott, Lewisville.	
Alcohol Education	72.90	John Allen Bullock, Joy Ann Calahan, Jerry Hunt Anderson, Elizabeth Ann Shaddock, James Freeman Jenkins, Jerry Wayne Merritt, Camden, Fairview.	
International Journal of Religious Education, W. S. G.	1.50	Joanna Nabors, David Roy Head, Texarkana First Church.	
Baby Membership pins	15.00	John William Scarbrough, Fordyce.	
Refund	1.40	Judy Kelly, Pine Bluff Carr Memorial.	
Total Receipts	\$14,154.83	Suzanne Weiss, Warren.	
Disbursements:		Elizabeth Rose Woodcock, Annie Marie Hudson, Hot Springs First Church.	
To Division:		Jane Helen Newell, Sparkman.	
Undirected Pledge	\$ 6,586.83	Carolyn Jane Cross, Star City.	
Special Missionary Projects	1,463.60	Clyde Henry Jerry, Jr., Strong.	
W. S. G. Pledge	620.65	Annette Grace Jackson, Judith Lynn Reinheimer, L. R., Highland.	
W. S. G. Projects	65.25	William Edward Smith, Robert Bird Smith, Camden First Church.	
Special Memberships	1,235.00	Chas. Richard Mason, Charlotte Mae Lambert, Kirkland Smith, Vickie S. Hassie, Dewey Hill, Jr., Carlisle.	
Total Credit on Pledge	\$ 9,971.33	Mary Lee Hoover, Catherine Blount Young, Malvern.	
Week of Prayer	3,101.32	Glenna Faye Magby, Oaklawn.	
Supplies	1,196.34	Diana Carol Reynolds, El Dorado, Frist Church.	
Youth	258.39	Nancy Ann Olive, John Larry Fambrough, Larry Dean Jackson, Melvina Carol Thompson, Smackover.	
Children	11.29	Roseland Gale Starritt, Helen Marie Giessen, Vantrease.	
Total to Division	\$14,538.67	Diane Ramon Ham, Prescott.	
Officers and Secretaries	243.38	William Andrew Rogers, Carlisle.	
Mrs. E. V. Keeney, Juris. Cultivation Fund	82.20	—Mrs. J. P. Carpenter, Conference Treas.	
Little Rock City Mission for Negro Mission Work	75.00		
Youth Fund forwarded to Mr. Hayes	1.40		
Printing of 500 Receipt cards and Columnar book	11.95		
Newscope	24.99		
Flowers	5.10		
Treasurer's Stipend	35.00		
Refund of Cultivation Fund	14.40		
Printing of Stationery	21.82		
Columnar Pad	.87		
Refund of Supplies to Mrs. W. R. Peters	10.00		
Total Disbursements	\$15,064.78		
Bank Balance end of 4th Quarter	3,866.35		
Christian Social Relations and Local Church Activities	7,187.91		
—Mrs. J. P. Carpenter, Conference Treas.			

SPECIAL MEMBERSHIPS

Adult Life:
Mrs. Curtis Williams, Geyer Springs Charge.
Dr. J. D. Hammons, Little Rock City Mission Board.
Mrs. Neill Hart, Churches of Pine Bluff.

To be thrown upon one's resources is to be cast into the very lap of fortune.—B. Franklin.

Duty scorns prudence, and criticism has few terrors for man with a great purpose.—Disraeli.

LITTLE ROCK W. S. C. S. ANNUAL CONFERENCE POSTPONED

Mrs. A. R. McKinney, President of the W. S. C. S. of the Little Rock Conference has asked that we announce that their Annual Conference is complying with the Government's suggestion regarding general meetings.

The Annual meeting of the Little Rock Conference which was to have been held in Malvern 20-23 has been postponed indefinitely.

Plans for closing the year's work of this Conference will be announced soon.

LITTLE ROCK CONFERENCE NOTICE

Mrs. Fred R. Harrison, secretary of the Little Rock Conference, Woman's Society of Christian Service, is asking all Conference officers to send their reports to her at once for inclusion in the minutes. She also asks that auxiliary presidents send her names for the memorial roll. Address her at 120 W. Harding, Pine Bluff.

MONTICELLO DISTRICT W. S. C. S.

Members in Zone three of the Monticello District W. S. C. S. met at Dermott Methodist Church Thursday. Lake Village and Eudora were present.

Mrs. C. C. McDuffee of Eudora had charge of the program and gave as the devotional "The Light Shines," illustrating her talk by using a globe of the world, and a large candle representing Christ with smaller candles representing the countries of the world on which Christ shines his light. As a candle was lighted a silent prayer was said for each country, and for the soldiers in that country.

Others taking part on the program and telling of the Woman's Society of Christian Service's part in the Crusade for Christ were: Mrs. T. V. Harris, Mrs. Alma Davis, Mrs. Jack Smith, and Mrs. I. A. Love.

Mrs. Louis Logan of Dermott sang the dismissal prayer.

Mrs. Harvey Parnell of Halley presided over the afternoon business session.

The next meeting will be at Eudora and Lake Village will have charge of the program.

Bro. W. D. Golden of Dermott sang "God's Tomorrow."

The meeting was closed with a prayer.—Mrs. W. C. Nisler.

GRAVES

There is room enough on earth to find graves for the finest abilities and noblest powers. The ground which received one talent will also receive five. You can easily find a spade to dig a grave for your talents and abilities, your money and time, but understand that in burying your talents you are burying yourself; in burying aught that God has given you, you are burying part of your life.—Joseph Parker.

CURRENT NEWS IN THE RELIGIOUS WORLD

POLING LEAVES FOR TOUR OF EUROPEAN FRONTS

NEW YORK (RNS) — Making his fourth war-time overseas trip, Dr. Daniel A. Poling of Philadelphia has left the United States to tour the fighting fronts of Europe. He carried credentials as a war correspondent, and letters from General William R. Arnold, Chief of Army Chaplains.

Dr. Poling, who is minister of Baptist Temple in Philadelphia, president of the World's Christian Endeavor Union, and editor-in-chief of the Christian Herald, has covered nearly 100,000 miles on his previous trips to visit American troops in all corners of the globe.

