

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye in the world—" — Mark 16:15

VOL. LXIV

LITTLE ROCK, ARKANSAS,

CH 15, 1945

NO. 11

Arkansas Oversubscribes Crusade Quota

ON PAGE five of this issue will be found a report, by districts and by conferences, of the results of the financial phase of the Crusade for Christ in Arkansas. At the present writing, we have had no general report from the National Crusade Headquarters regarding the results of this work throughout the nation. If, however, Methodism, in the rest of America, has responded as liberally and wholeheartedly to this call of the church as has our churches in Arkansas, we will go far beyond the goal of \$25,000,000.

The campaign was universally successful in Arkansas. Every district in both of our Annual Conferences exceeded the quota assigned. The Little Rock Conference, with a quota of \$217,974 raised a total, in cash and pledges of \$268,919. This was \$50,945 in excess of the quota. The North Arkansas Conference, with a quota of \$234,623, raised a total in cash and pledges of \$277,799. This was \$43,176 in excess of the quota. The state raised a total, in cash and pledges, of \$546,718. This exceeded the state's quota of \$452,597 by \$94,121.

When a quota of almost a half million dollars was assigned to the state, for the Crusade for Christ, some of our leaders felt that it was a rather heavy order. With the total of salaries plus benevolences already at an all-time high, an additional half million of dollars, to be paid within twelve months, was a real challenge. The district reports on page five tell how well this challenge was met.

The Crusade for Christ, with its five-fold objectives has gripped the life of our church as no other planned movement has in its history. The uniform enthusiasm with which it has been received is one of the remarkable features of the movement. In the financial objective, which is the first of its activities that can be tabulated, it is very significant that every district in our state went well beyond the request of the church general. If Methodism carries through this quadrennium the same enthusiasm for the other objectives of the Crusade for Christ as has been evidenced in the financial objectives, this quadrennium will mark a new day in the growth and development of the Methodist Church.

A Great Time To Live

DURING the early years of the editor's stay at Hendrix College, that patriarchal saint, Dr. J. E. Godbey, was on the faculty. The Doctor had reached a ripe old age and was about to retire from the active work of teaching. Some one asked him, one day, which of the ten years of his long life he had rather relive. The old Doctor replied "The next ten."

Our poor war-wrecked world is in a pitiable plight today. However, anyone who thinks must know that the next ten years will be the most exciting, interesting, challenging years of history. There is a world to be rebuilt involving problems so numerous as to stagger the imagination. The results of scientific research, born of the necessities of war, will revolutionize life when these findings can be turned to a world at peace. To live "the next ten" years will be a privilege of priceless value to those who want really to live life on a rising crescendo.

Problems Only Religion Can Solve

FOR the centuries past there has been a common recognition of the fact that the home is the basic unit in our social life. As such, it has been expected that, in the home, both adults and children would be grounded in those rudimentary, primary principles of life that result in good citizenship. It has been a common experience to find that misfits in our social life, criminal and otherwise, have come from homes largely devoid of proper training, discipline, worthy ideals and mutual love.

We have had enough experience in home building, after these many centuries, to well know now that a primitive biological urge is a poor, insufficient foundation upon which to build a home that is expected to stand against the many crosscurrents of today and contribute something worth-while to the world's life.

This is the true nature of home—it is the place of Peace; the shelter, not only from all injury, but from all terror, doubt and division.

—John Ruskin.

If we are to build homes worthy of beings created in the image of God, there must be basic in the foundation on which we build motives, purposes, aspirations and high ideals that are in accord with the highest standards of good citizenship. Culture, education, patriotism and other similar acquired incentives do not furnish this basic requirement. ONLY THE CHRISTIAN RELIGION, WITH ALL OF ITS IMPLICATIONS FOR LIFE, CAN SOLVE THE PROBLEMS OF HOME BUILDING.

Only an acceptance of Christ's way of life, with its recognition of the fact that we are all immortal beings, building character that is as eternal as God is eternal; only such a consciousness will give the firm foundation needed to lift the plane of homebuilding above the level of expediency, conveniences and petty advantages on which earth-bound mortals are prone to build.

Parents committed to the Christian way of life could not take child training lightly. There would be a recognition of the inestimable, all-time value of the life of every child. Juvenile delinquency would soon disappear. The divorce problem now plaguing our land would be practically eliminated if Christianity could have its rightful place in the hearts of every wedded couple. Just so every other major problem of home building would be solved by a general acceptance of the Christian way of life. There is no other solution in sight. All other suggestions for home building have brought disappointing failures as often as they have been tried.

International Confidence All But Destroyed

THE brutal, conscienceless effort of Germany and Japan to over-run the world has so destroyed international confidence that strong nations now trust only in armed force. When the present war is over and Germany and Japan will have been destroyed as world powers, as they will be, there will be little to fear from either of them for the years to come.

Our plans for universal conscription in America, after the war; our plans for a great standing army; our plans to maintain the world's largest air force and the world's largest navy are not born of fear that Germany or Japan may be ready to rise up and destroy us after a short breathing spell. We plan to continue to be "the world's greatest military force" because this Axis-bred war has all but destroyed confidence in international agreements.

It started when the leaders of Germany broke one solemn agreement after another with the smaller nations about her and finally plunged the world into war by invading Poland in the face of a long-term non-aggression pact. Since then there has been such a conglomerated mixture of international double-crossing as the world has never witnessed before.

We give here a very incomplete picture of the international muddle. England and France together went to war against Germany and Italy. Soon France was collaborating and co-operating with Germany. Now Italy has declared war on her former ally Germany. Early in the war Russia signed a non-aggression pact with Germany that gave England and the United States many sleepless nights. In the face of that agreement Germany invaded Russia and now Russia is one of the "Big Three" that have just about completed the job of beating Germany to the ground.

Early in the war, treaties with Japan caused us to sell Japan oil and scrap iron, and other war supplies with which to make war on China and to prepare for war against us. Then came Pearl Harbor and we became China's ally in war against Japan. Practically all of Germany's former allies have now declared war against her. It is commonly felt that the non-aggression pact between Russia and Japan is a matter of conveniences and that Russia will be at war with Japan as soon as the European war is over.

As a result of such a record, it is little wonder that great nations now trust only in armed might and likely will for years to come.

The Peace Will Not Be Ideal

IT IS evident now that the coming plans for peace will be anything but ideal. The spirit evidenced and the tactics followed by Germany and Japan, in this war, are such a disillusioning throwback to primitive life that there seems to be a little foundation left on which to formulate plans for ideal peaceful relations with these nations until the world is sure that their present attitude has changed.

