

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye into all the world" — Mark 16:15

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NO. 8

Importance Of Financial Objectives Of Crusade

THE financial objectives of the Crusade for Christ are vitally important for at least four different reasons which we want here to numerate.

There are property damages which must be repaired. Some may ask what twenty-five millions of dollars can do toward repairing the wide-spread destruction of war? We should keep in mind that the church proposes, with this fund, to repair only church property, such as church buildings, church schools and hospitals. We propose to reestablish places of worship and places of service. A few millions of dollars will go far toward rebuilding Methodist property in war-torn areas.

There will be immeasurable, human suffering to be relieved. We could do little with such a small amount, toward relieving the total suffering. We can, however, with regular funds, supplemented by funds raised through the Crusade for Christ, go far toward ministering to that group of sufferers for which the Methodist Church will be primarily responsible and whose pitiable plight will be unrelieved if we fail them.

There will be indescribable spiritual needs in war-torn countries in the post-war world. This war has brought disillusionment and unbelievable despair to the lives of multiplied millions of earth. The church is the only institution in existence that even proposes to rebuild their broken spiritual life. The Crusade for Christ will increase our powers of usefulness in this the primary mission of the church.

Finally may we say that success in the financial objectives of the Crusade for Christ is essential to the success of the other objectives of the four year program of the Crusade. Unless we contribute this pitiable small sum for world redemption it would be hard for us to believe in our own sincerity in promoting a great program of evangelism, stewardship or Church School enrollment at home. While the financial objectives are but one phase of the Crusade for Christ, success here is essential to success everywhere else in the program.

New Hope Born For World At Peace

THE war in Europe moves rapidly toward a climax. There is reason to believe that the war as we now know it in Europe will soon be over. There may be continued, last ditch resistance but the major phase of the war must end for Germany when Berlin together with Silesia and the Ruhr valley have been overrun.

The nine-hour raid on Tokio last week, by carrier-based planes, is evidence of a weakness in Japanese defense that was hardly expected by the average American. Present conditions in Europe and in the Pacific give us hope that the shooting war may end sooner than we thought some time ago.

Nothing has happened recently, however, that holds such large promise for a world at peace as the results of the big three conference held at Yalta in Crimea. The willingness and readiness of the world powers to work together in planning for the post-war world gives real hope that many of the ideals for which the war is being fought may become world-wide realities.

A "Layman's Day" Full Of Meaning

THROUGHOUT the Methodist Church, next Sunday, February 25th, is Layman's Day. At no time since the origin of this significant day in our church calendar has its observance come at a time so filled with meaning for the work of Methodism.

One week from Layman's Day, on Sunday March 4th, we reach the climax in our financial objectives for the Crusade for Christ. Next Sunday, on Layman's Day, our laymen will have opportunity to fill the pulpits of Methodism throughout the nation on one of the most crucial days and at one of the most strategic, meaningful services in Methodist history.

In the crisis of the kingdom which He came to establish, Christ called laymen from their various fields of labor and entrusted to them the "keys of the kingdom" and placed largely on their shoulders the responsibility for the on-

But Moses' hands were heavy,
... and Aaron and Hur stayed
up his hands the one on the one
side and the other on the other.
—Exodus 17:12.

going of the church. This is the highest tribute ever paid to laymen in kingdom building. So also is it a tribute, which expresses something of the high confidence Methodism has in its laymen, that this phase of the Crusade for Christ should have been deliberately timed to climax on the Sunday following Layman's Day.

That confidence has not been misplaced. Next Sunday, throughout our church, laymen will give an irrepressible impetus to the Crusade for Christ that will help to carry it far beyond the financial objectives and will cause us to turn our faces, with new faith, toward the other goals which this unprecedented movement has fixed for this quadrennium.

It would be just as impossible for the leadership of our church to succeed in any phase of the work of the Crusade for Christ without the cooperation and support of the laymen as it would be impossible for the leaders of our armed forces to succeed in their objectives without the cooperation and support of the rank and file of the armed forces. Methodism leans heavily on its laymen in this hour of testing.

When the laymen speak, the church should be present to hear the message they bring. Our churches should be filled next Sunday and Sunday March 4th. These should be high points from which we can envision something of victory for all of the interests promoted by the Crusade for Christ.

Jurisdictional Meeting Of W. S. C. S.

LAST week the Woman's Society of Christian Service of the South Central Jurisdiction held an enlarged Executive Meeting at the First Methodist Church in Little Rock. The sessions of the Executive Committee ran through Tuesday and Wednesday, closing with an open meeting Wednesday evening.

This enlarged Executive Meeting was held in the place of the regular jurisdictional meeting of the Woman's Society of Christian Service which was to have met in Little Rock last week. The regular meeting was not held because of governmental restrictions on meetings of more than fifty people, requiring extended travel and hotel facilities.

The enlarged Executive Committee included all of the jurisdictional officers and the conference presidents of the Woman's Society of Christian Service throughout the South Central Jurisdiction. It was possible for this group to transact practically all of the business necessary to the ongoing of their work throughout the Annual Conferences and in the local churches of the jurisdiction.

There is no other group in our church quite so well informed regarding their work; none better organized or more capably led than the Woman's Society of Christian Service. These facts were in evidence in the activities of this group as they went about their work under the unusual circumstances governing this meeting.

A glimpse could be had of the magnitude of their work and the vision of their leaders in the closing of the meeting Wednesday evening. There in their pledge service, without the slightest fanfare, with an all-in-the-work-of-the-day sort of attitude, the presidents of the various Annual Conference organizations one by one stood to pledge their conferences to raise a definite amount for the coming year, the total of which ran well over \$600,000. It was done in a spirit of reverential purposefulness that gave you the feeling that you were on holy ground.

The Father Of A Nation

AGAIN on this twenty-second of February our nation gives pause to pay tribute to its first citizen—George Washington.

The Washington monument, in Washington, D. C., is much the highest monument ever erected in our nation to the memory of any man. It is but symbolic of the high esteem in which George Washington was and is held by the citizens of the nation to which and for which he gave so much.

No struggling group has been more fortunate in its first leadership than were the thirteen colonies in having George Washington to give them practical balance, wise direction and unselfish leadership at the time of their greatest need. More than any one other individual, his influence has been felt in the development of our national life.

In recent years we have departed, in two instances at least, from the teachings and example of Washington. He set a precedent, in refusing to be elected to more than two terms as president, which we have followed until Roosevelt was elected to a third term only a

(Continued on page 4)

A Cup Of Cold Water

By ERNEST FREMONT TITTLE

WHOSOEVER shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, he shall in no wise lose his reward."

Here is a prescription for grief, for loneliness, for gloom and depression, for feelings of frustration and futility. Take a cup of cold water and give it in the name of Christ to someone in need. You will then feel better yourself.

The point specifically made in this saying is that there is reward for those who will give to the humblest disciple of Christ even a cup of cold water because he is a disciple; we will come to that later on. It is, however, a fact that Jesus identified himself not only with his disciples but with every human being in need. In his Parable of the Final Judgment upon men and nations He identified himself with the hungry, the thirsty, the stranger, the ill-clad, the sick, the prisoner. "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

Hence we are in accord with the teaching of Jesus if we say there is reward for those who will give even a cup of cold water to anyone who is in need.

There is, of course, no reward for those who, if you ask for a glass of water, give it to you but in a way that makes you wish you had not asked for it. I have myself many times been given a glass of water with such obvious annoyance at my request for it that it brought no satisfaction to me nor, I am sure, to the little waitress who shoved it across the counter in the general direction of the place where I sat. It is necessary to insist that a cup of cold water, if it is to be rewarding, must be given in the name of Christ, that is, with something of His reverence for personality and His concern for anyone in need.

Blessed are they who bring comfort and hope to others, for they shall themselves find healing and happiness. Christianity has been saying this for nearly two thousand years. Modern psychiatry is saying it to people who will not believe it, if it is said in the name of Christ, but only if it is said in the name of science, and, if to hear it said, they have to pay a good round sum. But, let God be thanked, it now is being said in sanitariums as well as churches that a sovereign remedy for grief, for loneliness, for gloom and depression, for feelings of frustration and futility is a cup of cold water given in the name of Christ to someone in need.

There are, however, certain truths which must be recognized if this remedy is to be effective—truths which may easily be overlooked and often are, although when you state them they appear simple and obvious enough.

The place to start ministering to others is the place where you are. We of this generation, many of us, are concerned with the abolition of want and of war, as of course we should be. There is now no excuse for a poverty that denies to human beings a fair chance in life and cripples them in both body and soul. Freedom from want is undoubtedly a possibility in our time.

And it is quite clear that war as we now know it, in addition to being a disgrace to human nature, is a terrific threat to every freedom which the race has won in centuries of struggle against dictatorship and tyranny.

But what if, absorbed in some great world movement, we take no note of human need right in our midst? In the Parable of the Good Samaritan the priest and the Levite, when they see the hold-up victim lying on the road half dead, pass by on the other side. And I have heard it suggested recently that they were going to Jerusalem to attend an important meeting of the Social Action Committee!

There is such a thing as a devotion to the good of humanity that takes no note of immediate, concrete, on-the-spot opportunities of doing good.

There is a concern for the salvation of the people of Africa that has no interest in securing equality of opportunity for people of African descent in the United States.

There is a concern for the establishment of peace among nations that prompts to no effort for the establishment of peace within one's own home.

And it is open to doubt whether any of these is of much benefit either to the world or to the individual responsible for it.

Is there not something phony about a devotion to the good of humanity that by-passes near-by opportunities of doing good—something suggestive of sounding brass or a tinkling cymbal in a concern for the improvement of world conditions that does not prompt to the abolition of black ghettos in one's own community and black looks in one's own home?

Those may contribute to the good of the world who actually undertake to correct injustice and relieve distress wherever they can, but hardly those who, although they spend



DR. E. F. TITTLE, Pastor
First Methodist Church, Evanston, Ill.

time in many meetings on world problems, are blind to human need on their own doorstep. Nor are they themselves likely to obtain satisfaction for their hunger and thirst, no matter how much time they devote to the discussion of world problems.

The place to start ministering to others is the place where you are, and the way to start it is to do what you can with the means at your disposal, even though you have no more to offer than a cup of cold water.

George Washington Carver in his addresses to students used to say: "Take what you have and make something out of it." He himself, when he went to Tuskegee, had but little at his disposal—for a laboratory, an old, dilapidated building which his students had cleaned out for the purpose; for equipment, a few bottles, jars, bits of rubber, and pieces of wire which they had got from alleys and scrap piles; for experimental farming, "nineteen acres of just about the worst land in Alabama."

But he took what he had, and made something out of it—took the sweet potato and made of it more than one hundred commercial products; took the peanut and made of that some three hundred commercial products; took the long staple and the short staple cotton and, by crossing them, produced a new variety that was better in every way than its predecessors. Refusing to cry for what he had not and could not get, he took what he had and "built up the agriculture of a whole race and a whole region."

This teacher at Tuskegee, so ill-supplied, was, to be sure, a man of genius. Not everyone with so little could accomplish so much. But the truth remains that the way to start ministering to human need is to do what you can with

the means at your disposal, wasting no time in futile regret that you are not more richly endowed or better equipped.

It is amazing what can be done with a cup of cold water if it is given in the name of Christ. In 1890 when this same George Washington Carver, as an ex-slave thirsting for an education, knocked at the door of Simpson College, he was given the cup he asked for. He had been turned away from the college at whose door he had first knocked. "We don't take Niggers here," the president had said to him. But Simpson College took him in, with no slightest suspicion that he was destined to be its most distinguished graduate and that the Government of the United States after his death would purchase his early home as a national monument.

You never can tell what result will come from a cup of cold water given in the name of Christ. In Gloucester, England, on a day in 1780 a man strolled into a part of the town where he had not been before, and came upon groups of miserable children—ill-fed, ill-clad, completely illiterate, and completely wild. Inquiry brought out the fact that they worked long hours, most of them six days of the week; and that on Sundays, with nothing to do, they roamed the streets, cursing and swearing and rioting.

The man—his name was Robert Raikes—was shocked at what he saw and what he heard: and he did something there and then. After talking to the rector of the parish, he sought out three or four "decent" women and engaged them to take some of these children from the streets on Sunday mornings and teach them to read the Bible. The result was the institution now known throughout the world as the Sunday School.

A cup of cold water only given in the name of Christ may, indeed, accomplish wonders.

And what if it does not produce any spectacular result in history? As a matter of fact, it is given to but few of us to initiate some great movement or found some great and beneficent institution. We cannot all be a Saint Paul, a Saint Francis, or even a Robert Raikes. The cup which we give may do no more than put courage and hope in the heart of a child or help some man or woman to meet a crisis triumphantly. But, if so, the cup which we give is by no means wasted.

Important is the welfare of future generations. Equally important is the welfare of every human individual now living on earth. According to Christianity we who live in a world of want are not merely instruments for the making of a world that shall enjoy freedom from want, we who live in a world of war are not simply means to a future world in which the nations shall beat their swords into plowshares and learn war no more. We are ends in ourselves as well as means to an end beyond ourselves. The God and Father of all mankind is as much concerned with us as with those who will come after us. For Him our good and our happiness are quite as important as the happiness and good of generations to come. In his eyes a cup of cold water given in the name of Christ is of supreme value though it do no more than quench the thirst of a lonely child.

Last summer a Japanese girl just released from a concentration camp in Arizona came to Chicago looking for work. Almost immediately upon her arrival she was stricken with appendicitis and was sent to a hospital for an operation. Sick, a stranger, a Japanese, with no job yet in sight, she viewed the future with no little apprehension. What, then, was her surprise when certain young people from a Christian church came to the hospital to see her, offering friendship and practical help. Brought up as a Buddhist, she decided that if Christianity made people think and act like that, she herself wanted to be a Christian.

(Continued on page 14)

THE DEVOTIONAL PAGE

ROY BAGLEY, Editor

FROM THE BOOKSHELF

(Quotations from *Prayer* by George Buttrick.)

... Judgment is blind except in the light of prayer.

* * *

What did Jesus "get out of" prayer? The answer might be, "Calvary!"

* * *

Jesus walked in light that same path along which others stumbled in darkness.

* * *

People are lovable only when we love them, and we can love them unswervingly only in faith—that is to say, in the practice of the presence of God.

* * *

Earth's power is very helpless power. But Jesus had real power—"power over all flesh, that he should give eternal life." Other men spoke and their words died with their echo: Jesus spoke the same words, and they shook the world.

* * *

Jesus is the only fully rational soul, for he only is fully delivered from the insanity of selfishness.

* * *

There is ultimately no argument for prayer except praying, but there is an argument to rebut the arguments leveled against prayer.

"BUT ONE WAS OUT . . ."

Read Mark 5:1-18.

No method of evangelism is really effective until there is that personal contact which says, "Come I have found the Savior." We are struck with the number of personal visitations recorded in the scripture, the woman at Jacob's Well, Zaccheus, the man of the land of Gadarenes and others. We are not to suppose that this was the whole content of Jesus's work. He preached to throngs on the hillside, beside the sea, and in the streets but he never passed one by who asked for help and guidance, He sought the lost.

Some have been telling us of the decrease in Sunday School attendance and one of the objectives of the Crusade for Christ is to increase the enrollment and attendance in our Church School. We will accomplish this objective when men and women, boys and girls are sought personally and invited to come to Church School. Superficial methods or high pressure contest will not bring the lasting good in the work of our Church School. It will be when members of the School get the burden for those not attending on their hearts and go after the "one that is out."

It has been declared that the day of mass evangelism is over. The day of mass evangelism should be just coming into its on. We have more information concerning the workings of mass evangelism than ever before. Mass evangelism does not rule out but rather presupposes that Christians will become so concerned for each lost person that they will seek them and lead them to Christ. Preaching is a powerful means of bringing conviction in the hearts of sinners, but a word from

FROM THE PRESENT CRISIS

James Russell Lowell

Count me o'er earth's chosen heroes, — they were souls that stood alone,
While the men they agonized for hurled the contumelious stone,
Stood serene, and down the future saw the golden beam incline
To the side of perfect justice, mastered by their faith divine,
By one man's plain truth to manhood and to God's supreme design.