Early in 1943, he made an 8,000 mile tour of service camps in England and North Africa. In the fall of the same year, he traveled 35,000 miles to Egypt, India, Australia, and other combat areas. Early last year he covered 36,000 miles in an extended tour of Australia.

Dr. Poling's current journey is expected to last six weeks. He will visit London, Paris, and Rome, as well as chaplains and troops on the various battle fronts in the European theater of war.

HARTFORD FEDERATION ASKS CHURCHES TO STUDY DUMBARTON OAKS

Hartford, Conn. (RNS) — A resolution indorsing the effort of the recent Cleveland meeting of the National Study Conference on the Churches and a Just and Durable Peace to "support the principle of collective security to the end that there may be world peace based upon Christian ideals of justice" was passed by the Hartford Federation of Churches at its annual meeting here.

The resolution declared that: "This Federation urges each church to promote within its membership a study of the Dumbarton Oaks proposals and the report of the Cleveland conference so that an informed Christian public opinion may give its effective support now to those who are trying to create international organization that will prevent a third world war.

"The Federation asks its officers and executive committee to take any necessary action to give effect to this resolution."

PRESBYTERIANS ASK BAN ON RADIO THRILLER PROGRAMS

MONTREAL (RNS)— The Montreal Presbytery of the Presbyterian Church in Canada at its regular meeting here called on the Federal authorities to ban "radio programs of the thriller and gangster type."

A resolution to that effect was unanimously adopted "in view of the fact that responsible educational and medical opinions are agreed that radio programs of the thriller type are definitely harmful to the mental and bodily health of our Canadian children."

Worry is interest paid on trouble before it is due.—Dean Inge.

REV. JACK R. McMICHAEL IS NEW FEDERATION SECRETARY



J. RICHARD McMICHAEL

and has given share-cropper leadership training under the Home Missions Council.

REV. Jack R. McMichael has been elected executive secretary of the Methodist Federation for Social Service (unofficial) it has been announced by Dr. Wade Crawford Barclay, chairman of the Ad Interim Committee. Mr. McMichael, a civilian chaplain of the Marine Officers Training School at Alameda, Calif., will assume his responsibilities at the Federation's New York office 150 Fifth Avenue, ten days after being relieved from his present duties. A widespread inquiry, including a poll of present and former members of the Federation, indicated awakened interest in the movement and recorded a virtually unanimous conviction that such a social action agency of Methodists is indispensable.

The new secretary is a Georgian and prior to taking over the chaplaincy was pastor of the Court Street Methodist Church in Alameda. He has done rural church work in Arkansas

WORKMAN MAKES A NEW PLEA FOR MORE NAVY CHAPLAINS

SAN FRANCISCO (RNS) — "Although the churches of America have made a wonderful contribution in giving priests, rabbis and clergymen to the armed forces, still more is expected of them," Captain Robert D. Workman, chief of Navy chaplains, said here.

"The nation's churches prove themselves the equals of industry and economic forces, which have produced fantastic totals of war material, by furnishing the clergy to minister to fighting men's spiritual needs."

The Navy, he said, needs 3232 more chaplains by July 1 and "the churches must give us the men or we will have to do without."

Captain Workman is bound for the Pacific to visit ship and shore chaplains.

BAPTIST CHURCH OF WILMINGTON SENDS HYMN BOOKS TO ENGLAND

WILMINGTON, N. C. (RNS) — The First Baptist Church of Wilmington has given the Faith Baptist Chapel of Leiston, Cambridgeshire, England, 80 hymn books in appreciation of its hospitality toward American visitors and its "great welcome given our officers and men at the church and in your homes."

STUDY PROGRAMS FOR RETURNING SERVICE MEN

DETROIT (RNS) — Government programs for returning service personnel, Red Cross hospital activities, co-operative church work for veterans, and psychological and psychiatric aspects of the problem were described at a two-day conference sponsored by the Detroit Ministerium of the Evangelical and Reformed Church. Among the featured speakers was the Rev. Harold Wilke, armless chaplain, of Boston, the denomination's hospital chaplain for wounded veterans.

CHURCH GROUPS ASK STANLEY JONES BE APPOINTED PEACE ADVISOR

DURHAM, N. C. (RNS)—Asking representatives of the church at the coming peace table, the Business Women's Bible Class of the First Presbyterian Church here has sent a petition to Washington urging that Dr. E. Stanley Jones, Protestant leader, be appointed to serve as a delegate or advisor in peace negotiations.

In addition, fifty women members of the Duke Memorial Methodist Church here have written personal letters to President Roosevelt, urging that this appointment be made.

In commenting on these developments, the North Carolina Council of Churches states that "this action has been taken in the conviction that mere mental acquiescence to principles is not enough, but that qualified persons must be designated to help build the way to international peace."

MINISTERIAL ASSOCIATION GIVEN "FULL CREDIT" FOR HALTING GAMBLING

SPRINGFIELD, Ill. (RNS)— Full credit for halting the re-opened city was given to the Springfield Ministerial Association by the Citizen's Tribune, a weekly news publication here.

The newspaper declared that gamblers had schemed to return punch boards, dice games, and other devices to the city's taverns and cigar stores after an election-time ban had been imposed last November. The return of gambling was stopped under orders of the police chief less than a week after play had resumed, and as church goers prepared to voice their opinion on commercialized gambling.

If a violin is to produce true music, it must be constantly retuned. Worship and prayer are the means of retuning our minds and spirits to the will of God.—British Weekly.

VAN DUSEN SEES NEED FOR SPIRITUAL REVIVAL

ANN HARBOR, Mich. (RNS) — Unity and spiritual revival, on local, national and global levels, are imperative if Protestant Christianity is to survive, Dr. Henry Pitney Van Dusen, president-elect of Union Theological Seminary, New York, declared in his final lecture at the sixth annual Michigan Pastors' Conference here.

The spiritual vitality and influence which came to Christianity through the revival led by Moody and Drummond has dwindled and now probably has reached its lowest point, he said.

