VOL. LXIV

LITTLE ROCK, ARKANSAS, MAF

NO. 10

Arkansas Chaplain Makes Supreme Sacrifice

ORD came last week that Captain T. E. McKnight, an Army chaplain, on appointment from the North Arkansas Conference, was killed in action at Manila in the Philippines on February 8. Chaplain McKnight was a son of Rev. and Mrs. B. A. McKnight who are now serving the Belleville-Havana charge.

The last charge Chaplain McKnight served in Arkansas as pastor was Widener-Madison. From that charge he went to S. M. U. to work on his B. D. degree. He retained membership in the North Arkansas Conference.

This is the first death we have had among chaplains in the service from Arkansas. Chaplain Jerry Dean of the Little Rock Conference was severely wounded in France near the beginning of the invasion of Normandy. The casualties among Chaplains in this war, in percentage, is near the top among the many branches of service.

These fine young men, who have voluntarily given themselves in the service of their country and the church, have not asked to be shielded from the dangers of battle. Through them, the church literally goes with our boys into battle. In this they are not only rendering a great service, spiritually, to our men in the midst of battle, but they are doing the church a service which will be felt long after the war has passed.

Speaking from the deep of our own heart and speaking for the Methodist Church in Arkansas, we pay our sincere tribute of respect to this courageous, sacrificial young minister whose love for his fellow man, love for the cause of Christ and love for the Father of us all led him to give his life in a great cause. "Greater love hath no man than this, that he lay down his life for his friends."

We are humbled in the presence of such a spirit of self-sacrifice and made to feel anew our responsibility for the success of the cause for which he died. We want his wife and daughter and the preacher home from which he came to know that his many friends suffer with them at his going and pray that they may be conscious of the comforting presence of the Christ he served, in their hour of sorrow.

"America The World's Greatest Military Power"

WICE recently Churchill has declared that the United States is the "greatest military power on earth." Proud as Englishmen are of the might and power of the British Empire, we may be sure that the Prime Minister of England would not make such statements without he felt that they were grounded in

Considering our navy, the marines, the army our air force, our natural resources and our industrial powers, the statements of (would appear to be correct. With us, however, this military might was not a matter of choice but of compulsion. A few years ago we would have been embarrassed by such a statement. A peace loving nation has become the world's greatest military power. As such, we can, if we will, use the influence that power gives us in building the foundations of permanent peace.

Problems Only Relig. Can Solve

URRENT matters have made it necessary, for a while, to discontinue our discussion of "Problems Only Religion Can Solve." We now resume that discussion. In this article we want to say that, in our judgment, ONLY THE CHRISTIAN RELIGION SUGGESTS A WORKABLE PLAN FOR HUMAN RELATIONSHIPS.

We are more painfully conscious now than ever before that the world must find some plan, some formula by which the human race can live together on our crowded planet without the numberless conflicts of rights and interests that often plague the lives of individuals, organizations, communities and nations.

Where can we turn to find an authoritative, workable pattern by which the problems of human relationships-individual, racial, international-

> Thou shalt love the Lord thy God with all thy heart, and with all thy soul . . . and thy neighbor as thyself.

O........

—Luke 10:27.

can be solved. We certainly find no helpful pattern in the world of nature about us. All of life, aside from the human race, seems to be locked in an endless struggle for existence. There the law of "the survival of the fittest" literally prevails. Whether it be vegetation about us, the fish of the sea. the fowls of the air or the beasts of the forest, none has the slightest hesitation in destroying anything about it that threatens its life or whose destruction would in any way advance the interests of the victor. If human life were patterned after nature, war, in its worst form, would be the normal, endless process of life. Nature has little to suggest as to proper human relationships.

Neither do we get much help on the subject from the attitudes and experiences of our fathers. When Jesus was born war and the exploitation of the helpless was an expected, accepted, common procedure. The further history carries us back of that time, the more inhuman man seems to have been in his relations with others. Ancient history holds no pattern for human relationships that we would want to follow today.

No one since the day of Jesus has been able to work out a pattern for life that will enable man to live peaceably together. Many suggestions have been made many man-made plans have been tried. All to date have resulted in disappointing failures. Only the Golden Rule, as exemplified in the teachings of Jesus, holds any real hope that the future is to be better than the past.

Governor Laney Vetoes Liberalizing Liquor Law

THE better citizenship of Arkansas tremendously heartened, the past week when Governor Ben Laney vetoed a bill which, if he had signed, would have brought about a sickening, disgusting liberalizing of our present liquor laws. This heartening experience of good citizenship came, not merely because Governor Laney vetoed this particular, vicious bill, but because of the additional evidence it gave of the courage, the character and the statesmanship of our new Governor.

It is quite in accord with the strategy of this selfish crowd that the liquor forces lift their greedy hands in pretended, holy horror at any effort to restrict the sale of liquor "while the boys are away in the army." However, all efforts to liberalize the law and open wider the door for the promotion of their nefarious business finds the liquor crowd rubbing their conscience calloused hands together in high glee at the prospect of having additional fields in which to operate. Nevertheless, putrid as this gross inconsistency is, it is one of the least of their many sins.

It is an amazing thing, in the face of our present national crisis and in the face of our alarming shortage of manpower, that an Arkansas Legislature would propose a law that would provide for the expansion of a business that has crippled our war effort beyond words to describe. Only last week, according to the press, the War Manpower Commission in Chicago called attention to a very revealing fact. We are told, by this commission, that on Monday before the mid-night closing law went into effect, only six hundred thirty-eight people applied for work at the United States Employment Office in Chicago's Bowery. Tuesday morning, the first day after the closing law went into effect, fifteen hundred applied for work; Wednesday morning following, there were twenty-one hundred applying for work, or more than three times the number of the previous Monday morning.

If the closing of the liquor joints a few hours between mid-night and daylight would produce such startling results, what would a ban on liquor for twenty-four hours per day do to our labor problem?

In vetoing this bill, Governor Laney has rendered the state of Arkansas a great service and he has given the proponents of the bill a just rebuke.

Arkansas War Industry Needs Workmen

N THIS issue of the Arkansas Methodist will be found a "Men Wanted" ad calling for additional workmen for the Aluminum Ore Company, a war industry, at Bauxite, Arkansas. In personal conversation with T. J. Brennan, a representative of the Aluminum Ore Company, we had from him a statement of desperate need for additional workmen at this war plant if war demands for aluminum are to

The wages in this plant are unusually good; the company provides good working conditions; there is ample housing for all needed workmen and there are good schools and churches for the

(Continued on page 4)



The Compassionate Christ



By BISHOP J. RALPH MAGEE

TAVE you really studied the picture on this page? It was also in "Methodism Marches." If you did not study it, stop long enough now to do so. It is worth your while. It is another Sallman picture. The thorn crowned Christ gazing upon the war cursed world reaches deep into the reality of our day. Note the intensity of those eyes. Observe the heartbreak registered in the face.

The torture of the crown of thorns had no such hurt to Him as does the desecration of human personality. He said, "And I, if I be lifted up from the earth, will draw all men unto me." He also clearly taught that he could only accomplish this through human cooperation. He sent His disciples out two by two with instructions, 'Go . . . preach." In the picture, a Crusader with the Crusader's flag in hand, is coming to the world's relief and the Christ's aid.

Do we look at the world with compassionate eyes as does the Christ? Has our hand grasped the Crusader's flag, symbol of our dedication to the cause of a Christian World Order? Methodists are to be Crusaders coming to the relief of a distressed people, but coming in love to serve with and for Christ. What could more defintietly envision the purpose of the Crusade for Christ than this picture?

Compassion! That is what this picture shows, a compassionate Christ. Dedication! That is what the Crusader's flag and hand represent. The Methodist Church has become familiar with both of these words. These words have led Methodists in the last few years to lay upon the altar of the Church millions of dollars for Overseas Relief, and for our men and women in the service through the Commission on Chaplains. At least as long as war and its aftermath shall last, these words must continue to ring in the ears of Methodists.

These words make us think of the first Sunday in March as the Day of Compassion, or the Day of Dedication. This year that Sunday climaxed the money raising phase of the Crusade. For the perpetuity of the day and the continuance of the name it should be utilized this year. The offerings of that day will go to the Crusade for Christ. They should also be offered the oportunity to give as they see fit on that day. Next year if the emergencies continue, the day again will be utilized for its original purpose. Of course the offerings of the Day of Compassion this year will go to the same causes, for they are included in the Crusade for Christ. This is not a day of quotas. It is a day of compassion and dedication.

As we near the completion of the money raising phase of the Crusade many are asking, "How do we go from here to the other phases of the Crusade?" That is a fair enough question. We cannot give details of the program for a few weeks yet. But we can give a few general prospects. Of course the local church is to keep account of payments on the pledges to the Crusade and have the money available by January 31,

Before we discuss the further

phases of the Crusade there should be a word of recognition of one of the most amazing evidences of cooperation the Church has ever known. Bishops, District Superintendents, Pastors, Councils, local Lay Members have vied with each other in enthusiasm for this great program. Local laymen in many cases have urged getting into the money raising at once for the world need is already well known. The response is such that as this is written more than one million one hundred thousand dollars in cash are already at the Treasurer's office in Chicago. Over much of the country the campaign is just under

O Master of the waking world,

Show us anew in Calvary

The wondrous power

That makes men free!

Who hast the nations in Thy heart-

Thy love to earth's remotest part: .

ficant as a basis for world discussion and action seeking human cooperation on a world basis. Peacetime Conscription is a departure from America's traditional position and should not be accepted in the heat of war. It should be discussed studied, and our views presented to members of Congress. Discussion and individual petition to your Congressman are traditional democra-

three phases of the Crusade for Christ, and find what they call us to do. I think we would all agree that the purpose of Jesus was to perfect human personality. We need

tic procedures. May we together look at the other

The heart that bled and broke to send

-Frank Mason North The commence of the confidence of the confidence of The Compassionate Christ

way. Nothing but whole hearted interest, enthusiasm and dedication could produce such results.

Now to the future phases of the Crusade. You have just received a message from Bishop Oxnam for the Council of Bishops about Dumbarton Oaks. Also from the same source is included a word relative to Peace-time Conscription. These are a part of the Crusade for a New World Order. Here is a major task for each Church. Those who desire a selfish and old time world order are bringing very great pressure upon our members of Congress. The Church must express itself emphatically if we are to have hopes of a new and brighter world with Chris tian processes in it.

Here is an immediate Crusade task for your members to study and act upon. Dumbarton Oaks is not the ultimate that any of us want. It is the beginning of what may well blossom into a world constitution. Dumbarton Oaks is signito ascertain what His program was and is. We would doubtless agree that first He sought for Himself, and taught His disciples, complete obedience to God. 'Thou shalt love the Lord thy God" with every faculty of the personality. In this is bound up the basic values of what we glibly call Stewardship. All too often it is a carelessly used word.

Stewardship is an experience of fellowship with God which draws out our full devotion in spirit, but culminates in actions and attitudes. Stewardship culitvation cannot be left until 1947. It is basic and vital to what we will do to make a Christian world, or to render aid to the distressed, or to assist in producing an informed Christian body. In 1947 we will program this for special emphasis, but the Church which waits until then to create a mind for this devotion to God will utterly fail many people before 1947. Wise pastors are calling together their Stewardship Committees or Local

Church Councils to plan what should be done right now about this sort of consecration. This will not interfere with, but aid, evangelism and education if the full meaning of stewardship is discussed and studied. It should be utilized as a stimulation to Christian growth, not as a device to solve the Church's problems.

To love God with one's whole heart, and mind, and strength means a spiritual vitalization which is the beginning of evangelism. Jesus's second emphasis bears down on evangelism also. 'Thou shalt love thy neighbor as thyself." If one loves self he will seek his own greatest good. If one loves his neighbor as himself one will seek his neighbor's greatest good. What greater good can one seek for himself or for his neighbor than fellowship with God.

Evangelism to get results must move the deeper emotions. clearly taught that love is the deepest and most significant emotion one can posses. If one ceases from bad practices or an evil spirit, by sheer determination he can leave a residue of bad conflicts which can make life miserable. The travelling man who told a former parishoner, "Yes, I am a Christian, but if it wasn't for hell I sure would have a good time" is the sort who will not enjoy religion. For the one who sees the beauty and worthwhileness of right living, and therefore loves it, there will come great satisfactions.

The deeper emotions of mercy, compassion, forgiveness, and the like are works to be accomplished by the evangelism of which we are thinking. These deeper emotions will normally stir the will to action and produce noble behavior.

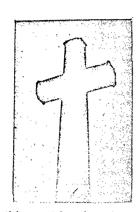
Evangelism must produce moral and ethical behavior, but more than that. It must produce personality behavior and attitudes other people. Courtesy, kindness, in honor preferring one another, are real evidences of evangelistic results. This certainly is evangelism. Certainly this cannot await 1946. In a year's time many people will pass their companionships, in habits, in their reactions to life. In a year's time many people will pass the place where they are willing to change, or can be stirred to seek God's power to change them. Evangelism must be continuous. Yes, in 1946 there will be a program of emphasis on Evangelism but a live church will not wait. A wise pastor will have his Committee or Local Church Council together to plan what to do now.

If personality is to be perfected there must be a high degree of knowledge. It is a fine achievement to be familiar with the Bible. As far as others are concerned it is more important to be familiar with what constitutes Christian actions and attitudes. One might I familiar with the Bible and know little of what constitutes Christian behavior. A lesson on the Bible that does not tie Biblical truth to daily behavior is of little value. Many of us have progressed scarcely at all in living a Christian life. The Church School and other Church in-

(Continued on page 16)

The Cross In Daily Living: A Lenten Meditation

By BISHOP G. D. BATDORF



F ANY man would come after me, let him deny himself and take up his cross daily and follow me." It was toward the close of the second year of our Lord's ministry-the year of public favor and great popularity - that he spake this searching word. Across the pathway which the multitudes throng in every generation, Jesus cast

this great barrier of his cross as he laid bare the heart of Christian discipleship and revealed its utmost and absolute cost. In the very nature of things it could not be otherwise. No discipleship is worth the gaining, or the keeping, that is not conditioned in the tests of eternal values, nor calls for the full renunciation of all that is low and selfish.

The denial of self and a humble acceptance of the cross in daily life is the deepest, the most searching and the most characteristic mark of the Christian. The cross stands in the very center of every true discipleship. No matter how valiantly we may contend for the truth, or what fervent love we profess to the brethren, nor even how many comely graces of a good life we may reveal, if the cross is not in the heart of our life, we are no disciples of Christ.

Often people speak of their daily toil, the strains and cares of life, the dark sorrows of their bereavement and the darker shame of their sin, or even some difficult task to be undertaken for the sake of Christ, as if these were their cross. Now these burdens and daily cares of our earthly life are universal and inescapable. They are the common lot of all. But these are not the Christian cross. The cross is something much deeper and more poignant. It is not universal like the daily cares, and men may escape it if they will. Indeed many do escape it. Many people have lived in luxury and selfishness from the cradle to the grave, and have never known the cross. Burdens, they do have-and many of them as all can testify—but not the cross. The whole spiritual tragedy of many who are not disciples of Christ lies in this fact, that when the cross lay clearly before them and made its appeal for their surrender, they refused to accept it and went away.