By the light of burning heretics Christ's bleeding feet I track,
Toiling up new Calvaries ever with the cross that turns not back,
And these mounts of anguish number how each generation learned
One new word of that grand Credo which is prophet-hearts hath burned
Since the first man stood God-conquered with his face to heaven upturned.

For humanity sweeps onward: where today the martyr stands,
On the morrow crouches Judas with the silver in his hands;
Far in front the cross stands ready and the crackling fagots burn,
While the hooting mob of yesterday in the silent awe return
To glean up the scattered ashes into history's golden urn.

—The World's Great Religious Poetry.

THE VICTORIOUS CHRIST. IV Jesus Stuck To His Task

The persistence of Jesus makes one of the most amazing stories in human history. His family lost confidence in Him. His home town rejected Him. His disciples misunderstood Him and finally forsook Him. All of us can take a certain amount of opposition and criticism if there are those friends and allies who stick by us and encourage us. If we can find some sympathy we can stand a great deal of punishment. But when we are left all alone, then we are ready, if not willing, to give up the fight. Jesus was left alone by family and disciples. When He was on trial there was no one who would plead His case. Much as we condemn Pilate for the way in which he handled the case of Jesus when He was on trial before him, we must say of Pilate that he was the only person who said anything in Jesus' behalf. Yet, despite the fact that Jesus was bereft of all human companionship at that dismal time, He did not give up. Not at any time during the trial, persecution, and crucifixion is there any suggestion that he regretted what He had done. He had dared to commit Himself to the best, and He was not going to turn back.

The word "continue" was an important one in the language of Paul. Re-visiting some of the towns

an earnest hearted Christian is many times the last weight of testimony needed to lead that lost person to a commitment of his life to Christ. Personal evangelism is a powerful method for bringing in the one that is out and we must use this means to win the lost.—R. B.

where he had preached and won converts some time earlier, we find him exhorting them to continue in the faith. They had heard the gospel and had committed themselves to the Christian faith and way of life, but Paul realized that all of this would be lost unless they remained faithful. Commitment was important, but equally as important was the necessity to continue.

The long distance race is the one which really tests the runner. We admire the speed of the sprinter who wins the one hundred yard dash, the two-twenty, or the four-forty. But the long distance runner inspires greater admiration. He is the man who can keep picking them up and putting them down long after the dash man would have to drop out of the race. I think it is the endurance of the mile-runners that has made that the most popular race of outdoor and indoor track meets.

It is the job that requires long and constant application that puts all of us on the spot. It outlives the first enthusiasm, settles down to a steady grind, and finds out what stuff we are made of. All of us confess to those times when we started something without finishing it. It is not the weakness of a few, but of many. But it is not the occasional first down but the sustained drive that gets the touchdown.

Endurance and persistence are qualities that are most needed in the world today. They are needed in our homes. There are many marriages today, but fewer homes are being made. Persistence is needed if we are to establish a last-

LAUNCHING OUT WITH CHRIST

By W. W. Breckhill

Read: Luke 5:1-11.

How often we are willing to hug the shores of unbelief, paddling in shallow waters of defeat! There we are tossed about by every wind and wave of failure. The rocks of fear and disappointment seem on every side to crush. But out in the open blue of His love, if we dare, are calm and assurance. We need to launch out with Jesus (v. 4) and dare great things for God.

How familiar are the words, "Master, we have toiled all the night and have taken nothing" (v. 5). Again and again we have failed in our strength, forgetting that the Word says, "Not by might nor by power, but by My Spirit." In our own strength we miserably fail. Then He calls and we answer, "Nevertheless," and we go forth in His strength to victory (v. 6). We are astonished at the success that Jesus alone can and does give (v. 7-9).

No greater privilege is offered to man than that of being a co-partner with God. There is no calling that promises greater profits (Daniel 12: 3) if heeded, and none that means such loss (Matt. 16:26) if refused.

Seed-Thoughts for Prayer — Let us ask God to show us great things, that we might dare for Him and then claim the promise of victory because He supplies the munitions for the battle.—From Seek

ing peace. Our passion for it now, before we have settled this war, is great, but history shows that we have a rather difficult time sustaining our desire and idealism for peace. When establishing such a peace begins to take on the aspects of the biggest problem that mankind has yet tackled, we have a tendency to leave it all to chance, trusting a kind providence to serve it up in a platter with all the trimmings. It isn't the cheering and the "Thank God's" and the "Glory Hallelujah's" at the end of this war that will guarantee peace for the years to come. It will come only through an endurance of that passionate love for peace.

We have talked of the necessity for thinking and hoping for the best, and for committing ourselves to the best. We must realize that our plans for ourselves, our homes, our nation, and our church are like fragile pieces of pottery taking a long train ride. Did you ever pack a piece of pottery for shipping? You know how much packing it takes to insure that it will arrive at its destination without being broken. In a similar fashion we must pack our plans and desolves with determination and fortitude if they are to be realized.

"I have overcome the world," Jesus said. He had maintained the integrity of His own soul; He had established His church; He had released His gospel upon the world. Even in this day when great victories are being won, none is as great or of as great import to the world as the victory of Jesus. He is still winning.—John Bayliss.

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ANNIE WINBURNE Assistant Editor

ASSOCIATE EDITORS { Roy Bagley Mrs Sue M. Wayland
W. P. Whaley Forney Hutchinson

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

BREAD CAST UPON THE WATERS

No. 2

Ecclesiastes 11-1:

*Cast thy bread upon the waters: for
thou shalt find it after many days.*

In the summer of 1904 I went from Vanderbilt University to Fordyce, Arkansas, to fill out Dr. C. J. Greene's term as pastor of our church in that delightful little town. I stayed until Conference and by the help of the people made a good report.

One cold Wednesday night I was on my way to prayer-meeting and overtook an old, and apparently a very tired man. I introduced myself to him and invited him to visit the prayer-meeting. He said, "I would love to, but I am very tired. I walked today from Rison and am going out to the mill to see if they will let me sleep in the engine room, where it will be warm." He continued, "I'm a saw-filer and they have just let me out at the mill in Rison, where I've been working. They say I'm too old now to see how to file saws. I came here today to see if I could get a job." I said, "Have you had any supper?" "No," he replied, "nor any dinner. But that's nothing uncommon; I often go without meals." By that time we had arrived at the church, and under the gas-light that burned over the doorway, I pressed a dollar bill into his hand, which he reluctantly accepted, and said to him, "I'm glad to have met you. We'll have a special prayer for you in our meeting tonight." He thanked me and went on his way.

After Conference I went back to Wesley Hall for my last year at Vanderbilt. One day one of the boys told me that he had seen a letter to me advertised in the morning paper on account of insufficient address. I went to the post office, secured my letter, and when I got back to my little dormitory room, I opened it and found enclosed a money order for four dollars. There was no address except the signature of the old man I had met that night in Fordyce. His letter said, "I'm writing to you from the far West, and am enclosing the money you so generously gave me that night under the gas-light in front of the church in Fordyce. While I can return the money, I cannot thank you enough for your kind words and your offer to pray for me, but I do want you to know that as a result I am now a Christian man and hope to meet you again in the 'sweet bye and bye.'" My little dormitory room shone with

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. LINDSEY E. VOWELL, pastor of Keiser Church, was guest speaker at the evening service, February 11, at the Osceola Church. Rev. Earle Cravens is pastor.

REV. R. E. L. BEARDEN, JR., pastor at Walnut Ridge, was the speaker for the Methodist Men's Club of the Jonesboro District, at the meeting on February 9 at the Fisher Street Methodist Church in Jonesboro.

REV. VERNON E. CHALFANT, pastor at Springdale, is teaching in a training school in the First Methodist Church, at Houston, Texas. Mrs. Chalfant is visiting a sister in Houston while Brother Chalfant is in the school.

REV. HORACE M. LEWIS, district superintendent of the Conway District, was the speaker at the North Little Rock Youth Fellowship Rally which was held at the First Methodist Church, North Little Rock, Tuesday night, February 20. The rally was held in the interest of the Crusade for Christ.

THE new address of Bishop and Mrs. Paul Neff Garber is 15 Avenue Clemenceau, El-Biar, Algiers, Algeria, French North Africa. Bishop and Mrs. Garber will remain at Algiers until military conditions make it possible for them to go to their permanent residence at Geneva, Switzerland.

GEORGE C. BOLTON, president of the Boy Scout Council of Hot Springs, was the speaker at the Grand Avenue Methodist Church of Hot Springs on Sunday, February 11, the thirty-fifth anniversary of the Boy Scouts of America. Rev. J. D. Baker is pastor of Grand Avenue Church.

THE Church School Institute held in the First Methodist Church at Earle on February 2, was presided over by the district superintendent, present from Wynne, Marion, Crawfordville, West Memphis and Earle. Rev. Ira A. Brumley showed interesting pictures illustrating the work of the Church School and led in a discussion on the work of the Church School.

AN army chaplain writes to a minister friend in Boston: "Tell the clergy to preach the gospel of blood plasma. Again and again I have seen the miracle it accomplishes. Some people may have the idea that they experience some discomfiture in giving a little blood. They forget what great sacrifices these men are making for them."

WHEN the Diocese of Zanzibar of the Church of England enthroned the Rt. Rev. William Scott Baker as its new bishop recently, the Rev. John Swedi, more than eighty years old, recalled that the Cathedral stands on the site of the old slave market, and that on that spot he himself was sold, many years ago, for two chickens.

BISHOP FRANCIS J. McCONNELL of the Methodist Church, said recently: "A church that tells a man how to run his business is out of its territory. But if a bank, or a manufacturing concern forgets human values in operating his business, then the church has something to say. The aim of the church through the years has been to combine the love of God and the love of neighbor. A church may be just as divine as the orthodox claim it is,

a heavenly light, and I realized that it pays to "cast your bread upon the waters."

I kept the letter until my home on Pulaski Heights, with all of its contents, burned when I was presiding elder of the Little Rock District. But no earthly fire can destroy the memory of that rich experience.

It pays to invest in humanity. Jesus invested heavily, and "He knew what was in man."

but it must justify its results in human terms. That is the only way you can justify it."

THE churches are asked to cooperate in a collection of good used clothing for relief of overseas war victims in a national community-wide effort April 1-30. The goal is 150,000,000 pounds of clothing. The United National Clothing Collection is a united effort on the part of United Nations Relief and Rehabilitation Administration and various voluntary war relief agencies of the United States. The purpose of the collection is to secure the maximum quantity possible for good used clothing for free distribution to needy and destitute men, women and children in war-devastated countries. Fuller details will be given later in these columns.

LATE CRUSADE NEWS

CRUSADE NEWS FROM SEARCY DISTRICT

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

"First Church, Heber Springs, makes a record. This church accepted 100 per cent on Benevolences and paid in full acceptance during Christmas, last Sunday Brother Allbright, the pastor, presented the Crusade for Christ and on a quota of \$1560.00 the people paid IN CASH \$1450.00 on the altar at the morning service and early in the week the balance was raised in CASH, so this church has already paid IN CASH its quota. More will be coming by the 4th of March.

Central Church, Heber Springs, also accepted askings in full on Benevolences and World Service and paid same IN FULL early in December, two weeks ago this splendid church under the leadership of its pastor, Brother Smith, had raised about ten per cent above its quota for the Crusade for Christ.

First Church, Searcy, paid in FULL all conference askings. Last Sunday when Brother Guice presented the Crusade for Christ, on a quota of \$3062.00, more than \$3600.00 was raised and when all pledges are in on February 4th they expect to have \$4000.00."

TWENTY-EIGHTH STREET OVER ON CRUSADE

Rev. C. H. Farmer, pastor of Twenty-eighth Street Church, Little Rock, reports that, on a quota of \$1400 for the Crusade for Christ, his church raised, in cash and pledges last Sunday morning \$2145. His church accepted the full askings on World Service and has already paid these askings in full.

PRAYER FOR THE WEEK

Our Father, do not let us be cowards. We know that life cannot always be easy. We know that for all of us some days must be dark and dreary, in those days help us to find strength and courage in Thee. Thou hast said, "My grace is sufficient for Thee." Help us to discover the abounding truth of that promise. May the darkness be light about us because Thou art there. In the midst of the deepest shadows may we fear no evil because Thou art with us. We ask in the name of Christ. Amen.—Ryland Knight, In Christian Index.

THE FATHER OF A NATION (Continued from page one)

little more than four years ago. We have been forced to give up the idea that America can live apart from the rest of the world and with that has gone our former acceptance of the "no entangling alliance" advice Washington gave us. It is almost certain, if he were living today, realist that he was, that he would insist that we take the place in world leadership that the times demand.



News About The Crusade For Christ



JONESBORO DISTRICT OVER-SUBSCRIBES QUOTA

By long distance phone this Monday morning, Rev. J. A. Gatlin, district superintendent of the Jonesboro District, announces that the Jonesboro District, with a quota of \$35,000 for the Crusade for Christ has already in cash and pledges \$36,000. Twenty-one of the charges in his district have reached their quota or exceeded it. All charges of the district are expected to reach their quota by March 4th. This should give a very substantial over-subscription of the district quota.

Last Sunday, February 18, Bishop Paul E. Martin delivered three very effective messages in the Jonesboro District in the interest of the Crusade. He spoke at Blytheville First Church at 11:00 a. m., at Wilson at 3:00 p. m., and at Lepanto at 7:30 p. m. The church at Lepanto was dedicated at the close of the service there.

EUDORA CHURCH EXCEEDS QUOTA

At a meeting of the district council Eudora was given a quota of \$800.00. This amount was graciously accepted by the local church, and plans to raise it were begun immediately.

On Sunday afternoon, January 28, the pastor called a meeting of the local church council for Crusade for Christ, at which time plans were carefully laid for raising the money. It was agreed that we should have a committee to contact the membership and friends of the church, and the following men were appointed: Fred Morris, Buck Haskey, L. L. Lipe, J. G. Mabry, Sam Bowman and T. V. Harris.

It was further agreed to set Sunday, February 11, as our victory day at which time we would bring our offering to the altar in cash or pledges. We were very fortunate in securing the services of Mrs. Arch Pruett who spoke for us on that day. Never in our life have we heard a more marvelous talk. It stirred our people to the depth of their hearts. After the talk the pastor gave an opportunity for the people to bring their offering and place it in a receptacle on the altar. When counted we had placed \$900.00 in cash in the receptacle, giving us \$100.00 over our quota, with more to come.

This has been a great pleasure. The people have been great in their response. We are looking forward to great success in the Master's name this year.—I. A. Love.

CARR MEMORIAL CHURCH HONORS MEMBERS IN SERVICE

The Carr Memorial Church, Pine Bluff, is raising \$25.00 for each boy and girl on the church honor roll. This money will go to the Crusade for Christ fund. Each family of the church is asked to give a minimum of \$25.00 in honor of someone in service. There are eighty-six boys and girls from Carr Church in some branch of the service. To date over forty names have been honored by families of the church.

PRAIRIE GROVE CHURCH EXCEEDS QUOTA

According to reports in the secular press the Prairie Grove Church was the first church in the Fayetteville District to reach its quota in the Crusade for Christ campaign. The quota of \$1200.00 was exceeded.

TEXARKANA DISTRICT AND THE CRUSADE

Rev. A. J. Christie, district superintendent, reports as follows from the Texarkana District: "Buckner Circuit, Ashdown and Stamps have good company this week. Lewisville Charge has gone way over the top in the Crusade with cash sent in for Garland \$1124.00. Lewisville \$798.00, Bradley \$160.00, a total of \$2082.00. DeQueen has reached her goal and is pushing away on above it."

CRUSADE NEWS FROM THE BATESVILLE DISTRICT

Rev. W. Henry Goodloe, district superintendent, reports from the Batesville District: "Five charges have subscribed their quota and over. These are Newport First Church, Batesville First Church, Batesville Central Avenue, Mountain Home and Tuckerman. To Tuckerman goes the distinction of being the first charge to pay the full quota in cash. In each of these churches subscriptions and pledges are still coming in and each church will go well beyond the original minimum goal. The district total of cash receipts is \$8,959.00 and total cash and pledges is \$18,737."