"The greatest danger to the church is not the multiplicity of problems which harass it from the outside, but the danger of death from internal sterility. The only cure is spiritual revival. I don't mean the kind of revival that is sweeping over Michigan, those queer sects. I mean the kind of spiritual revival that will place religion once again at the center of life, where it belongs."

PROTESTANT CHAPLAIN WRITES HYMN BASED ON TRADITIONAL HEBREW CHANT

CHICAGO (RNS) — T. S. Severtson, a Protestant Chaplain at the U. S. Naval Training Center at Great Lakes, Ill., is one of the writers of an anthem, "O Lord, to Thee We Pray," based on the traditional Hebrew chant, "Adon Olom."

In a letter to Rabbi Isaac Toubin of the National Jewish Welfare Board in New York City, Chaplain Severtson explained that he first heard the melody "Adon Olom" when he assisted a Jewish chaplain in arranging a service on the island of Trinidad.

"The beauty of it so impressed itself upon my mind," he said, "that I was unable to let it go until I had done something to try to make it available to some of our churches. I feel that we have received such a rich heritage in our religious life from the Jews, that we are losers if we fail to take advantage of it."

CLERGYMEN URGE PRESIDENT TO CURB LIQUOR ADVERTISING

ROCHESTER, N. Y. (RNS) — Immediate discontinuance of all beer and liquor advertising over the radio, and in newspapers and magazines, was asked by the Rochester District Ministers' Association in a letter to President Roosevelt, on the grounds that "they are not commodities which the people should be urged to buy at this time."

The Association also called upon the President to declare the liquor and brewing industry non-essential and to deny it all critical materials, to stop shipments of beer overseas so that space may be used for vital war materials and food, and to stop release of sugar and grain for manufacturing liquor and beer to conserve food supply.

CURRENT NEWS IN ARKANSAS METHODISM

CHURCH STEWARDS APPROVE TEEN TOWN FOR YOUNGSTERS

In a session of the Board of Stewards of the First Methodist Church, Warren, Sunday afternoon, there was adopted unanimously a Resolution approving a recreation center for the Teen-age youth in Warren and commending those citizens who are making it possible. The Board sanctioned the pastor, Rev. Dan R. Robinson, in his desire to help direct the program of activities for the youth.

The Resolution, signed by J. E. Stewart, Chairman, and attested by V. B. Harris, Secretary, reads:

"WHEREAS a group of interested citizens are providing for the youth of this community a recreation center called Teen-Town; and,

"WHEREAS the proper training, culture and care of youth are the responsibility and opportunity for the Christian Church; and,

"WHEREAS the First Methodist Church, Warren, Arkansas, is fortunate in now having as its pastor one who has had many years of experience in directing the activities of youth:

"NOW THEREFORE, be it resolved by the Board of Stewards of the First Methodist Church, Warren, Arkansas, in session this 21st day of January, 1945, after careful consideration of the plan and program for Teen-Town, we enthusiastically endorse the same; and commend those who have made it possible; and further, we approve of our minister, the Rev. Dan R. Robinson, taking an active part, in so far as his time and primary duties will permit, in helping to direct the activities and recreational program contemplated in the Warren Teen-Town.

"Be it further resolved that we here express our appreciation to Mr. and Mrs. Robert W. Fullerton, Mr. and Mrs. W. R. Warner, Mr. and Mrs. Sam Dixon, the Bradley Lumber Company of Arkansas, the Southern Lumber Company, and all other persons who have contributed and made possible an adequate place for the wholesome recreation of our youth."

WINSLOW

The Winslow Church is so happy over the good beginning of the new Conference year that we would like to pass the news on to others. Under the inspiring leadership of our "retired" pastor, Rev. William Sherman, we find our church moving forward in every way. Our first Quarterly Conference shows our financial report unusually good.

The salary for pastor and superintendent are paid in full for the first quarter. The Benevolences, Claimants and Bishops Fund are paid in full for the entire year. Also our quota for the District, Jurisdiction and Area.

We are now ready to go into the Crusade for Christ with high hopes and renewed energy.—Mrs. Lyda Pace.

We are not trying to legislate people to be good, but to prevent evil men from legislating people to be evil.—Tilson Maynard.

METHODIST MEN'S FELLOWSHIP GROUP OF DERMOTT

The Methodist Men's Fellowship of Dermott held its first meeting on Monday night, January 22, and L. D. Griffin was elected president. W. C. Nisler was elected vice-president and Harold Harder secretary.

Regular meetings of the Fellowship will be held the fourth Monday of each month.

HENDRIX COLLEGE NEWS

New Speech Instructor

Ralph Ewing Mead of Ashland, Ohio, was recently appointed to instruct in the department of speech at Hendrix. Miss Marguerite Pearce, who took over speech work upon the departure of Dr. Robert Capel last fall, has been given leave from the speech work so that she may once more serve the college as field representative, President Reynolds said. Mr. Mead arrived in Conway in time to take speech classes at the beginning of the second semester's work, January 31.

Following a medical discharge from the army, Mr. Mead taught in Riverside Military Academy, Gainesville, Ga. He holds the A. B. degree from the College of Wooster in Ohio and the A. M. degree from the University of Michigan.

12 Per Cent Gain In Enrollment

Enrollment at Hendrix for the Spring term is more than 25 students ahead of figures at the same time last year, officials announced. This represents about a 12 per cent increase, it was said. Classes began on January 31.

Among the more than 100 courses being offered are courses in aeronautics, photography, Latin American problems, Brazilian history and rural social economics. Offerings in the new department of homemaking include courses in foods, clothing and the house.—Russ.