Many folks accept the cross as a beautiful and artistic symbol, but to its awful pain and sorrow they are utter strangers. The cross in Christian art is not the cross in the New Testament. Here is is something terribly rugged and real. Art always spiritualizes and glorifies. It takes away the sharp thorns and seeks to soften the anguish of death. Art paints flowers and by these seeks to hide the sharp outlines of that hill which is called a skull and on which once this gibbet of death stood in all its gruesome horror and shame. I acknowledge a great debt to art. It fulfills a high purpose in life and its cultural refinements. I constantly cherish the capacity for a keener appreciation of it and daily seek to deepen my reverence for it and its spiritual insights and discernments. What I want to say is this. When we have worn a bit of gold in the shape of the cross as a symbol; when we have reverently looked upon it in a great painting, or even have knelt before it as we held up the crucifix and professed our faith in it, we must not deceive ourselves into feeling that in merely so doing we have fully accepted it. In its highest expression, art has only been made possible by the coming of Christ and Christianity into the world. Real art always has its basis in fact. It can flourish only where reality once triumphed. There never could have been any cross in art if there had not been the great historic cross on Cavalry on which Jesus, the Son of God once died and which now forever towers o'er all the wrecks of time.

The cross in the New Testament, and in the

Christian life, always stands as the symbol of death. There is no refinement about it. It is vulgar and awful and cruel. There are stains of blood upon it. Death! It is the instrument of death also to self and the self-life. At the cross and in its full acceptance, the old life in sin ends and the new life in Christ begins. Discipleship is not something that one can take on as if it were one of many interests. It is the whole of life. It means the surrender of all life in so far as its interests revolve about a selfish center and are impulsed by selfish motives. Men are not merely called to give up this or that thing that may be considered wrong when they become Christians. The Christian adventure is not just a self-denial week. It is not going without certain indulgences during Lent, valuable as this may be. Jesus asks of folks a surrender that is absolute and complete. There can be no reservations when one wants to accept the Christian position. It is the denial of self and death to self and the self-life through the cross. It is well that we should all be perfectly clear on this point. We may refuse to think seriously of any such costly surrender. We may even hold it absurb that anything so extreme should be asked of us. We may refuse to yield, and like the rich young ruler turn away. But we cannot explain away the fact, that and nothing less, is what Christ asks. Men may accept his terms or reject them, but they cannot be Christians on any other terms. The reason for this is apparent to all thoughtful people. The life that is weakened by compromises will inevitably go down into defeat. No man can serve two masters.

Such a commitment marks the beginning of a full-orbed life. The center of life is now shifted from self to Christ. Its motive springs are different. It brings an end to all ordinary selfish ambitions and at once creates interest in others and in the wide Kingdom of God. The love of money, the love of power, the love of position and the desire to override other men as ends in themselves begin to lose their appeal so soon as a man has become delivered from self by the acceptance of the cross. Life begins to grow rich and meaningful. Fountains of living water well up from within and flow out unto everlasting life. Herein it is also true that he that loseth his life shall find it, and the end will be that life more abundant which our Lord came to bring. Have not thousands found it so? No one lived deeper in finding it than George Matheson:

"O cross that liftest up my head, I dare not ask to fly from thee; I lay in dust life's glory dead, And from the ground there blossoms red Life that shall endless be."

Now such a surrender of self to Christ does not mean life surrender. Through it comes life's fulfillment. Rather it means surrender to life at its highest and best. While the disciples are not any longer of the world, they are still in the world. It leaves them right here in this work-a-day world where cross the crowded ways of life with the responsibility and the passion to make it a better place in which to live, to create such attitudes and contacts which will make it not only possible but also desirable for men to live together as brothers. The cross projected into the social and industrial areas of life, and into every other zone of human endeavor will make a difference. Herein lies the only hope for this weary and distressed world. It will smite all selfishness in our human relationships and create a sacred regard for the personality and welfare of every other man. In the presence of the cross of Christ no man dare ill treat or oppress or impoverish his brother. It will make the motive of life others and not self-not profits but service. The Christian statesman is too ambitious and busy still, not that he may rise selfishly to a place of power and lordship over his fellows, but in order that national affairs may be administered in the fear of God and for the good of all. The fisherman who becomes a disciple is to keep right on with his craft and catch more fish than ever, not that he might make a corner in the fish market and so become rich, but that all the people may have fresh and wholesome food, and enough of it at a reasonable price. It surely cannot be the spirit of the cross to limit the output of life's necessities in order to raise the price on those necessary commodities to a point that will make it profitable for a few and leave multitudes of others to go hungry and cold.

To take the cross means one supreme act of surrender, and then a daily renewal of that surrender throughout life. We have all doubtless wished at times that it all might begin and end in one single definite choice. Sometimes we thought that in such a choice the whole of the pain and trial and sacrifice could be over. It cannot be so. In the morning of every new day, men must take up the cross and place it again in the heart of every interest for that day. Right here is where our Christian profession has woefully fallen down in our daily practice. An initial and supreme effort is necessary at the start to set us in our way, but too many have made this first choice and then thought that was enough. The glory of the Christian life affirms that what we experienced in this first and definite surrender, and perhaps all too dimly realized in our best moments, may be gloriously true for every day if we are willing to pay the price for living on that level. The great need today, it seems to me above everything else, is for Christian disciples to take their discipleship more seriously in the common streets of every-day life. There is too wide a difference between the confession in the church and the conduct out in the day's work. Too often there is little correspondence between a man's religious profession and his business practice. When Christians will once again kneel to pray at the altars of the church, and then go out into the home, into business, into industry, into national and international affairs where the tests are severe and there live and act as they prayed, the Kingdom of God will come with great power and glory. Wherever and whenever the cross is fully accepted, there and then Christ comes into triumph.

It was so in the days of early Christianity. Those first disciples risked everything on the cross. Their faith became infectious and absolutely irresistible. The oft-repeated cry of their foes, "Christians to the lions," gave but added incentive to accept no compromise. It was the hour not for cringing fear but for courage and daring adventure. Christians can and will do that again whenever the surrender is complete and constant.

"They climbed the steep ascent to heaven Through peril, toil and pain; Oh, God, to us may grace be given, To follow in their train."

—In Religious Telescope.

GOD'S INFINITE POWER

A workman of the great chemist Faraday one day knocked into a jar of acid a little silver cup. It disappeared, was eaten up by acid, and couldn't be found.

The question was discussed whether it could ever be found. One said he could find it; another said it was held in solution, and there was no possibility of finding it.

The great chemist came in and put some chemical into the jar, and in a moment every particle of the silver was precipitated to the bottom. He lifted it out a shapeless mass, sent it to the silversmith, and the cup was restored.

If mortal man can do that, can we not believe that the mighty God can restore the sleeping loved ones who are united by faith to Him.—Presbyterian Journal.

"You cannot humiliate a hog by throwing mud at him."

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

MRS. ELIZABETH STEELE—A MOTHER IN ISRAEL

My second charge was a mission church on the east side of the city of Little Rock, Arkansas. It was known as Hunter Memorial and was named for Dr. Andrew Hunter, who was instrumental in the church's organization. It was located on an inside lot and had a small membership of people with modest incomes.

One member, a well-to-do woman, lived on a plantation at Scott, a fine country community, some eighteen mlies away. Her name was Mrs. Elizabeth Steele. She was a woman of fine native ability and for her day had had unusual educational advantages. She was a North Carolinian by birth, and a graduate of a Moravian school located at Winston-Salem, North Carolina. As a bride she came with her husband to Arkansas and settled on a riverbottom plantation, where she lived until her death. When she first came, there were no near neighbors and for a few years she lived a very lonely life. Her husband promised her that if she would try to be content, he would send her back to her old home, in the summer, for a long visit. She said that as she rode horseback through the plantation on her way to Little Rock to catch a train to North Carolina, the corn was just beginning to tassel and was higher than her head. When she got to North Carolina, the corn was about knee high, and the prospects for a crop very unpromising. She cut her visit short and never afterward had any desire to go back there to live.

She was an intelligent, consecrated Christian and was devoted to the church of her choice. Liberal with her means, the building of a new chapel during my pastorate was made possible through her generosity. She also gave the church a parsonage and made the initial gift toward a parsonage for the District. To guarantee the completion of the church, she made a bequest of five thousand dollars as a nucleus for the building of an auditorium when it should

She never gave money thoughtlessly, but always after careful consideration. She had a conscience about her property and sought to use it to the glory of God. When she died, I had moved away, but was called back to participate in her funeral.

Her children and grandchildren still carry on in the community where she spent so much of her useful life.

'Yea, saith the spirit, that they may rest from their labors and their works do follow them."

NEWS AND NOTES ABOUT FACTS AND FOLKS

Methodist Church at Hodge, La., is assisting Rev. Martin Bierbaum in a series of services at Rector.

The EV. and MRS. ALFRED I. DOSS announce the birth of a daughter, Alice Fay, on February 16. Brother Doss is pastor of the Henderson Methodist Church, Little Rock.

BEV. C. V. MASHBURN, who assists on the Bingen Circuit, writes that Rev. Coy Rodgers, a local preacher, preached for him at Doyle on the fourth Sunday evening. He received many expressions of appreciation. Brother Rodgers attends American University and works in Washington, D. C. He was visiting his father and folks at McCaskill.

PEV. EWING T. WAYLAND, son of the editor and wife and pastor at Central Avenue Methodist Church in Batesville, has entered the naval service as a chaplain. He left the past week for Williamsburg, Va., where he will enter the Naval Training School for Chaplains at William and Mary College. The other two sons of the Wayland family have been in the service for some time.

THE following missionaries recently arrived by plane from Brazil for furlough in the United States: Miss Zula Terry of Porto Alegre whose home is in Conroe, Texas; Miss Mary Jane Baxter of Ribeirao Preto, whose home is in Huntsville, Alabama; Miss Verda Farrrar of Belo Horizonte, who is in Columbia City, Indiana; Miss Elizabeth M. Peterson of Rio de Janeiro who lives in Knoxville, Tennessee.

THE Federal Council of the Churches of Christ in America, has called upon the churches of America, through their millions of members, to enlist in a crusade "to make this the last war and to make the forthcoming peace a boon to God's children everywhere." Christians, as citizens, are urged by Dr. Walter Van Kirk, of the Council's Department of International Justice and Goodwill to make known to leaders in Washington their support of the moral and spiritual principles and the political and economic propositions to which assent has been given by representative religious bodies. A campaign to "write a letter to your Congressman" is now in progress.

ADIO'S oldest religious program series, "The National Radio Pulpit," NBC Sundays, 9:00 a. m. CWT, will observe the pre-Easter period with special Lenten talks by Dr. Ralph W. Sockman, pastor of Christ Church, New York City. Dr. Sockman spoke on "When God Rations Life" on March 4 and on March 11 he will talk on "The Investment of Influence." On March 18, he has chosen as his subject "Living At Random" and in observance of Palm Sunday, March 25, he has selected the title, "Enter The King." This program series, inaugurated May 3 by the late Dr. S. Parkes Cadman, is broadcast by the National Broadcasting Company in cooperation with the Federal Council of the Churches of Christ in America.

REV. DAVID A. WEEMS accepted in February the associate directorship of the Servicemen's Council of New York City, an organization sponsored by the several Federation of Churches, Rev. John M. Pearson, Methodist district superintendent is its chairman. For two and a half years Mr. Weems has been an Army chaplain, serving posts in Maryland, North Carolina and Arkansas. Recently he was separated from the service for medical reasons. His previous experience includes five years as a YMCA secretary in New York City, three years with the Mission Board of the former Methodist Episcopal Church, South, in Korea, and eight years in the pastorate, where he served in Arkansas and Connecticut. He is a graduate of Hendrix College, Emory University and Yale Divinity School, B. D.

A LENTEN PRAYER

O Thou Eternal One, Father of our Spirits, it is Thy voice that speaks to our deepest understanding; we cannot be mistaken! It is a still small voice that brings wordless meaning to our fevered lives and woos us and calms us!

By the beauty of the dawn, by the glory of the noonday, by the softening splendor of the evening there comes stealing into our spirit's understanding of the wondrous meaning of Thy provisioning care. By the gladdening experiences of all our pleasant ways we know beyond the possibility of a doubt that Thou are good Even by ways that lead us up the tortuous mountain, bearing for a season our crosses of pain, we may read the sublime expression of Thine own high purpose and Thy faith in us for it is not a little thing that Thou hast thus accounted us worthy to be comrade of the Holy Christ and share the fellowship of His suffering!

When through the deep waters our way must go Thou speakest by Thy mercy and, lo the dark waves do not entirely overwhelm us, fo Thou givest songs in the night!

When we have wilfully turned from the shin ing way, stumbling oft and sorely bruising our selves in the darkness, Thou sayest: "Come back O children, and love shall heal your hearts and blot out your transgressions." When we have been famished in the far country what but The loving voice should whisper: "In the Father house there is bread enough and to spare?" Whear, O Father, it may be but dimly for the turn mult, and we come with streaming faces that we may find rest unto our souls, through Christ ou Lord.

"He speaks, and eternity filled His voice Re-echoes the praise of our Lord!" Ame

-J. D. Tussey, in St. Louis Church Bulletin

PHILIPPINE MISSIONARIES RESCUE

Information has been slow in coming from the War and State Departments as to the name of missionaries and others released by the U.S. Army from Santos Tomas and other concentration camps maintained by the Japanese of Luzon Island in the Philippines. Names are being received a few at a time, and families of the rescued are the first notified.

The Board of Missions has to date received definite word of the rescue of the Rev. and Mrs. Herbert J. Riley, and their son and daughter, all of San Francisco; of Mrs. Walter Foley of Oyster Bay, L. I.; of Mrs. Don Holte of Kansas City, Mo.; and of Miss Anna Carso of Indianapolis. It is expected that this list will be enlarged as further reports are received in Washington.

ARKANSAS WAR INDUSTRY NEEDS WORKMEN

(Continued from page 1) family. Despite these advantages and other offered there, Mr. Brennan states that they mus have more workmen than are now in sight.

Anyone in Arkansas, not now engaged i essential industry and desiring work, will be doing himself and the country a real service be helping to supply this need for workmen.

Translate your resolutions into definit deeds, or else you will forget them.—Ex.

THE METHODIST CRUSADERS

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





News About The Crusade For Christ





LITTLE ROCK DISTRICT RE-PORTS TOTALS ON CRUSADE FOR CHRIST

Dr. E. C. Rule, District Superintendent of the Little Rock District, reports that the Little Rock District, on a quota of \$54,155.00, has reacned a total for the Crusade for Christ of \$70,738.24. Of that amount 138,539.39 has been paid in cash.

JACKSONVILLE CHURCH AND THE CRUSADE

The Jacksonville Church Crusade for Christ drive has so far netted better than 116 per cent of our quota with 54½ per cent paid in cash. We are expecting a substantial increase above this amount when the campaign is finished.

We are having good attendance at church with finances caring for all needs. We have an order for new pews for the church and expect them to be delivered to us sometime in March.-Wade H. Harrison, pastor.