CRUSADE NEWS FROM THE HELENA DISTRICT

Rev. G. C. Johnson, district superintendent of the Helena District, sends good news from his district. In addition to the news of Forrest City exceeding its quota which was carried in last week's issue, he reports the following: "Marion has reached \$2117.00 on a quota of \$1656.00. There is every assurance that the Helena District will secure its quota on or before March 4th. Brinkley has \$1511.00 on a quota of \$1380.00 and is still pushing on."

PRESCOTT AND THE CRUSADE

The Prescott Church observed last Sunday, February 11, as Crusade for Christ Day and the membership placed \$1,798.50 in cash and \$303 in pledges on the altar at the foot of the Cross on the Communion Table on a goal of \$2,100.

Many members indicate that the offering will go beyond the \$2,500 mark before March 4. The Children's coin cards are still out and will not be turned in until March 4.

There is a growing interest in all the phases of the Crusade for Christ. The Church School attendance has shown a marked increase during the past few weeks.

—C. Ray Hozendorf.

CAMDEN DISTRICT EXCEEDS QUOTA IN CASH

Bishop Paul E. Martin preached at El Dorado, First Church on Sunday morning, February 11th. At the close of the service, members of this church placed \$12,037 in cash upon the altar. Their quota was \$8500. Rev. Alfred Freeman is pastor. That evening, Bishop Martin preached at Magnolia, First Church. Rev. L. M. Starky, pastor, had invited the people from Jackson Street and Waldo to be in the service. Magnolia paid \$5648 on a quota of \$5000; Jackson Street, Rev. L. C. Gatlin pastor, exceeded a quota of \$1500 with a check for \$1533 and Rev. O. C. Birdwell of Waldo presented the Bishop with a check for \$1400 on a quota of \$1000.

It had been hardly a month since Bishop Martin spoke to our district rally on January 14th. But the Sunday he came back to our District, February 11th, was the day that the Camden District exceeded its quota of \$38,363 and in cash. (We have not refused any pledges down this way but we just don't have many. We have proceeded pretty much on the cash basis.) We have reason to think that the Camden District is the first district in this Episcopal Area to reach its quota. And we aren't through. Reports "at the close of business" on February 11th indicated that the churches had raised \$39,767. We will probably pay 120 per cent of our quota or approximately \$45,000 and why not? El Dorado, First Church, gave us a 'bulge' of \$3500 besides the inspiration of great leadership. Fairview was the first church to pay in full. On Sunday night, January 14th, Rev. L. E. Wilson presented Bishop Martin with a check for \$1300. Their quota was \$1200. Camden, First Church, Rev. J. L. Dedman, pastor, was next and within a few hours. Then came Chidester and Stephens greatly exceeding their quotas. These two charges are served by Rev. Kirvin Hale and Rev. Herston Holland who were admitted on trial into the traveling connection at Conference last fall. Fordyce, with Rev. George Meyer as pastor greatly exceeded its quota on February 11th and they're still going.

And I could keep on calling names and mentioning amounts and surpluses. The pastors of the Camden District have given heroic and courageous leadership in the Crusade to a man. And the people have responded liberally. Next time, I shall tell of other outstanding work done by our pastors and people.

We are planning to complete our work on the financial phase of the Crusade shortly. We are already planning great things between this date and Easter along the lines of Evangelism and strengthening our Church School work.

Last but not least, the last two issues of the Arkansas Methodist have shown the Camden District leading the State in the number of subscriptions to our great paper. We are proud of this fact and hope we can keep our lead. I am sure that the fact that so many of our people read the Arkansas Methodist

EL DORADO FIRST CHURCH LAYS \$12,000 ON THE ALTAR

First Methodist Church in El Dorado took its Crusade for Christ offering last Sunday Feb. 11th. Our Bishop Paul E. Martin brought us a truly great sermon on this great occasion.

Our church was asked by the district to accept a quota of \$8,500 for this great cause. Our Board of Stewards met some weeks ago and set as our minimum goal the amount of \$10,000. Last Sunday morning this great church actually laid upon the altar \$12,000 in cash. There will of course, be some more of our members who will make gifts to this worthy cause, and this amount will be sent in promptly.—Alfred H. Freeman.

ADDITIONAL REPORTS FROM PINE BLUFF DISTRICT

Rev. Fred R. Harrison, district superintendent, reports:

"In addition to reports already made for the Pine Bluff District the following charges have gone over their goals: Little Prairie Circuit, Rayford Diffie, pastor; St. Charles, John W. Rushing, pastor; Rowell Circuit, Rev. J. R. Diffie, pastor; Star City, Rev. Noel Cross, pastor. Little Prairie reports \$600 raised on a \$500 goal. The other charges will meet or exceed their goals by March 4."

ANTIOCH CHURCH EXCEEDS QUOTA

Rev. M. L. Kaylor, pastor of Antioch Circuit, reports that Antioch Church has exceeded its quota on the Crusade for Christ.

MORE DISTRICTS EXCEED CRUSADE GOALS

CHICAGO — Each day brings new reports to the Crusade for Christ office of districts which have oversubscribed their goals in the Relief and Reconstruction Fund. Following are the amounts reported by districts during the week of January 21:

Rushville District, Indiana Conference, reported its quota oversubscribed by \$3,000, with a total of \$55,193, on January 26. District Superintendent R. O. Pearson stated that more than \$30,000 was in cash.

Greencastle District, Northwest Indiana Conference, exceeded its goal on January 17, with \$51,188 subscribed on a quota of \$48,000, reported Dr. Claud M. McClure, superintendent.

The third Indianapolis Area District to report success this week was Warsaw of the North Indiana Conference, which raised \$66,162 on a quota of \$63,761 by January 20. Thirty-eight of the 47 charges had reached or exceeded their goals, writes Dr. C. G. Yeomans, superintendent. Topeka, Ind., Church of 176 members subscribed 243 per cent of its goal, reported Pastor E. H. Saunders.

is vitally related to the fact that they have responded so intelligently to the Crusade.—Connor Morehead, district superintendent.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

JULY'S CARE

Molly May opened her eyes wide. Before her stood a little Indian girl, just about as tall as she herself was and just about as plump. But Molly May had not heard a sound in the woods, she had been busy looking at July doll. "Grandmother sent you all the way from Boston. You'll take care of Molly May," she had crooned though her heart was thumping a little. She had slipped out of the stockade gate behind the women going to the river for water, then she had trotted off along the path leading into the woods, Molly May had always had someone with her when she went through the trees, but today everyone was running around inside the stockade and talking about Indians. "But aren't the Indians our friends?" Molly May had asked and daddy had groaned, "If only they were!"

Molly May was glad of the quiet woods. "July will take care of me," she kept repeating and when she got tired she sat down on a big root. She was straightening the ribbon in July's yellow hair when she looked up straight into the little Indian's eyes. Black they were, shiny black and July's were sky blue. The little Indian reached out a finger and touched them. Molly May did not know what she said, but she did know what the little Indians begging arms meant. She wanted to hold July doll. She wanted July.

"No, no," Molly hugged July tighter. She shook her head, shook it again. The little Indian girl turned away. She ran. She stumbled. She fell. Molly May started running too, but she ran for the Indian girl. Her little face buried in the pine needles the little girl would not get up. Molly May tugged, she laid down July on the pine needles beside the little Indian girl and tugged harder. The little Indian girl twisted her head, she saw the doll beside her. Eyes ablaze with joy she looked up at Molly May. She seized July doll and sprang away.

Suddenly Indian men seemed to spring up all between the trees ahead of Molly May. She heard steps behind her, too, she felt daddy's hand on her head. "Still, keep still," she heard him whisper. Molly May stood all frozen inside. But the little Indian girl had run up to the Indian men and was holding up the doll to the fiercest looking one of them all, the one with the biggest war bonnet upon his head and down around his shoulders. Molly May could not understand a word of the gay voice, but she did understand when the little Indian girl turned with a face bright with joy and held up July doll and hugged her. The Indian with whom the little girl talked, strode forward with uplifted hand, with open palm. "Peace, friends," Molly May felt him quiver with a long breath and she heard the thump of guns slipped from the arms of the men behind daddy.



A WONDERLAND

*We think that books are such a joy,
A treasure house for girl or boy.*

*A friend who takes us far away
On magic wings to spend the day.*

*We meet new friends in other lands
Who welcome us with outstretched hands.*

*And then at home we stop to view
Wonders that are strange and new.*

*What fun it is to look and look
At wonderland within a book!—A. E. W.*

JUST FOR FUN

Professor: "Too bad! One of my pupils to whom I had given two courses of instruction in the cultivation of the memory has forgotten to pay me, and the worst of it is I can't think of his name."

When Woodrow Wilson was President, a persistent office-seeker burst into his office with the news that one of Wilson's appointees had just died.

"What would you say to my taking his place?" he asked Wilson.

"It's all right with me," said the

"But July doll," she cried against daddy's shoulder when he had picked her up and after talking with the Indians and turned back for the stockade. "July was to take care of me, now she's gone."

"Care?" daddy's laugh was short. "She saved you, she saved the fort. She took care of you all right."

"But she's gone. I didn't—didn't want to give her away."

"But the little Indian girl thought you did. And sometimes one has to give things up to make friends. Sometimes, too, making friends is the most worthwhile thing in the world." — The Methodist Protestant Recorder.

President, "if you can arrange it with the undertaker."

Lady Caller at the door: "I saw an advertisement of your rooms to let. Have you any rats or mice here?"

Young hopeful, who answered the doorbell for his busy mother: "No but I think we could get you some."

It was a busy day in the butcher shop.

"Hurry up, John," called the butcher to the boy who was helping him, "and don't forget to cut off Mrs. Murphy's leg, and break Mrs. Carding's ribs, and slice Mrs. Hamilton's tongue. They're all in a big rush."

One day Kay, returning from school, asked her mother if she knew Columbus was an Italian. "Oh, yes," said her mother. "And did you know," continued the daughter, "That Queen Isabella furnished the money to buy his ships?" "Yes, I've heard the matter mentioned."

Kay mused for some time, then said reflectively, "I don't see any point in my going to school if you already know everything I learn to tell you."

A man bought a new shirt, and on a slip pinned to the inside found the name and address of a girl with

WE SHARE EXPERIENCES

LONESOME FOR MOTHER

*When I was just a little girl
And went, as if full-grown
To visit grandma, aunts and such
I seemed so all alone.
The fun and thrill just were not there
When the sun went down
And Mother was not with me
To "button up" my gown.*

*Now, within my own home,
My kiddies all around,
I do not need my Mother
To "button up" my gown.
But there are times I long for
Her presence just the same
As when a little girl
And nightfall came.*

By Mrs. W. E. Camp,
Teacher in Hawley Memorial
Sunday School, Pine Bluff, Ark.

MY CHOICE

*The world is such a lovely place
When I've been good
And done through the livelong day
The things I should.
The sun is bright as bright can be,
The birds sing, too,
And I can't help but just be glad.
Now, shouldn't you?
And when I go to bed at night,
The stars above
Seem kindly eyes that shine on me
With smiles of love.*

*The world is such a dreary place
When I've been bad.
The sun won't shine! The birds
won't sing
To make me glad.*

*My kite just will not fly at all,
My horse won't go,
My tower of blocks all tumble down
How do they know?
And when I go to bed at night,
The stars just seem
To be glittering eyes of beasts
That glow and gleam.
I like the sunny days the best
When I've been good
And all through the day I've done
The things I should.*

— The Youth's Companion.

the words, "Please write and send a photograph."

"Ah," he said, "here is romance." He wrote to the girl and sent a picture of himself. In due course of time an answer came, and with heart aflutter, he opened it. It was only a note reading, "I was just curious to see what kind of looking fellow would wear such a funny shirt."

Political Speaker: Tell me honestly—do you think I put enough fire into my speech?

Listener: No, I think you didn't put enough speech into your fire.

The load of tomorrow added to that of yesterday, carried today, makes the strongest falter. — Sir William Osler.

A Roomful Of Stories

By MRS. OTIS MOORE

THIS room is just full of stories," remarked my cousin who had been in Burma a long time.

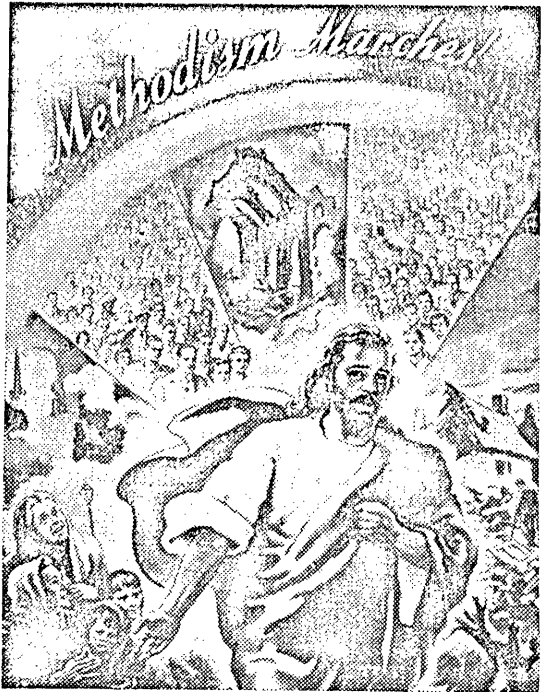
We were having a tea for the Methodist women workers in Rangoon—Burmese, Chinese, Indian, a hundred or more of them. There was a delicious Burmese food, and a program, part of it in Burmese translated into English, part in English translated into Burmese, now and then a whiff of Tamil or Telugu, as an Indian woman interpreted for her sisters who did not know English. But the big thrill was to see all these fine women who were giving themselves to the work of God's kingdom in four racial groups. Of course I got my cousin to tell me some of the stories.

One I liked especially, because it began in an Iowa town I knew as a little girl. During my cousin's first furlough, while she was speaking in this town, Charles City, Iowa, she had a lively session with the Standard Bearers. Before she left the place the girls came to her, proudly, shyly, with a gift for her very own self. Wasn't there something she wanted, a dress, maybe, or something else that was pretty and personal? She counted the money—fifteen dorrals. "That's a lovely gift, girls, and I do appreciate it. And when you have brought so much, it may seem a bit grasping to ask for something more, but if you could find ten more dollars and do it every year, you could keep a little Burmese girl in school and help her to grow into a real servant of God."

The Charles City Standard Bearers found the twenty-five dollars year after year. So a slim, brown Burmese child had a chance to go to school. Her father was a Buddhist, with some shady episodes in his past, but her mother was a real Christian, and did everything a mother could to help her little girl grow up right. The child was an evangelist from the start, taking home to her father the lessons she learned at school, and sharing her mother's prayers that he might find the true God. She was bright, too, at the top of her class, through primary, middle and finally high school. There was a plan to send her over to Isabella Thoburn College, but she chose rather to marry a fine young Burmese pastor.

All that was years ago. And now here was Sayama Ma Nyun, whom the girls in my childhood home had seen through school, translating for me when I spoke at the workers' tea in Rangoon! She did a good job of it, with complete self-possession, alert every instant. Before the program and after it she was moving about among the women, apparently knowing everybody, with just the right word for each.

I saw her at a similar occasion across the bay, at Syriam, and again she translated, with the same keenness and dignity. And on that trip I met her husband, and saw the circuit where they two were at work. It is a series of villages out from Syriam, very humble, with scattered families of Christians among a large Buddhist population. Some of the people are farmers and some work for the oil company in Syriam. The pastor and his wife took me to see two villages of the fifteen in which they have organized village improvement associations. In the first I met the president and the treasurer



of the society who proudly showed me the community weaving shed (where on hand looms young men were weaving the gay longyis (skirts) the Burmese wear). Two of their members, they said, were away attending the government weaving school. When they returned two others were to go to learn new designs and color combinations. This is a co-operative project open to anyone in the village. My attention was also called to the oil lanterns on poles, lighting the village street, so the president said, that no one need fall into the ditch. And the ditch itself, a shallow stream flowing along the street, had been bricked in,

and a neat bridge built where the road crossed it.

"You must have had the help of an engineer to build this good bridge," I ventured.

"Engineer? No, we!" the pastor asserted vigorously.

These people, under his leadership, had done all this work with their own hands. Men after working hours, boys after school, had carried baskets of dirt and hods of bricks till the place was tidy. The Burman is naturally easy-going; to achieve such a result was a real triumph.