QUARTERLY CONFERENCES

Arkadelphia District: Second Round

Feb. 11, Point View-Lonsdale, 11 a. m. and 2:30 p. m.
Feb. 11, Malvern Station, 7:30 p. m.
Feb. 18, Keith Memorial, 7:30 p. m.
Feb. 25, Leola Ct. at Leola, 11:00 a. m. and 2:30 p. m.
Feb. 25, Traskwood Ct., 7:30 p. m.
March 4, Couchwood Ct. at Rockport, 11:00 a. m. and 2:30 p. m.
March 4, Grand Avenue Hot Springs, 7:30 p. m.
March 11, Hot Springs Ct., Bethlehem, 11:00 a. m.
March 11, Percy Ct., Piney Grove, 3:00 p. m.
March 11, Hot Springs Ct., New Salem, 7:30 p. m.
March 18, Tigert Memorial, Hot Springs, 11:00 a. m.
March 18, First Church, Hot Springs, 7:30 p. m.
March 25, Dalark Ct., Bethlehem, 11:00 a. m. and 2:30 p. m.
March 25, Arkadelphia Station, 7:30 p. m.
April 1, Traskwood Ct., 11:00 a. m.
April 1, Benton Station, 7:30 p. m.
April 7, Holly Springs at Mt. Carmel, 11:00 a. m. and 2:30 p. m.
April 8, Holly Springs at Mt. Carmel, 11:00 a. m.
April 8, Sparkman-Sardis at Sardis, 7:30 p. m.
April 16, Friendship Ct. at L'frais, 11:00 a. m. and 2:30 p. m.
April 16, Oaklawn, Hot Springs, 7:30 p. m.
April 22, Princeton Ct. at Macedonia, 11:00 a. m. and 2:30 p. m.
April 29, Arkadelphia Ct. Hollywood, 11:00 a. m. and 2:30 p. m.
April 29, Pullman Heights, Hot Springs, 7:30 p. m.
May 6, Benton Ct. at Pleasant Hill, 11:00 a. m. and 2:30 p. m.
May 13, Carthage-Tulip at Tulip, 11:00 a. m. and 2:30 p. m.
—J. E. Cooper, District Superintendent.

BINGEN CIRCUIT

I am assisting Rev. R. R. Coley in serving Friendship, Doyle and Avery's Chapel on his charge, the Bingen Circuit.

We have been well received for the second year at these churches. Doyle and Avery's Chapel greeted us with big poundings at Christmas time. These churches had Christmas programs. These three churches paid almost as much to the Orphanage as the whole circuit has been paying for several years. Our Quarterly Conference met at Bingen and things look good for a successful year.

We had a good delegation for the Crusade for Christ Rally at Nashville. We came away with a greater missionary vision and a determination to make sacrifices for Him who said and will say, "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

We are serving good people. Pray for us.—C. V. Mashburn, McCaskill, Arkansas.

TRAINING SCHOOL AND PASTORS' CLINIC AT JONESBORO

The Jonesboro District Training School will be held at the First Methodist Church, Jonesboro, March 12-16. The class session will be held each evening, Monday through Friday, from 7 to 9 o'clock. The three courses to be offered are: Evangelism, for senior young people and young people, taught by Rev. Roy Bagley; Rural Life, for pastors and adults, taught by Rev. Glenn Sanford; Children's Workers' Course, instructor to be selected.

Under the leadership of the district superintendent, Rev. J. Albert Gatlin, there was conducted in the district last year a series of one-day Pastors' Clinics. Brother Gatlin in announcing the series said, "The purpose of these meetings is the enrichment of our own personal lives that we might be better quipped to do our work as ministers of Christ." These clinics were so successful that the pastors urged that they be continued. This year the program is to be expanded.

The churches of the Jonesboro area have invited the pastors of the Jonesboro District to be their guests during the week of the district training school. All of the ministers, except those "accepted supply" who will be attending the school for accepted supplies at Conway, are expected to attend.

The district superintendent, in a letter to the pastors of the district, announces the following program:

9:30-10:30 a. m., Worship, Rev. Earle Cravens, each day, Thursday through Friday; 10:40-11:40 a. m., Church Administration, Rev. S. B. Wilford, each day, Tuesday-Friday; 1:30-2:30 p. m., Ministers Personal Problems, Rev. Cecil R. Culver, Tuesday, Personal Life of the Preacher, Wednesday, Home Life of the Preacher, Thursday, Preacher in His Church, Friday, Preacher in His Community; 2:40-3:15, Preacher's Workshop, Rev. Raymond L. Franks, Tuesday and Thursday.—Reporter.

PINEY GROVE METHODIST CHURCH

The people of the Piney Grove Methodist Church, on the Percy Circuit, met Sunday morning, January 21, 1945, and had their Sunday School at the usual hour. All brought well filled baskets and at the noon hour a bountiful lunch was spread.

The pastor, after having preached at Tigert Memorial in Hot Springs, Arkansas, accompanied by his wife and children went on to Piney Grove and enjoyed the wonderful repast with the good people there.

At two o'clock the people reassembled in the church and had an informal song service which was greatly enjoyed by all.

The building committee, just recently appointed, made a survey of the church and grounds to plan for the addition of three Sunday School rooms, which are very badly needed because of the increased Sunday School attendance.

At three o'clock the pastor preached to a very receptive congregation, stressing emphasis on the "Crusade for Christ."

We hope that the seeds sowed here will bring forth an abundant harvest.—Reporter.

HARMONY GROVE CHURCH BUILDING REBUILT

Harmony Grove Church is now having services again in the auditorium. The church was almost completely destroyed by tornado in the early spring. Through the sacrifices and hard work of many the encouragement and financial help of many friends the building is restored almost exactly as it was originally built in 1919.

One of the first and very much enjoyed services held in the auditorium was a Church School program and after the program a reception and old fashioned pounding for our new pastor, Rev. H. R. Nabors and his wife in the Sunday School rooms. A social hour was enjoyed with refreshments by the women of the church.

We are indeed glad and fortunate to have Brother and Mrs. Nabors for our leaders and hope to have a wonderful year.—A Member.

WESLEY BROTHERHOOD OF EUDORA

The Wesley Brotherhood of Eudora met on January 23 with the largest attendance for more than a year. The president, Edwin Haskew, presided over the business meeting and the nominating committee presented the following slate of officers: President, Clyde B. Johnson; vice-president, Kirk Flannakin; secretary-treasurer, C. C. McDuffie. They were elected to serve for the coming year.

Rev. W. T. Bone, pastor at Montrose, was the guest speaker for the evening, using as his theme, "Going Forward."