WALNUT RIDGE HAS QUOTA IN CASH

Rev. R. E. L. Bearden, Jr., pastor at Walnut Ridge, writes: "We already have our \$1808.00 Crusade for Christ quota in cash and expect the pledges to go considerably beyond that. It is a wonderful thing—the way in which our churches are responding to this great cause."

MARYSVILLE CIRCUIT OVER THE TOP

Rev. Omma L. Daniel, pastor of the Marysville Circuit, writes: "I am glad to report that Marysville Cirucit in the Camden District, has gone over the top on its Crusade drive. With a quota of \$400.00 we have raised \$629.00 with more to come in this week. Rev. W. R. Burks has given us two great sermons, one at Friendship on February 18 and another at Bethel on February 25. Rev. Herston Holland of Stephens was with us at Ebenezer on February 25 in our big drive at that point and gave us a very fine message.

We are ready now to start or continue with the next phase of the program, evangelism."

WALKING WITH GOD

This is the Old Testament way of describing a holy life, and it is worth remembering. Enoch "walked with God," and he walked with men at the same time. He did not leave the earth to do it. He did not even get out of business, nor shut himself out from all the activities of men. We cannot imagine that he failed in any of these things -And yet he walked with God. He simply found God's way in the forest and the field, in the market and in the home, and he took it. He found out where God was, and he went with him. He became God's man, and as such he shared the peace of God, the joy of God, and finally the rest of God. - Christian World.

CRUSADE HYMN

By John M. McCormack

Gather now ye hosts of God Millions lie beneath the sod, Died in sin and shame and pain Others follow in their train Come Christ's Church Crusade with Him.

Take His Cross Crusade today Move it down life's bloody way Tell of Him who died to save Every sinner from the grave Come Christ's Church Crusade with Him.

Move upon the Mount today There Dear Church Kneel down and pray Jesus Christ will meet you there He will hear and answer prayer Come Christ's Church Crusade with Him.

Come today for millions cry Oh why stand ye idly by Macedonia now is calling Mothers' sons in war are falling Come Christ's Church Crusade with Him.

We are coming Lord today Humbly at Thy feet we lay All we have or hope to be, Holy Spirit fall on me Lead thy church in this crusade!

May be sung to tune No. 147 in Methodist Hymnal.

TEXARKANA DISTRICT RAISES \$30,000 ON A QUOTA OF \$23,476.

Rev. A. J. Christie, district sup. erintendent writes:

"On a \$23,476 assignment, the Texarkana District has raised \$30,-000 in cash and pledges on Crusade for Christ, and there is still more coming. Pastors' reports to this date show the following charges out and most of them for above their accepted amounts: Ashdown, Buckner Ct., DeQueen, Doddridge Ct., Foreman, Hatfield Ct., Lewisville, Bradley, Garland, Mena, Sardis, Stamps, and Texarkana Churches:-College Hill, Fairview and 1st Church. This coming week-end will likely see all charges out, then we will publish individual amounts.

This superintendent is grateful to pastors and people for such splendid team work."

MONTICELLO DISTRICT OVERSUBSCRIBES QUOTA

Rev. Arthur Terry, district superintendent, writes:

'The Monticello District has over subscribed the district quota on the Crusade for Christ and it is expect-

ed that all charges will have reach-

ed their quota by March 4. The pastors have worked with a The laymen have cooperated zeal. more enthusiastically than in any program in the past four years. Churches seem to be experiencing

a reawakening. We expect to conserve the effect of this phase of the Crusade by going directly into the third phase and renewing our interest in the first.'

TEN MILLION DOLLARS RE-PORTED RAISED FOR CRU-SADE BY FEBRUARY 20

CHICAGO—Cash and pledges for the Crusade for Christ Relief and Reconstruction Fund totaled \$10,-118,337 by February 20, as reported by district superintendents. it has been announced by Bishop J. Ralph Magee, director.

A regular report card is now being used by all district superintendents to report to Crusade Headquarters and to their bishops the amount of money pledged and paid in cash. The amount announced above was reported by the superintendents on the first official report card, dated February 14. Similar reports are scheduled to be made on February 21, March 7 and 21, and April 4.

One more Area, one Annual Conference and 54 Districts reported success in their Crusade appeal between February 16 and 22, bringing the totals to six Areas, 18 Annual Conferences and 161 Districts which have attained their quotas or gone over the top. These new units are shown in the "Over the Top"

A telegram received February 21 from Bishop Fred Pierce Corson reads: "Philadelphia Area over the top in pledges and cash covering over a million dollar asking. New Jersey Conference of that Area is now \$35,000 over."

Bishop W. Angie Smith of the Oklahoma-New Mexico Area reported on the same day: "New Mexico Annual Conference over the top for Crusade."

Most of the "success" financial

CRUSADE GIFT FROM THE SOUTH PACIFIC

When Sergeant Russell Dryden, of North Vernon, Indiana, was sent with his outfit to the Gilbert and Marshall Islands in the South Pacific, and saw what Christian missionaries had done to improve the life of the natives of these formerly cannibal islands, he sent \$200 to his pastor, the Rev. M. T. Eicholz, of the Mount Vernon Methodist Church, to be applied by the church on its quota of \$1526 for rehabilitation and relief in the post-war years under the "Crusade for Christ" of the Methodist Church. Inspired by the Sergeant's gift, the church oversubscribed its quota.

YOUTH GROUPS TAKE PART IN CRUSADE

A deputation team, composed of two college students, three high school students, and Frances Priebe, Camden District Rural Worker, spoke before two Youth Fellowship groups, two evening church services and one sub-district meeting in the Camden District. The theme was "Youth's Part in the Crusade for Christ."

Hilda Wicker sang a solo, Tommy Kirkpatrick read the scripture and Nelle Stewart, Louise Martel, Curg Starkey, Jr., and Frances Priebe gave short talks on the different parts of the Crusade.

EVANGELISM NOW IS EM-PHASIS IN BIRMINGHAM AREA

BIRMINGHAM, ALA.—In a Special message to all pastors and laymen of the Birmingham Area, appearing in the February 15 issue of The Alabama Christian Advocate, Bishop Costen J. Harrell, resident bishop, makes the following plea for emphasis upon evangelism:

"We are already turning our efforts and attention to the second phase of the Crusade which is Evangelism. Evangelism is the heart of the Gospel and the commission and responsibility of the church. We are starting into this phase of our work by urging every pastor to organize this Spring in every church on his charge a class of children and young people for instruction in church membership.

"If there is only one child in the class, that is still the most important work that a pastor is called to do. Instructing children in the Christian way and leading them in an experience of God and into membership in the church is distinctly a pastoral function. The Discipline of The Methodist Church places this responsibility upon our ministry, and every faithful pastor is diligent in this phase of his work."

JONESBORO DISTRICT HAS \$31,427 IN CASH

Rev. J. A. Gatlin, district superintendent of the Jonesboro District, reports that on their quota of \$35,-000, \$44,591 has been raised, \$31,427 in cash and \$13,164 in pledges.

reports coming from district superintendents show that District quotas are being oversubscribed.



CHILDREN'S PAGE



©aammannammannammannammannamman⊡ IN STORYLAND

THE LILY'S MISSION

By Sarah May Burkhardt

Ruth put the lily in the south window where it would get the sun, then gave it a drink of water. "You know, Mother, Uncle Tom said that if I wish it to bloom for Easter Sunday, I shouldn't forget the drink of water. And do you really think it will, Mother? See, the flower stalk is quite tall already. But Easter is only two weeks from Sunday."

"I feel sure, dear, it will be in bloom by that time. It may surprise you by unfolding its marvelous whiteness and beauty before Easter. And I am sure you will never regret the time spent in caring for it," said her mother. "It's a really, truly living thing,

and I wish I could see it unfold; but it might be nicer to be surprised," soliloquized Ruth.

Every day the lily was moved from window to window, so it would get the sun. And every day it drank the water as if it were thirsty. And every day the flower stalk grew taller and the buds larg-

At last the day of fulfillment came. It was the Saturday before Easter. The night before, Ruth had placed the lily pot in the east window. "So the first sun's rays will kiss it and whisper, 'To-morrow is Easter.'

"Come, little daughter, the sun is up. Wake up now. Mother wants you to take a basket of fruit to Mr. Tracey. He'll not be well enough to come out to church Easter Sunday morning, so we'll remember him today."

'Oh Mother, did the sun kiss it? I mean the lily." And Ruth lightly jumped out of bed.

"I don't know, dear, I want you to look first this morning."

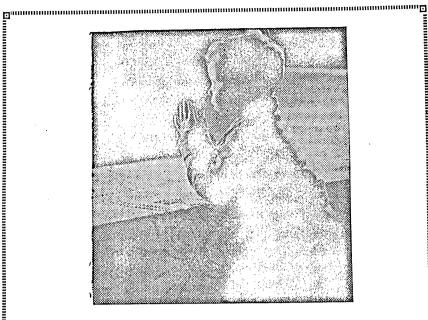
"Wait, Mother, I want to tell you my dream while I dress. I saw two angels with bright gold hair and silver wings. And my lily, Mother, was in full bloom—all white and beautiful. They took it, one on either side, and pushed it on a sunbeam that led like a golden path straight to a doorway on Grimes street. I saw them knock, and when the door opened, the room looked so dark; then the sunbeam seemed to go right in with the lily on it. It made the room so bright and pretty. And every one had the happiest smile on their faces. It was Easter morning, Mother."

"It was a very sweet dream, Ruth," said her mother, as she kissed her. "Run and see if your lily is in full bloom."

Like a flash Ruth ran downstairs. And then a shout of joy. "It has it has! The sun has kissed it. Come, Mother, and see."

When Ruth knocked at Mr. Tracey's door, Betsey, the housekeeper, opened the door, and with a beaming face, bade Ruth enter.

"I am sorry Mr. Tracey is taking his nap, Fairy Good Spirit. He's all put out this morning," continued Betsy. "You know, Mis Ruth, since



MY THANKS

I thank Thee, Father, for winter days, For rain and snow and glistening ways.

For birds that sing of springtime near, For sun that makes the buds appear.

I give Thee thanks for all these things And for the joy that each one brings.

-A. E. W.

his daughter went away out west somewhere, he's never been quite the same. At first she sent him a lily for Easter. But now-Some say flowers can't talk, but I never could agree with them. Law me, when that lily would come, its very fragrance told of her love. And he would smile and say, "It's like Mary, so sweet and pure.'

Ruth was only a little girl, but she went home very thoughtful. On Easter Sunday morning, she sur-prised her mother by saying, "May I start early to church, Mother?"

"You may, dear but why do you wish to go so early, Ruth?"

"Mother, I want to make Mr. Tracey happy. I want to make Mr. Tracey happy. I want to give him my Easter lily."

"I thought you had planned taking it to church," spoke up Nancy.
"You could give it after."

Ruth looked at her mother with pleading eyes. "Please, Mother, I want to give it to him before church. Then when he hears the church bells ringing he won't be so lone-

"You are a dear child, Ruth. Do just as your heart tells you to do."

In a short time, Ruth in coat, cap and furs, with the Easter lily hugged tight, was on her way to Mr. Tracey's. She went to the front door and knocked.

"Law me, it's Miss Ruth," said Retsy, as she opened the door. Ruth walked straight to where Mr. Tracey was sitting by the window, and placed the lily in his hands.

"It bloomed for you, Mr. Tracey." she said.

"But, Ruth, I can not take it. I must not take it."

"Won't it make you happy?" asked Ruth in surprise.

"Yes, dear child, it makes me hap-

JUST FOR FUN

The young bride placed the turkey carefully on the table for Christmas dinner.

"This, my dear," she exclaimed, "is my first roast turkey."

Her husband looked with admiration. "Marvelous, darling," he said. "And how wonderfully you've stuffed it."

"Stuffed it?" she asked. "Why dearest, this one wasn't hollow."-Telephone Topics.

"You ought to put your foot down and show your wife who is running things at your home."

"It isn't necessary. She knows."

"What would you do if you were in my shoes?"

"I would polish them."

He: "How about having dinner with me?"

She: "I'd like to."

He: "O. K. Tell your mother I'll be over at six, and I like steak."

Mr. Bronson died very suddenly

pier than I can tell, but you have spent so much time caring for it, I must not take it from you.

"Please do," pleaded Ruth. "I am sure it bloomed for you, Mr. Tracey."

Then in her childish way she told him her dream.

Mr. Tracey, with moist eyes and a happy smile, told her she was the Sunbeam in the dream, and the "Fairy Good Spirit your mother always calls you."—In Ex.

WE SHARE EXPER-**IENCES**

SPRINGTIME PRANKS

By Samuel W. Irwin

Old Winter lay down in the gorge of the hill.

(The vales and the hamlets he'd frightened at will;

For he'd threaten with storm-drifts the last nook to fill.) Now he'd finished his undertaking.

His slumber was long, and his

dreams were deep, And others were watching to catch

him asleep, The things they'd planned much too good for to keep.

And old Winter went on with his dreaming.

He might have heard voices just under his bed.

He might, if he'd tried, even known what they said,

When they giggled, "How still he is! Surely he's dead." And the villians went on with their

scheming.

Johnny-Jump-Up said he'd dance on the drone.

Wild-Turnip Jack said he'd preach o'er his bones.

"We'll help," chimed the lilies, "with new Easter-bell tones,

And Winter slept on unsuspecting.

But a merry brook spoiled the whole secret that day,

As down from the hills he came bounding in play;

For he pounced on old Winter and washed him away,-

Yet those innocent blossoms looked guilty.

—In Zion's Herald.

and an important business letter was left unmailed.

Before sending it off, his secretary, who had a passion for explanatory detail, added the following postscript below Mr. Bronson's signature:

"Since writing the above I have died."

Arthur, age seven, had carefully bitten out all the soft pieces of his slice of toast, neatly piling the crusts on the edge of his plate.

"When I was a boy," said his father reprovingly, "I always ate my crusts."

"Did you like them?" asked Arthur.

"Of course I did," said his father glibly.

"Then you may have these," replied his son, graciously.—Ex.

Patient: I can't say why but I get sort of a pain, I don't know where. And it leaves me in a kind of—sort of-well, I don't know.

Doctor: Here's a prescription for I don't know what. Take it I don't know how many times a day for I can't tell how long, and you'll feel better I don't know when.

**

Religion And War



By CHAPLAIN G. WELDON GATLIN

(Chaplain Gatlin is the son of Rev. and Mrs. L. C. Gatlin of Jackson Street, Methodist Church, Magnolia.)



OMEWHERE in the Pacific—The men in the fleet, and the men at this naval air station in the Pacific, are doing all right by religion. How about you folks at home?

God is real to them out here on this little green island. God is their intercessor, their solace, their comfort, where comforts are not many. God is their abiding link with you at home; God, and the United States mails.

The problems that confront them are many, just as you at home have many; theirs are not of rationed meat and butter and cigarettes, but rather of separation and worry and frustration, down deep, a wonder if they will ever see their loved ones again.

First I shall tell you of what has been done here to help men to worship their God, and to pray to Him for you at home. Then I shall tell you what you at home can do to help your men out here.

Our commanding officer supports his chaplains in every way. The theater is used for Sunday morning Divine services.