Those among us, who were disappointed with the Treaty of Versailles and think that it contributed to the causes of the present World

(Continued on page 4)

The Three Resurrections

By DR. BOYNTON MERRILL in THE CHAPLAIN

IT looked pretty final. "Crucified, dead and buried," so say the creeds. "And when Jesus had cried with a loud voice he said, Father, into Thy hands I commend my spirit . . . and he gave up the ghost"—so says the Gospel record. "And Pilate gave his body to Joseph of Arimathea and ordered that the tomb be sealed and that a guard be set, making sure"—so says another Gospel record.

Yes, it looked pretty final. Pilate thought so; Pilate's soldiers thought so. Jesus' weeping mother thought so. Jesus' disciples, who saw him die and helped to bury his broken body, were sure of it. "We had hoped that he would have been the one to save Israel," they lamented. But when the great stone thudded down into the deep groove in front of the door of the tomb of Joseph, it thudded down too upon their hopes.

When the soldiers came and sealed the door they sealed much more than a door. Rome was thorough in such matters. Empires cannot be held together if their Pilates bungle. The kingdoms of this world might dissolve, they might even become a great brotherhood, if the masters would relax their mastery. And Rome had no intention of dissolving. Here, then, was one more agitator safely and forever put away. Jesus' own words seem to sum it up. "It is finished," he said.

But it was not finished. Something apparently went wrong in that faraway, insignificant Roman province. Either someone bungled or something too strange or too powerful for anyone to guard against was afoot. For when, four hundred years later, the Empire did fall in pieces, those pieces were caught in the hands of men whom Pilate somehow had failed to seal in his tomb. Since then fifteen hundred more years have come and gone and other empires have risen and fallen, but followers of this "crucified, dead and buried" Galilean rule still from beside the Tiber. And, strange though it may seem, they rule a kingdom far more vast than ever Rome dreamed of calling hers.

Confronting this incredible thing men say, and they say rightly, that they are confronting the Resurrection—the re-entry after death into the life of the world of the greatest soul ever to wear the garment of flesh. That is the audacious claim, the triumphant theme of Easter.

Today men react variously to this ancient, inescapable assertion of the Christian faith. It is fact, says one; it is legend, says another; it is a mystery past finding out, says many. It is believed; it is doubted; it is denied; it is explained and explained away. It is scoffed at and accepted; it is wrapped in a web of controversy and conjecture. It is carried tenderly in the devout faith or in the unquestioning hearts of millions.

Thus, too, men reacted to it when it happened. The men who were actually there, who were closest to Jesus, who were observers of the whole thing, who helped bury his broken body in Joseph's tomb who had everything to win and everything to lose, declared—and I quote the record exactly—that they were "amazed," "perplexed," "astonished," "affrighted," "troubled," that they "believed," and that they "disbelieved." These were their first reactions to this tremendous, unexpected experience. But afterward, it is abundantly clear, they were suddenly sure of Christ's near presence. Never again did they feel they had really lost him.

I want to point out that when we come up to Easter morning to confront the Resurrection we are really facing not one, but three resurrections.

On Easter Day we commonly consider only the first resurrection. We ought to remember that out of the first resurrection came the second; and this is the best and noblest confirmation of the first that one could ask. But unless these two earlier ones issue in the third resurrection, one might almost query if the earlier ones were not in vain—in vain for us, at least.

I.

There is, of course, first the resurrection of Jesus, the re-entry into the life of the world of him whom Rome and Jewry united to put away, as they thought, forever. The resurrection of Jesus, conceived in purely physical terms, seems to me to be outside of and surely unique in human experience. It seems also to be utterly beyond human comprehension—if one insists that it be comprehended purely in physical terms.

To account for spiritual wonders (and the life of Jesus is a spiritual wonder) in physical terms seems to me to be reversing God's real order. When, however, you start accounting for physical wonders in spiritual terms, then light breaks and all shadows disappear. It is in God's order that the spiritual wonder which we call love should make a house into a home, not the other way round. It is "the invincible surmise" that it is the spiritual thing we call faith which sends men out to conquer uncharted seas and trackless skies and to endure every sort of trial and hardship. We must be on our guard lest we lose the magnificent spiritual certitude of the Easter faith in the dust and futility of the Easter problem.



To bound Christ's life by a manger and a tomb, or to think that a cross could end it or that a grave could hold it, is to try to crowd his all-conquering spirit into a pitifully small space. I agree with Paul that "if Christ be not risen from the dead, then is our faith vain." But I remember that this same Paul goes on to tell us that "flesh and blood cannot inherit the kingdom." We sow the corruptible flesh, we are raised the incorruptible spirit. What we lay down weak and broken is raised strong and whole in what Paul calls "a spiritual body."

I believe that he did re-enter life, and for proof of it I point you to the incontrovertible fact that for nearly two thousand years this Christ—this unstoppable, risen Christ—has loomed above the life of the world, immeasurably exalting it and making it restlessly aware of how far it has yet to climb. Truly "we are here under the shadow of an infinite name." Beyond any doubt, we live and die in the heart of an enfolding presence—his presence. More than that I cannot, and more than that I do not, ask.

II.

And the second resurrection? It is the resurrection of the disciples. It is the amazing fact, indubitable and incontrovertible, that the disciples were suddenly raised into a newness of life which at first slowly, and then swiftly, began to penetrate and to alter the life of the world. That these uncouth men, picked up on the beaches and farms and street corners of

Galilee should have become the founders, in Christ's name and spirit, of the mightiest and most influential institution on the face of the planet, is incredible. But it is true.

That they—leaderless, powerless, defeated, hated, scattered and frightened almost to death—should suddenly have found their tongues and the courage to use them into the very teeth of Rome and Jewry, and have "gotten away with it," is past all human explanation. Their love for Christ, their sense of his close, constant presence with them, their conviction (gained by his teaching and by his and their resurrection experiences) proved that death does not end life, that death sets man's spirit free to wider, more untrammelled service, their loving devotion to one another, their patient endurance of suffering—word concerning all this spread "like hallowed fire from heart to heart" and within a generation the Mediterranean was circled with kindled and kindling lives. There were, before Paul died, even saints in Caesar's household in far-away Rome.

Yet I marvel a little more, I think, at the second resurrection, for it does not seem to me inevitable that this too should have happened—save as it is inevitable that where Christ's spirit comes new life should come too. Only thus can I understand why these frightened, scattered disciples did not stay buried in their mediocrity and fear. Both resurrections are touched, as is every resurgence of life, with the mystery and the might of the spirit.

This which I am calling the resurrection of the disciples, this leap out of certain defeat toward a magnificent victory, seems to me to be a supreme example of one of those sudden powerful leaps or thrusts forward which the race, quite unaccountably, takes every few hundred or a thousand years. These thrusts forward help me to believe in God as still concerned with, as still making, heaven and earth.