Rev. I. A. Love is pastor at Eudora.

The Christian on his knees sees more than the philosopher on tip-toe.—Moody.

To Those Sorrowed By War

By JAMES S. CHUBB in Tidings

Those who are lost in wartime make us doubly sad because they are so young and so fine. They could have done so much, not only for us but for the world. They had ideals, hopes, dreams, and were willing to pay the price to make them come true.

We turn in memory to the ones that we have loved. So many things come surging into our minds, now that they have paid the supreme sacrifice. We have a sense of regret because of the things that we should have done for them that we did not do. Our sincere appreciation for them comes to us with renewed strength. The loneliness that we feel is so keen that we cannot express all our thoughts.

Friend, whatever you do, do not let yourself be poisoned by self pity. It is utterly destructive. Ask instead, what shall I do now? There is always a way that is good. God is watching for a chance to help you find that way and place. So instead of self pity, ask now what shall you do, and start looking around. You will find a way and a place.

It will be natural for you to wonder why this should have come about. You will think of your own sins and possibly that they with them in genuine repentance so that they will not build a complex of fear for you and yours. You will try to find other answers why, and probably not find them satisfactory at all. We do not know why these things happen. But we do know that we can use them.

There are many places to turn in time of sorrow. We should turn to all of them that are helpful. There are trusted and tried friends who will come to us immediately. In times of trouble we appreciate them most and know their true value. It is well to turn to them and let them share our woe and heartbreak.

Go out to see people as you always did. Some will be embarrassed to know what to say to you. Some cannot help you carry your load because of their attitude and what they say. But many will enable you to forget yourself and take your place among them again. They will smile and encourage you as you little thought you could be encouraged.

Go to your church at the first opportunity. The songs, the sermon, and the thoughts will sadden you at first, but it is in the church that the eternal verities impress themselves upon you. You will catch them easier in the church than at any other place. The tried and trusted believers who have experienced what you experience will grasp your hand and will glance at you with an understanding look. They know where strength is to be found, and that is why they are in the church.

Turn to God

The greatest thing that you can do in this time is to turn sincerely to God. He made us, this world, death, life and immortality. His divine wisdom made it possible for us to be born, and in His divine wisdom He gave us death to translate us to a better world.

God will teach you that your loved one is not dead, but alive.

In the next world he will have a chance to do so many things that he was never able to do in this world. The cares and loads which this world would have given him have been displaced with new opportunities to live and work. You should be very grateful to God for providing it even so.

God will give you the real comfort that you need, if you will turn to Him in sincere prayer. He knows your need better than either you or your friends do. His strength and wisdom are beyond comprehension.

God will not relieve you of loneliness, but He will teach you that you must now so live that when you meet again, you will have a life and record that you can point to with pride. A couple that had lost their only child, through many tears, said to me, "We do not want sympathy, but instead your prayers that, when we meet again, he will be proud of his father and mother." God will co-operate with you if this is your sincere desire also.

New Understanding

You can do many things now because you have faced and known sorrow. There is a deeper understanding and attitude toward life which comes only to the people who know trouble. "Blessed are they that mourn, for they shall be comforted." You will be able to help many people that you have not even been interested in before. This is the work of God in which He needs help from you.

There will be insights about the frailty of human life and the greatness of God, the transitoriness of the flesh and the eternity of the Spirit, the opportunities that God gives to those who are in great need, which you never could have had in days when you were undisturbed in your life.

So there is work for you to do. Start it as quickly as you can, because the longer you postpone the opportunities that are peculiarly yours now, the harder it will be to begin. One can think just so long; then he must act or lose his strength.

One of the greatest things that Christ did for us was to banish fear of death. He told His disciples, just as he was going to the cross,

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also."

His spirit was that of the Twenty-Third Psalm,

"Yea, though I walk through the Valley of the Shadow of Death, I will fear no evil: for thou art with me; Thy rod and Thy staff they comfort me."

God, your friends, and your loved ones expect you to make something good and fine from your sorrow. It is a sacred experience which leads you to the open door to the best things that life has.

The true way to be humble is not to stoop till you are smaller than yourself, but to stand at your real height against some higher nature that shall show you what the real smallness of your greatest greatness is.—Phillips Brooks.

China Will Build Again!

By F. OLIN STOCKWELL, Chengtu, West China

The months ahead are more full of promise than any for a long, long time.

While we have not crossed the last range, and the valley of peace may be farther off than we think, at least we see the top of the hill and the last sharp climb may not be as long as we fear. The end of the war in Europe is not too far away; the Far East is more uncertain. But whether it be a few months or more than a year, the end is sure. This brings great cheer to the Chinese people over-weary with more than seven years of conflict.

We begin to say, "When the war is over, we shall have coffee, and ice-cream, and cheese, and chocolate, and butter, and prunes, and salmon. We shall be able to buy clothes and shoes without difficulty, and in time, secure a car, a new bicycle, and other tools with which we can do our job more efficiently. When the war is over we can begin to build again."

And that is just what we must do,—build again.—For let no one assume that the war has been anything other than a major catastrophe to the Christian Church in China. It is true that the spirit with which the Christian group has carried on during this war deserves our highest commendation. The courage and loyalty of many of our leaders is beyond praise. Yet that does not change the fact that the storm of war has beaten our ship so badly that she is limping into port in need of major repairs. Think for a minute of the facts.

Schools, churches and hospitals in occupied China have been destroyed, and here, in unoccupied China, they have gone without repairs. There has been less than a trickle of books, magazines, laboratory equipment, medical instruments, and new equipment coming into our schools and hospitals over the past five years, and all that has been here is largely worn out and in need of replacement. The war has taken a heavy toll in morale of all our workers. Refresher institutes for pastors and laity, evangelistic campaigns, district meetings, training conferences—all of these have been greatly reduced in number because of expense, and our pastors, with salaries cut to the bone, have had to find supplementary means of support. Even the most essential books and magazines, whether in Chinese or English, have been impossible to secure or prohibitive in cost.