We have an altar, pulpit and communion rail that would bring dignity to any church. As the men look at it they are brought immediately into worship. At the beginning of each service we have a sing-song. The men like to sing the old gospel songs they learned at Sunday school. They sing, and their hearts are lifted to God.

Take Communion

The part of our Divine services that impresses me most is the large number of men who take communion. Circumstances made it necessary to serve the Sacrament of the Lord's Supper every Sunday. This is a part of the regular service. The sermon is closed with a challenge for more consecrated Christian living. An average of onethird of the men in attendance march on the stage and kneel at the communion rail. They are served by the intincture method. Many of these boys are so intent on their worship that they do not know they are being served until the wine soaked wafer is placed on their lips. Each group is dismissed by this prayer, "When you are ready, you may arise and we pray you go in These boys would not take communion unless it was vital to their living. To have high ranking officers kneeling beside seaman second class in work clothes brings us closer together in heart and mind with Christ.

If the church at home will be ready to receive these men when they are mustered out, there is no fear in my mind for the future of the church and of winning the peace and holding it when the war is over. The church will have to make some changes and change some of its attitudes. When Johnnie comes home, he will not be the same boy that went away. Living as he does, he has gone through more in a few months than a majority of people have in their three-score and ten years.

Lesson For Home Folks

One of the things that humbles me most is the number of men going to Divine services. The home folks can take a lesson from the men on this activity. More men on a percentage basis attend the Divine service than home folks attend in all churches in their community. I do not think that all the church-going men are sent here. More men will attend services regularly after the war than attended irregularly before coming into the service. When they do, you should not cause them to feel as if they had gotten their religion in the "fox hole" method.

Johnnie is offering his life that people may worship as they please. That is vital to him.

One of them came into my office the other day after returning from a leave at home. He was asked if he attended church at home. He said, "No padre, I didn't." My next question was "Why?"

His answer was, "Mom and pop used to go regularly. I guess since I had just gotten back from out here and was coming out, they were just too glad to see me."

"Did you want to go?"

"Yes sir I did." Here are parents who made a serious mistake. As a chaplain let me tell you, no greater service can you do than to have Johnnie and his sweetheart with you in church services while he is home on leave.

As you son sits there beside you, he may not hear much the preacher has to say, but he will relive many experiences of his church life. You write him you are praying for him. This helps a lot, but by going to church with him on Sunday when he is at home will make your statement far more real and valuable. You will help him to readjust himself to the home church. He needs your guiding and sympathetic hand to help him along.

When a man reports for duty he must come through the chaplain's office. He is given a questionnaire to fill out. Two questions are, "Does your church write you?" and "If not would you like for your church to write you?"

Hour of Need

When the answer to both is "Yes," my office writes the church a letter of congratulation. When the first answer is "No" and the second is "Yes" a letter is written to the man's church urging them to write him regularly. It is a definite conviction of mine, that this man is now a greater responsibility to his church than when he was at home. This is his hour of need. If he ever needed the attention of his church it is now. In no sense of the word can the home church forget her sons while they are facing death. If the home church forgets her sons now, the sons may disown the church later. Writing and addressing regularly large numbers of letters to boys is a hard task. But when men come in with church communications they display them with almost as much pride as they would a picture of mother, father, wife, children or sweet-

The church of the living God has not forgotten them. This is by no means an isolated story. When fellows have brought in their church letters they have told me, "Padre, during the last few days I've been low. I had planned to get drunk and just tear things up when this letter came. It snapped me out of it and brought me back to my senses." Was this worth while, worth the time and effort expended? So many ask what can they do to help the chaplain? My experience has led me to say, "Have your church write to your sons regularly." These letters do more to vitalize the work of the chaplain than anything else.

Major Problem

What is the major problem the men face? No question could more easily be answered and in only two words. Dissatisfied wives. Here's an example. While in attendance at an athletic event a man came and sat down by me. He had a bunch of mail. He eagerly read a most loving letter from his wife and upon finishing he commented what a wonderful wife he had. In his mail was a letter from a lawyer and he wondered why the lawyer would be writing him. Upon opening, there were divorce papers all ready for him to sign. That is the answer their major problem. There is an average of two such cases every week. From the letters I've received from my wife, numerous other wives' letters and knowing a little of what they have to go through, they have my utmost sympathy and understanding. Even if we are lonely with no tender affections of home, and have no assurance we will be alive tomorrow, I honestly believe our wives take a worse beating than we do. Their tasks, their responsibilities, and the blunt assault of society is terrific. But they've got a job to do at home, too.

Of all but eight of the many divorce cases that have been called to my attention, I know the husbands have been absolutely faithful to their wives and homes in every respect. Many and varied are the excuses for wanting a divorce. None are justifiable. This has caused me to believe with more and more conviction that our nation's greatest traitors and saboteurs are the wives who want to divorce their husbands. Here the husband is as helpless as a baby in a bassinette; he can't go home, he can't do a thing but write a letter that is inadequate.

We husbands have offered our lives on the altar of our nation to do our part to keep secure those things we hold sacred in our lives. Our homes head the list, with the church working within the home. If the home is lost, our hope, and all that we love and hold sacred, is lost. As far, as we husbands are concerned, and many have said it to me, "I don't care who wins the war." The husbands' morale is gone. If a man's home is gone, what is there left for him to fight for and to die for?

Time For Reconversion

We hear about reconversion of this and that. It is time to talk about reconversion of the home. Here the church can play a most vital part. There are many things a church can do for war wives. I plead that the church people do something. It is not too late to emphasize the sacredness of the marriage vows. A local church can organize war wives' clubs or Sunday school classes. Age does not enter into this, for here all wives meet on a common ground. In the sacred surroundings of the church, lives in Christian fellowship can find strength and comfort to meet the multitude of problems that face them.

You have no idea how good it would make the husband feel if they knew that the home church was looking out for the welfare of their wives and children. For this work done for loved ones while he is away at war, will win a place in his heart for the church that will always command his loyalty. It isn't easy to be out here facing Japanese gun fire and losing your home at the same time. The church can help a lot to save the home.

The fellows are always asking, "Who does a chaplain take his troubles to?" That is easy. God. In our private prayer life and our devotional reading, God has a way of lifting our burdens. It has been my privilege to be pastor and assistant pastor of the smallest and largest churches of my denomination. None of the problems that were faced there equal those that have been faced here. God gives us chaplains power to carry through, for our problems are insignificant compared to those of our men. Almost when I want to give up, a letter will come from some loved one at home, expressing appreciation for what is being done for their son or husband. You have no idea how much this helps us in our work. Another thing that eases my burdens is the willingness of officers and men to lend a hand when one is needed. Readers. pray for us. For your own sake, for our nation's sake, for the sake of your loved ones in the armed forces, take your church more seriously. Attend its services. Then write your loved ones telling what you are doing in the church. And remember your marriage vows.

God bless you who are at home.—In New Orleans States.

Truth-telling is one of the most Christian of all the virtues, but truthful listening is not far behind. And in order to listen truthfully we must learn to listen for the ideas behind the words. It sometimes happens that the words we use misrepresent us entirely, whereas our ideas are above reproach.—Roy L. Smith.

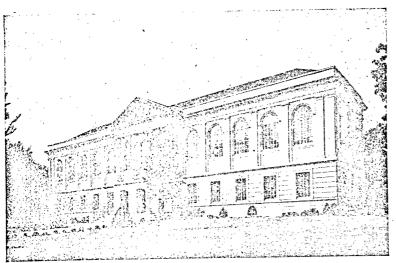
A clear conviction that one is doing right outweighs everything else.—Ex.

WESLEY STEWARDS AT CENTRAL CHURCH, FAYETTEVILLE

A dinner was given in honor of the Wesley Stewards of Wesley Foundation of the Central Methodist Church at Fayetteville Thursday evening, February 15.

Those present were: Wesley Stewards, representing the different houses and dormitories of the University; Rev. and Mrs. Paul V. Galloway; Mr. and Mrs. J. E. Harris; Dr. and Mrs. R. K. Bent; and Dr. and Mrs. W. S. Dyer.

The following are the Wesley Stewards and the houses and dormitories they represent: Chi Omega—Martha Washington and Myriam Hull; Delta Delta Delta—Lucy Ann Farrar and Sara Jo Morehead; Kappa Kappa Gamma—Dotty Bumpers, Mary Ella Crook and Anita Shafer; Pi Beta Phi—Jane Harrison and Carolyne Cherry; Davis Hall—Ann Johnson and Rubie Allison; Oakland Hall—Georgia Rife and Eliza-



University of Arkansas Library

The tables were placed together to form a "T," red snapdragons were the center piece and the place cards were red George Washington hatchets.

Patsy Harrison, chairman of Wesley Stewards presided. Mrs. J. E. Harris, director of Wesley foundation explained the work of Wesley Foundation. Rev. Paul V. Galloway, pastor and Wesley Foundation counselor explained the work of the Wesley Stewards. Dr. R. K. Bent and Dr. W. S. Dyer are on the Faculty Campus-Church Relations committee.

On Wednesday evening February 21, a meeting of the Wesley Stewards was held, in the Blue room in the Student Union at the University, to elect officers. There were three vice-chairmen elected. Martha Washington to represent sororities, Hal Lockman to represent fraternities, and Robert Scott to represent the independent houses. Other officers elected were Gorgia Rife, publicity chairman, and Bob Ison, secretary.

beth Ann McDuffie; Scott House—Leona Jane Bledsoe and Carol Ralston; Carnall Hall—Hope Kirby, Virginia Seward, Judy Gray, Ruth Motter and Lou Dewees.

Studio Club—Mary Lou Lambert; 4-H house—Mary Emma Linn and Lola Faye Johnson; Razorback Hall —Robert Scott; Baker House— Harry Sullards; Ma B's House—Jimmy Fischer.

Kappa Sigma—Rex Ramsey and Adam Gutherie; Sigma Alpha Epsilon—Louis Lynch and Marty Dyke; Sigma Chi—Joe Evrard and Howard Bonds; Pi Kappa Alpha—Hal Lockman and Bob Ison; Lambda Chi Alpha—Glyndon Ross; Theta Tau—Joe Jessup; and Sigma Nu—Robert Cooke Jr.

The general officers of Wesley Foundation are: Charlotte Jaynes, president; Gladys Taylor, vice-president; Mannon Gallegly, treasurer; Bob Price, assistant treasurer; Mary Lou Lambert, secretary; and Helen Butler assistant secretary.—Georgia Rife.

LITTLE ROCK CONFERENCE YOUTH PROGRAM

The summer youth program for the Little Rock Conference is almost completed, with dates set for assemblies and camps. The Young People's Assembly will be held at Hendrix College, June 4-8. Due to over-crowded conditions in the past, it has been found necessary to put attendance on the quota basis, admitting 225 from the Conference at large as over against 275 last year. Young people in the local church will contact their District Director of Youth Work regarding allocations to their particular church. It is with regret that the Assembly management places this limitation on attendance but in the present stiuation, it seems the wise thing to

We have an enlarged program for the Intermediates, with a number of the districts holding separate camps, among them being the Little Rock, Pine Bluff and Prescott, while the Arkadelphia and Monticello hold a camp jointly, at Ferncliffe. The dates for camps and assemblies, with the directors, are as follows:

Pine Bluff at Ferncliffe, June 25-29, Rev. Fred Schwendimann, director.

Prescott District at Camp Clear Fork, near Hot Springs, July 2-6, Rev. C. Ray Hozendorf, director.

Arkadelphia-Monticello at Ferncliffe, August 6-10, Rev. James E. Major, director.

Camden-Texarkana at Magnolia A. & M., probably August 6-10, Rev. A. J. Christie, director.

Little Rock at Ferncliffe, August 13-17, director to be selected.—Roy E. Fawcett.

Certain thoughts are prayers. There are moments when, whatever be the attitude of the body, the soul is on its knees. — Victor Hugo.

THE YOUTH PROGRAM AT HENDERSON

At the request of our district superintendent, Dr. E. C. Rule, we are reporting a Music and Game Festival held at our church on February 23-26 for the young people. The purpose of this program was to reach more of the youth for our church. We are located in the center of a large section of the city to be served by our church and a recent survey indicates that a great number of youth are not active in any church.

Invitations were mailed to seventy-five. Many others were reached by telephone. The program was fully explained from the pulpit and in the Youth Departments.

The following schedule was followed daily: 6:30, supper; 7:00, folk songs; 7:30, folk games; 8:15, hymn appreciation; 9:00, worship; 9:30, dismissal. You will note that the date covers an entire week-end, beginning Friday evening and concluding Monday evening.

Circles One and Two of the Woman's Society of Christian Service served supper on Friday and Monday, mothers not members of the circles served the Saturday meal and the Young People brought sandwiches on Sunday.

Recreation was directed by E. A. Rippy, scoutmaster, Mrs. E. C. Reid, division superintendent, Mrs. Roy Johnson and the pastor.

Miss Vida Henning, our church pianist, was present every night and rendered valuable service at the piano. The pastor led the group in Hymn Appreciation and the young people themselves led the worship program. Charles and Chester Hansen made cross and candle holders for our worship center. An offering of \$6.00 was made to order fifty copies of "Sing It Again"

The rain fell in torrents Sunday and Monday nights, yet the attendance was thirty and thirty-three respectively. A total of fifty-one young people were reached and sixteen adults assisted in making the program a great success.

On Monday night we discussed "Plans for the Future" and the group agreed to continue the same type of program every Sunday evening. Our evening church service is at 5:00 o'clock, thus opening the way for the three hour youth program. The period used for Hymn Appreciation will eventually give way to the meeting of interest groups in dramatics, music, handwork, game shop, etc.

We realize that such a program calls for plenty of hard work and careful planning, but we believe it is worth it and we have the leadership here at Henderson to do it.—Alfred I. Doss, pastor.

METHODIST CLERGYMAN NAMED CO-SECRETARY OF FREE CHURCH FEDERAL COUNCIL

LONDON (By Wireless) (RNS)—The Rev. Henry T. Wigley, 51-year-old Methodist minister, has been named co-secretary of the Free Church Federal Council. A leader in the Christian Endeavor movement, and circuit work in Liverpool for the past six years, Mr. Wigley will work with Dr. Samuel W. Hughes, present secretary, who is near the retirement age.

THE QUEST FOR JUSTICE AND FREEDOM

The Christian movement is concerned with securing for people in lands in which it serves—and for all peoples the world over-those products of the Christian conscience and the teachings of Christ: economic, social, and political justice, and that wide range of human liberty and freedom so well epitomized in the words "freedom from want, freedom from fear, freedom of religion, freedom of speech." Then while the missionary preaches, or teaches, or heals, he seeks to secure that justice and that freedom for the people he serves, and he seeks to prepare them to use properly those rights and liberties.

Often the voice of the missionary—perhaps in some lonely African colony or among an outcast group deep in an Asian jungle—is the only voice ever raised on behalf of a people denied justice and freedom. They were missionary voices that roused the world to rid Africa of human slavery, to stop the opium scandals in China, to stop inhuman cruelties to rubber gatherers in the Congo, to stop the impressment of men, women and children for labor in various colonies of so-called "Christian" nations of Europe.