I dare believe that we in these awful days may quite possibly be climbing some last, steep, sheer ascent. The present travail may be merely the result of our selfish sinning; we may be reaping a whirlwind of our own sowing. We may, on the other hand, be on the verge of wondrous days and a new obedience. We may, if we are obedient to the highest spiritual vision that we can catch, find that we too are ushering in new and better days. The chance is here. God may even be waiting, as it were, to lead us in.

III.

And this brings me to the third resurrection, and it is one which especially concerns us and this Easter. I can see little more than pious reverence in talking about the resurrection of Jesus in 30 A. D. if it is to make no difference in us in 1945. It comes perilously close to sheer hypocrisy for us to sit aloof like spectators and applaud from a safe distance the bravery and suffering of the disciples, and then to shrug our shoulders, feeling that what we have witnessed lays no weight on us.

The real Easter problem is not, "Did this thing happen once?" The real Easter problem is, "Dare we let it happen again, now, in us?" Do I dare, am I willing, to let him rise in me? Dare I let him make me too rise—rise from the man I am to the man I might be, to the man who will stand up for the kingdom of justice and peace and be counted, no matter what it costs?

I have a suspicion that many of us argue about the first Easter and that far away resurrection because we know it is far safer than it is really to face this latest Easter and our own resurrection. To contemplate the mist surrounding the legends of the first century is not nearly so hazardous as to face the mists of hate and materialism and the world's need for Christ and his church in the twentieth century.

Pilate sealed Jesus' tomb with wax. We seal it with our own selfishness, and it is a far firmer seal than Caesar's. We prolong the

(Continued on page 4)

THE DEVOTIONAL PAGE

ROY BAGLEY, Editor

THE RISEN CHRIST

Try as we may, more than nineteen hundred years after the death and resurrection of our Lord Jesus Christ, to realize what those events were to his disciples and the women who were last at the cross and earliest at the tomb, we utterly fail to comprehend their situation. We have been accustomed all our lives to think of our Lord as yielding his life to save us, as laying it down on Calvary, and as taking it again after three days, as he said he would. What is familiar to us, to them was a surprise. Notwithstanding when once our Lord had risen, had appeared again and again to those who had seen him die on the cross, and had ascended into heaven, the resurrection in their minds became a tremendous reality. The New Testament thrills with the glory of the risen Christ. Every writer in the New Testament bears testimony to the unity of the family in heaven and on earth. Their faith reached the height of a triumphant conviction.

This is forever the glory of Easter; that our dear Lord could not be held captive by death, but awakened from it as from sleep and thenceforward gave a pledge to believers that they too should live immortally.

No family on earth is without its vacant chair, without its memory of loss and pain, without its foreboding of a parting yet to come. In every congregation there are those who wear a garb of mourning.

"There is no flock, however watched and tended,

*But one dead lamb is there,
There is no household, howsoever defended,*

But has one vacant chair."

It is the glory of Easter to illuminate the vacant chair with the rose-light of the coming dawn. It is the glory of Easter to pour comfort into grieving hearts. It is the glory of Easter to make our dear Lord more than ever real to our human hearts.

The note of victory is dominant in Easter music. Christian life reaches its high tide at Easter. If Christmas witnesses the up-springing of the seed, Easter shows the flower expanded in fullest bloom. Christ's perfect life would have meant nothing to humanity had it ended at the cross. Without the riven tomb, it would have been a sacrifice without meaning and without a message.

If we sing at Christmas-tide, "Joy to the world, the Lord has come," at Easter our songs reach an even greater exaltation, as we sing:

*"Rise, glorious Conqueror! rise
Into thy native skies—*

*Assume thy right,
And where, in many a fold,
The clouds are backward rolled,
Pass through those gates of gold,
And reign in light."*

—Lutheran.

No man or woman of the humblest sort can really be strong, gentle, pure and good, without somebody being helped and comforted by the very existence of that goodness.—Phillips Brooks.

EASTER THOUGHTS

By Faith Stavin

*The springtime grass, the budding tree,
The gentle breezes, light and free;
Each, herald of the coming spring,
Cause our hearts with joy to sing;
And we rejoice each day and hour,
In Nature's wonder-working power
Upon the tiniest little seed,
In lonely marsh or wayside mead.*

*All through the long and silent night,
God has watched o'er them, and by might
And gracious gifts of sun and rain,
He "speaks" them into life again.*

*The day has come; the night is riven;
And unto each new beauty's given.
Sweet emblem of that joyous time,
When in a far more glorious clime,
Freed from the shackles of the tomb,
Our lives shall with new beauty bloom,
Through him who bade the dead "Awake!"
And bands of death forever break.*

*Then, soul of mine, rejoice in this,
The Truth that holds all hope and bliss;
And lift thy voice through all the days
In thy Redeemer's love and praise.*

—In Herald and Presbyterian.

THE CONTINUAL ALLOWANCE

By Elmus C. Brown, Pastor at Elaine

For thirty-five years or more Jehoiachin, former king of Judah had languished in a Babylonian prison. He was among those who had been taken captive in 597 B. C. But now a new king, Evil-merodach, had come to the throne in Babylon. For some unknown reason he showed kindness to the imprisoned Jehoiachin by removing him from prison and elevating him to a position above that of all the other kings who were with him in Babylon. His prison garments were exchanged for royal apparel and he was given the best of food. Then, we are told, "his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life."

May we take from this little incident recorded in an ancient story a thought for our use today. God, our king, has set man upon a throne that is above every other, a throne second only to God's own, and has given him a continual allowance for every day, all the days of his life. Thus we have assurance of a daily supply for our spiritual needs regardless of the day that comes.

For the days when we seem too weak for the demands made of us—when we feel that we are not equal to what the day requires—there is the generous allowance of grace. "My grace is sufficient for thee" comes as an assurance to us just as it did to St. Paul. Grace means power and power means strength! So when the day asks more of us than our spirits can bear, we must remember the generous supply of strength which has been promised.

Jacob cried out, "All these things

are against me," because there had been added to the grief over his son Joseph, whom he believed to be dead, and the worry over the severe drought, the demand that Benjamin be taken to Egypt as a requirement for obtaining more corn. It was seemingly more than the old man could stand. Are there not days when the adding of one more demand to an already heavy burden makes more than we can bear? Remember the continual allowance of strength!

There are days of discouragement when our spirits sink very low. The thing to which we had given our very best has seemed to fail and our efforts have been, as far as we can see, in vain. For those grey days we need the daily allowance. Perhaps a chemical metaphor used by Marcus Dods may be helpful to us when we do not see the results. Into one liquid is dropped one drop of another and there is no change; Another and another, many others, one by one, apparently in vain; and the one more drop precisely like all the rest and suddenly, not as the outcome of the last one alone, but as the culmination of the whole seemingly useless process, everything is changed!