The result is that the end of the war will find us a greatly weakened church body in China, weakened in leadership, impoverished by the deflation which is certain to follow the present inflation, needful of all the essential tools with which to carry on our task. All of which means that the church in America must stand by during the crucial post-war years when we shall be trying to get on our feet again.

Meanwhile we continue to do what we can to prepare for the days ahead. A goodly group of Chinese scholars have spent another summer in the translation of Christian books of worth, to be published after the war. Our two theological seminaries—West China Union and Nanking Seminary—in

which I am teaching during the coming months (when I am not preaching to GI's, writing letters, keeping accounts, and attending committees), continue to prepare pastoral leadership in Chengtu. Nearly twenty young men and women graduated from these two schools in June, and we are expecting a number of new students this year.

The campus in Chengtu is packed with college students studying in the five Christian universities there.

A "Religious Week" opens the semester, in which we are trying to bring to the students through eminent Chinese speakers the meaning of the Christian faith. We hope that this will set the tone for religious activities in the Universities during the year.

Thus we move ahead up the last long climb, believing that the turn in the road and vistas of usefulness are not far beyond.

EDDIE CANTOR PLEADS FOR CHURCH LOYALTY

(On broadcast over NBC January 31.)

You know, Victory is just a prayer away. The physical implements of war are speeding to our men in ever-increasing strength. But let us send them, too, the spiritual implements. Our faith, our love, our prayers. Let us go to our churches—Now, today, tomorrow. You to yours, I to mine. Let us join in a community of prayer for the safety, for the lives, of those so dear to us all. There is a House of God near you . . . Don't wait for its bells to ring out the victory. Its doors are always open . . . God is always there . . . And peace may come one day sooner if you will work for it and pray for it at your church, synagogue and at home.

The church lives for you. In lands of tyranny, when all the institutions of civilization—science, art and government—succumbed to the will of the oppressor, it was religion which alone stood out and resisted evil. An undaunted voice, proclaiming the triumph of the spirit which lifts man above persecution and fortifies him against violence.

So let us fill the churches with our prayers for a just and lasting peace. Let our pleas be heard around the world so that within the churches of the conquered countries they will hear and know that a greater day is coming for all people . . . everywhere. That through prayer we will be united . . . with peace on earth . . . and good will toward men of good will

OUR LIFE

Our life is like the dial of a clock. The hands are God's hands, passing over and over again. The short hand, the hand of discipline; the hand of mercy. Slowly and surely the hand of discipline must pass, and God speaks at each stroke. But over and over passes the hand of mercy, showering down twelve-fold of blessings for each stroke of discipline and trial: and both hands are fastened to one secure pivot, the great unchanging Heart of a God of Love.—Southern Churchman.

BUILDING GOD'S HOUSE

"History has revealed that the values of government, society, civilization, or religion were not preserved until the building which housed the family was given a permanent foundation," says a noted architect. "Thus the building, protecting and preserving the family, has been the agency that has enshrined its spirit and reflected its glory. The same is true of the church building. It is the home of the family of God. Without the church building, a separate and distinct edifice devoted entirely to the protection and preservation of the forms of worship, no body of believers can hope to hold intact its united existence. The church building is the landmark of the Kingdom of God. It is the temple of worship, the shrine of faith, and 'the permanent depository of the oracles of God.'"

The Section of Church Extension of the Board of Missions and Church Extension is charged with assisting local congregations in building, improving, and financing the house of God, the parsonage, and the educational and recreational buildings of parish.

In a recent twelve-month period, the Methodist Church (through the Section) donated \$850,000 of World Service funds to assist in the erection or improvement of 461 buildings; at the same time more than \$500,000 assistance was given in the forms of loans.

The task ahead of the Methodist Church in putting the house of God into repair is a tremendous one. More than one-third of the 42,000 churches across the country are one-room buildings, inadequate for a modern church program. Some of the rural Negro churches are notably poorly housed; if made attractive and worshipful they would invite many thousands of new people. Most of them will require aid in either gifts or loans.

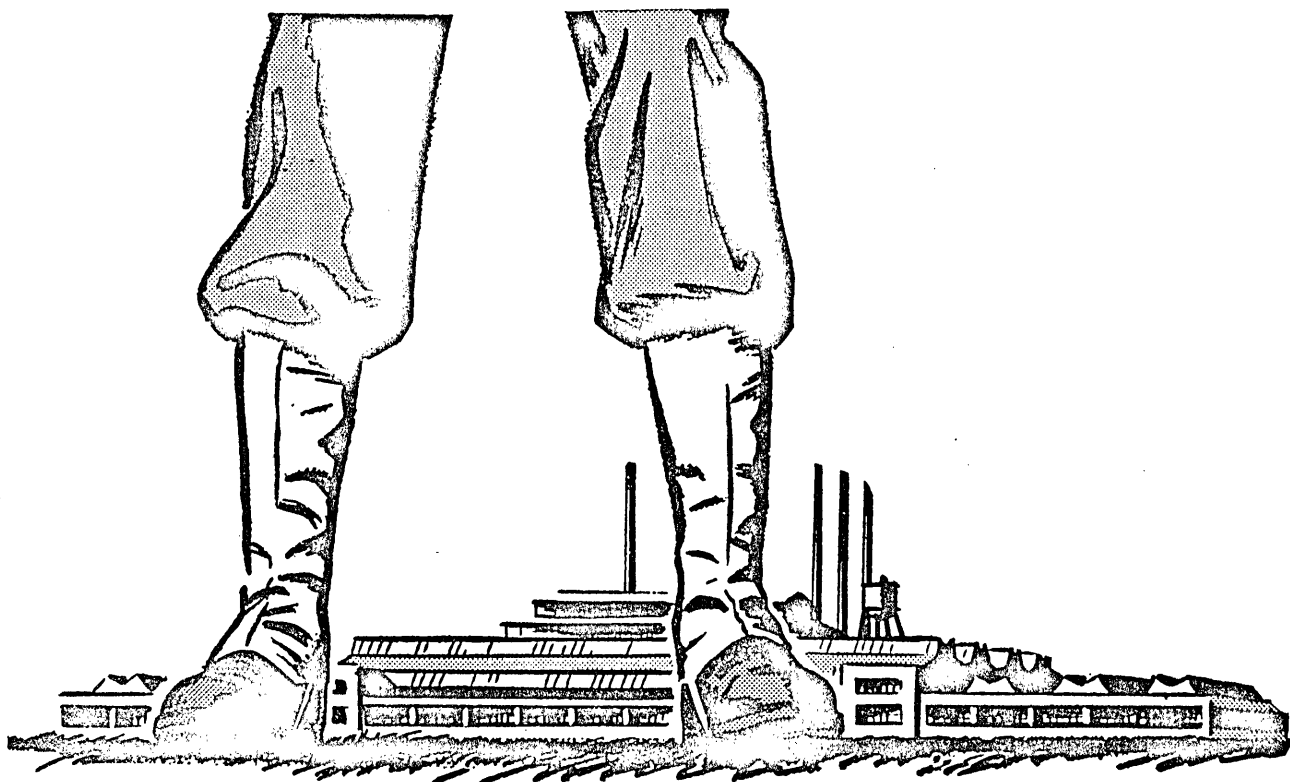
Another need for building aid lies in communities, augmented by war workers, where there are thousands of children without opportunity for worship or religious education or even for schooling or recreation.