We visited at another place a new well, built by the co-operative effort of the improvement societies of seven villages, to replace the stagnant pool which had been their only water supply.

When Saya Ba Thwin, the pastor, and Ma Thein Nyun, his wife, walk down the street of any village, they are greeted with the greatest respect. They have brought cleanness and health where they have come. Though their religion sounds strange yet to these Buddhist friends of theirs, it is evident that they themselves are living the gospel of life that they constantly preach. Their six fine sons are following in their footsteps, examples of uprightness to the whole community. The whole family is trusted and loved.

Burma is exactly opposite Iowa on the globe. Those Charles City girls truly sent their money to "the uttermost parts of the earth." A dozen years or more of giving, and presently here is Ma Thein Nyun, a leader of women, a mother of sons, an inspiring helper of her pastor-husband, a shining light in a dark place.

This all took place a few years ago . . . I don't know in detail what has happened in Syriam since the Japanese invaded Burma. I don't know what happened to Syriam's oil wells, or to the Christian groups in the surrounding villages, or to the village improvement associations, or to Sayama Ma Thein Nyun, or to her pastor-husband. But I imagine the picture is that of all else in Burma: buildings bombed, institutions in ruins, people scattered far, or impoverished, or imprisoned, or wounded nigh unto death.

And after the war . . . I am glad that from the funds raised by the Crusade for Christ we may be able to gather these Syriam and village Christians together, care for their physical and spiritual needs, help reestablish them in homes, in schools, in churches, in their weaving co-operative, and to provide them again with Christian leadership. Through the Crusade we can add new chapters to the roomful of stories.

METHODIST ORPHANAGE REPORT

Offerings Received Since Our Last Report

NORTH ARKANSAS CONFERENCE

	Additional	Total
Morrilton Circuit No. 1, Lanty	\$ 5.00	\$ 21.73
Alpena		5.00
Massard Church, Ft. Smith		10.00
Hartman Circuit, Spadra	5.21	47.52
Brinkley		154.50
Gohnell-Half Moon		17.21

LITTLE ROCK CONFERENCE

Benton Circuit, Roland	4.00	42.70
Pearcy	2.25	12.32
Old Austin Circuit	1.00	142.49
Hickory Plains Ct., Providence	12.00	26.00
Watson-Kelso	2.00	97.00
Fouke Circuit, Holy Springs	6.00	30.00

We give below the total receipts to date by districts for this year and the total receipts by districts for last year. You will note a substantial increase by each district over the contributions made last year. For this we are deeply appreciative.

NORTH ARKANSAS CONFERENCE

	1943	1944
Batesville	\$ 536.17	\$ 567.72
Conway	725.63	1,350.33
Fayetteville	651.70	832.33
Ft. Smith	1,089.44	2,227.78
Helena	1,041.46	1,330.07
Jonesboro	960.04	1,037.84
Paragould	412.94	633.05
Searcy	656.81	848.38
Miscellaneous gifts	64.36	
	\$ 6,138.55	\$ 8,827.48

SYRIAN CHRISTIAN HEADS ISABELLA THOBURN

Miss Sarah Chakko, vice-principal of Isabella Thoburn College, Lucknow, India, and for thirteen years professor of history at this institution of the Methodist Church, has been elected principal of the College. Miss Chakko succeeds Mrs. Prem Nath Dass in the principalship. They are the only Indian women to head the school in its three-quarters of a century of service.

Miss Chakko comes from the Syrian Christian Church in South India—the church which, according to tradition, was founded by St. Thomas in the First Century. Her father was a promi-

nent police official and organizer of the church in Trichur, Cochin, South India. She was educated at Queen Mary's College, Madras, taking her A. B. and her M. A. in history degrees there. Later she studied at the University of Chicago and the University of Michigan, receiving from the latter the degree of Master in Education.

Miss Chakko taught for three years in Alwaye, South India, and then was called to the Isabella Thoburn faculty. Recently she has carried on research in the judiciary records of the Madras Presidency, and expects shortly to publish the result of these studies.

"It seems very strange that the liquor traffic is now spending its millions in fighting the prohibition movement and at the same time claims that prohibition increases the sale of liquor and the amount consumed. Can any thinking American believe such nonsense?"

To the person who thinks, an argument is not strengthened by a clinched fist.—Religious Telescope.

Only the bonds of Christ will liberate us from the bonds of sin.—Religious Telescope.

LITTLE ROCK CONFERENCE

	1943	1944
Arkadelphia	\$ 1,415.13	\$ 1,756.20
Camden	2,032.48	2,744.28
Little Rock	3,888.51	5,094.63
Monticello	1,507.24	1,939.55
Pine Bluff	2,248.62	4,010.22
Prescott	1,025.38	1,464.67
Texarkana	1,755.52	3,209.73
Miscellaneous gifts	159.68	
	\$14,032.56	\$20,213.28
Miscellaneous gifts not credited to any church		143.11
Grand Total	\$20,171.11	\$29,183.87

Your Red Cross - - - A Year Later

JUST a year ago some 200 American Red Cross clubs and rest homes offered food, lodging and recreation to our armed forces overseas. Now there are more than 700. The number of American Red Cross workers overseas has nearly tripled during that time, and the number of clubmobiles, of which there are now 200 in operation overseas, has more than doubled.

American Red Cross services have gone, with speed and efficiency, with our armed forces onto the European continent and into the Philippines. Within 36 hours after enemy snipers had been cleared from the streets of Roetgen the crew of the American Red Cross clubmobile "Bearcat," first to operate on German soil, was on hand to serve the men of the First Army. Red Cross canteens were dispensing coffee, cookies and fruit juice on the bloody beaches of Leyte within three hours after our first assault troops landed. Less than ten days later ten tons of Red Cross supplies were on hand, and a few days after that the first American Red Cross club in the Philippines was opened at Tacloban.

Old American Red Cross services have been expanded and new ones added. Last summer, at the request of the Surgeons General of the Army and Navy, the American Red Cross Blood Donor Service was enlarged on the east coast to include

the procurement of Type "O" whole blood for daily shipment by air to Europe. Now whole blood is also being procured on the west coast and flown to advanced Pacific bases, where a man more than 6,000



miles from home can receive a transfusion of whole blood within 48 hours after its donation.

All this has been accomplished with the help of those who, in addition to their gift of time and effort, contributed to the Red Cross War Fund raised last March. During the coming year the American

Red Cross must not only continue to meet established demands for its services, but must also aid increasing numbers of wounded servicemen and veterans. During the past year 350,000 ex-servicemen and their families were given Red Cross assistance, and the number is certain to be greater during the coming year.

The importance to our fighting men of the link with home provided by the American Red Cross is demonstrated every day, but never more clearly than last July. Twenty specially trained American Red Cross workers arrived in England just before the invasion to help the staff there handle family problems of the men going onto the continent. In 4,700 instances they helped solve problems that might otherwise have endangered the morale and fighting efficiency of these men.

Field directors, companions and advisors of the men "up front," carry this Red Cross service right to the battle line. A Yank landing in the Philippines with the second wave of invasion, was greeted by his Red Cross field director with the news that he had just become a father.

Your Red Cross at thousands of similar moments has been at the side of our fighting men. Your contribution to the 1945 Red Cross War Fund will help keep it there.

TRAINING LEADERS OF MEN

By W. W. Reid

The importance of the Christian minister as a shepherd of his flock, and as a guide through the fog of conflicting current voices to the clear call of all life, was never so appreciated in America as it is today. Not only in the problems that beset us on the home front, but in the far distant places of the earth where our sons are facing the unknown, is the counsel of the Christian pastor needed, sought, and welcomed.

Not to encourage men to "go in and win the fight," but to help them face life understandingly, to "meet the future with a cheer," to keep their chins up when loss and disability become their burden, to help them know and love their God and their Redeemer and be ready to meet their God if need be, are the contributions chaplains of all faiths are making to our sons today. And here in America they offer us that spiritual guidance without which life would have little meaning or value in these tumultuous days.

It is of basic importance that this Christian ministry be carefully selected and trained, and know the way of living it is to proclaim.

Both in America and in the overseas missions, the Methodist Church has been fortunate in the theological seminaries and in the leaders of these seminaries training young men for the high office of minister of the Gospel of Christ. From World Service funds certain moneys are appropriated each year to help carry on the seminaries in America. Under the guidance of the Commission on Ministerial Training, and in cooperation with the seminaries, thousands of Methodist pastors are given "refresher courses" and additional training for their tasks each summer.

From World Service funds to the Board of Missions and Church Extension, appropriations are also made for the maintenance of a number of seminaries and Bible training schools in India, China, South America, and Africa.

Overseas the outstanding Methodist seminaries are: Leonard Theological College, Jubbulpore, India; Union Theological Seminary, Buenos Aires, Argentina; Nanking Theological Seminary, Nanking, China.

SUPPLEMENTARY REPORT ON CIRCULATION CAMPAIGN

(Including District Total to Date.)

ARKADELPHIA DISTRICT, TOTAL 809

Benton Ct., J. B. Stanfield 1
Dalark Ct., Forney Harvey 1
Hot Springs, 1st Ch., W. B. Slack 9
Hot Springs, Oaklawn, J. E. Dunlap 2
Traskwood, J. W. Nethercutt 1

CAMDEN DISTRICT, TOTAL 1383

Bearden, J. A. Henderson 1
Camden 1st Ch., J. L. Dedman 3
Chidester Ct., Kirvin Hale 2
El Dorado 1st Ch., A. H. Freeman 2
Emerson Ct., W. M. Calloway 4
Fordyce, Geo. G. Meyer 4
Hampton Ct., W. O. Tisdale 1
Harmony Grove, H. R. Nabors 1
Junction City, S. B. Mann 1
Kingsland, R. S. Beasley 1
Magnolia 1st Ch., L. M. Starkey 1
Marysville Ct., O. L. Daniels 2
Norphlet Ct., A. E. Jacobs 1
Smackover, W. R. Burks 3

LITTLE ROCK DISTRICT, TOTAL 1319

Austin Ct., K. K. Carithers 2
Bauxite-Sardis, George E. Ruetz 1
Carlisle Ct., C. H. Gilliam 1
Little Rock, 1st Ch., A. G. Walton 5
" Forest Park, L. E. N. Hundley 12
" Highland, O. E. Holmes 1
" Hunter Memorial, W. C. Watson 1
" Pulaski Heights, E. D. Galloway 5
" Scott Street, John McCormack 1
" Winfield Mem., Kenneth Spore 1

MONTICELLO DISTRICT, TOTAL 968

Crossett, R. E. Simpson 3
Dumas, R. F. Sorrells 2
Hermitage, A. J. Bearden 1
Lake Village, L. W. Averitt 36
McGehee, R. A. Teeter 3
Monticello, C. E. Whitten 3
New Edinburg, A. N. Stonecipher 2
Palestine-Sumpter, C. B. Davis 8
Portland-Parksdale, R. H. Cannon 2
Tillar-Winchester, J. E. Majors 1
Warren, D. R. Robinson 2
Watson-Kelso 4
Wilmar Ct., Roy W. Bevan 1

PINE BLUFF DISTRICT, TOTAL 1231

Little Prairie Ct., R. L. Diffie 1
Pine Bluff, 1st Ch., W. R. Brown 2
" Lakeside, T. T. McNeil 1
Rowell Ct., J. R. Diffie 1
Sheridan-New Hope, J. A. Simpson 1

PRESCOTT DISTRICT, TOTAL 888

Bingen Ct., R. R. Coley 1
Blevins Ct., T. M. Armstrong 6
Center Point Ct., E. B. Adcock 3
Dierks, Joe Robinson 1
Emmett, Geo. L. Cagle 2
Hope, R. B. Moore 1
Murfreesboro-Delight, Eldred Blakeley 1
Prescott Ct., C. D. Muex 5

TEXARKANA DISTRICT, TOTAL 959

Ashdown, J. F. Walker 1
Horatio Ct., W. B. Savage 1
Locksburg, L. G. Wilson 2
Taylor Ct., E. H. Martin 4
Texarkana 1st Ch., C. M. Reves 1
Texarkana Ct., E. T. McAfee 2

BATESVILLE DISTRICT, TOTAL 1024

Cave City, R. M. Porter 1
Camp, H. H. Hunt 1
Charlotte, C. U. Hughes 13
Desha, T. O. Love 2
Mountain Home, J. J. Clark 3
Yellville, Farris McDonal 1

CONWAY DISTRICT, TOTAL 1091

Bethel-Cato, W. M. Womack 6
Conway Ct., J. M. Workman 3
Danville, H. C. Couchman 1
Gravelly Ct., A. W. O'Bryant 4
Lamar-Knoxville, J. F. Weatherford 1
Gardner Mem., N. L. R., G. C. Taylor 1
Perry-Perryville, George Stewart 1
Plummerville, Jack Long 2

FAYETTEVILLE DISTRICT, TOTAL 709

Alpena Pass, G. G. Davidson 1
Berryville, J. L. Johnson 1
Elm Springs, D. P. Conyers 1
Fayetteville, P. V. Galloway 1
Gentry, G. Q. Fenn 1
Pea Ridge Ct., M. L. Edington 2
Green Forest, O. R. Findley 1
Monte Ne, Harold Johnson 1
Prairie Grove, Alf Eason 2
Rogers, J. T. Randle 1
Sulphur Springs, J. C. Gibbons 1

FT. SMITH DISTRICT, TOTAL 1168

Goddard Memorial, E. H. Hook 1
Grand Avenue, Brady Cook 1
Midland Heights, W. A. Downum 5
Hackett 1
Paris, J. H. Hoggard 2
Van Buren, J. T. Wilcoxon 1

HELENA DISTRICT, TOTAL 1105

Colt Ct., J. C. Richey 3
Hulbert-Black Fish, C. H. Harvison 1
Vandale, Joel Cooper 3

JONESBORO DISTRICT, TOTAL 1156

Jonesboro, 1st Ch., C. R. Culver 2
" Fisher Street, G. L. McGehey 1
Lake City, S. N. Adams 1
Osceola, Earl Cravens 2
Truman, O. L. Cole 1
Turrell, A. C. Stark 1
Weona, J. H. Richardson 2

PARAGOULD DISTRICT, TOTAL 910

Greenway, A. G. Presson 11
Mammoth Spg.-Blk. Rock, B. W. Stallup 14

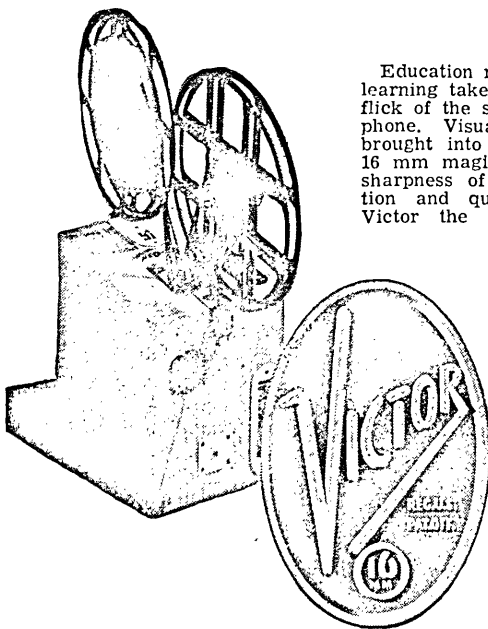
Marmaduke, Harold Spence 1
Marmaduke Ct., Gus Evans 1
Morning Star, R. B. Howerton, Jr. 4
Paragould 1st Ch., Guy Ames 1
" Griffin Memorial, R. E. Wilson 1

SEARCY DISTRICT, TOTAL 863

Bald Knob-Bradford, H. D. Womack 1
Jacksonville, W. H. Harrison 1
Judsonia, F. A. Lark 1
Marshall, D. C. Holman 10
McCrory, Ralph Hillis 1
Quitman, C. E. Gray 10
TOTAL FOR WEEK 309

Let us not hinder the divine blessing by our prayerlessness, or limit it by our coldness and lack of faith. Let us launch out into the deep sea of prayer and let down our nets that they may be filled with the richest things God has to give.—J. R. Miller.