For those days of anxious waiting, those days when no word comes, those days whose rising sun may bring news, but we know not what, we need strength which can only be supplied from the continual allowance that God has promised.

The supreme need of some days in our lives in the mercy of God. For those days we have the statement of St. Paul that God is rich in mercy and the words of the Psalmist: "Thy mercy endureth to

THE PLANTED LIFE

Lent is a time of self-examination. Let us think of the three uses each one may make of his life. It may be hoarded for one's selfish purposes. Or it may be consumed on one's selfish pleasures. Or it may be planted that it may bear fruit. As Jesus neared the end of His earthly pilgrimage He said to His followers: "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." Life hoarded, amassed and concealed, on one's selfish desires; or life consumed, riotously and profligately, on one's pleasures, amounts to nothing. But life planted, life invested for others, will spring up and bear much fruit. That is the teaching of Jesus and it is the experience of humanity.—M. E. L. in Christian Advocate.

PRAYER FOR PEACE

Almighty God, who art the Father of all men upon the earth, most heartily we pray that Thou wilt deliver Thy children from the cruelties of war and lead all nations into the way of peace. Teach us to put away all bitterness and misunderstanding, both in Church and State, that we, with all the brethren of the Son of man, may draw together as one comity of people, and dwell in the fellowship of that Prince of Peace who liveth and reigneth with Thee in the unity of the Holy Spirit, now and ever. Amen.—Rt. Rev. Henry St. George Tucker in The Messenger.

all generations." Again, the continual allowance. Do we not need to plead for God's mercy because of our transgressions? Is not the mercy of God needed when we have been slothful in our work for the kingdom? This is not to say that we can arbitrarily draw upon God's mercy and thus condone our sins or shield our laziness, but when in sincerity we feel the need the supply of mercy is there.

Some days are bewildering and call for guidance which we do not possess. In those times when all powers of intellect and accumulated knowledge fail there is still a continual allowance of guidance. When we earnestly seek God's help in finding our way, there is that impact of his spirit upon ours which cannot be described nor explained, but we know it is there and it is real.

We live one day at a time. We need not borrow trouble from tomorrow. Some people are inclined to let all the cares of the next weeks or months or even years pile upon them at the same time. It is then that life crushes them. But if we remember that when the day comes there will be an adequate supply for all of its spiritual needs and if we put our trust in God then our lives will be rich and full. The king made provision for "all the days of his life."

Spiritual truth is not known until it is obeyed.—Ex.

The Arkansas Methodist

PUBLISHED EVERY THURSDAY
Except the Weeks of July 4 and December 25

SUBSCRIPTION PRICE, \$1.25 PER ANNUM
Retired Ministers and Wives of Deceased Ministers
Complimentary

Office of Publication, 1346 Donaghey Building
LITTLE ROCK, ARKANSAS

E. T. WAYLAND Editor and Business Manager
ANNIE WINBURNE Assistant Editor

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

OWNED, MANAGED AND PUBLISHED BY THE
METHODIST CHURCH IN ARKANSAS

COMMISSIONERS

Little Rock Conference—J. S. M. Cannon, O. D. Campbell,
J. L. Hoover, O. C. Landers, C. M. Reves, Aubrey
Wallon, Burney Wilson.

North Arkansas Conference—Martin Bierbaum, R. L.
McLester, H. M. Lewis, C. D. Metcalf, J. G. Moore,
A. D. Stewart, S. P. Brownlee, Jr.

Entered as second-class matter, January 31, 1908,
at the Post Office at Little Rock, Ark., under the Act
of Congress of March 3, 1879. Acceptance for mailing
at special rate of postage provided for in section 1103,
Act of October 3, 1917, authorized September 12, 1918.



A WEEKLY MESSAGE

By FORNEY HUTCHINSON

AN UNPARDONABLE SIN

On summer when I was home from Hendrix College, I assisted Brother J. H. Glass in a meeting at Doyle. Doyle was one of his appointments on the Bingen Circuit in Hempstead County, Arkansas. Every night, when we would call penitents, a strong, rugged looking man would come to the altar. His wife was very solicitous for him and Brother Glass and I became greatly concerned on his behalf. He would remain at the altar from the beginning to the end, but would have little to say. One day, I suggested to Brother Glass that we visit him in the afternoon at his home and see if we could find out what his difficulty was.

It was mid-summer and we found him sitting on his front porch. We sat down beside him and when we had explained the purpose of our visit, he promptly said, "I know exactly what I have to do. I have been a Christian before, but some of my neighbors testified falsely concerning me and I was sent to the penitentiary for stealing. I have just returned home after having served my sentence. I hate those people with a bitter hatred and want to go to hell to see them burn." We could but admire his nerve. We were not able to budge him an inch from that position. He thanked us for our interest, but told us there was nothing we could do. He was at the altar again that night, and every night until the meeting closed. He said he came to please his wife.

That was many years ago, but my deliberate conclusion now is that the hardest thing a person has to do, so far as his religious life is concerned, is to *forgive his enemies*. With variations, I have seen the case of the Doyle man repeated over and over. Men are willing to do anything to find peace with God except to *forgive and forget*. And yet, Jesus makes it plain that He will forgive our trespasses, when and if we forgive those who trespass against us. We find it in the Lord's Prayer, as well as in other places in the word of God. I sometimes wonder if the harboring of a hard and unforgiving spirit is not the "Unpardonable Sin." At any rate, I often wonder what became of my friend at Doyle.

"There is only one emblem of enduring victory. It is not the ensign of any club or order or class or nation. It is the emblem of humanity—the Cross of Christ. In that sign we conquer, and in none other."

NEWS AND NOTES ABOUT FACTS AND FOLKS

MRS. E. D. LEWIS of Fayetteville, taught the course on "Ways of Teaching" at the First Methodist Church of Morrilton during the week of March 5. The pastor, Rev. W. J. Spicer, was dean.

REV. GEORGE STEWART, son of Rev. and Mrs. Allen D. Stewart of North Little Rock, last week received his Bachelor of Divinity degree from Southern Methodist University, Dallas. He is serving the Perry-Perryville Charge in the North Arkansas Conference.

DR. JAMES W. WORKMAN, associate secretary of the General Board of Lay Activities of the Methodist Church, with headquarters in Chicago, taught the course "The Christian Way of Life" in the training school held last week at the First Methodist Church, Batesville. He was also the inspirational speaker for the school.

GEO. W. BAGLEY of Crossett, Arkansas, passed away at the hospital in Crossett on Thursday of the past week. He was the father of Rev. Roy Bagley, our pastor at Cabot, and editor of the Devotional Page in the Arkansas Methodist. The prayers and sympathy of his many friends are with him in this sorrow.