Today missionary voices-sometimes that of a lone worker, sometimes that of the Board of Missions itself—are urging that India be given some measure of political freedom so that she may find her place in the world community of free nations; that European colonies in Africa be gradually led to selfgovernment and freed from the exploitation of "mother countries;" that some form of international organization be a part of the postwar world so as to secure justice for the last and the least of the peoples of the world; that religious freedom be a keystone of the postwar world so that all may be guaranteed the same freedom each of us desires for ourselves and our group; that in the post-war settlement no "punishment" be meted out to any nation so that it cannot continue to live.

MEANS OF PERSONAL GROWTH

There is not a single trial, disappointment, sorrow, or grievance in your life which can not be turned to good purpose. Whatever happens to you, whether it appears to be good or ill-fortune, offers a means of personal growth and advancement toward better things. The discipline of daily life is essential to true culture. Begin each day with an earnest desire and a firm resolution to obey the divine will. God has provided everything good and beautiful for your highest happiness and welfare. The work still to be done lies with you, in acquainting yourself with divine law and adjusting yourself to it. There is inconceivable satisfaction in a life consecrated to God and Set your life in order His ways. today.—Grenville Kleiser.

Dr. Howard Paul Sloan said: "The greatest absurdity in our present wet state is arresting people for driving while intoxicated and at the same time providing dozens of roadhouses along every highway, where they may get drunk."

Exchange



NLY a brief time remains be-

tween now and Easter Sun-

day on April 1, but there still

is time to help the needy

crippled children and adults of Ar-

kansas by buying and using Easter

Seals, it is announced by Dr. Joe

F. Shuffield of Little Rock, presi-

dent of the Arkansas State Medical

Society, and 1945 state Seal Sale

Held during the month of March

by the Arkansas Association for the

Crippled, simultaneous with the 12th annual nation-wide Seal Sale of the

National Society for Crippled Chil-

dren and its over 2,000 affiliated

county and state chapters throughout

America, the current effort marks

the first annual state-wide Easter

Seal Sale of the Arkansas Associa-

Herbert Parker of Jonesboro,

president of the association's Board

of Trustees, reported the state as-

sociation was organized early in

1944 by Arkansas business, profes-

sional and civic leaders in all sec-

tions to "met the vital unmet needs

of the crippled of our state." He

said a limited sale was held in eight

counties only last year, from which

was derived slightly over \$9,000.

These funds, he announced, were

used to initiate the long-needed pro-

M.

Easter Seal Sale

grams in Arkansas as they already were functioning in the majority of the states.

Mr. Parker emphasized that while the programs were of necessity launched on a limited scale, compared to the great needs, yet the meager funds obtained in 1944 have provided for: approximately 1,650 teaching-hours by accredited teachers for crippled children receiving



medical treatment in hospitals thru the state Welfare Department's Crippled Children's Division; continued education for scores of other cripchildren through bed-side teaching in their homes; transportation for volunteer and paid teachers; transportation or board or both for parents of crippled children in hospital areas during children's operations; loaning or donating of



wheel chairs, crutches, braces, etc.; lunches to crippled children at medical clinics over the state; launching of work projects for home-bound crippled adults, and many long-needed direct services.

The board president said the association closely co-operates with the Welfare Department's Crippled Children's Division, and the state Department of Education's Vocational Rehabilitation Division, and further announced:

"The association's work does not duplicate the work of any other agency, either public or private, but provides only those vitally needed services which all other agencies are unable to render. Arkansas is among the last of the states to have assumed its voluntary obligations to the crippled and became affiliated with the National Society for Crippled Children, the organization which sponsored inclusion of the Crippled Children's Program in the National Social Security Act. The association's entire programs are aimed at building the crippled into useful and happy citizens. The Easter Seals provide the sole revenues for meeting this important task, as a vital wartime and postwar need in the American Democracy of Arkansas as in all other states."

OUR CONCERN FOR PUERTO RICO

By Dr. Charles S. Detweiler, Secretary, Latin American Work, American Baptist Home Mission Society.

The greatest thing we can do for Puerto Rico is to win men and women to follow Jesus Christ and form them into churches, self-directing and self supporting. In this we are training people to develop and solve their own problems. Puerto Ricans have been accustomed from Spanish times to expect the government to do everything for

We may not have a solution to offer for the social and economic ills of Puerto Rico, but we dare not give up hope that God will reveal a solution as we go on to fulfill our calling as his servants. Ours is a message of hope. We are bearers of the Kingdom of God to the people of the world.

Our government has spent \$75,-000,000 in the last ten years to alleviate conditions in Puerto Rico, but has not cured the situation.

When we took a census in 1900 there were 953,000 people and 104,-000 cows; in 1920 there were 1,3000,-000 people and 61,000 cows. Since then the disproportion has grown. There are fewer cows because there is less grass; there is less grass because there is more sugar cane. Fifty-seven per cent of the people never have any milk. In 1937 about 65 per cent of the arable land was used for sugar and coffee and tobacco, 6 per cent used for pasturage and 30 per cent used for food crops.

In 1943 when our government was building bases and harbors there, 200,000 people, who with their dependents represent half the population of the Island, were unemployed.

Public education in Puerto Rico is at the top of all Latin American countries, but not more than half of the children of school age can go to school because there are not schools for them as the Island is too poor to support them.

The death rate in Puerto Rico is 266.5 per cent per 100,000; in the United States it is 44.7 per cent per 100,000. Tuberculosis is the greatest cause. But the most shocking figure is that the second cause of death of males between the ages of 26 and 34 and of all females between the ages of 15 and 19, is suicide. There is no future for the youth of Puerto Rico!

The Methodist Home For Children

By J. S. M. CANNON, Superintendent-Article No. 2

AST week, we had something to say about the place of the Home in our Methodist Economy. This week, we are discussing the need, or expediency, of of the church supported Home for Children.

From the beginning, the Church has been the refuge for the helpless, the oppressed, the poor, and the sick. Among the Hebrews some provision for the care of these was not only a custom but the sacred duty of all devout worshippers of Jehovah. Early Christianity greatly enlarged this ministry of care and healing. All Christian denominations of today have carried on the work as a part of their regular activities.

From the beginning, Methodism recognized its obligation to orphaned and dependent children, caring for them in private homes and institutions. This ministry to helpless children is still an obligation the Christian Church cannot afford to aban-

More and more, the state has taken over social and welfare work these latter years. The State Welfare Bureau has been instrumental in relieving distress and suffering to both the aged and the little children. It is always complimentary to the work of the church when the state takes over any work of this kind which the church has through the ages sponsored and supported. The work of Social Security is a further effort on the part of the state to provide against the misfortunes that so often have left the way strewn with human wreckage.

This fine work on the part of state agencies may have been viewed by some as a sign that Church has either lost its place in the field of Child Welfare work or that, in due course, there would probably be no place or need for the Church in this field.

Whatever may be the functions of the State Welfare Agency, it can extend no farther than meeting the physical and educational needs of the child. While ministering to the needs of the child, the State Agency may place it in a foster home or some other institution for child welfare, but they can go no farther than ascertain as best they can that the home in which the child is placed is morally and physically suitable for the child. They cannot give careful attention to the religious training of the child.

In this day, when so many homes are falling apart, when home training and traditional home ideals have become but little more than a memory, it becomes increasingly difficult for any agency, whether it be the state or the church, to find foster homes where proper training, Christian guidance, and a whole-

some, homelike atmosphere prevails. State Welfare workers who have made a careful study of the needs of dependent children have naturally formed some definite conclusions respecting the type of home the child should have. Most of these children will have to make their own places in life when they grow up. It is a reflection on any private home, and the institutional home as well, when children reach the years of manhood or womanhood without the training necessary to enable them to make their own way. The institutional Home of the future must provide every possible facility for vocational guidance. Ethical and religious training can hardly be overemphasized, but unless there is vocational training that will equip the child to undertake with confidence the work for which he is best fitted, religion may soon be lost in the darkness of economic failure.

There are many definite indications that the old type of institutional Homes are on the way out. The Home of the future must be the small unit Home, built like a home and providing a homelike (not an institutional atmosphere). It ought to be apparent to any church organization that close cooperation with State Welfare Agencies will be necessary if we are to reach the maximum efficiency in Child Welfare Work. With such cooperation, the church will be peculiarly fitted to provide the essentials of wholesome life and opportunity.

M

Present social conditions point inevitably to the greatest need for properly organized church Homes that we have ever faced before. Already many church organizations are making their preparations for meeting this need. One Protestant denomination is selling where they can get plenty of land without sacrificing church and educational advantages. In Tennessee, one denomination is preparing to spend more than a billion dollars for a Children's Home and Hospital in the outskirts of Memphis. At the Lake Bluff Home in Illinois, Methodists are planning to spend a half million dollars for modernization and enlargement. The Methodist Home in Waco, Texas, has plans for doubling its capacity when building conditions make such work possible. Many other instances could be shown where expansion and modernization of church homes av return of peace, when labor and material will again become available.

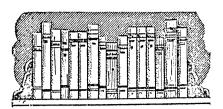
The Methodists of Arkansas have made a fine record the past two years in preparation for the new day. Your continued aid and goodwill will enable us to take our place among the hest in church homes for children,

ARNOLD EXPLAINS PROCE-DURE IN WRITING CHAP-LAINS

WASHINGTON, D. C. (RNS) .-Persons who write to army chaplains seeking information about soldiers should address their inquiries to"The Chaplain" of an organization rather than to a particular chaplain by name Major Gen. William R. Arnold, Chief of Chaplains, said here.

Such procedure, he explained, will expedite getting the desired information, for specific chaplains frequently are transferred and letters addressed to one of them by name must be forwarded.

On the other hand, letters addressed simply to "The Chaplain" of this or that army or navy group, Gen. Gen. Arnold said, will be dispatched quickly to the chaplain serving nearest the soldier. The letters if senders wish, may be designated for the attention of the Protestant, Catholic or Jewish chaplain.



New Books Received

The Westminister Historical Atlas to the Bible, edited by George Ernest Wright and Floyd Vivian Filson. The Westminister Press. Price \$3.50.

This new historical geography and atlas to the Bible was begun in 1942 by the Westminister Press when it was decided the time was right for a new atlas due to the rise of Biblical archeology and the discoveries that had been made. Magnificent progress was made in Palestine during the years between 1918 and the beginning of World

The atlas has 114 pages, including 18 full pages of maps, 11 x 151/2 inches. These maps are hand-drawn and photographically reproduced by half-tone engravings. The articles are based upon thorough investigation. The indexes which fill eight entire pages contain a complete tabulation of Biblical sites, and an index of subjects which will guide the reader at once to the topic in which he is interested. This book is one of a series of books known as the Westminister Aids to the Study of the Scriptures.

A Plain Man Looks at The Cross by Leslie D. Weatherhead. Abingdon-Cokesbury Press. Price \$1.50.

During this Lenten season this new book by Dr. Weatherhead promises to be widely read by those who are thinking about the "focal point of all Christianity." The author is the pastor of City Temple, London, and his books are read throughout the English speaking

In this book Dr. Weatherhead gives to the world the meaning of the cross, not in theological terms but in modern everyday language for the plain man, the man in the street. He undertakes to make the cross vital and meaningful to Christian and insists that the true Christian needs to know the meaning of the cross in order to find a real Saviour, not just a martyr who died for a great cause, not just a great example of how life should be lived, more than the great revealer of truth. The title page has this statement, "An attempt to explain in simple language for the modern man, the significance of the death of Christ."

Peloubet's Select Notes by Wilbur M. Smith. W. A. Wilde Company. Price \$1.50.

This is the seventy-first annual volume of this commentary on the International Bible Lessons. It is veritable library of teaching material and fills the needs of Bible students, teacher and preacher. Its illustrations and maps are valuable

To obtain success, the heart must be fired with a noble purpose, the thought must be stimulated by the constant presence of a high ideal. -Earl Riney.

EDUCATING FOR A WAY OF LIVING

The task of educating not only youth but adult men and women for living the Christian way is always the goal of the Christian Church. But in a period of war it is a task more difficult than ever ... and far more needed. It is an undertaking not to be relegated to "Sunday School that meets in the basement at some off hour," but for the entire membership of the entire church. And it is to facing that growing task, increasing in need as the war months mount, that the Division of the Local Church of the Board of Education has dedicated its service.

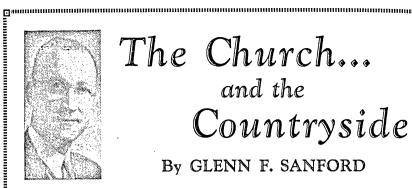
Three quotations from diverse sources show something of the need for this service by Church and Church School.

A recent report of the OWI says: "The connection between war and delinquency is not spelled out in court statistics, because juveniles are brought into court for the same specific offenses (stealing, sex offenses, acts of mischief) that they were before the war. The connection, however, is there. Father has gone to war; mother has gone to work. There is no place for the youngsters to play, no place for the older girls to entertain. The living room is a bedroom. Youngsters are pushed into the street, may end up in a cheap hotel. It is true that many of these factors were present in peacetime. But investigation reveals that war has accentuated old problems, woven them into a complex pattern for which there is no near solution."

A marine in the South Pacific writes to a buddy at home: "Mv earnest hope and prayer is that my church will be prepared to receive me and all others facing similar uncertainties; to have a working place for me; and to extend the patient reformation I must undergo. War changes the individual, no matter how strong! It is impossible for me, thus far, to fight without feeling hate. I know the insiduousness of it, but it is there and returns, may God forgive me. It does not hurt much to see a dead Jap or to kill one; yet when a dead marine is borne past me. it tears my heart. The two extremes: one good, the other bad. Does that suggest a possible task for our church? . . . Is my church preparing its people for the example we must set before the world as millions of people are liberated and look to us for guidance? Humanity cries, not alone for religious guidance, but for guidance in government, living conditions, economics, and industry.'

A clergyman who has visited hundreds of servicemen in military hospitals says: "No matter how adequate may be the government's provision for the social, vocational, and educational needs of returned servicemen, the distinctive opportunities of the church will remain. The most difficult problem will be the large number of men who will return with evident symptoms of emotional maladjustment. . . We must be prepared for a marked increase in the use of drink, chain smoking, and profanity . . . It is important that there be a rapid increase in the number of trained counsellors in the ministry, as many returning men will first come to their pastors for help."

These are some of the situations



The Church... and the Countryside

By GLENN F. SANFORD

THE LAYMEN AND THE GROUP MINISTRY

As we were riding home from a service at a small rural church in a remote section of the county the pastor asked me a timely and yet a most difficult question. Here is what he said, "There are eleven widely scattered churches in this arear where I serve and only two pastors. We cannot give as much as one entire Sunday a month to each congregation. Visiting is difficult and expensive. And yet, even after all our efforts, some communities which have no church services have requested help from us. What can we do?"