NEW WORLDS OF LEARNING WITH A VICTOR ANIMATOPHONE



Education reaches higher standards... learning takes on a new interest with the flick of the switch of the Victor Animatophone. Visual depiction of the scriptures brought into your church through Victor 16 mm magic. Greater clarity of sound, sharpness of image, simplicity of operation and quality of construction make Victor the ideal sound motion picture equipment for your church auditorium and classrooms.

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ARKANSAS
VISUAL
EDUCATION
SERVICE
CONWAY, ARK.

METHODIST WORLD SERVICE

By W. W. Reid

The World Service program of the Methodist Church — serving human need of every kind at home and overseas — is one expression of the Christian way of living.

"The World Service program is not an 'extra' of the Methodist Church," said a writer recently. "It is the essence of the real purpose for which the church stands. Remove World Service from the program of Methodism, and you remove the very thing for which Christ came and for which he founded the church — service to God through service to God's children. You would perhaps have left a selfish self-improvement cult, not a militant church with a passion for the redemption of mankind."

World Service is the Methodist Church in action outside the local parish. It is every Methodist and every church group of Methodists giving practical expression to concern for the things for which Christ gave concern.

It is you proclaiming the Fatherhood and the goodness of God — as Christ proclaimed that truth.

It is you teaching the great and eternal verities — as Christ taught them.

It is you healing the sick, the lame, the blind — as Christ restored health, helped men throw away their crutches, and gave them sight.

It is you setting the child and the mother in places of respect — as Christ lifted them from the bottom of the social and economic pit.

It is you declaring and working for the dignity and worth of every individual — as Christ proclaimed each a child of God.

It is you helping build and bring to realization the Kingdom of God upon earth, never dismayed — nor discouraged — as Christ worked for the Kingdom and, even while he hung upon the cross, had faith in its ultimate coming.

The Methodist Church has committed the carrying on on your behalf of its World Service activities to a group of boards and agencies and to the hundreds of institutions and thousands of trained Christian workers chosen for specific and specialized tasks under these national agencies. Your World Service offering helps provide these services.

The Board of Missions and Church Extension (with 638 missionaries in the Division of Foreign Missions; 2,500 missionaries, pastors, and others identified with work in America under the Division of Home Missions; and 1900 missionaries, deaconesses and employed workers representing the Woman's Society of Christian Service) represents you and your church in evangelization, education and social welfare and medical service in needy places of America and the wide world.

The Board of Education has oversight of Methodism's schools, colleges, and theological seminaries, promotes religious education, promotes the spread of church schools, and provides literature and lesson material for these schools.

The Board of Hospitals and Homes supervises Methodism's many hospitals, orphanages, and homes for the aged.

The Board of Temperance is an educational agency in the field of temperance morality, and good government.

The Board of Pensions supervises for the entire church Methodism's care for retired ministers, their widows, and children.

The Board of Lay Activities promotes the training of laymen for places of leadership in the church, and emphasizes the Christian way of living through stewardship of personality, time, and possessions.

The American Bible Society is Methodism's agent in the translation of the Holy Writ into the thousands of languages of man, and in the printing and dissemination of the Scriptures throughout the world.

The Commission on Courses of Study assists in the training of Meth-

odist ministers — especially those who have not had seminary schooling; the Commission on Evangelism emphasizes and promotes the reaching of men's minds and souls through the message of the preacher; and the Commission on World Peace strives for a just and durable peace after this war and the organization of economics, and society, and education so as to make future wars impossible.

These agencies, then, are you, Giver to World Service, at work in the world.

It is only great souls that know how much glory there is in being good.—Sophocles.

"The best way to keep good acts in memory is to refresh them with new."

BECAUSE of increased burdens on all church members, NOW IS THE TIME to REDUCE your church expenses. Let us show you how you can reduce your insurance cost.

**NATIONAL MUTUAL
CHURCH INSURANCE
COMPANY**

11 S. La Salle St., Chicago 3, Ill.

10th Anniversary of The Upper Room

TEN YEARS ago The Upper Room, a devotional quarterly, began 'as a venture of faith. Today it has grown to a circulation of 2,350,000 copies per issue and is going to every country of the globe.

Men and women in the armed forces receive 500,000 copies of each issue. Letters by the thousands tell how "The Upper Room has found a place in many a soldier's heart."

Printed in English, Spanish, Portuguese and Braille; The Upper Room has a world-wide field of service, limited only by the wartime paper shortage. As soon as paper restrictions are over, its circulation should undoubtedly continue the phenomenal growth which has enabled it in its first ten years to break all records for religious periodicals.

The issue for April, May and June is the Easter number, probably the richest of the year because of the season covered in its daily devotions. Send in your order TODAY for the number of copies you need.

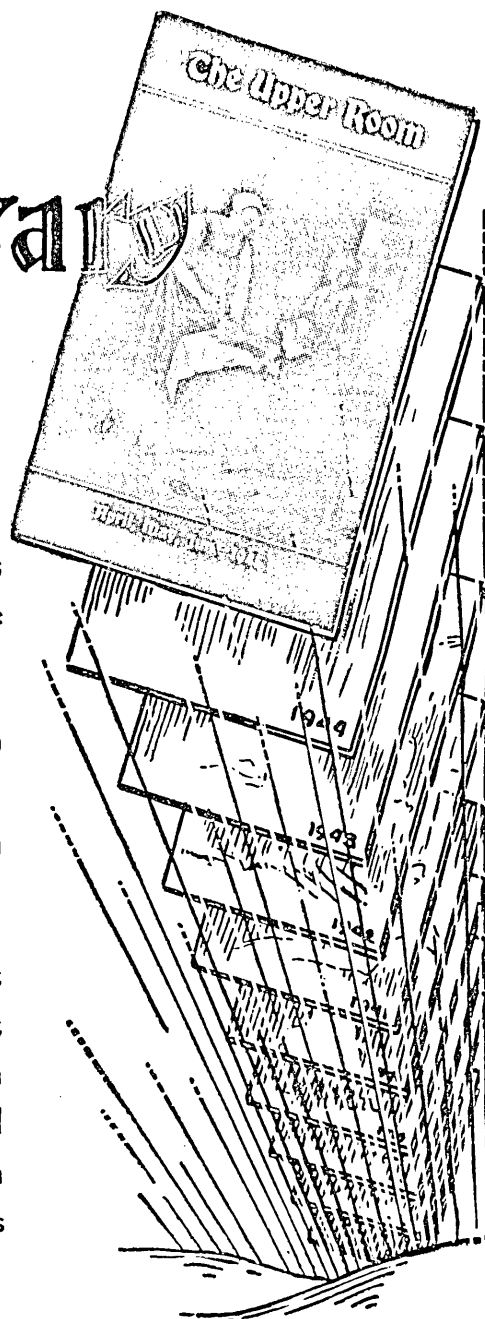
The Upper Room—larger size 4½x7 inches, New Pocket Edition 3¼x4½ inches—is available (English and Spanish Editions) in quantities of 10 or more to one address at 5 cents per copy, postpaid. Single yearly subscriptions in U. S., Canada and Latin America, 30 cents, postpaid; four years, \$1.00. Other countries, 40 cents; four years, \$1.35. Special envelopes for remailing the Easter number, \$1.00 per 100.

Address all orders to

The Upper Room

MEDICAL ARTS BUILDING

NASHVILLE 3, TENNESSEE



As West Moves East

By SARAH ELISABETH EVANS

IMMEDIATELY after Pearl Harbor a decreed mass migration herded thousands of bewildered Pacific Coast residents inland to relocation centers directed by the War Relocation Authority.

Today a less spectacular movement continues from there, a steady voluntary leaving of these places of barbed wire and regimentation. This migration is different. It is largely an individual or family matter. It demands daring, initiative to move "outside." But the reward is freedom to work, to live, to worship.

As thousands of Japanese Americans thus set forth, the church must continue to set the pace, as it has done already: to create favorable public opinion; to offer friendliness and coun-



Greenhouse worker—former West Coast engineering student evacuee.

sel; to help find self-respecting jobs and decent housing for these Americans with slanting eyes who ask only to become a normal part of the American scheme.

Pastors of Methodism's Pacific Japanese Provisional Conference—representing the largest Protestant missionary effort among the Japanese in America—also face new tasks in new surroundings. Some have remained in the centers, for as long as the people remain there the responsibility of the church among them is clearly defined. Many have followed their scattered flocks into western Idaho, eastern Oregon, Arizona, a number of centers in Colorado and the larger metropolitan areas of Des Moines, Chicago and Detroit. Because these suggest possible post-war trends, their activities are considered here.

In Chicago, where over 5,000 resettlers are now located, and an average of between 100 and 200 others are coming each week, the Rev. Samuel Takagishi, formerly of Loomie, Calif., engages in a full-time program that stresses fellowship. Worship is encouraged in established American churches, and not in separately organized groups of Issei (born in Japan) or Nisei (born in the United States). Between 75 and 100 resettlers now attend regularly about a dozen Methodist Churches in and about Chicago, several reporting an average of between fifteen and twenty-five in their congregations. Pastor Takagishi acts as a sort of liaison

person between the resettlers and the churches, having spoken in the interest of better understanding in a number of them. He has urged pastors and leaders to invite resettlers in their neighborhood. One Methodist pastor has visited over 200 resettlers. Occasional social and religious gatherings are held for the Nisei. Preaching quite regularly is a part of his job, also assisting at the Wesley Foundation at St. Paul's Church. He is called upon to officiate at weddings, funerals, communion services, and also to meet trains, find employment and housing. All of these functions help to establish rapport and serve as valuable opportunities for personal counseling.

The Rev. Taro Goto, located in San Francisco, before the evacuation, has been employed to work among some 5,000 resettlers who have moved into the fertile valley about eighty miles square in eastern Oregon and western Idaho. Here western influence is strong and frequent "No-Jap" signs are noted. Before resettlement began there were only 400 persons of Japanese descent. Three missionaries, including Dr. I. L. Shaver, worked effectively to prepare for the newcomers by creating favorable public opinion. The area is now described as "a bright spot" of resettlement activity. Miss Alberta Tarr, missionary of the Woman's Society of Christian Service, lends valuable assistance in this program.

Traveling between 100 and 150 miles each Sunday, Mr. Goto preaches at five or six services. Five regular services are held: in Vale, Ontario and Nyssa, Oregon, in the Caldwell Farm Security Administration Camp and also in the community of Caldwell, Idaho. Key persons of Japanese descent in each community are Christian. One is a Rotarian and the treasurer of the local Caucasian Church.

In contrast, there are large numbers of Buddhists in the San Luis Valley, where the Rev. T. Agatsuma, former pastor in Denver, Colo., and Miss Dora Wagner, missionary of the Woman's Society of Christian Service to Japan, are serving a wide parish. In the section where

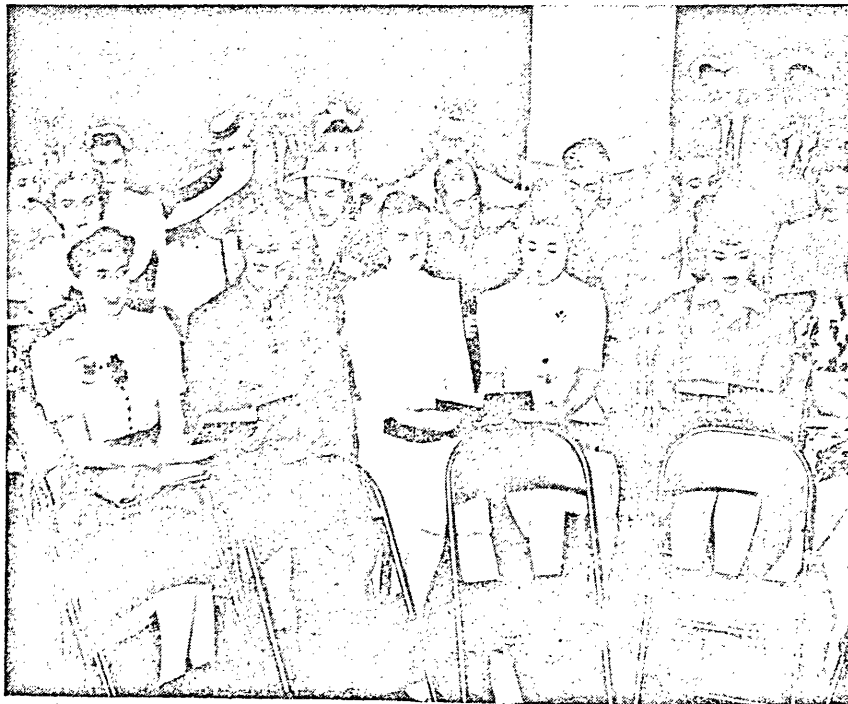
Miss Wagner works a regular minister is needed. Cottage prayer meetings have been held successfully. The Methodist Church in Alamosa reports several Japanese members and welcomes them. Mr. Agatsuma's "parish" extends from Alamosa to the New Mexico border and the majority of the families are Buddhists, who do not respond readily to Christianity. The pastor travels about 1,500 miles each month in the area, where the number of Japanese has in some instances doubled and quadrupled since the war.

"Japanese people in these areas regard all Americans as Christians; and Christianity is judged accordingly," explains Pastor Agatsuma. "If businessmen treat Japanese unjustly, Christianity is blamed and added obstacles appear in the way of evangelization. Local theatres segregate Japanese in the balconies and a number of discriminatory signs against Americans of Japanese descent appear in restaurants and stores in Grand Junction.

The post-war look ahead must also consider the seventy-five buildings, property of the Mission Conference in the evacuated areas. Superintendent Frank Herron Smith reports that personal property of many evacuees is stored here. Many evacuees hope to return to their former homes on the West Coast. They own business and ranch property and their own homes. But for at least three years they will be unable to provide as much support as they formerly did. In 1940 churches of the Mission Conference were five-sixths self-supporting. In this time of emergency the church, through Crusade for Christ askings, must provide for pastors and workers in practically all fields where work will be resumed.

In addition to churches in communities formerly occupied, a considerable number of new fields will offer new service opportunities—areas now reached by ministers "on leave" and potential districts of permanent settlement.

Until these valiant Christians again become economically established Methodism must not fail to provide the missionary aid imperative for their spiritual rehabilitation.



Detroit Young People's Meeting Central Methodist Church, Detroit, Michigan.

EVANGELIST SUNG DIES IN CHINA

Word has just been received by the Board of Missions and Church Extension of the death in Peiping of the world-famed Chinese evangelist, Dr. John Sung (Sang Siong-teh). He was known widely as "the Billy Sunday of China," and displayed much the same dramatic power on the platform.

Dr. Sung was a graduate of Ohio Wesleyan

University. A brilliant student in chemistry, he did work in that field at Ohio State University from which he received the degree of Doctor of Philosophy.

But—after a deep spiritual experience in which he was convinced of China's need for the Christian gospel—Dr. Sung gave up his work in chemistry and prepared for the Christian ministry. He studied for a period at Union Theolo-

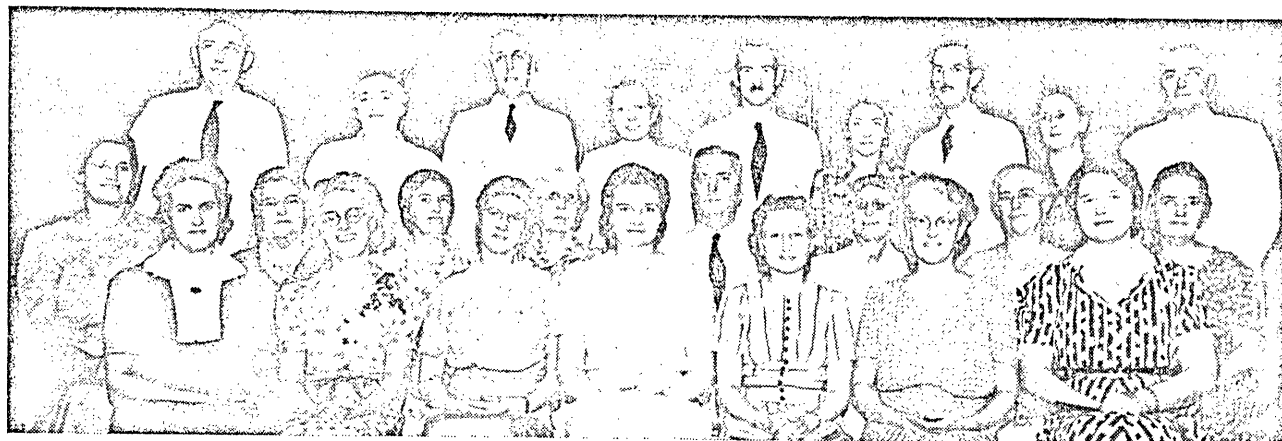
gical Seminary, New York City, and then returned to China where he was admitted into membership in the Hinghwa Annual Conference of the Methodist Church.