REV. I. A. BRUMLEY, executive secretary of the Board of Education of the North Arkansas Conference, preached at the morning hour on Sunday, March 4, at the First Methodist Church, West Memphis. In the afternoon he met with Church School workers to discuss plans for the year.

MRS. A. E. HOLLOWAY, wife of the late Rev. A. E. Holloway, long-time member of the North Arkansas Conference, died at her home in Morrilton on Friday evening, March 16. Funeral service was held in Morrilton on Tuesday morning at 10 o'clock by the pastor, Rev. W. J. Spicer, assisted by Rev. H. M. Lewis and Rev. R. E. Connell.

MISS MARY L. RICE of Cumberland, Maryland, recently accepted as a special term missionary by the Board of Missions and Church Extension and appointed to Uruguay, left by plane on February 17 to take up her new work as a teacher in Crondon Institute, a school of the Woman's Division of Christian Service in Montevideo.

REV. CHARLES B. WYATT, pastor at Grady and chaplain of the Cummins State Farm, sends a request in behalf of the men there for the following items for their recreational benefit: Boxing gloves, baseballs, footballs, ping pong sets, volley balls, basket balls, checkers, dominos, funny books, and other light reading. Brother Wyatt writes: "Any persons or groups who would like to respond to this request may do so by sending the items to me." Brother Wyatt's address is Grady, Arkansas.

THE following news comes from the Missouri Methodist Messenger, bulletin of the Missouri Methodist Church, Columbia, Mo.: "Miss Isabel Crichlow, daughter of Dr. and Mrs. J. Wilson Crichlow, has won honorable mention in the state-wide Interscholastic Essay Contest in the interest of Missouri's New Constitution. Isabel's paper was one of thirty-five chosen from seventeen hundred to be placed as the high ranking essays. This is a very high honor and we congratulate her on this achievement."

THE Protestant churches of the United States, according to Dr. Leslie B. Moss of the Church Committee on Overseas Relief and Reconstruction, will give \$4,279,000 during 1945-46 for rehabilitation and church relief in both Europe and Asia. Most of this money will be expended by church-directed agencies. Of this total the newly-formed World Council of Churches will administer \$1,230,000 for erecting temporary structures or making temporary repairs to damaged buildings so as to house congregations, hospitals, schools, etc.; to train ministers and lay workers to meet the new needs of ravaged

communities; to help establish Christian youth movements in several lands; to help initiate vast evangelistic programs; and to assist chaplains serving prisoners of war and refugees.

MT. HERMON SCHOOL, a secondary school conducted by the Methodist Church high in the Himalayas at Darjeeling, North India, under the principalship of the Rev. J. R. Boyles, lays claim not only to being one of the "highest" schools in the world, but also one of the most cosmopolitan. Its 260 pupils include Christians, Jews, Parsees, Hindus, and Mohammedans. They are Americans, English, Scotch, Irish, Austrians, Poles, Czechs, Greeks, Scandinavians, Chinese, Indians, and Anglo-Indians. Some thirty-five are from missionary homes, a large number are tea planters' children, others are from the steel and iron centers of North Bengal, others from the paper and jute mill area; and the remainder from homes of government officials and railway employees. "And they all live happily together," says Mr. Boyles.

SUNDAY, April 15, is to be observed in the churches of America as a "Day of Prayer for China"—and all local evangelical churches are being asked to join in the observance. The request for prayer comes through the Chungking Missionary Association and the National Christian Council of China, and has the backing of the International Missionary Council and the Foreign Missions Conference of North America. The movement is international as well as interdenominational. Bishop W. Y. Chen, secretary of the National Christian Council of China, asks that the prayers on this day be made for the people of China, for the unity of China, for President and Madame Chiang Kai-shek, for the United Nations' personnel now in China, for the relief organizations that minister to the people, and for the missionaries, Chinese ministry, and churches of the land.

THE PEACE WILL NOT BE IDEAL

(Continued from page 1)

War, will likely be very unhappy when the final conditions of the coming plans for peace are made public. It is quite probable now that the conditions of the Treaty of Versailles, which some thought were harsh, will appear mild as compared to the conditions likely to be imposed on Germany and Japan following unconditional surrender.

THE THREE RESURRECTIONS

(Continued from page 2)

doubtful mood of the first few weeks after the crucifixion because we see clearly that really to believe in the risen, living, present Christ will demand of us far more than we are ready to give.

Here are the three resurrections: (1) The resurrection from his trampled body of his mighty spirit, set free to love and serve and change the world. (2) The resurrections from fear and selfishness of those who loved him first in far-off Galilee. Of these two resurrections there is no single stray shadow of doubt.

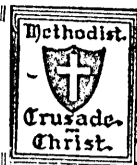
But of the third—the resurrection of our own spirits—I find that I am forced to wonder: *do we dare to rise with him to love and serve and change the world?*

METHODIST CRUSADERS

Rev. J. L. Tucker of Hamburg, treasurer of the Little Rock Conference Board of Evangelism, will broadcast over KARK, Little Rock, on the Methodist Crusaders' Hour, March 17, from 1:30 to 2:00 p. m. Mrs. Lester Nickless and Mrs. B. M. Hutchins, members of the choir at Hamburg, will sing a duet.



News About The Crusade For Christ



ARKADELPHIA DISTRICT GOES BEYOND QUOTA

Rev. J. E. Cooper, district superintendent, writes: "On a quota of \$25,791.00 for the Crusade, the Arkadelphia District has subscribed in unpaid pledges \$8,750.00 and has paid in cash \$17,500.00, making a total of \$26,250.00. We have gone well beyond our goal and there is more to come."

BOONEVILLE OVER THE TOP

Rev. I. L. Claud, pastor at Booneville, writes that his charge is over the top on Crusade with \$200.00 more than their quota.

CARLISLE DOES IT AGAIN

The Day of Compassion, March 4, was observed in the First Methodist Church of Carlisle with a very impressive service. The Robed choir brought the congregation to its feet with the first notes of the processional, "Holy, Holy, Holy" and from that moment until the Doxology was sung there was a spirit of rapt reverence. The altar was so arranged as to draw the attention of the worshippers to the object of their devotions. After a short message on The Compassionate Christ by the pastor, the Lord's Supper was celebrated with the largest number of persons ever to take communion in the Carlisle church. The communicants brought their offerings for the Crusade for Christ and placed them in baskets arranged in the altar. When the service was over and the money was counted, there was a total of \$2,304.45 in cash (no pledges) on a quota of \$1,600.00. . . Yes, Carlisle has done it again.—Marion W. Miller, pastor.