Suppose you, Mr. Reader, had been in my place, what would you have told him? I could not evade his sincere request for help. I could not tell him that I could find another minister and plenty of money, neither are available. I could not say to him, "Why don't you just serve what you can without too much strain and expense and let the others go and quit worrying?" I thought of saying that very thing to him but I could never get it said; groups of youth eagerly waiting, many children depending upon the church, parents needing its guiding hand, all went trooping before my wide open eyes. The good pastor was a man with a big heart but was at the end of his strength and his salary for the

month was almost gone. What could I say to him? What are you saying to him? What is the church saying to him?

Silence prevailed as we drove along that country road. We were at the end of our ability and had nothing to say. We were both praying, I'm sure, as earnestly as we had ever prayed before. Then, like a revelation from a sparkling throne of love and wisdom, this came to us.... Godly men, women, and youth can help. A list of eleven persons were made and later assigned to do LAY PREACHING. The laymen liked it, the people liked it, and as a result of several months of this work, the churches felt a new spiritual power.

Why can't we have five hundred laymen in the North Arkansas Conference, working under the direction and help of the pastor, proclaiming the good news at least once a month to supplement the work of the pastor. Lay preaching is needed, it is Biblical, it is historically sound and we need greatly the blessings which it will bring.

(To be continued).

It is not a man's behavior that is the most important factor in life, but it is the quality and the source of his life that determines his behavior. - Paul H. Scherer.

DR. GRIFFIN SCORES REAL-ISM IN POLITICS

LONDON (By Wireless) (RNS)-The Most Rev. Bernard Griffin, Archbishop of Westminster, in referring to the Russo-Polish dispute, asserted that unless "realism in politics is renounced, it will cause a further and still more terrible outbreak of war in our time."

He defined realism as meaning that a pledged word is held to be binding only so long as it serves the immediate material advantage of a nation.

While the Allies were assured of material victory over Germany, the Archbishop said that moral victory was even more important.

The issue between Poland and Russia, he added, was a moral issue, and justice, not expediency, must govern its settlement.

"There should be no agreement," he said, "without the freely expressed wishes of the people concerned."

that the Methodist Church and other churches are facing in the field of religious education today, and which the Board of Education, with other World Service agencies, is helping local churches and individual pastors to meet.



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~ WOMAN'S SOCIETY OF CHRISTIAN SERVICE ~

MRS. SUE M. WAYLAND, Editor

PARAGOULD DISTRICT MEETING

The W.S.C.S. of the Paragould istrict met at Paragould January 1945.

Mrs. Franklin Wilbourn presided. he conference officers were intronced by Mrs. C. W. Good, corresonding secretary. Mrs. R. E. Conell, conference president and Mrs.
L. Bledsoe, conference secretary
christian Social Relations were
resent. The district officers were
troduced by Mrs. Wilbourn.

The part of the W.S.C.S. in the rusade for Christ was discussed by

All officers of the district were elected to serve for this year. A minating committee was named by the president to fill the existing ecancies. They were Mrs. J. M. liver Jr., Mrs. Ben DeVall and frs. E. C. Cox.

DE QUEEN W. S. C. S.

The W.S.C.S. held a meeting at

e church. Mrs. H. D. Sadler had large of the devotional using as her bject, "The Open Door." Āssisted Mrs. H. C. Huffman and Mrs. W. Manning, Mrs. L. Stinnett ng us a lovely solo. The following ficers have been installed for the suing year. An impressive Pledge ervice was held. President, Mrs. ave Cook; Vice President, Mrs. G. Bolding; Recording Secretary, rs. J. C. Arnold; Corresponding ecretary, Mrs. J. W. Jones; Treas-er, Mrs. H. C. Huffman; Secretary Missionary Education, Mrs. W. Jeter; Secretary of Christian Soal Relations, Mrs. J. M. Thompn; President of Wesleyan Guild, rs. Ada Thomas; Secretary of piritual Life, Mrs. S. W. Manng; Secretary of Student Work, lrs. Hollis Smith; Secretary of hildren's Work, Mrs. J. E. Baugh; ecretary of Literature and Publicaons, Mrs. C. Hopkins; Secretary Status of Women, Mrs. R. S. teele; Secretary of Supplies, Mrs. 7. T. Lamb; Circle Chairman, Mrs. L. Leighton; Circle Chairman, Irs. W. E. Walls; Publicity Chairan, Mrs. J. C. Arnold.—Reporter.

HARTMAN W. S. C. S.

The W.S.C.S. of Hartman Methost Church met at the church Tuesay, February 13, for the World ay of Prayer program.

The morning session began at 2:30 o'clock with Mrs. Ruby Gould sleader. After the program end-diseveral songs were sung by the ongregation. There were twelve embers and eleven visitors pre-

A luncheon was served at noon hich was enjoyed by all.

Mrs. Harlan Galloway was leadfor the afternoon program, with
irs. Lou Kendall, Mrs. Lois Hardave and Mrs. Anna George takg parts. Prayers were led by
irs. J. M. Bunch and Mrs. Lou
lendall. Miss Ethel Bunch was
lanist.

Mrs. Myrtle Stewart and Mrs. lice Laneer were present from It. Zion Society.—Mrs. Anna eroge.

THE TASK

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By Ethel Morris Haley

One day along a winding path I saw
Some footprints marked in blood upon the clay;
And one who loitered by the roadside said:
"A Man who bore a cross has passed this way."

But when I cried: "Then I must hurry on And help him bear his burden," he replied: "You come too late; today upon a hill The Man who bore a cross was crucified."

Yet three days after, one in white stood by
An open tomb outside a little town,
And said: "You are not late; tell all you meet:
The Man who bore a cross now wears a crown!"

-The Church School Magazine.

CAVE CITY W. S. C. S.

The following women will serve as officers this year: President, Mrs. T. A. Woodyard; Vice President, Mrs. Nellie Baxter; Corresponding Secretary, Mrs. Allen Wilkerson; Recording Secretary, Mrs. W. E. Carpenter; Treasurer, Mrs. G. F. Gobble; Sec. Spiritual Life, Mrs. C. L. Fry; Sec. Social relations, Mrs. J. O. Laman; Sec. of Supplies, Mrs. Lucy Wooldridge; Sec. of Literature and publications, Mrs. E. C. Johnson; Supt. of publicity, Mrs. C. E. Kirtley.

The Sec. of Young People and Children's Work is Mrs. C. A. Mc-Spadden.

Officers are: Pres. Jo Carolyn Woodyard, Vice Pres. Margie Lou Street, Sec. Anna Beth Laman, Treas. Fayrene Gobble.

This Junior Society under the guidance of its very efficient leader, Mrs. McSpadden is doing splendid work. The membership is 24, of which, 20 have signed pledges for \$3.00 toward the Christ's Crusade goal

They are active in raising other finances also, the report of the treasurer showing a balance of \$40 on deposit and their \$10.00 pledge to the Society already paid in full.

The Senior Society, has just completed the first study course, The "American Indian."

Also World Day of Prayer was observed with inspiring and helpful programs.—Mrs. C. E. Kirtley.

VANTREASE W. S. C. S.

The W. S. C. S. of Vantrease Memorial Methodist Church met at the church Monday, January 29, for a pot luck dinner and installation of officers, which was a beautiful ceremony.

Rev. C. H. Giessen called Mrs. Bertha Griffing to the front and presented her with a Life Membership pin as a gift from the Society. Our president, Mrs. J. T. Bolding presented two honorary baby pins to Roselind Gale Starritt and Helen Marie Giessen. We are proud to give these members the highest honor in the W. S. C. S. of Vantrease Church.—Mrs. F. M. Hamilton, reporter.

McCRORY WESLEYAN GUILD

The Wesleyan Service Guild had a pot luck supper in the basement of the church at the regular meeting February 12. After the meal had been heartily enjoyed by twenty-six guests and members, the group adjourned to the auditorium where a most impressive devotional service was conducted by Mrs. John Miller. This service, the theme of which sought to create a desire in the members to renew the Guild pledge with added vigor, was inspiringly presented by ten members of the Guild.

The program was opened with a responsive reading led by Mrs. A. R. Robertson taken from Genesis and with the group responding by singing "O Worshop The King." Mrs. Miller then told the story of "The Church of the Lighted Lamps."

The candle lighting service immediately followed with the group sitting in semi-darkness as eight candles were lighted by a respective number of members. Each repeated an appropriate verse in which was unfolded the qualities of a true Christian and a desire was expressed to follow more closely the paths of righteousness that the flames of these candles lighted. The group responded to each of these desires by repeating the beatitudes. The last response was a repetition of the Guild Pledge which resounded throughout the church with renewed faith in the aims and ability of the Guild in its future accomplish-

At the close of the program Brother Hillis made a short talk concerning The Crusade for Christ and the necessity of all Methodist groups doing their part to help in reaching the goal. He then led the group in the benediction and the meeting was adjourned.

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

I will study and prepare mysef and someday my chance will come.

—Abraham Lincoln.

McNEIL ORGANIZES A SOCIETY

A W.S.C.S. has recently been organized at the McNeil Methodist Church. The following officers were elected: President, Mrs. F. W. Baldridge; Vice President, Mrs. W. L. Gates; Recording Secretary, Mrs. Roy Westbrook; Treasurer, Mrs. T. E. Souter; Corresponding Secretary, Mrs. Murry Black; Secretary of Miss. Ed., Mrs. L. E. Adkins; Secretary of Christian Social Relations and Local Church Activities, Mrs. C. P. Merritt; Chairman of Spiritual Life Committee, Mrs. W. O. Roberts. The Society has fifteen members. Rev. H. R. Holland, Pastor, was in charge of the Installation Service which was held on Sunday afternoon, February 4 at the close of the church services.

LEVY INSTALLS OFFICERS

The officers of the Woman's Society of Christian Service of the Levy Methodist Church were installed at the close of the morning service on January 21, by their pastor, Rev. T. C. Chambliss.

The officers installed are as follows:

President, Mrs. H. H. Lubker. Vice president, Mrs. T. C. Chambliss.

Recording secretary, Mrs. J. R. Cullum.

Corresponding secretary, Mrs. B. E. Williams.

Treasurer, Mrs. Louis Koning.
Missionary education, Mrs. W. R.
Greer.

Christian Social Relations, Mrs. Jake Richards.
Literature and publication, Mrs.

M. E. Bottomley.
Spiritual Life, Mrs. Ellen Hard-

Supplies, Mrs. C. L. McCormack.

—Reporter.

PEA RIDGE ORGANIZES A SOCIETY

February 14th nine ladies of Pea Ridge met together at the Methodist Church to organize a Woman's Society of Christian Service. The pastor served as chairman to organize the society.

The following officers were elected: President, Mrs. Virgil Watts; Vice President, Mrs. M. L. Edgington; recording and corresponding secretary, Mrs. Earl Nichols; Secretary Christian Social Relations and Local Church Activities, Mrs. Kelley Armstrong; Study Leader, Mrs. Mal Rogers; Spiritual Life Leader, Mrs. Orville Crabtree; Treasurer, Mrs. R. C. Nichols; Publicity Superintendent, Mrs. L. N. Martin.

After the organization was completed the ladies made plans to meet each first and third Wednesday afternoon in each month. They also voted to put into the hands of the treasurer moneys that had been raised by the ladies of the Church during the past months. The Secretary was instructed to order all materials needed by the Society. We are looking forward to a great year.—M. L. Edington.

One way to make the world better is to improve on yourself.—Ex.

CURRENT NEWS IN THE RELIGIOUS WORLD

SEATTLE COUNCIL ASKS JAPANESE - AMERICANS IN REGULAR CHURCHES

SEATTLE, Wash. (RNS) — Integration of Japanese-Americans into the regular, established denominational churches on the West Coast was urged here by the Seattle Council of Churches and Christian Education.

The Council also called for a ministry to meet unusual needs as they may arise, such as holding special services for those who cannot speak English, and adding Japanese ministers to the present staff of existing churches.

It further suggested that "in exceptional cases where the need cannot be met in any other way," an interdenominational racial church be set up rather than a denominational racial church.

"We most earnestly request our national denominational leaders to give careful consideration to this matter immediately," the Council's resolution stated, "and in the interest of the total Christian program, to do everything within their power to develop the kind of program suggested and to formulate a policy which will make this possible as the Japanese return to the West Coast."

It was stressed that churches now have the opportunity to work out a new religious pattern in race relations because the old racial denominational churches have very largely gone out of existence.

"Since we must build anew," the churchmen agreed, "Christian forces now have a real opportunity to put into actual practice the principles and ideals for which Christianity stands."

RUMANIA TO PERMIT RE-LIGIOUS EDUCATION IN WORKERS' SCHOOLS

WASHINGTON, D. C. (RNS) — Rumania's Ministry of Labor has revoked a recent decision to banish religious education from workers' schools, the Bucharest radio announced, according to a report released by the Office of War Information here.

According to the broadcast, recorded by the Federal Communications Commission, the measure was canceled because it had "caused concern among the religious-minded"

3 PROTESTANT AGENCIES MERGE IN NEW JERSEY

NEWARK, N. J. (RNS) — Three state-wide Protestant agencies were merged here into the New Jersey Council of Churches. United in the new body were the New Jersey State Council of Churches, New Jersey Council of Church Women, and the New Jersey Council of Religious Education

More than 200 clergymen and lay leaders attended the meeting, and elected Dr. George E. Dawkins, pastor of First Baptist Peddie Memorial Church in Newark, as the first president of the Council.

It is usually not so much the greatness of our troubles as the littleness of our spirit which makes us complain.—Jeremy Taylor.



ERIDGE HIS PULPIT

AVY Chaplain Charles D. Beatty, Lt. Comdr., from his battle-station on the bridge, speaks to the crew over the general announcing system of the USS WICHITA.

A Methodist minister from the Pittsburgh Conference Chaplain Beatty entered the Navy four years after ordination. For more than two years he has been on the WICHITA, serving in the Aleutian, North Atlantic and Pacific war theaters. Recently he was assigned to duty at the U. S. Naval Reserve Midshipmen's School, Fort Schuyler, New York.



PRESBYTERIAN LAYMEN TO SERVE PASTORLESS CHURCHES

NEW YORK (RNS)—Laymen of the Presbyterian Church in the U. S. A. are being called upon to serve the denomination's 1,500 pastorless churches in an effort to assist these churches in continuing "a spiritual ministry not only to their own membership but to the community."

BRITISH METHODISTS DENY THEY WILL BUILD CATHE-DRAL IN LONDON

LONDON (By Wireless) (RNS)—Rumors that British Methodists propose to build a cathedral in London or elsewhere were denied here by the Methodist Committee for Chapel Affairs, which asserted that the church "has no reason for its existence as a mere copy of the church of England."

"It was raised up in the 18th Century for the great work of evangelism," the committee declared. "Methodism surely does not need a cathedral, which would not only be expensive to build but costly to maintain. It needs an extension of its buildings only for the purpose of reaching the people, and ministering to spiritual needs and the cultivation of life in the widest sense of that word."

In preparing plans for post-war structures, to replace churches destroyed or damaged by bombings, the committee contemplates many drastic changes from the present type of architecture, it was disclosed.

Church buildings will not be standardized, but provisions will be made to meet certain special requirements, including facilities that an up-to-date church should offer both members and non-members.

Particular stress will be placed on adequate provisions for youth work in new structures, and the adaptation of older premises for youth services will figure prominently in the committee's proposals for architectural reforms.