Y. W. C. A. ANNOUNCES ITS READINESS TO RECEIVE LOYAL JAPANESE

PORTLAND, Ore. (RNS) — A statement issued by the board of directors of the Portland Y. W. C. A. says the "association stands ready again to serve and receive into our fellowship any Japanese of proved loyalty who may return to this area."

The statement, issued over the signature of Mrs. Joe T. Skelton, president of the board, reaffirmed the Y. W. C. A. purpose "to serve all women and girls, without regard to race, color or creed" and was issued to prevent any misapprehensions in this area concerning the reception to be accorded returning Japanese-Americans in view of expressions of open hostility voiced in West Coast areas.

The best things are nearest; breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain, common work as it comes, certain that daily duties and daily bread are the sweetest things of life.—Robert Louis Stevenson.



Sgt. Joe's Feet Have Grown!

Those feet of Sergeant Joe used to take him on his rounds as office boy in Arkansas Power & Light Company. Since then, they've grown surprisingly . . . and when Joe comes back they will fill a bigger pair of shoes than those of office boy.

For Joe, during his eighteen months in the Army, has acquired specialized skills—skills that fit him for a better job at better pay than the one he used to have. And we are going to see that Joe's skills are given an opportunity to earn him more money—when he comes back to work for us.

Yet, studying ways to give returning servicemen every chance to better themselves is just one part of a forward-looking program that Arkansas Power & Light Company has

adopted . . . to help Americans, and to serve Arkansas.

We have recently put into effect a new and lower electric power rate, destined to save our customers \$1,100,000 annually.

We will continue to furnish the most courteous and most dependable service humanly possible.

We will encourage the wider use of electricity on farms, in homes, factories and businesses, so as to bring the MAXIMUM benefits of cheap electric power to ALL.

We will continue to be a good tax-paying citizen of Arkansas, cooperating to the fullest extent with all other citizens in bringing new payrolls, and creating more jobs, for Arkansas.

*Cheap Electricity
Powers Postwar Progress!*

ARKANSAS POWER AND LIGHT CO.
HELPING BUILD ARKANSAS

The Sunday School Lesson

By DR. W. P. WHALEY



JESUS' CONCERN FOR ALL SUFFERERS

LESSON FOR FEBRUARY 4, 1945

SCRIPTURE TEXT: Matthew, all of 8th and 9th chapters.

GOLDEN TEXT: "All things therefore whatsoever ye would that men should do to you, even so do also unto them: for this is the law and the prophets." Matt. 7:12.

The two previous lessons were on Jesus' Sermon on the Mount. When He had concluded His sermon, great multitudes followed Him from His mountainside preaching place. They crowded about Him with all sorts of sickness and troubles; and He spent a busy day healing and relieving.

I. Healing The Leper (Matt. 8:2-4)

Leprosy is a most horrible disease, and was very prevalent in Palestine. In Leviticus (chapters 13 and 14) are rules for detecting it, isolating it, and determining when it is healed; but the Bible gives no remedy for leprosy. As far back as 1500 B. C., the Egyptians had more than twenty prescriptions for the cure of leprosy; but whether any of them were effective we do not know. The Jews regarded leprosy as a stroke sent by God as punishment for sin; and, therefore, they thought that it could be cured only by a miracle. Some Jewish prophets had power to cure leprosy. The military captain in Assyria, Naaman, went to the prophet Elisha in Israel for a miraculous cure. (2 Kings 5). The leper in this lesson seemed to have no doubt that a prophet like Jesus could heal a leper; and He did heal eleven besides the one in today's lesson. When Jesus sent His disciples out to preach, he endowed them with the power of prophets to "cleanse the lepers." (Matt. 10:8). There must have been in Bible times healing for leprosy, by prophet or physician; or we would not have in Leviticus the rigid tests for determining if a case had been cured. In modern times medical science has discovered a cure for this dread disease in the oil from the chaulmoogra tree; and now lepers are responding to the treatment of physicians about as readily as any other sick.

II. Healing the Palsied Man (Matt. 8:5-14)

Jesus did His cures in response to faith; but He found the faith of this Roman officer superior to the faith He had found among the Jews. This Roman did not ask Jesus to go into his house and put His hand upon the afflicted servant. He believed Jesus' word would be sufficient. Jesus appreciated and praised that faith. Our faith is what Christ asks. He enjoys our believing in Him; and will do His best for those who best believe in Him.

III. Healing Peter's Mother-In-Law (Matt. 8:14, 15)

Capernaum, the little city at the northern end of lake Galilee, was the headquarters of the incipient Christian movement. Jesus and His mother moved there from Nazareth; and eight of the apostles lived close

around. Three of the others lived not far away; and only Judas was from the southern part of the country. John's mother was a sister to Jesus' mother; and it must have been a joy to them to be thrown together during the stir of Jesus' preaching and miracles. Peter was a leading character in this Christian group, and it is likely that the group often met at his home. One day when Jesus stopped in, He saw that Peter's mother-in-law had fever. At the clasp of His hand, the fever left her; and she got up and helped her daughter with the entertainment.