WHERE DO WE GO FROM HERE?

The above question was the theme of a meeting of the preachers of the Helena District in Forrest City on March 6.

A check showed the results of the financial campaign of the Crusade to be as follows:

Raised in cash, \$30,294.00; unpaid pledges, \$9,837.00; total, \$40,131.00. Some reports coming in have increased each of these items.

The pastors were all proud of their reports and justly so for good honest and constructive work was done by each pastor and church.

It was felt that we must not delay action in behalf of other interests of the Crusade, so plans were made to begin at once. These plans call for organized effort to increase attendance on all services of the church and preparation for the evangelistic effort.—Grover C. Johnson, district superintendent.

COLLEGE HILL ALMOST DOUBLES QUOTA

Rev. Clyde T. Parsons, pastor of College Hill Methodist Church, Texarkana, reports: "College Hill Church had as its goal in the Crusade for Christ \$800.00. On March 4 at the morning service \$1,507.00 was pledged. This gives the church 188 per cent on its pledge."

District Reports On Crusade For Christ

Every District Exceeds Quota LITTLE ROCK CONFERENCE

District	Quota	Total Raised
Arkadelphia	\$ 25,721	\$ 26,250
Camden	38,363	47,442
Little Rock	54,145	70,505
Monticello	23,454	26,312
Pine Bluff	32,151	43,566
Prescott	20,664	21,400
Texarkana	23,476	33,444
TOTALS	\$217,974	\$268,919

NORTH ARKANSAS CONFERENCE

Batesville	\$ 24,882	\$ 26,609
Conway	32,369	35,725
Fayetteville	22,541	26,076
Ft. Smith	37,692	47,385
Helena	34,990	40,131
Jonesboro	34,463	44,591
Paragould	23,583	29,174
Searcy	24,103	28,108
TOTALS	\$234,623	\$277,799

Little Rock Conference exceeded Quota	\$50,945
North Arkansas Conference exceeded Quota	\$43,176
Total raised by state \$546,718. Exceeded Quota	\$94,121

ALMA OVERSUBSCRIBES QUOTA

We observed our victory and consecration service in three fine spiritual services on Sunday, March 4. These services resulted in pledges amounting to \$1,200.00 and \$859.50 cash mailed to the treasurer on a \$828.00 quota. We did not have to ask for it. We just preached and presented it on the first two Sundays after our District Rally, gave out pledge cards and literature, asked them to read literature, pray about it, fill out cards and hand check for cash payment by Sunday, March 4, victory and consecration day.

We are happy over the result and very grateful to our loyal people.—A. L. Riggs, pastor.

PINE BLUFF DISTRICT

Rev. Fred H. Harrison, district superintendent writes:

"With a district quota of \$32,160, the report shows \$33,514 in cash, or \$1354 over the quota in cash. The pledges bring the total for the District to \$43,556. Every pastor has been loyally and diligently cooperating to raise this money; the laymen have responded generously and with a fine spirit. Two charges, Almyra and Redfield, have raised their quota and over, without the aid of a pastor. Last Tuesday, March 6, the district launched its Crusade for Christ in the evangelistic phase. The Committee on Evangelism, headed by Rev. Virgil D. Keeley, presenter a fine program at the Brotherhood meeting last Tuesday at First Church, Stuttgart."

Anything that dims my vision of Christ or takes away my taste for Bible study or cramps my prayer life or makes Christian work difficult is wrong for me, and I must, as a Christian, turn away from it. This simple rule may help you find a safe path for your feet along life's road.—J. Wilbur Chapman,

HAMBURG OVERPAYS IN CASH

On a quota of \$1,700 Hamburg placed in cash \$2,354 on the church altar during the regular communion service on the first Sunday in March. Since then cash has come to place this church \$865 over their quota. A check covering the quota was mailed the conference treasurer on March 5th.—Macon Dunn, treasurer.

BATESVILLE DISTRICT QUOTA OVERSUBSCRIBED

Rev. W. Henry Goodloe, district superintendent of the Batesville District, reports \$26,609.25 cash and unpaid pledges on a quota of \$24,881.98.

CRUSADE FUND REACHES \$14,445,967 BY FEBRUARY 27

CHICAGO.—District superintendents of Methodism have reported pledges and cash for the Crusade for Christ Relief and Reconstruction Fund of \$14,445,967.00, it was reported by Bishop J. Ralph Magee, director, on February 27. The weekly reports from the superintendents were sent in under date of February 21.

Cash receipts in the office of the Crusade treasurer Dr. Thomas B. Lugg, totaled \$4,910,365 on the morning of March 2.

The Portland Area became the seventh to attain success in the Crusade Fund when Bishop Bruce R. Baxter reported pledges and cash of \$426,628 on a quota of \$420,175, February 24. Three days later, Bishop Baxter wrote: "The figure has been increased considerably with the reports coming in today from the results of last Sunday." The Portland Area bishop also reported that the Spokane District, of which Dr. W. S. Gleiser is district superintendent, had exceeded its quota.

Seven more Annual Conferences and 42 districts attained success in the Crusade financial appeal between February 23 and March 1, bringing the total to 25 Conferences of the 109 in Methodism and 203 districts out of 566.

With all but one district over the top by February 23, the Baltimore Conference had cash and pledges of \$588,201, on a quota of \$565,400, it was reported by Dr. Horace E. Cromer, district superintendent of the Washington East District.

Bishop Raymond J. Wade announced that the Detroit Conference had raised \$560,799, on a goal of \$513,450 before Washington's Birthday. Each of the six districts had exceeded its quota, with the Ann Arbor District, Dr. Luther B. Butt, superintendent, over by \$34,634.00.

The New Mexico Conference went over the top in the Crusade Fund on February 21, according to a telegram received from Bishop W. Angie Smith of the Oklahoma-New Mexico Area. This made the third Conference in that Area to reach the goal, the Southwest Mexican and the Indian Mission Conferences being reported previously,

THE CRUSADE AT FOREMAN

Foreman has been very much interested in the first phase of the Crusade of Christ. The matter was discussed in board meetings, in W.S.C.S. meetings, from the pulpit and by friends as they met in homes and on streets.

A rally was held at the church and the different groups in the local church were represented by the following speakers, Miss Evelyn Harris for the Youth Fellowships, Mrs. James McGuyre for W.S.C.S. and Fred Gantt for the Board of Stewards and laity. Following these our guest speaker, Dr. C. M. Reves, pastor of First Church, Texarkana, brought us a message that lifted us up to such a high level of enthusiasm that we are still keenly conscious of whose money we have to use and to whom we are responsible for the manner in which we use it.