"Man is at his best when sacrificing for a worthy cause."

CHURCH GROUPS FIGHT 'RENT RACKET'

LEOMINSTER, Mass. (RNS) — Church groups here are making a determined effort to eliminate the "rent racket," in which landlords have demanded exorbitant rentals from service men stationed at nearby Fort Devens. It was claimed that OPA ceilings were ineffectual.

In an attempt to enlist laymen more closely in this and other church activities, the Ministerial Association here plans to turn over the majority of its duties to the Leominster Council of Churches.

NEW BIBLE VERSION COMPLETED

CHICAGO (RNS) — A new revised standard version of the Bible, begun 15 years ago, and officially approved by 44 Protestant denominations, has been completed, it was announced here by Dr. Luther A. Weigle, dean of Yale University Divinity School. The volume is now in the hands of the publishers, he said, and the New Testament probably will be available by Christ-

Projected in 1930 by the International Council of Religious Education, the project was delayed during the depression years, but was renewed in 1937 by outstanding scholars named by the churches, Dean Weigle said.

Outlining the many difficulties encountered by the scholars, Dean Weigle, who is secretary of the revision committee, cited the conflicting views of the revisers and the publishers on the use of pronounciation aids in the text.

The scholars wished to remove accent marks, hyphens, and diacritical signs showing vowel and syllable values, he said, but the publishers insisted that without such pronounciation aids the Bible would not seem to be the real Bible to many people. It was finally agreed, he said, to use pronunciation aids only for more unusual words.

Dean Weigle added that the committee had "used straightforward English based on the King James and American standard versions" in the new volume.

PERMITS NOT NEEDED FOR CONVENTIONS WITH 50 OR LESS OUT-OF-TOWN AT-TENDANCE

WASHINGTON, D. C. (RNS).—The task of reviewing applications which have been pouring into the office of the War Committee on Conventions has become so burdensome that the Committee has decided conventions, conferences and group meetings which have an out-of-town attendance of 50 or less in addition to local attendance will not require permits.

It was emphasized by Col. J. Monroe Johnson, chairman of the Committee, that this action did not constitute approval of such meetings.

"As a matter of fact, the committee feels strongly that every gathering which utilizes transportation of any kind, hotel facilities, or which cuts into the critically short supply of war materials and manpower should be cancelled or at least postponed until such time as the situation becomes less critical than it is now," Col. Johnson said.

As it now stands, the official interpretation of local meetings which do not require permits is: "any meeting of a purely local nature, which is attended by not more than 50 persons who use transportation other than the regular facilities available within city or surburban area—or, in the case of a rural community, within the normal trading area—and for whom no hotel sleeping accommodations are required."

The order relates to church meetings in the same manner it embraces all business, professional, club or other gatherings, it was said at ODT.

FOR STATEMENTS ON CHRISTIAN COOPERATION FOR WORLD PEACE

NEW YORK (RNS)—Recent assertions in Congress by Rep. Louis Ludlow (D. Ind.) regarding lack of agreement on Christian cooperation for world peace have been critized in religious quarters.

Dr. Edward A. Conway of the National Catholic Welfare Conference, in an address at Bridgeport, Conn., censured the congressman for his statements and pointed out that the coordinated thinking demanded was made public in the Pattern for Peace issued in October, 1943, by 146 Protestant, Catholic and Jewish leaders.

The Christian Century, undenominational weekly published in Chicago, attacked Congressman Ludlow's claim that Protestants are not united in their ideas of how to mobilize the power of the church to bring about lasting world peace.

"There is today," the Century stated, "a clearer consensus in Protestant thought on the issues of peace and justice than there has been at any time within the past generation. That consensus has been repeatedly expressed and it has not been without its effect on public policy."

NEWS ARKANSAS METHODISN

ADVISORY COMMITTEE OF MINISTERS

Rev. E. B. Williams, pastor of the Methodist Church, Russellville, has been named by the County Returning Veterans' Service Committee to head an advisory committee of ministers. He called all the ministers of the county to a meeting at the Methodist Church on February 28. Brother Williams stated that the meeting was called "at the request of the RVSC in order that the ministers may discuss and formulate plans for meeting the needs of, and rendering service to members of the armed service as they are discharged and return to their homes to take up civilian life.

LAKE CITY CHARGE

We are glad to report our pastor, Rev. S. N. Adams, who has been ill since December 28, is improving and hopes to be with us again soon. His wife who is a local preacher has been supplying his pulpits in a very gracious manner. -Reporter.

BUILDERS CLASS HEARS DR. FOOTE ON ANNIVERSARY

Dr. Gaston Foote delighted his listeners last Thursday night when he spoke on the Area and Implication of Our Democracy. Dr. Foote, pastor of the First Methodist Church in Montgomery, Alabama, was here as principal speaker for the fourth annual banquet of the Builders Class of the local Methodist Church. He is both a humorous and deep speaker. He opened his address with a volley of humor that met with ready response and then brought his audience a straight forward discussion stressing the necessity for the church leading in the preservation of democracy.

Dr. Foote was introduced by Cecil Robertson who also gave the welcome to the guests of the class.

C. R. Wilkin, president, was toastmaster for the occasion and introduced the five charter members who are Mr. and Mrs. J. P. Midkiff, Mrs. L. W. Reid, Mrs. Gordan Midkill and Mrs. Ed Cobbs.

Dr. E. T. Wayland, editor of the Arkansas Methodist, of Little Rock, gave the invocation and Edgar Henderson, teacher of the Builders Class told the history of the group, and pointed out the service flag of the class which was displayed.

Mrs. Madie Boyd Westbrook sang "I'll Pray For You" and "My Task." She was accompanied by Mrs. Albert Rusher. Miss Dorothy French of Forrest City, pianist, presented two numbers, Lieberstraum and The Little White Donkey.

Rev. B. L. Wilford, pastor of the Brinkley Methodist Church, gave the benediction.

The dinner was held at the Rusher Hotel. Crystal bowls filled with red gladiolas and white entwined with arrangement of miniature cherries to decorate the tables. Place cards were tiny George Washington hatchets and patriotic programs were presented each one attending.

There were ninety attending the party, and among the guests were Rev. and Mrs. Grover C. Johnson, of Forrest City.—Monroe County Citizen, Brinkley, Feb. 22, 1945.

DEATH OF CHAPLAIN McKNIGHT



THE Methodist Commission on Chaplains has just received word that in recent actions in the Philippines Chaplain Thomas E. McKnight, North Arkansas Conference, was killed on Luzon. He was serving with a Cavalry Unit.

Prior to his appointment as a chaplain he had served charges at Scotland, Valley Springs, Judsonia, Widener, in Arkansas, and was at Anna, Texas, at the time of his apopintment in 1942. He was a graduate of Henderson State Teachers College and attended Southern Methodist Universty.

In writing the Methodist Commission concerning some of his experiences last spring he said:

"During combat we took the services to the men. On three days during Easter week services were taken to the men of scattered units. The attendance since combat has increased 400 per cent. On Mother's Day we had 184 present. We have now or-

ganized Mid-week Bible Class and Friday evening services. While in New Guinea and since coming here we built chapels on the native design with thatch roofs. The men seem to be favorably affected in terms of the interest shown by the Commanding Officer in directing these chapels to be built. Then the close contact we had with the men during combat has led them to a greater appreciation of the values which lie in religion."

The Chaplain's widow, Mrs. Fern McKnight has been residing in Hugoton, Kansas.

EUDORA WESLEY BROTHER- BISHOP AND MRS. MARTIN **HOOD HAS RECORD** ATTENDANCE

The regular February meeting of the Wesley Brotherhood was held at the Methodist Church Tuesday night, February 26th with a record crowd, the same being served a delicious supper by the ladies of the W. S. C. S.

Dr. A. K. Mattingly gave the invocation and President Clyde B. Johnson presided at his first meeting as did the new Secretary C. C. McDuffie.

A quartet composed of Messers J. C. Henry, C. H. Cutrell, W. B. Morgan, and I. A. Love favored with two selections accompanied by Miss Edith Derrick at the piano.

Miss Jean Copeland, talented pianist of Oak Grove, La., also entertained with numerous piano selections which were highly appreciated by the men and she received a big hand.

Rev. J. E. Hearn of Oak Grove, La., was the guest speaker, and brought a forceful message from the subject "Being blessed by God, and being a Blessing for God." His talk was supplemented by Rev. I. A. Love and Dr. A. K. Mattingly. A short business session was held and the meeting closed with prayer by Dr. Mattingly.—Reporter.

LAYMAN'S DAY SPEAKER AT ALTUS

Mark E. Woolsey of Ozark was the speaker at the Layman's Day service at the Altus Church February 25. Rev. W. W. Peterson is pastor.

Life is loving, and that soul lives the largest life that is truest to his God and himself, and is most useful to his fellows. — Hartwell.

HONORED

Bishop and Mrs. Paul E. Martin were the guests of honor at a buffet-supper at the home of Mrs. G. E. Deyerle of Lepanto on February 18. The rooms were bright with floral decorations and the lace-draped table was flanked by silver candelabra holding blue light-

Present besides the honorees were Rev. and Mrs. J. Albert Gatlin of Jonesboro; Rev. and Mrs. J. A. Womack of Marked Tree; Rev. and Mrs. C. W. Good of Piggott; Rev. and Mrs. L. F. Lafevers of Tyronza; Rev. and Mrs. O. L. Cole of Trumann and Rev. and Mrs. R. L. Franks of Lepanto. Other guests were members of the Board of Stewards and their wives: Mr. and Mrs. J. G. Stuckey, Mr. and Mrs. W. H. Cross, Mr. and Mrs. A. T. Bell, Mr. and Mrs. D. F. Portis, Mr. and Mrs. Fred Stuckey, Mr. and Mrs. Clyde Smith, Mrs. T. B. Goldsby and Mr. and Mrs. Boyd Johnson.

Bishop and Mrs. Martin were in Lepanto for the dedication of the Lepanto Church.

PRE-EASTER CAMPAIGN AT WINFIELD CHURCH

A pre-Easter campaign of visitation and evangelism will be held Winfield Church beginning March 18, and continuing until Easter. Rev. Kenneth L. Spore, pastor, will be in charge.

Prospective members will be visited by church members during the first week of the campaign. Brother Spore will preach at evangelistic services nightly during the second week.

Two identical services will be held Easter Sunday at 9:30 and 11:00

EWING T. WAYLAND GOES TO NAVY AS CHAPLAIN

On Thursday morning, March 1, Rev. Ewing T. Wayland, pastor of our Central Avenue Church in Batesville, was sworn in as Lieutenant (j. g.) of the Chaplains Corps in the United States Naval Reserve. The oath was administered by Notary Homer E. Fox, a steward of the Central Avenue Church, whose son, Lieutenant H. McGrady Fox is also serving in the United States Navy. Brother Wayland left immediately to report for training at William and Mary College in Virginia. Following completion of the training period he will be assigned to active duty as a Chaplain in the United States Navy.

The pastorate of Brother Wayland at Central Avenue has been a preeminently happy and successful work. During four months time he and his wife have endeared themselves to the congregation and have been accorded a place of confidence and leadership which has borne fruit in a re-vitalized church life. Brother Wayland has served as Secretary of the Conference Committee on Publicity in the Crusade for Christ and as Chairman of the Committee on Publicity in the Batesville District Crusade Council has rendered effective service in the district program.

At the same time he has led the Central Avenue congregation in assuming a quota of \$2000.00 and in subscribing \$2500.00 to the Crusade budget before leaving for his duties in the Chaplaincy. Earlier the church had assumed 100 per cent of askings on World Service and had paid half the asking by Christmas. Then came the Arkansas Methodist Campaign in which Central Avenue Church registered 165 subscriptions on a quota of 88.

During the four months plans also have been perfected for the installation of an organ in the sanctuary. For this enterprise the full amount needed is subscribed and more than three-fourths of the money in hand. In all of these achievements there is evidence of a fine and loyal membership but the vigorous and effective leadership of a wise and trusted pastor is much in evidence also.

Happy as he was in what he termed, "a young man's dream of an ideal pastorate," when the call came for a vastly increased enlistment in the Chaplaincy early this year, Brother Wayland felt it his duty to offer himself for this ser-

The people of Central Avenue are proud of their pastor and proud of his wife and two small sons. The stewards say to their district superintendent, "We are glad that a man like our pastor can represent the church with our sons in the service. This is no time to be selfish and demanding. We will keep praying and working."-W. Henry Goodloe, district superintendent, the Batesville District.

How far short many would fall if they received the measure of forgiveness they adminster to others.

Ginling: Golden Heights Of China



March 8, 1945

By W. W. REID

N THE winter of 1942-43, Dr. Wu Yi-fang Woo Yee-fong), China's leading woman educator, visited the United States and spoke before many educational and church gathering.

Dr. Wu is president of Ginling College ("Golden Heights" College), the only interdenominationl college for women in all China. Ginling College, in peace time, is situated in Nanking, the former capital of China, and now the seat of the puppet government.

Dr. Wu has her Ph. D. degree from the University of Michigan. She is a member of the Presidium of the People's political Council; that is, one of the five persons (and the only



President Wu Yi-fang of Ginling College, Nanking and Chengtu

woman) entitled to preside over the meetings of the Council which represents all the political parties of China. Dr. Wu is also president of the National Christian Council of China; president of the National Y. W. C. A. of China; and has represented the Christians of China ecumenical gatherings in many countries.

At the present writing, Ginling College is carrying on its classes, not in Nanking, but on the campus of West China Union University, in Chengtu, West China, two thousand miles away. The story of the trek of this College—students, faculty and equipment—from the dangers of Japanese-occupied Nanking to the comparative safety of Chengtu, is one of the most thrilling stories of the war that has come out of the agonics of China.

Just before she left the United States for China in the spring of 1943, Dr. Wu was asked, "What do you expect to find on the Ginling campus in Nanking at the close of the war?"

Dr. Wu recalled the events that followed the entrance of Japanese troops into Nanking in 1937. The Japanese army got out of control of its officers, buildings were looted, women and girls were attacked, drunken soldiers, and half-crazed soldiers terrorized the civilians, burned buildings, shot the innocent . . . a veritable reign of terror held sway for days.

"It was then that Ginling College threw

open its doors and campus to refugees—to thousands of women and children fleeing from the Japanese soldiers," said Dr. Wu. "Members of the faculty and of the student body gave practically all their time to the care of as many as ten thousand refugees at a time. We could do this because we declared the buildings and campus to be foreign property, belonging to a board of trustees in New York City, and Japan was not at war with the United States. However, when the tragedy of Pearl Harbor came, the picture changed. For the United States and Japan were then at war, and the Japanese at once declared Ginling College enemy alien property and subject to seizure.

"In the meanwhile, however, forseeing what was coming, the faculty and students of Ginling had left the Nanking campus, and started on our trek of 2,000 miles to set up college work on the campus of West China Union University in Chengtu. Each if us, in making the journey, in adition to personal belongings carried some piece of precious laboratory equipment, some important books, or other supplies necessary for the educational program.