In China he spent most of the past twenty years conducting great revival and evangelistic services in every part of the country. He drew larger audiences than did any preacher in China, either Chinese or foreign.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

Methodist Missionaries Interned In The Philippines



This picture will be of especial interest to Arkansas since it gives information regarding Miss Nellie Dyer of Ft. Smith, who went as a missionary from the North Arkansas Conference.

THE EXECUTIVE COMMITTEE OF THE SOUTH CENTRAL JURISDICTION MEETS

The enlarged Executive meeting of the W. S. C. S. of the South Central Jurisdiction met in Little Rock, Arkansas, Feb. 13-14, at the First Methodist Church.

There was a full attendance of these who make up this executive body. The business necessary for the carrying on of their work in the days to come was expedited in a fine way.

It was necessary to elect some new officers to fill vacancies that had occurred.

Following are the officers of the Jurisdiction for the next four years:

President, Mrs. George S. Sexton, Jr., Shreveport, La.

Vice President, Mrs. W. C. Hanson, Kansas City, Mo.

Treasurer, Mrs. H. E. Werner, Topeka, Kan. (New)

Recording Secretary, Mrs. Walter Ryland, Pine Bluff, Ark. (New)

Secretary Organization and Promotion, Mrs. H. King Wade, Hot Springs, Ark.

Secretary Missionary Education and Service, Mrs. Peter Kittel, Forrest City, Ark.

Secretary Foreign Work, Dr. Mary Shannon, Topeka, Kan.

Secretary Home Work, Mrs. Frank L. Davis, St. Louis, Mo.

Secretary Literature and Publications, Mrs. C. M. Gray, Wichita, Kan.

Secretary Christian Social Relations and Local Church Activities, Mrs. Mell Palette, Independence, Mo. (New)

Secretary Children's Work, Mrs. B. B. Wedemeyer, Waco, Texas.

Secretary Youth Work, Mrs. L. E. Hoover, Lincoln, Nebraska.

Secretary Student Work, Mrs. J. N. R. Score, Georgetown, Texas.

Secretary Wesleyan Guild, Mrs. George Dismukes, Chickasaw, Okla. (New)

Secretary Supplies, Mrs. Clyde Barton, Kermit, Texas (New)

Secretary Spiritual Life, Mrs. Joe T. Rogers, Wichita, Kan. (New)

The Arkansas Methodist will carry a full report of the meeting in the near future.

This photograph was taken in December, 1941, in Manila, Philippine Islands, and shows all the missionaries of the Methodist Church serving on Luzon Island. They had just held annual conference presided over by Bishop Edwin F. Lee (shown in photo).

Within a few days of the taking of the photograph, Bishop Lee left for his episcopal residence in Singapore, where he was evacuated to Australia and the United States.

With the capture of Manila by the Japanese, however, all the other missionaries shown in this group were interned. It is understood that all were interned in Santo Tomas Camp in Manila. A message to the Methodist Board of Missions early in January said all these missionaries were then well.

It is believed they have all been liberated by General McArthur's forces; though their names have not as yet been made public.

Their names and last American addresses are:

Front row, left to right: Miss Helen Moore, Albany, N. Y.; Miss Gertrude Feely, Shelbyville, Mo.; Miss Hester West, Floydada, Texas; Miss Nellie Dyer, Fort Smith, Arkansas; Miss Patricia McHugh, New Orleans, La.; Miss Bernice Cornelison, Salt Lake City, Utah; Miss Elston Rowland, Marysville, Tenn.

Second row, left to right: Miss Elizabeth Roberts, Minneapolis, Minn.; Dr. Roxy Lefforge, North Manchester, Ind.; Miss Leila V. Dingle, Mandan, North Dakota; Miss Anna Carson, Indianapolis, Ind.; Miss Wilhelmina Erbst, Newport, Minn.; Miss Mildred Blakely, Lyons, Kansas; Miss Mary L. Dean, Indianapolis, Ind.

Standing, left to right: Dr. J. W. Moore, University Place, Nebraska; Mrs. J. W. Moore; the Rev. Herbert J. Riley, Los Angeles, Calif.; Mrs. F. W. Brush, Chicago, Ill.; the Rev. F. W. Brush; Mrs. Don Holter, Kansas City, Kansas; Dr. Don Holter; Mrs. Ernest Tuck, Greeley, Colorado; Dr. Ernest Tuck.

Several other Methodist missionaries, not in this picture were also interned by the Japanese—some of them being caught temporarily in Manila en route to other mission fields. Among these are the Rev. and Mrs. Walter B. Foley and daughter, of Oyster Bay, L. I., and Cohasset, Mass. Dr. Foley, a former missionary to India, was pastor of an English speaking non-missionary church in Manila. He has been mentioned in recent dispatches as one of those who helped "smuggle" packages of food, furnished by Pilipines, into Camp Santo Tomas. Dr. Bliss W. Billings, theological educator in Korea, was also in the group interned in Santo Tomas.

LEPANTO W. S. C. S.

The Woman's Society of Christian Service of the Lepanto Methodist Church met at the church January 23, for the pledge service. At the close of the very impressive pledge program, the women placed their signed pledge cards upon the altar and Mrs. Johnson, the president, closed the meeting with a prayer of consecration. We increased our pledge \$25 for this year.

Sunday evening January 21, Rev. Franks, the pastor, installed the following officers for the ensuing year:

President, Mrs. Boyd W. Johnson; vice-president, Miss Odessa Mel-

lard; corresponding secretary, Miss Doris Wallis; recording secretary, Miss Mildred Bradford; treasurer, Mrs. Cleburne Sumpter.

Superintendents of divisions are: Mrs. Raymond Franks, Spiritual Life; Mrs. John Mosby, Missionary Education and Service; Mrs. D. F. Portis, Jr., Christian Social Relations; Mrs. A. T. Bell, Children's Work; Mrs. Willie Mae Conatser, Literature and Publications; Mrs. W. H. Cross, Supplies.

The greatest contribution preaching has made to civilization has been an must continue to be renewed, regenerated citizenship. — J. B. Gambrell.

A SECOND WOMAN'S BUILDING FOR MT. SEQUOYAH

The Annual Meeting of the Board of Control of the Woman's Building at Mt. Sequoyah was held in connection with the Executive Council of the Jurisdiction in Little Rock, Ark., last week. The president, Mrs. Henkel Pewett, presided.

Affairs of the Board, financial and otherwise were found to be in excellent condition. It was announced that a gift \$5000.00 had been made to the Board from the former Woman's Missionary Council. The treasurer also reported that a balance of \$1800.00 in addition to four War bonds was on hand to form a nucleus for a second Woman's Building on Mt. Sequoyah, which the Board hopes to build as soon as conditions will permit, since the present building is entirely inadequate to meet present needs.

The Quadrennial election was held and resulted as follows: President, Mrs. J. B. Pollard, Alexandria, La.; Vice president, Mrs. C. T. Schardel, Bay City, Texas; Secretary, Mrs. E. A. Kitchell, St. Louis, Mo.; Treasurer, Mrs. Earl Foster, Oklahoma City, Okla.—Reporter.

HORATIO W. S. C. S.

The Woman's Society of Christian Service met in the home of Mrs. Fred Poole for the first meeting of the year and to elect new officers.

Rev. Braska Savage is the new pastor of this charge, and was present at the meeting. The program was led by Mrs. Henry Jones. The subject was foreign missions, and the discussion was led by Mrs. Fred Sharp. The ladies of the Baptist Church were guests of our ladies. The following is the list of officers: president, Mrs. W. H. Scarbough; vice-president, Mrs. Fred Sharp; treasurer, Mrs. Weldia Owens; recording secretary, Miss Jewel Lazenby and Mrs. Henry Jones is corresponding secretary.—Miss Jewel Lazenby.

Trust men, and they will be true to you; treat them greatly, and they will show themselves great. — Emerson.

CURRENT NEWS IN THE RELIGIOUS WORLD

SWEDISH THEOLOGIAN DIES

STOCKHOLM (By Wireless) (RNS) — Dr. Hjalmar Hilmquist, professor of Theology at the University of Lund, and one of Sweden's best-known religious leaders, has died at the age of 72. Dr. Hilmquist took an active part in church work and conducted several preaching and lecturing tours in Denmark, Norway, and Finland. One of his most successful books, "Martin Luther," was translated into several languages.

RADIO GUIDE LISTS PROGRAMS OF SPECIAL INTEREST TO CHURCH PEOPLE

NEW YORK (RNS) — A guide to radio programs of interest to church men and women and their families has been compiled by the Division of Christian Education and the Radio Department of the Board of Home Missions of the Congregational Christian churches.

Listed are 110 selected network broadcasts under seven classifications: Religion, News and Public Affairs, Education, Drama Music, Quiz, and Variety. The guide indicates time, network, and interest appeal of each program and includes a short descriptive paragraph on each listing.

Everett C. Parker, director of Radio for the Congregational Christian churches, edited the guide.

DISCIPLES DEFER ACTION CANCELLING INTERNATIONAL CONVENTION

NEW YORK (RNS) — While no decision has been made as yet on the annual meeting of the Northern Baptist Convention, scheduled at Grand Rapids, Mich., May 22-27, dates have been announced for seven national conferences at the Northern Baptist Assembly at Green Lake, Wisc.

Bishop Lewis O. Hartman of the Boston Area of the Methodist Church has announced plans for four spring regional conferences in his area.

"No interference with the meetings will result from the recent ban on conventions," Bishop Hartman explained, "inasmuch as the church groups are regularly chartered bodies meeting to transact business."

From North Carolina it was reported that the Lake Junaluska assembly of the Methodist Church would open as scheduled on June 4 with a number of conferences planned during the summer.

FRENCH COMMUNIST LEADER CALLS WAR ON RELIGION 'STUPID'

PARIS (By Wireless) (RNS) — "With Engels, I've always considered it stupid to declare war on religion."

This statement was made here by Maurice Thorez, French Communist leader, in an interview with a representative of the Catholic weekly, Temps Present.

Life is existence plus. Death is existence minus. — J. J. Wagner.

ARMY'S HIGHEST RANKING PROTESTANT CHAPEL



Flanked by two banners he serves with equal fidelity, the national emblem and the church flag, Chaplain George F. Rixey, a Missouri Methodist, resumes his chair at the busy desk of the Deputy Chief of Chaplains, having just been promoted from Colonel to Brigadier General. This makes him the Army's highest ranking Protestant chaplain.

General Rixey's knowledge of the soldier's life is not theoretical. Once

a member of the University of Missouri's cadet corps, later an officer in the State Guard, he entered World War 1 as a first lieutenant in the line. From here he was appointed chaplain and has remained one ever since.

Earlier he served Methodist Churches in Louisiana, Troy, Galatin and Chillicothe, Mo. The American University in Washington recently honored him with a doctorate of divinity.

ARCHBISHOP OF CANTERBURY ASKS 'TRUSTFUL CO-OPERATION' BETWEEN BIG THREE

By Antonia H. Froendt

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LONDON (By Wireless) (RNS)—The Archbishop of Canterbury, Dr. Geoffrey Francis Fisher, said here there must be "trustful cooperation" between Great Britain, the United States and Russia.

Asserting the need for such cooperation is "critical," he added: "No one can say that there are no grounds for anxiety about that after the fighting stops, but leaders and people must be possessed with the spirit to secure it, and that spirit is really the spirit of the Christian religion."

Dr. Fisher gave his views in an exclusive interview. He advocated an international organization which gives "proper place" to small nations and which "in due time will admit enemy countries."

He said, however, participation of enemy countries in the international structure must be preceded

METHODIST MISSIONARY APPOINTED DIRECTOR OF WORK AMONG FOREIGN STUDENTS

NEW YORK (RNS)—Dr. Everett M. Stowe, Methodist missionary, has been appointed director of work among technical and industrial foreign students in this country, it was announced here by Louis E. Wolferz, secretary of the Committee on Friendly Relations with Foreign Students, an interdenominational group sponsored by the International Committee of the YMCA.

Dr. Stowe will serve several hundred Chinese students who have recently completed technical training in this country and have taken jobs in industry before returning to China. Later he will extend his ministry to Latin American, Turkish, and Chinese technician students.

by a "long period of education of the enemy countries in principles that are part of our Christian heritage but which they have foresworn for many years past."

ANGLICAN VISIT TO FRENCH PROTESTANTS POSTPONED

PARIS (By Wireless) (RNS) — The Archbishop of Canterbury has postponed sending a Church of England representative to Paris to confer with French church leaders on reconstruction problems, "but hopes to do so later," it was announced here by Dr. Marc Boegner, president of the French Protestant Federation.

CHRISTIANITY WILL INCREASE IN CHINA AFTER WAR

LOS ANGELES, Calif. (RNS) — Three reasons why Christianity "will increase greatly in China after the war," were given here by Dr. Herbert C. Liu, head of the Seventh-day Adventists' sanitarium at Chungking, China, upon his arrival for a tour of the country in the interest of the hospital's work.

"War, which means pain, sorrow, and death is awakening the people of my country to a consciousness of the need for a religion that transcends mere ethics, and the outstanding religion is Christianity," Dr. Liu said.

"Secondly, there is a mass population move from the east to the west which means the carrying of Eastern China's ideals to the natives of the west coast, and it must be remembered that our easterners are more progressive religiously as well as industrially than their western brethren.

Lastly, but perhaps of greatest importance, is the fact that the Chinese, who formerly associated Christianity with imperialism now are realizing that their great democratic ally, the United States, in its right against Japan and Germany, is practically demonstrating the ennobling principles of Christianity."

SERVICEMEN TO GET LISTING OF MISSIONARY OPPORTUNITIES

NEW YORK (RNS)—Five thousand copies of Christian Horizons, a listing of more than 900 immediate or postwar opportunities for missionary service, will go to members of the armed services. Published by the Student Volunteer movement for mission boards of 25 denominations, the listing will be distributed through Protestant Chaplains and units of the Servicemen's Christian League.

According to the Rev. Wilburn T. Thomas, secretary, the Student Volunteer Movement will serve as the agency of the Foreign Missions Conference for enlisting recruits from members of the armed forces for missionary vocations.

Christian Horizons lists openings in Africa, Near East, North America, Central America, Ceylon, the Far East, Europe, India, and Alaska.

Included are calls for missionaries to serve as agriculture and industrial experts, businessmen, church and community workers, Christian center workers, colporters, directors of religious education, teachers, evangelists, literature and literacy experts, nurses, and doctors.

CURRENT NEWS IN ARKANSAS METHODISM

BUILDERS CLASS, BRINKLEY, HAS ANNUAL BANQUET

It was the editor's privilege to attend the Annual Banquet of the Builders Class of the First Methodist Church in Brinkley last Thursday evening.

The banquet was held at the Rusher Hotel in Brinkley where everything seemed to have been ideally planned. A splendid program was arranged which climaxed with a very forceful address by the guest speaker, Dr. Gaston Foote, pastor of First Methodist Church in Montgomery, Alabama.

This class has made phenomenal progress in the last few years. The class was originally organized with five charter members, all of whom were present in the banquet. The dining room at the Rusher was filled with more than a hundred members and guests of the class. This annual banquet is an outstanding affair of this unusual class. The Builders Class is a tower of strength to our church in Brinkley and also a great power in the life of the town.

WEST HELENA METHODISM

The West Helena Methodist Church has been a very busy and working group of people. Under the ever inspiring leadership of our pastor, Rev. J. William Watson, the church has been crusading on all fronts in every sense of the word.

On February 9 the pastor and his wife held open house in the parsonage which has been completely overhauled and redecorated. A most enjoyable evening was spent by all, and the Wesleyan Guild under the direction of its president, Miss Janie Payne, rendered an invaluable service.