Following the rally we organized a local church council and made Chester F. Hill, chairman. Mr. Hill, knowing how our women can do a big job asked Mrs. Jim Anderson, president of the W.S.C.S. if her group, assisted by both groups of the Youth Fellowship and backed by the men of the church and men of the town, would take over the job. They did and in a big way. For the most part there was a hearty response to the appeal and the result is, on a quota of \$750.00 we now have a total of \$859.50 with \$479.50 of that amount in cash.

Special mention should be made of the work done by Mrs. Jim Anderson and the W.S.C.S., by Mr. and Mrs. James McGuyre and Evelyn Harris and the Senior Youth Fellowship and also by Mrs. Lois Birdsong and Miss Bobby Self and the Junior Youth Fellowship and also the leadership of Mr. Hill.

We thank everyone for helping in so worthwhile a cause. Let us go now to the other phases of the Crusade with the same high purpose and spirit.—C. A. Simpson, pastor,



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

A VIOLET'S EASTER

By Thomas R. Waring, Jr.

Did you ever stop to think that flowers had an Easter? Why, of course they do, and mighty happy ones too. Well I am glad to tell you about a violet's Easter.

In a little town called Brookville there was a big river by which the children used to play. Now by this river there grew one lonely violet bush, that grew one violet a year. No one had ever noticed this bush before so it just grew, for the beauty of growing. One day about a week before Easter Mrs. Lovell was walking by the river, when all at once she saw the little violet looking so sweet and pretty in the grass. She looked at it and then said: "Oh! what a lovely violet, I will pick it and put it in the bunch I have to decorate the church with for Easter." So saying she knelt down and picked it. The violet was so happy that it could have screamed for joy. Mrs. Lovell carried it home and put it among some other very handsome violets. They stayed in the beautiful house until one day Mrs. Lovell came in and took them to the church. Every one admired them, but above all the rest they noticed the little violet that had come from by the river. "Oh! how lovely that one is," they all said.

"And, oh, it has such a pretty color."

"Where shall we put it," they said.

"We will put it on the altar," said Mrs. Lovell.

So the little violet and all of the other violets were put in a beautiful vase and placed on the altar. Easter morning every one admired them, and after church a lady beautifully dressed came up to Mrs. Lovell and said, "Would you please give me violets from the altar they are so handsome and I know a poor little sick boy who would like them." "Why certainly I will with pleasure." So the little violet and all of the rest were given to the lady.

She carried them home and packed them in a beautiful box and sent them to the poor little sick boy. When he opened it he exclaimed: "Oh! Mother, look, a beautiful bunch of flowers from the altar. And, oh! look at this dear little one here."

"Yes, they are indeed beautiful! I will put them here in the window where they can get sunlight and you see them all the time," said his mother.

So they were placed in the window and that night if the violet could have talked I am sure it would have said: "I am the happiest little violet on earth."—In Ex.

AN EASTER SECRET

By Lulu A. Brett

Easter flowers look so happy!
Wonder why they look so gay—
Guess it's cause they're giving, giving,
So much of happiness away!

—In Ex.



MY GRANDMOTHER

*I love my Grandma just a lot,
I measure it like this,
And then she shows how she loves me
By giving me a kiss.*

*Sometimes we sing a merry song
And then I run to play,
But I like to be with Grandma
And I wish she'd come to stay.—A. E. W.*

STORY OF A DANDELION

*A dandelion grew in a garden plot,
In the shade of an old stone wall;
Her slender leaves made an emerald
mat,
Where the stem grew straight and
tall.*

*In the cool spring days she had worn
a hood
That was small and tight and
green;
She wore it as long as she possibly
could,
Till many a hole was seen.*

*Then she sent down word through
her stem and mat
To the storehouse under her feet,
That she needed at once a bright new
hat,
With trimmings and all complete.*

*It was fine as silk and yellow as
gold,
Like a star that had fallen down;
With brightest trimmings and all
complete,
The gayest hat in town.*

*And next she wanted a summer hat,
Adorned with small white plumes;
So they sent her one in place of
that*

They had sent with yellow blooms.

*For many a day she waved and
danced,
And bowed to the birds and bees;
For many a day the sunbeams
glanced
Through leaves of the friendly
trees.*

WE SHARE EXPERIENCES

Doddridge, Arkansas
March 6, 1945

Dear Boys and Girls:

I am a little boy and I am nine years old.

I am in the Fourth Grade. My teacher is Mrs. Vera Yancy.

I go to the Methodist Church. Our preacher is Rev. G. B. Pixley. My Sunday School teacher is Mrs. Cleve Templeton.

From your friend, Thomas Bryant Brown.

* * *

Romance, Arkansas
March 4, 1945

Dear Boys and Girls:

I am a little girl seven years old and I am in the Second Grade. I have never missed a day since I started to school.

I go to Floyd Methodist Church. My Sunday School teacher is Mrs. Lola Burnett. I surely do love her. She is my literary school teacher, too.

We take the Arkansas Methodist and I always hurry to see the Children's Page. I enjoy reading the letters from you boys and girls, and also the stories and poems. I memorized the "Thanksgiving Prayer" that came out on the page last fall and recited it in a Thanksgiving program at school.

Your new friend, Norma Glynn Barnett.

* * *

Romance, Arkansas
March 4, 1945

Dear Boys and Girls:

I am a little girl nine years and in the Fourth Grade. I had to miss nine days of school this year for an operation for appendicitis.

I go to Floyd Methodist Sunday School and my teacher is Mrs. Lola Burnett. She is a fine teacher.

Our pastor is Brother Smith. He stops by to see us once in a while as we haven't been to Sunday School this winter as Daddy is a guard at Jacksonville and has to work Sundays. We surely do hate to have to miss Sunday School.

I surely do like to read the Children's Page. I used the Thanksgiving story that came out last fall in a Thanksgiving program at school.

Your new friend, Ruby Lynn Barnett.

CAN YOU?

*Can you take a lot of roses and a
hollyhock or two
And make a nectar finer than any
witch can brew?*

*It is an old, old secret, known since
the world began,
And if you cannot do it I know some
one who can.*

*Can you take some tiny branches,
some wool and bits of string
And make a cozy dwelling that lasts
from spring to spring?*

*No builder through the ages has
found a better plan;
And if you cannot do it I know
some one who can!*

—Our Dumb Animals.

JUST FOR FUN

Kansas GI—"In my state I've seen the wind blow people right out of their houses."

Texas GI—"That's nothing—in my state I've seen the wind blow six days out of the week."

* * *

Two soldiers were eagerly reading letters from home. Suddenly Bill gave a shout.

"Strike me pink!" he exclaimed. "My son's got three feet."

"Chuck it!" retorted Tom. "Tain't possible."

"Strue!" said Bill. "See what the missus says 'ere."

He handed the letter to Tom, who read: "You won't know little Johnny now. He's grown another foot."