IV. A Crowded Evening (Matt. 8:16-17)

Mark, in telling about this, says "all the city was gathered together at the door." (1:32). Nothing had ever so stirred Capernaum as the preaching and miracles of this young prophet. At the close of the day people closed their shops, fishermen came in off the lake, housewives pulled to the doors of their homes, and everybody went to see and hear the new prophet. Any who had afflicted friends brought them. What a load they piled upon Jesus' heart! Isaiah's words were fulfilled: "Himself took our infirmities, and bare our sicknesses." (Isa. 53:4).

V. The Crowds Too Much For Jesus Sometimes (Matt. 8:18)

Mark (3:20,21) tells of one occasion when the crowd crushed about Jesus so that He could not take a moment to eat, and His friends saw that He was beside himself, and tried to lead Him out of the crowd. Matthew (12:46-50) tells of a time when Jesus' mother and His brothers tried to rescue Him from the crowd, because they saw the crowd was killing Him. After He finally got free from the throng of that busy evening, Jesus asked His disciples to help Him get away from Capernaum for a few days. It is likely the disciples were tired too.

VI. Asleep In The Boat (Matt. 8:23-27)

As Jesus and the disciples walked down to the waters edge to take a boat, "a certain scribe came, and said unto Him, Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head."

Getting into a fisherman's boat, the wornout Jesus lay down and went to sleep. Soon a storm arose, so violent that even those experienced fishermen could not man the boat, and were afraid of perishing.

Report On Methodist Hospital In Hot Springs

By B. T. FOOKS, Chairman of the Board of Trustees

Knowing that all Methodists in the Little Rock Conference are vitally interested in just where we stand in negotiations for the Ozark Sanatorium and Hospital at Hot Springs, I am happy to advise that all negotiations for purchase of this hospital have been concluded with exception of transfer of the hot water rights.

The transfer of the water rights must be approved by the Department of Interior and all papers have been sent them with approval of the Park Commission in Hot Springs and we think it is only a matter of form and time before their approval of transfer will be made. I believe that this transfer will be completed within the next thirty days and actual operation of the hospital by your Board of Trustees will begin.

We are also happy to advise that

a sufficient amount of money has been raised to pay for this hospital and care for the improvements and additions to equipment that may be necessary and, although total amount of quota has not been raised, we hope that it will be completed and anyone interested in donating to this worthy cause may send their check direct to Thomas Stone, c-o Arkansas National Bank, Hot Springs, Arkansas, who is Treasurer of the Hospital Board.

Your Board of Trustees take this opportunity of expressing its appreciation to the hundreds of Methodists throughout the Little Rock Conference who made donations to this campaign and we believe that you will be well repaid in future years by the successful operation and growth of this hospital.

They waked Jesus, and He calmed the lake.

VII. The Crazy Man in the Cemetery (Matt. 8:28-34)

Mark (5:1) and Luke (8:26) tell this same story. This fellow was stark crazy and stark naked. He was so fierce and strong that neither his neighbors nor the officers could confine or control him. Did Jesus know he was in that cemetery, and make the trip across the lake to find and help him? Certainly the poor fellow himself did not send for Jesus; and his neighbors did not.

Devil-possession was a common affliction all over Palestine. The Jews believed that many afflictions were visited upon people by devils, or demons: insanity, dumbness, epilepsy, etc. There were no hospitals; and such afflicted people were kept in the homes if possible. Suppose all the sadly afflicted people of this state were at large, without hospitalization or care of any sort! Such was the case in Palestine, and Jesus was moved with compassion toward them. He healed many himself, and gave His disciples power to heal them.

But, as the Jews believed leprosy was divinely sent and could be healed only by divine power; so they believed that insanity and these other afflictions were demon sent and could be cured only by demons. That is why they accused Jesus of casting out devils by Beelzebub, the prince of devils.

VIII. Back Home In Capernaum (Matt. 9:1)

From Matthew's statement we would infer that Jesus returned directly to Capernaum; but Mark (2:1) says "after some days." He had left Capernaum to get a little rest from the crowd; and He and His disciples may have spent several days moving about in a more quiet ministry. Luke (8:40) says the people of Capernaum were "all waiting for Him." They had plenty for Him to do. Jairus, a prominent church official, had a dying little girl; a woman who had been an invalid twelve years was watching for Him; two blind men were hoping to meet Him; a family had a son possessed of a dumb devil, and they wanted to bring him to

the great physician; four neighbors had planned with a palsied man to take him to Jesus as soon as He came home; and Matthew was in his booth collecting taxes for the Roman government, and thinking about the marvelous reports he kept hearing about this unusual prophet.

IX. Cure of the Palsied Man (Matt. 9:2-9)

Mark (2:3) and Luke (5:18) say four men brought this sick man on his bed; and when they could not get through the crowd about the door, they went up an outside stairway to the roof and made an opening through the tiles and let the sick man down in the presence of Jesus. In response to the faith of the sick man and his four friends, Jesus forgave his sins and healed his body. He wished people to know that He had power to forgive sins, as well as to heal men's bodies.

Commentators think this took place in Peter's house; but I cannot find any reason for that opinion. It seems to me natural to believe that Jesus was in His own house, and that it was His own roof that was torn up. Mark (2) says, "He entered Capernaum after some days; and it was noised that He was in the house." Moffatt's translation puts it, "it was reported that He was at home," Jesus had a home in Capernaum. What more natural than immediately after His return to "His own city" He should go to His own home, rather than to Peter's?

These two chapters, the 8th and 9th of Matthew, are too much for one lesson. The call of Matthew will be studied in a future lesson.

Nowadays in the open life of the church and in the fellowship of believers there is seemingly little power in prayer, there is marked absence of travail. There is much phrasing but little pleading. Prayer has become a soliloquy, instead of a passion. The powerlessness of the church needs no further explanation, and the counsellors of the church need seek no other cause. To be prayerless is to be both passionless and powerless. — Samuel Chadwick.