Recently Rev. Ira A. Brumley, our executive secretary, and Rev. superintendent, came to our church and conducted a "Church School Institute." Representatives from the Helena and Elaine churches participated in the endeavor with the local church. Certainly our charges were brought face to face with the responsibilities of the church school and the Crusade for Christ.

On last Sunday members of the Board of Stewards spent the afternoon visiting the membership. Although we are late getting started on the "Crusade," there is every evidence that this church is going over the top.

The men of the church are doing a wonderful job of getting others interested in the church by having a fellowship supper once a month. This class through the leadership of its president, O. C. Locker, is growing by leaps and bounds.

The local church is doing a wonderful job of acclaiming its pastor and his stirring Bible messages by giving him audiences that literally pack the sanctuary. His messages have certainly lifted our plane of thought and activities as well as giving us an inspiration, hope, and strength for this life's tasks. Indeed, we are ever thankful and prayerful that our pastor is so consecrated to the Lord's work.

COTTER INTERMEDIATE CHRISTIAN ADVENTURE ASSEMBLY

The Mountain Home area of the Batesville District, composed of Mountain Home, Cotter, Yellville and Calico Rock charges, had an Intermediate Christian Adventure Assembly at Cotter, February 9-10. Thirty-four were enrolled. The faculty was made up of local people. Rev. J. J. Clark taught "My Church." Rev. Clarence Wilcox taught "The Ways of Jesus." Rev. C. Everette Patton taught "Using Our Bible." Mrs. Clarence Wilcox directed recreation.

We had unusual interest and have the backing of adults and youth in the area. With this encouragement we are having at least three assemblies in our area this year. The next one will be at Mountain Home, April 13-14.

We started on Friday at 5:00 o'clock with registration and supper together at 6:00. We were through at 10:15 with a worship program led by the Cotter group. All delegates were entertained in our homes in Cotter. We came back to the church at 9:00 o'clock Saturday morning and closed after the noon meal. Everyone was reluctant to part. This speaks highly of the interest and spirit of the Assembly. —C. Everette Patton.

RACE RELATIONS DAY AT FIRST CHURCH TEXARKANA

In the interest of understanding and goodwill between the white and negro races the congregation of the First Methodist Church, Texarkana, observed Race Relations Sunday on February 12 at the vesper hour, 5 o'clock. Dr. C. M. Reeves, pastor, spoke on "Debtors to the Negro Race." Special music, under the direction of Mrs. Pratt Bacon, organist, included: "Prelude, 'Largo' from the 'New World Symphony' Dvorak; choir hymn, 'Lord, I Want to be a Christian;' offertory spiritual, 'Were You There?'" postlude, "Impromptu in G," Flagler.

PRE-EASTER SERVICES FOR CROSSETT CHURCH

The Methodist Church at Crossett has announced a series of pre-Easter services which will run through Easter Sunday, April 1. Rev. R. E. Simpson, pastor, has announced six Sunday morning services at 11 o'clock, beginning February 11, with the theme "Thoughts on the Spiritual" and the Sunday topics on "Jesus and His Work."

On Sunday night, February 25, there will be a special "Layman's Day Program" with Rob Roy McGregor in charge and Edwin Bird as special speaker.

From Palm Sunday, March 25, to Easter Sunday there will be daily services. On Thursday evening March 29, a "Candle Light" Communion Service will be conducted.

On Wednesday evenings through March 21, the pastor will direct a discussion of the subject, "Christ After Chaos."

HENDRIX COLLEGE NEWS

16 Students On Dean's List

Sixteen Hendrix College students have won dean's list honors for superior work during the fall semester, according to Miss Elizabeth Taylor, registrar. The requirements include a B plus grade point average with no grade lower than a B. Also students must have a satisfactory character references and an approval from the office of the dean.

Those receiving this honor were: Corliss Arnold, Monticello; Mary Elizabeth Bates, North Little Rock; Betty Cleaver, Little Rock; Grady Jo Cochran, Texarkana; Ruth Hamilton, Benton; Joe Hayes, El Dorado; Mary Jo Henry, Searcy; Sara Jane Hunt, Fort Smith; Elizabeth Millar, Little Rock; Lou Bill Niehuss, Texarkana; Betty Jean Robertson, Helena; Ada Ryland, Pine Bluff; Beverly Ann Stewart, Gould; Charles Stuck, Jr., Jonesboro, and Betty Williams, Sheridan.

Coach Grove On Tulsa Team

Ivan H. Grove, now in his twenty-first year as director of athletics and coach at Hendrix College, has been chosen a member of the University of Tulsa's all-time football team. Coach Grove is perhaps the oldest man named to the mythical eleven and played with the Tulsa team more than a quarter of a century ago. The all-time team was selected by the sports department of the Tulsa World.

Rev. Fred R. Harrison President of Alumni

Rev. Fred R. Harrison of Pine Bluff was elected president of the Hendrix Alumni Association in a recent election held by mail, the alumni office announced. Rev. W. Neil Hart of Little Rock was elected the new vice president and Mrs. Margaret Henig Blackburn of North Little Rock was re-elected recording secretary.

Three places on the board of governors were also filled. Those elected are: J. F. Wahl, Helena; and Mrs. Margaret Yarnell Hughey, Atkins, who succeed themselves, and Jerry L. Patterson, Pine Bluff.

Church School Conference At Hendrix

Church School leaders ended a two-day session at Hendrix with an address by Dr. J. Q. Schisler before the conference and the student body. Dr. Schisler of Nashville, executive secretary of the local churches of the General Board of Education, spoke on the race question. "The race situation has become a worldwide problem," he said. "In the main the average person sees only the bad in other races and none of the best traits."

Bishop Paul E. Martin of Little Rock spoke on the importance of the Church School in the Crusade for Christ. Other speakers included Dr. Fred Stone, publishing agent of the Methodist Church; Dr. Paul D. Womeldorf of Oklahoma City, Okla., secretary of the South Central Jurisdiction of the Methodist Church; Rev. Horace M. Lewis, superintendent of the Conway dis-

WORLD DAY OF PRAYER OBSERVANCE AT LONOKE

World Day of Prayer, February 16, the first Friday of Lent, was observed in Lonoke with all the churches joining in a union service at the Methodist Church. The bell was rung at the beginning of each period of prayer and devotion. The Grammar School and the Junior and Senior High Schools participated in the observance by having quiet periods of prayer from 1:45 until 2:00 p. m.

The men of Lonoke observed the day in a special service from 12:30 until 1:00 under the leadership of Don Lawson.

An offering was taken at the close of each period to be used as follows: Migrants and Sharecroppers; Religious Directors in United States Government Indian Schools; Christian Literature and Union Christian Colleges.

SPECIAL VESPERS SERVICE AT VAN BUREN

Special Sunday vesper services, from 5 to 6 p. m., are being held through February at the First Methodist Church, Van Buren, Rev. J. T. Wilcoxon, pastor.

Singing of hymns is featured at the services and the Van Buren Men's Choral Club, under the direction of Mrs. Morio Fleming, appears at each service. At the February 4, vesper service hymns requested by the public were sung. On February 11 the hymns of Fanny Crosby, blind hymn writer, were featured. A Baptist Girls' Trio presented special numbers at the February 18 meeting. At the last vesper service in February a string ensemble will be presented.

CATO TO RE BUILD CHURCH ERECTED IN 1872

According to report contract has been let and work begun on the rebuilding of the Methodist Church at Cato which was erected in 1872. The pastor is Rev. W. M. Womack. Founders of the old church, who came from the Carolinas requested their descendants to carry on the church, it is stated, and the Sunday School has carried on since it was established.

The improvements on the church building will cost about \$1,500.00 and funds have been raised with which to pay the cost in cash upon completion, the report stated. Cato is a part of the Bethel-Cato Charge.

trict; and M. E. Lee, a Church School superintendent of Dallas, Texas.

Rev. Ira A. Brumley of Conway, who was in charge of the conference said the total attendance reached 50.—Laura Alice Russ.

Three points essential to a revival of religion are first, "take time to be holy;" second, "plan a personal devotional life;" third, "be intelligent in your thinking of religious matters and be willing to assume responsibility." — Elmer A. Fridell.

A CUP OF COLD WATER

(Continued from page 2)

and she now is a loyal and most grateful disciple of Christ.

The cup of cold water given by those young people from a Christian church produced a result of infinite value in the eyes of God.

And note now the specific point made by Jesus when He said: "Whosoever welcomes a prophet because he is a prophet will have a prophet's reward, whosoever welcomes an upright man because he is an upright man will have an upright man's reward, no one who gives to the humblest of my disciples even a cup of cold water because he is a disciple will lose his reward."

There is a reward, a joy, a deep and abiding satisfaction which is not only for those who attain distinction as leaders in some great movement but also for those who with lesser abilities, perhaps, but with equal devotion help promote great movements.

We cannot all attain the stature of the prophet. Only a few individuals in any generation may properly be called prophets. Only a few have the prophet's extraordinary insight into the nature and demands of the ultimate reality of the world. We cannot all be prophets but we can have the prophet's reward, if we come to share in some measure at least his insight and devotion. A great movement gives meaning and zest to the lives of those who participate in it, regardless of the part they take in it.

We cannot all be the founder of some great and beneficent institution but we can have the founder's reward, if we help carry on the work he inaugurated. A great and beneficent institution gives meaning and zest to the

lives of all who have anything to do with it.

If we loyally support those institutions and movements which share the concern of Christ for all human beings, then, though our own contribution be as small a thing as a cup of cold water, we shall in no wise lose our reward. We shall know the joy and exaltation of those who are used of God in the fulfillment of his purpose for our race.

And note also the meaning of this: "Whosoever welcomes you welcomes Me, and whosoever welcomes me welcomes Him who sent me."

Was Jesus sent of God? We may well believe that He was, for certainly He has been vindicated by human experience down the ages. The following of his teaching leads to the highest personal life and the great possible happiness, whereas the flouting of his teaching brings grief, and only grief, in the end.

The world of today is not imperiled by anything that derives from Him, such as belief in the sacredness of human life, regard for women and children, concern for the poor, the handicapped, the discriminated against, the oppressed. But the world of today is terribly imperiled by everything that is a defiance of Him.

He was, indeed, sent of God. In Him we see the final reality with which we have to deal. And it follows that one way to find and know God in living experiences is to welcome those who share the likeness of Christ.

You offer your cup of cold water to someone who is standing, in the face of bitter opposition, it may be, for the things that Jesus Christ stood for. And what a blessing it proves not only to him but to you! You go away feel-

THINK ON THESE THINGS

1. Robert E. Lee never promoted a man who drank. He said: "I cannot consent to place in the control of others one who cannot control himself."

2. Abraham Lincoln said: "The saloon is a cancer on humanity, eating at its vitals and threatening its destruction."

3. "Drink does more harm than war, pestilence, and famine."—W. E. Gladstone.

4. "Eighty per cent of the suffering of the families of the common laborers of Chicago was wiped out by prohibition."—Evangeline Booth.

5. "The drunkard drinks alcohol to escape the hard realities of life. His wife does not escape, his children do not escape, society does not escape, and in the end the drunkard does not escape."—Exchange.

ing that somehow in this simple act you have drawn nearer to God.

You offer your cup of cold water to some institution that is ministering in the name of Christ to human need, and finding it not easy to raise money and enlist support for its undertaking. And this cup of yours which means so much to those who receive it, means much to you also, seeing that in the giving of it you have gained a deeper sense of the reality and presence of God.

You offer your cup of cold water in some effort to secure for underprivileged folk a fair chance in life. And, even though you run into opposition and personal abuse, you are greatly blessed; for, sharing the concern of Christ, who identified himself with the least of his brethren, you come to know God and his glory.

—Methodist Layman.

"Our Own Was The Blame"

There seems to be a renewed stirring of those "noble sentiments" which resulted in the passage of the Volstead Act and the adoption of the 18th Amendment which implemented it. Perhaps the church, more than any other body of men and women, is interested in the outcome. What ever may be our reaction the matter commands serious consideration. Never in our history has there been a greater burden of proof against the evils of the liquor traffic or heavier responsibility resting upon the moral agencies of America. Our drink bill of seven billions of dollars in the past year should stagger every good citizen more than the liquor staggered the consumer. But the money is the least of the factors to be charged against ourselves.

If we ever again are to attempt the destruction of these evils by national legislation we have many lessons to learn from our past experience and these lessons may bring humiliating confessions of our own derelictions. Like our armies of the other war, we won the fight but somebody lost us the results. Prohibition should never have been called an "experiment" but a normal forward step. It should never have become entangled in partisan politics. We ought to have known that federal politics is not concerned with moral reforms except to delude the reformers into casting partisan votes.

Twenty-six years ago our prohibition law went into national effect and the whole country rejoiced, except for a designing few. For two years our people were sober, prosperous and law-abiding. They were

politicians with whom our leaders had become involved. The election of 1920 repudiated prohibition while we sat fanning ourselves with pride. The administration inaugurated the next March openly slapped us in the face by putting enforcement in the office of the biggest erstwhile liquor dealer in our history. Did we do anything about it? We did not. We saw our leaders sell out for a morbid mess of political pottage, and we said nothing. Then came the darkest era of our national life. We forgot the high ideals that actuated us in the previous eight years and sank to the lowest plane of national morality. We lost our integrity while corruption of every kind engulfed us. Cowardice and indifference were our sins while thuggery ran rife. Ten years of national delinquency and then the economic cataclysm that brought ruin and despair to millions. Perhaps we deserved it.

Then in our ignorance and injustice we blamed our new president for discarding a law we had ourselves repudiated twelve years before. In our vindictiveness we forgot that we never in our history had a president who supported prohibition laws. Our own was the blame for allowing conditions under which any high official would have dared meddle with that constitutional amendment. When repeal was up for our vote we stayed at home while every "wet" in the country went to the polls. Then our rage was unleashed against one man who was true to his convictions after we had proved our own hypocrisy. I am wondering if it is worthwhile for us to spend another fifty years

WORLD SERVICE RECEIPTS

Chicago — With a gain of \$112,436 in World Service receipts for the month of January over the same month of last year, the total increase for the first eight months of the current fiscal year over the June-January period of 1943-44, reached 13.48 per cent, it has been announced by Dr. Thomas B. Lugg, treasurer of the General Commission on World Service and Finance.

Contributions for January amounted to \$404,142, and the total for the eight months was \$2,910,252, a gain of \$345,643 over last year. Increases were recorded by 29 of the 33 Areas and by 74 of the 109 Annual Conferences.

"World Service and the Crusade funds have advanced together during January," commented Dr. Lugg in making the announcement of the figures. "Throughout Methodism the challenge of the Crusade has called attention to the importance of our regular program of World Service."

"One church coming to our attention raised its Crusade quota in full, and is reported to have taken Quarterly action making its Crusade quota the regular acceptance for World Service and Annual Conference benevolences. Many others, having completed their Crusade appeal, are increasing their World Service giving," Dr. Lugg declared.

As of February 13, receipts for the Crusade for Christ Relief and Reconstruction Fund in the treasurer's office amounted to \$2,996,614. Gifts to the 1944 Week of Dedication through January 31, 1945, totaled \$708,527, and \$440,109 was contributed to the Fellowship of Suffering and Service during the June 1 to January 31 period, Dr. Lugg reported.

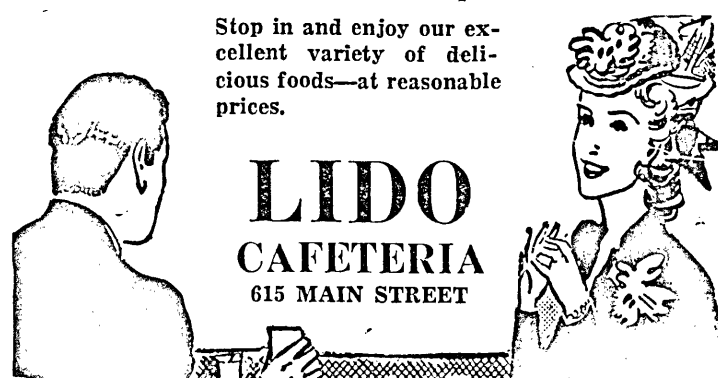
Thou canst not see Jesus Christ in glory till thou hast seen Him crucified. To me, it is not simply an old song of an event that happened fifteen hundred years ago. It is a gift that a bestowing endures forever.—Martin Luther.