"It was well that we had done so, for almost immediately after the Pearl Harbor incident the Japanese looted the college buildings of all equipment, and now use them for the storing of small arms and ammunition. This, of course, makes them legitimate military objectives for the United Nations. I anticipate that the Ginling buildings will be destroyed when the Allies attempt to wrest Nanking from the Japanese, or that the Japanese will themselves blow up the buildings and supplies before they leave the city prior to their inevitable defeat."

"So I expect when I go back to Ginling to find nothing remaining of the College," concluded Dr. Wu.

But some of the funds raised through the Crusade for Christ are to be allocated by the Woman's Division of Christian Service to the re-establishment of Ginling's unique academic ministry. And Crusade funds will help gather together the faculty of Americans and Chinese, men and women, now scattered across the world; help provide scholarship aid for students long impoverished by war, and famine, and inflation; and—who knows?—it may have to help rebuild from the ground the beautiful buildings of which American and Chinese women are so proud.

Something of Ginling's history and service will be of interest:

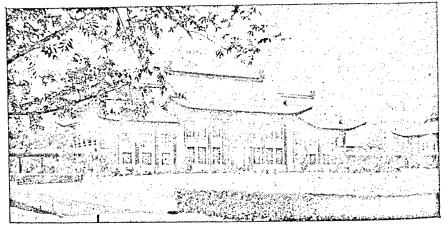
Ginling College was opened in 1915 by American and Chinese Christian women. It was

to train Chinese women for places of leadership in the Republic founded in 1911.

In the early 20's, American church women raised funds in the United States to erect seven modern buildings on a beautiful 40-acre campus, within the walled City of Nanking, 200 miles northwest of Shanghai, and facing "Purple Mountain," famed in song and story. Eventually fourteen buildings, designed in classic Chinese architecture, were erected. These include four dormitories, recitation building, science hall, chapel, library, gymnasium, assembly hall, social rooms, practice school, and faculty residences. The woman's Division of Christian Service, of the Board of Missions of the Methodist Church, is one of seven missionary agencies that banded together to foster the College.

"In the first twenty-five years of its history, Ginling contributed 471 graduates who have gone far and wide in service to their country," "They have says Mrs. Way-Sung New, M. A. been willing to serve in obscure places-in the darkest slum or the dirtiest factory-if only their presence and their efforts could make the place more cheerful and liveable. They are trained doctors, nurses, teachers, writers, scientists and mothers serving the new China. Rural welfare for women and children in the remotest interior has fascinated many of our alumnae. Research work on diets, on educational systems, and on geographical conditions has claimed the attention of a scientifically inclined group of students.'

From 1937 until June 1942, despite the removal of the College, Ginling's buildings in Nanking continued to serve the city's growing needs. Its child welfare work included a neighborhood day school, with eighty children, continuing a service the College Y. W. C. A. had sponsored since 1916. A half-day school with thirty children, one of the one-meal-a day, schools in the city, was supported in part by funds from the National Christian Council. A nursery school was started for children of refugees. Each month some fifteen to twenty families were helped to meet emergencies arising out of sickness, or death, or poverty. A loss fund made possible the purchase of rice at the iower prices of the harvest. Medical service for the campus and the community included student clinics, vaccination and inoculation; supplementary feeding with bean milk and other needed additions to a poverty diet; and hospital care paid for where salaries and wages are too low to cover such expense.



A building on the Ginling College Campus, Nanking

METHODIST EVANGELISM BOARD SETS UP RADIO DE-PARTMENT

NASHVILLE, Tenn (RNS)—The Methodist Board of Evangelism at its annual meeting here, voted to launch an evangelistic radio program to be sponsored by the "Upper Room," devotional quarterly published by the Board, and appro-

priated \$52,000 a year for establishing a radio department with head-quarters in Nashville. Dr. Harry L. Williams, the Board's business manager, was chosen secretary of the new department.

It was specified that \$40,000 of the \$52,000 appropriation was for the purpose of producing transcriptions for one hundred stations on sustaining time for a five-minute morning broadcast six days a week.

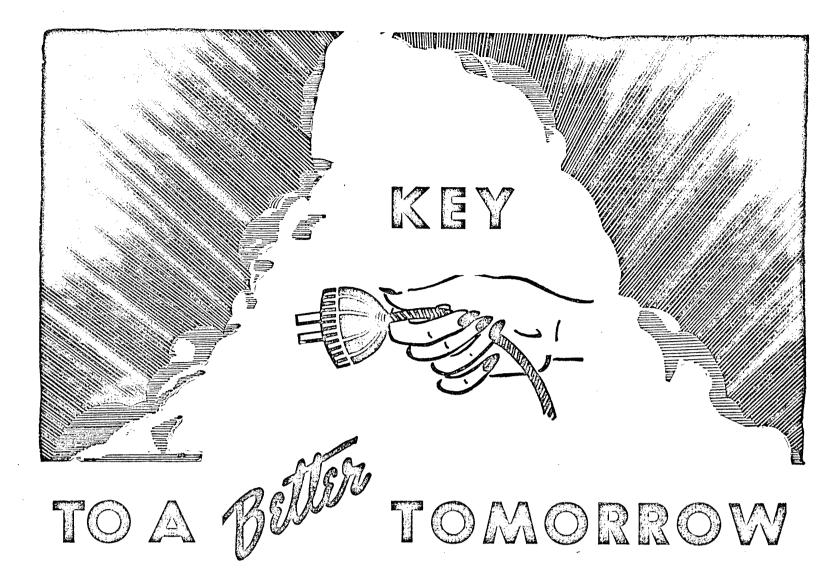
Vigorous participation in the effort to realize the goal of a million accessions to the Methodist Church, one of the objectives of the Crusade for Christ, was pledged by the Board, the year 1946 having been designated as the "year of evangelism"

Other objectives in the Evangelism Crusade are daily devotions

BRITISH METHODIST MISSIONARY CONTRIBUTIONS

London (RNS) (By wireless)—Ti: Methodist Church of Great British gave for overseas missions last year 550,999 pounds, an increase of 35,000 pounds over the previous year.

in every Methodist home and stress among young people on "the cal to Christian service."



Symbol of the Electrical Age in which we live, the familiar household electric service plug heralds the dawn of the greatest era of better living in a land famous for the highest standards of living in the world.

The world of tomorrow promises to benefit to a greater extent than ever before from an abundance of *cheap* electricity—a significant contribution of a far-sighted, business-managed electric industry.

To the many electric services saving time and

money in today's homes will be added new ones . . . complete electrical kitchens, planned electrical laundries, year-'round air conditioning systems . . . valuable services that will protect the health and well-being of entire families. New appliances are coming that will be thrilling to use . . . and economical to use, too.

In the meantime may we suggest that your continued purchase of War Bonds NOW is one sure way of being able to own and enjoy the marvels of tomorrow's Electrical Age.

Cheap Electricity Progress!

ARKANSAS POWER AND LIGHT CO.

HELPING BUILD ARKANSAS

The Sunday School Lesson By DR. W. P. WHALEY



THE LAW OF LIFE

LESSON FOR MARCH 18, 1945

SCRIPTURE TEXT: Matthew 22, 23, 24, 25.
GOLDEN TEXT: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself." (Matthew 22:37-39).

I. Leading Up

The events of this lesson occurred on Tuesday of Passion Week, and in Jerusalem. For some time, Jesus and His disciples were headed for Jerusalem, intent on being there for the Passover. Jesus had several private talks with the twelve, telling them of what would befall Him at Jerusalem. Peter, and perhaps the others, tried to keep Him from going to Jerusalem in the face of danger; but Jesus would not be held back. He knew His time had come.

They made the triumphal entry into Jerusalem on the first day of the Jewish week (our sabbath). Much of the recorded teaching of Jesus He did during this week—Monday, Tuesday, Wednesday, and Thursday. These were four days of His greatest preaching; and His messages were delivered in the great temple, in the presence of the Jewish church leaders and throngs of people who had come from all over the country for the Passover.

The Sanhedrin was plotting and laying traps to get hold of Jesus, but they had to be secretive on account of the multitude of His friends who were attending the feast. Jesus knew that nothing He could say or do would turn them from their murderous purpose; but He faced them, and delivered to them the severest messages of His entire ministry. Read especialy the 23rd chapter of Matthew.

These church leaders indulged in heckling and captious questions, trying to tangle Jesus in His talk: "Where did you get your authority?" "Is it lawful to give tribute unto Caesar, or not?" "Whose wife shall she be of the seven?" "Which is the great commandment in the law?"

II. The Two Great Pillars of Law (Matt. 22:34-41)

Moses did not list these two great commandments in the Decalogue; but he did group the Ten Commandments in two sections—one section on duties to God, and the other section on duties to our fellowmen. Jesus quoted the "first" commandment from Deut. 6:5; "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." The "second" commandment He quoted from Lev. 19:18. The Decalogue, as given in the 20th chapter of Exodus, is but the barest skelton of the laws of moral and spiritual life. During the fifteen hundred years from Moses to Christ, this skelton took on flesh and life; and many saints of Old Testament times understood the laws very much as Jesus did. In Deut. 30:6, that first great commandment is urged: "to love the Lord thy God with all thine heart,

and with al thy soul, THAT THOU MAYEST LIVE."

III. A Citizen of the Universe (Eph. 3:15)

We cannot succeed in the moral and spiritual life by keeping one of these great laws and ignoring the other. We cannot be right with God while wrong with men. "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (I John 4:20). That is a pretty severe verdict for St. John to pass on some of us church people. We are sometimes very religious toward God, while very irreligious toward people. We are liberal and extravagant in gifts and services to God, while utterly indifferent to needy people. There is not much we can do for God. He is not in need. "If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof." (Ps. 50:9-14).

But God has a lot of hungry and needy people on earth, and we can best serve God by helping His needy "Man's inhumanity to man makes countless thousands mourn." Some are ignorant. They stumble along in darkness, the prey of every vicious beast of darknes, and are steadily destroyed for lack of knewledge; yet notbody that knows will talk to them. Some are poor, and in desperate struggle with the wolf at the door of their homes. They love their homes more than they love life itself; but day and night they defend them with no weapons save their naked hands. They accept the hardest toil and face the cruelest dangers to get bread for their children. Thousands lose their fight, and leave their children to beg; but nobody comes to help them fight. Some are sick. Every one of the long list of dreaded diseases has incarnated itself in thousands; and they drag their ills along our streets and lanes by day, and toss with them upon their beds at night; but nobody knows about it. Some are Their minds are in the grip of vicious schemes, and their souls are possessed by unholy impulses. They are led captive by the devil. but nobody tries to rescue them. Many have all these awful needs; but the worst thing about it all is the loneliness. They are left to freeze to death alone in the cold indifference of their fellowmen.

'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40).

"Unheard, because our ears are dull, Unseen, because our eyes are dim, He walks the earth, the Wonderful, And all good deeds are done to Him. The dear Christ dwells not afar,

The King of some remoter star, Listening, at times, with flattered

To homage wrung from selfish fear.

But here, amidst the poor and blind, The bound and suffering of our kind, In works we do, in prayers we say, Life of our life, He lives today."

-Whittier.

IV. On these Two Commandments (Matt. 22:40)

"Love is the fulfilling of the law" (Rom. 13:10). These two giant white Pillars are the support of the temple of truth, morality, spirituality, and life. Jesus kept His contact with heaven and with earth. He served God and man. From childhood, he developed "in favor with God and with men." said of himself: "And herein do I exercise myself, to have always a conscience void of ofense toward God, and toward men." (Acts 24: 16). He must have been well practiced in love, to write that beautiful thirteenth chapter of 1st. Corinthians. Read it.

V. "That Thou Mayest Live" (Deut. 30:6)

Life is the supreme good. It is the theme of our religion. It is the gift of God. Christ died that we might live.

Life is more than "a gleam of time," though that gleam span our allotted "three score years and ten." Empty time is not life. Thomas Poor held on to existence in London a hundred and fifty-seven years, and was buried in Westminister Abbey for his unusual temporal tenacity, not for anything else. His time was empty.

Life is time filled with red blood, pulsing with divine breath, keen with interest, hurrying with work, stretching forth in a race, eager with a fight, chalking up progress and achievement, gathering strength, adorning with beauty, holding on to faith and hope and love, and ripening in peace and kindness and joy and sweetness. That is life worth living. All this comes by the law of love—love for God and love for our fellowmen.

How wonderful to love God as a Father with the heart of a child! One can live then, and enjoy "our Father's world." And it is wonderful to love people. To be friendly and have friends. To think of people. To pray for people. To mingle with people. To help people. If we know, are friendly with, and love a large number of people, they are our invisible company by day. they throng our dreams by night, and they people our world to come. Love contributes so much to life that we can afford to love our enemies.

One's precious years can be filled with jealousy, enemity, and hate. These things are bitter, poisonuous, and killing. That is not life, but torment and death. These poisons should be gotten out at any cost.

"I live for those who love me, Whose hearts are kind and true, For the heaven that smiles above

And awaits my spirit, too;
For all human ties that bind me,
For the task by God assigned me,
For the bright hopes left behind me,
And the good that I can do."

THE COMPASSIONATE CHRIST

(Continued from Page 2) struction classes can do wonders in broadening our concept of what constitutes being a Christian. These classes are incapable of accomplishing this through absent treatments. The increasing of a knowledge of Christian living is not something tha can wait. Competent teachers must be found now. But attendance upon classes must also begin now.

The wise pastor will bring together his Board of Education to present and discuss ways and means by which these ends can be achieved.

Early this spring the Doctors Schisler, Denman and Morelock, together with the Director and Associate Director of the Crusade, will submit a fairly comprehensive plan for the balance of the Quadrennium. This will be acted upon by the Executive Committee and the Committee of 200 and by early summer wil be in the hands of Bishops, District Superintendents, Pastors, Lay Leaders, Presidents of Woman's Societies of Christian Service and others, as a basis of planning by the Area. Conference, District and Local Councils of the Crusade for Christ.

The toughest task is ahead of us. It is comparatively easy to give money. To give one's talents, to give one's self to intangible tasks where results are not too quickly observable is a harder job. It will take great patience, intense persistence, and devoted and intelligent praying to carry the balance of the Crusade program. We have confidence that Methodists are determined to develop this whole Crusade even at personal sacrifice.

MISS ALT DIRECTS VOLUNTEER SERVICE

Suggestions whereby Councils of Church Women working together in local communities near war hospitals in war industrial communities, camp communities and communities near war hospitals are offered by the newly organized Volunteer Service Division of the Home Missions Council, working under the Christian Commission for Camps and Defense Communities Miss Katherine Alt is the director of activities with an office at 297 Fourth Avenue, New York 10, N. Y. and will assist volunteer workers to plan and develop their activities. Eight activities are listed as follows: find the facts about newcomers to your community, perliaps through the Chamber of Commerce: plan home visitation program, training visitors specifically for this plan activities that will bring newcomers into normal participation if housing projects are distant from established communities, activities will need to be developed at the project; develop services that are needed such as child-care, etc., if no other community agency can be stimulated to do this, but first try to get each agency to do its share: provide adequate religious ministry: develop as much responsibility as possible among the newcomer group create Christian attitude between newcomers and permanent community.

In the opinion of many people "intelligent thinking" is that which supports them in the opinion they already hold.—Ex.