Little Rock's Favorite Eating Place

"Quality Foods at Popular Prices"

Stop in and enjoy our excellent variety of delicious foods—at reasonable prices.

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CAFETERIA
615 MAIN STREET



"Let not your
heart be troubled—"

IN MEMORIAM

"—In my Father's house
are many mansions"

MAUNEY—Mrs. Betty L. Mauney was born in Murfreesboro, Arkansas, April 26, 1854. She died in her home in Murfreesboro, January 10, 1945. She was married to M. M. Mauney on July 21, 1875. She is survived by three daughters and two sons, Mrs. John E. Alford of Okolona, Mrs. Alice Sheets and Mrs. Mesilla Lewis both of Hot Springs, W. J. and Henry Mauney of Manuey. She left ten grandchildren and seven great grandchildren.

Mrs. Mauney lived her entire life at Murfreesboro. She united with the Methodist Church when she was fourteen years old. She had been a member for seventy-seven years. Mrs. Mauney had been blind for the past three years. She was a great character. All who knew her feel that their lives have been made richer by her coming their way.

The body was laid to rest at Murfreesboro. The writer was in charge of the funeral service.—Elfred Blakely.

DUNCAN — Edward Franklin Duncan was born near Moro Bay, Bradley County, Arkansas, on November 25, 1851. He departed this life January 8, 1945.

He was married to Miss Alice Samuel of old Chambersville, December 19, 1878, who survives him. To this union were born four children. Marvin, the first child burned to death when he was two years old. Two sons survive, Elmo of New Orleans, La., Guy of Harrell, one daughter, Mrs. Annie Johnston of Hampton, four grandchildren and three great grandchildren.

Mr. Duncan was converted when a young man and joined the old Methodist Church at Summersville and for forty years was a steward of the old church. He was always faithful to his church. His home was always open to his pastors. He was a dear father, a devoted husband and an exemplary Christian citizen.

There is a vacant chair in our home that cannot be filled, but we are going to meet him one of these days in the sweet by and by.

Funeral services were conducted in the home on Sunday afternoon at 2:30 by Robert Shields of Harrell. We laid him to rest in the Ricks cemetery under a blanket of beautiful flowers.

His soul is in heaven and his children must live holy lives at our Saviour's feet in order to make that unbroken reunion in our Father's house of many mansions.—His daughter, Mrs. Annie Johnston.

MAYFIELD—Mrs. Mayfield, born Orena Woodyard, near Southwest City, Missouri, October 20, 1870, died January 17, 1945. Her husband and one daughter preceded her in death.

Mrs. Mayfield had been ill for sometime when I came to this charge. The sincere words of kindness spoken by friends and relatives indicate the kind of life Mrs. Mayfield had lived. She had been a member of the Methodist Church, which she loved, since a child.

When friends suggested that certain dishes were too valuable to

use, she replied, "What difference does it make if a few dishes are broken? I am going to Heaven some day and will not need them." Her treasures were truly laid up in Heaven.

There have been carved many beautiful sentiments on grave stones. These are called epitaphs, but Mrs. Mayfield spent her life writing a living epitaph in the lives of friends and loved ones. Truly it can be said, "The world is better for her having been in it."—M. L. Edington.

AMOS—George Luther Amos was born in Charleston, Arkansas, in 1875. In 1907 he was married to Katherine Jones. Mr. Amos taught school in Eastern Oklahoma and Western Arkansas for forty-three years. He retired from his lifelong profession in 1938 because of ill health, but his work did not end at that time. Many of his boys and girls who are now men and women wrote him for advice concerning many of their problems. He loved those boys and girls and was always interested in their every problem.

Mr. Amos served as mayor and justice of the peace of Charleston for the past four years. He served as secretary-treasurer of the Commercial Club and was active member of the Methodist Church and the Masonic lodge in Charleston. He was civic minded and promoted many lasting civic enterprises.

In addition to his wife, Mr. Amos is survived by two sons, George Luther Amos, Jr., who is with the U. S. Marines in the South Pacific and Billy Amos of the home, two daughters, Mrs. Walter J. Pate of the home, and Mrs. Earl Hatcher of Nashville, Tennessee, and one brother, Will Amos of Charleston.

On Saturday afternoon, November 11, 1944, Mr. Amos passed quietly away. Funeral services were held on Monday, November 13, at the Charleston Methodist Church, with the writer and Rev. A. L. Hart, pastor of the Baptist Church officiating. Burial was in the Nixon cemetery near Charleston.—His pastor, James R. Chandler.

HAGLER—Mrs. Kate Hagler was born November 13, 1861, at Lounsbury, Va. She was the daughter of Rev. Josiah Torbett of the Holston Conference of the M. E. Church South. She came to Arkansas in 1881 and was married to Dr. W. P. Hagler in 1884. After the death of Dr. Hagler in 1896 she came to live with her father and mother at Bentonville. She taught in the public schools of Bentonville for eighteen years.

After her mother's death October 11, 1918, she made her home with her brother, J. D. Torbett, where she peacefully passed away October 11, 1944.

She professed religion in early life and joined the M. E. Church South in which she lived a consistent member until Methodist union and then in the Methodist Church. The writer especially has reason to revere her memory for when, because of deafness, he had to retire from the active ministry, she, out of the means at her command furnished the money to buy

a nice cottage home in Bentonville, in which the writer and his wife have spent the last seventeen years.

She leaves two brothers, J. D. Torbett, with whom she lived and E. C. Torbett of Collinsville, Oklahoma, and a host of friends to mourn her loss. Her body was laid to rest in the cemetery at Rogers.—W. E. Bishop.

DUNCAN — Mrs. Mary Thomas Duncan was born September 11, 1858, on her father's farm in the White River valley two miles below what is now the Sylamore station on the White River branch of the Missouri Pacific railway. Nine years later I was born in this same house.

She was the daughter of W. D. Bishop and Indiana Hays Bishop. Her father was a private in Price's army in the war between the states. While Price occupied Little Rock her father was taken sick. Her mother and Grandfather Bishop went after him from their home in an ox wagon. Twenty miles out from Little Rock her father died. Her grandfather broke his leg in some way and her mother drove the ox team the seventy or eighty miles to Batesville, then the thirty miles up the river home. Later she married Ambrose Jeffery and reared a large family. Our parents were brothers and sisters. Cousin Mary and I were associated much in childhood, but she was always my favorite cousin.

She was educated in the schools near her home and possibly some part of her schooling was at Mt. Olive on White River. She later moved out to LaCrosse and attended the LaCrosse Collegiate Institute under that veteran educator, M. Shelby Kennard. There she met I. K. Hooper whom she later mar-

ried while she was teaching school at Mt. Olive.

She professed religion in early life and joined the Cumberland Presbyterian Church. With Mr. Hooper she joined the M. E. Church South. She was a member of the Woman's Missionary Society and at one time of the W. C. T. U. and wrote for the Union Signal.

The last years of her life were spent in the home of a half brother, W. E. Jeffery, the last four in a wheel chair. The writer visited her a number of times and for the last sixteen years we kept up a regular correspondence. She died at the home of her brother at Lanagan, Mo., October 2, 1944.—W. E. Bishop.

CHADWICK—Edgar C. Chadwick was born in Carroll County, Mississippi, February 15, 1881, the son of Hank and Elizabeth Chadwick. On October 4, 1903, he was united in marriage to Miss Katie Jaggars. At the early age of fourteen, Brother Chadwick accepted Christ as his personal Saviour and united with the Methodist Church and from that date until his passing he lived a consistent Christian life. Survivors include his wife, two foster sons, Warren and Jim Wood, five brothers, four sisters, and several other relatives to mourn his going. He numbered his friends by those who knew him. This fact was shown by the large throng that assembled for the funeral service. He loved his home, was true to his friends, and did all that one could possibly do for his church and for humanity. He was one among many who gave of his means until it hurt.

What God said of Stephen could be said of Brother Chadwick for
(Continued on page 16)

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The Sunday School Lesson

By DR. W. P. WHALEY



JESUS THE SON OF GOD

LESSON FOR FEBRUARY 25, 1945

SCRIPTURE TEXT: Matthew 16th and 17th chapters.

GOLDEN TEXT: "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" 1 John 5:5.)

In A. D. 29, two and a half years after Jesus began His ministry, He and His disciples were at or around Capernaum. They went north to Caesarea Philippi, where Jesus asked His important question; and still further north to Mt. Hermon, where He was transfigured, and where he healed the demoniac boy. After these events, Jesus and His disciples came back to Capernaum; and it was here that Jesus was asked to pay His temple tax.

A year ago (Feb. 13th) he studied these events as told by Mark. Some of my class have written me that they are preserving the Arkansas Methodist lessons. If you have done so, turn back to the discussion of this subject a year ago.

I. The People's Confusion About Jesus (Matt. 16:14)

For two thousand years the Jews had expected a Messiah. They had conflicting opinions about Him. Some thought He, being a descendant of king David, would be "king of the Jews," break the Roman yoke, and restore again the Jewish kingdom as it was in the days of David and Solomon. Others, including the greatest prophets, thought He would be King of a spiritual kingdom, the Church.

It was quite a shock to the many who had known the plain carpenter, Jesus of Nazareth, for thirty years, when John the Baptist announced that He was the Messiah. The obscure town, the poor family, and the lowly occupation of Jesus did not seem befitting the great King for whom the nation had been looking and preparing for two thousand years. Besides, Jesus disclaimed earthly royalty, when a group of poor people tried to make Him king. He told them His was a spiritual kingdom. That was comforting to the spiritually minded people, but disappointing to certain politicians; and there were some politicians among the chosen Twelve.

Jesus was making the astounding claim to be the Son of God. That seemed like blasphemy to some. Others said no man could talk like He talked, and no man could do the miracles that He was doing. And how could a poor carpenter be the Son of God? Everywhere the people were arguing these questions.

Jesus associated with very ordinary people, and had chosen 12 ignorant, poor, obscure men for His disciples. That seemed to many to be beneath the dignity of an earthly sovereign and of a divine King. People who had known Jesus for thirty years were puzzled by the marvelous change that had come over Him since His baptism: from a poor carpenter to a miracle working prophet.

The common people were divided; the rulers of the synagogues were divided, some following Him and others plotting against Him; and the great Sanhedrin at Jerusalem was squabbling about this sensational Prophet.

King Herod was confused and troubled. He had killed John the Baptist and believed Jesus was the resurrected John Come back to torment him. When Jesus asked His disciples what they heard people say about Him, they told Him that some thought He was John the Baptist come back, some thought He was Elijah who lived several hundred years ago during the reign of King Ahab, some others thought He was the weeping prophet Jeremiah who had died six hundred years ago, and still others named others of the long dead prophets. The opinions the disciples had heard were all that He was a resurrected and returned prophet. Such was the deep and general impression Jesus was making.

II. Peter's Answer (Matt. 16:15, 16, 17)

Then Jesus asked the disciples what they thought. Peter spoke up for himself, and perhaps for others in the group: "Thou art the Christ, the Son of the living God." Jesus was pleased with Peter's confession, and told him he had a blessed experience. He had not come to this conclusion from what he had heard people say, or from any physical evidence. Peter had a spiritual understanding of Jesus. Many times when with Jesus he had felt his heart "strangely warmed." Jesus' words had burned down into his soul as the words of a mere man could not. The Father had introduced the Son to this rugged fisherman of Galilee.

III. The Fundamental Creed of Christendom (Matt. 16:18, 19)

Christ put Peter's statement in the foundation of His Church. From Abraham on down, Christ had been the "chief corner stone" of the Church; and Christ replaced it firmly in His redeemed and rebuilt Church. Men have written many articles of faith, and each denomination has some favorite statements of faith; but all Christian denominations corner on Peter's great belief: "Thou art the Christ, the Son of the living God." That is what makes a denomination Christian. It is marvelous that the several hundred denominations, disagreeing on many things, all agree on "Thou art the Christ, the Son of the living God."

IV. The Belief of Supreme Importance

The people who were arguing about opinions, and what they had

heard somebody say were not getting much satisfaction out of following Jesus. But Peter, and others who believed as he did, were having wonderful experiences. When Jesus spoke, to them it was the Son of God talking. When Jesus did a miracle, to them it was a manifestation of divine power. What an experience, to know I am in the presence of the Son of God, and I am hearing Him talk!

Peter's confession has been the fundamental doctrine of Christianity ever since Peter uttered it. For two thousand years it has been the basis of Christian preaching.

Napoleon said: "I know men; and I tell you Jesus is not a man. Everything in Him amazes me. His spirit outreaches mine, and His will confounds me. Comparison is impossible between Him and any other being in the world. He is truly a being by Himself. His ideas and His sentiments; the truth that He announces; His manner of convincing; are all beyond humanity and the natural order of things."

Two thousand years of Old Testament prophecy, the declaration of John the Baptist, the majestic truth Jesus preached, the divine works He did, the way He died, the fact of His resurrection, and the thoroughly demonstrated fact that He forgives sin and saves sinners—all back up dear old Peter's faith: "Thou art the Christ, the Son of the living God."

V. The Important Personal Faith

It is not sufficient that we belong to a church that holds this faith and preaches it. It is not sufficient that we do not deny it. That Jesus is the Christ, the Son of the living God, must be the deep down personal conviction born of experience.

"Whosoever believeth that Jesus is the Christ is born of God." (1 John 5:1).

"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (1 John 5:5).

"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." (1 John 4:15).

St. John wrote his entire Gospel to prove that Jesus is the Son of God; and it will be profitable if you will read the whole gospel, and follow John's argument. Summing up his gospel, John said: "These (things) are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." (John 20:21).

John Wesley, the father of Methodism, had an experience of Christ as spiritual and clear as Peter's. For many years he had struggled along with doubts and fears, trying earnestly to be a Christian; finally he had a great and satisfying experience. "In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."

URGES EXPANSION OF RELIGIOUS EFFORTS TO COMBAT DELINQUENCY

CHICAGO, Ill. (RNS) — Expansion of religious efforts to combat juvenile delinquency and to provide ministries to returning service men and women, were urged in the annual report of Dr. Roy G. Ross, general secretary of the International Council of Religious Education, at a curtailed session of the Council here.

The board of trustees and the committee on educational programs, met to act in place of the annual meeting of the International Council, which was cancelled at the request of War Mobilization Director James Byrnes.

"There are many indications that young people generally are hungry for the values for which the Christian religion stands and will respond favorably to a challenging program," Dr. Ross said. "Either the churches must band together in a more aggressive program of service to youth or these young people will turn elsewhere for guidance."

Expansion of Sunday schools in crucial areas was among methods Dr. Ross suggested for solving the problem. He also recommended further development of the week-day church school movement.

Dr. Ross urged planning by the churches to meet the needs of service men returning with normal interests and needs as well as those who are maladjusted.

"It may be that the church needs a new young adult movement," he said, "which will not only minister to service men and women, but also to all persons of these transition years who are in the process of becoming reoriented to their family relationships, their church and community responsibilities, and to their permanent professional connections."

PLAN BIBLE COURSE FOR ALL PUPILS IN NORTH CAROLINA TOWN

KANNAPOLIS, N. C. (RNS) — A Bible reading and study course has been planned here by school officials for all the town's 5,000 pupils in the public schools.

IN MEMORIAM

(Continued from page 14)

truly "He was a good man full of the Holy Ghost and of faith. As did Stephen, so doubtless did he know the end was nearing. "See the heavens opened and the Son of man standing on the right hand of God."

On the afternoon of July 27, 1944, at his home near Fountain Hill amid the glory and beauty of a cloudless sunset of a life well spent in the service of God, the holy Angels gathered about his bedside and on wings of love, bore his redeemed spirit across the silent stream of death, to that city which hath foundations whose builder and maker is God.

Funeral services were held in the Methodist Church at Fountain Hill, conducted by the writer, assisted by his pastor, Rev. James A. Tadlock, Rev. Arthur Terry, and Brother Acuff, pastor of the Fountain Hill Baptist Church. His remains were laid to rest in the Flat Creek cemetery.—C. B. Davis, his former pastor.