* * *

Joe—You know it's a pleasure to ride around in those lazy cars they sold just before rationing went in.

Bill—What do you mean "lazy cars?"

Joe—You know, the shiftless kind!

*But a brisk little wind went by one
day,*

*"Please give me your hat!" he
cried.*

*He carried the little white plumes
away,*

And scattered them far and wide.

—Kindergarten Review.



The Church... and the Countryside

By GLENN F. SANFORD

LAY PREACHING AND THE GROUP MINISTRY

The topic of Lay Preaching was up for discussion. A thoughtful, honest and deeply religious layman asked the following question, "How can I, a layman, preach when I do not know the Bible, the organization of the church, and the other necessary materials, as a preacher knows them?"

That pointed question put me on the spot. I was forced to give a yes or no answer. What would you have said to him?

I happened to be acquainted with the layman who asked this question and my answer was "yes, you can preach. You may not preach like a preacher but you can preach like a layman."

Here are some of the things that led me to answer the question with a positive and strong "yes":

1. This man was a religious man. He loved God, people, the Bible and the church.

2. He has had many religious experiences through both worship and Christian service.

3. He has had many friendships with great Christian characters who

have been, and still are, examples of supreme faith and trust in the living God.

4. This man was reared in a Christian home, the value of which he was anxious to tell the world.

5. The business interests, for which this man was giving his time, thought and energy, had great preaching possibility. If his work was so very important to him surely it has Christian implications which should be interpreted to the world from that standpoint.

6. This good layman was anxious to learn more of the Christian way of life and was willing to prepare himself for more efficient service in the church. God can make a great messenger of people who want to grow in knowledge and effective service.

If these qualities will help this Christian layman to be a successful lay preacher they can likewise help dozens or even hundreds of others here in the North Arkansas Conference accept that needy field of responsibility.

THE QUEST TO KNOW

Within recent years there has been a new emphasis upon the teaching of the masses of people in mission countries to read, and, what is at least as important, to give them a literature worth reading in their own tongues.

Dr. Frank C. Laubach has been the "apostle" of this ministry to the illiterate, and his method of instruction has been followed by hundreds of missionaries and by thousands of national teachers. In India, in China, in Africa, and in Latin America, many thousands are now reading for the first time in their own tongues. And the concern of missionaries for the training of illiterates has roused many government leaders to similar concern and action.

Providing reading matter beyond the simple first charts has been a more difficult and costly matter.

In Latin America eighty-five volumes have been produced in Spanish under missionary guidance and missionary and national translation. These include the Bible, the life of Christ, interpretation of the Gospels, church history, philosophy of religion, theology, worship, missions, religious education.

In more primitive central Africa there has also been widespread interest in literacy, and attention is now being given from both England and America to the provision of suitable books and pamphlets for the newly literate. In Leopoldville, in Johannesburg and in a few other centers there are bookshops and presses operated by the Christian

CLOSED DOORS

The manager of one of the great Clyde ship-building yards was, when a young man, completely laid aside for two years. It looked as if his career was at an end. But, unable to use his limbs, he gave himself to the study of the higher mathematics, with the result that when he was restored to health he found himself able to take an entirely different position in his profession, as he was now able to study at first hand the most intricate problems of design and engineering.

When doors in Jerusalem were closed to Paul, other doors in Rome opened to him, with opportunities for wider service. — Sunday School Chronicle.

missions and serving the people of many language areas.

In China, which early fell under the spell of Dr. Laubach's methods, there was for some time available only "The Christian Farmer" for the new readers of a limited Chinese vocabulary. But now there is in process, under the joint auspices of the National Christian Council and Nanking Theological Seminary, the production of some fifty substantial volumes of Christian classics, from the apostolic fathers to the present; and also the production of contemporary Christian literature.

A good way to improve the monotony of any job is to think up ways to improve it. — Bernard J. Maulder.

DAY OF PRAYER FOR CHINA

Sunday, April 15, is to be observed in Methodist and other evangelical churches in America as a "Day of Prayer for China." The request for prayer for China's people and China's future comes from the Chungking Missionary Association and the National Christian Council of China—and has the endorsement of the International Missionary Council and the Foreign Missions Conference of North America. It will be observed not only in America and in Europe, but in all mission fields as well.

Bishop W. Y. Chen, of the Methodist Church in China, and secretary of the National Christian Council, suggests that prayer be made on April 15 for the following objectives:

"Pray for the people of China who are engaged in a life and death struggle for national integrity, for the things that are dear to them, for freedom and democracy; they have given much, suffering innumerable hardships and tragedies during this long war.

"Pray for the unity of China, for the leaders of the different parties: that they may seek the will of God and the interests of the people, and that they may unite on those fundamental issues that will bring peace to China and to the world.

"Pray for President and Madame Chiang Kai-shek: that they may be blest with health, wisdom and spiritual strength, and that they may be guided in their efforts to lead the people through the darkness of these days.

"Pray for the United Nations' personnel now in China: that they may be guided to do the right and to strengthen the bond of friendship and goodwill between China and other nations.

"Pray for the relief organizations: that they may be both guided and strengthened so that they may minister to people in need wisely as well as in a spirit of love and mercy.

"Pray for the Church in China: that its members may be filled with the Spirit of God, leading to a higher and better way of life, the way of our Lord Jesus Christ; thus the nation will be called to repentance and to wait on the Lord.

"Pray for the Methodist Church in China: for its Bishops Koung and Ward and other leaders and workers in Occupied China, that they may be given abundant blessing, consolation and strength in trials, and the will to love even those supposed to be our enemy; also for the Centenary Movement already under way in China that it may be crowned with spiritual abundance.

"Pray for the National Christian Council of China in its efforts to develop greater unity in service among the churches, for spiritual uplift among the people, and for its special efforts among the new recruits among the Chinese troops."

Two Prayers for China

The Rev. Newton Chiang, leader of Chinese Christian youth and professor in Nanking Theological Seminary, offers the following prayer for use on April 15:

"O God, our loving Father: we glorify thy Holy Name among all peoples; and we sing praises unto thee in all nations.

"God, Father: we thank thee for the testimony of the missionary saints to China in all ages. We

thank thee for those who in times of darkness kept the lamp of faith burning. We thank thee for great souls who saw visions of the larger truth. We thank thee for all preachers, teachers, evangelists, doctors and nurses who declare thy message with power. We thank thee for all true and acceptable services rendered unto thee.

"God, Father: in these difficult days we humbly beseech thee to bless all thy work and all thy servants for China and in China: in their distress, comfort them; in their perplexity, confirm them; in their suffering, strengthen them; in their loneliness, give them joy in thy comradeship; in times of darkness, give them vision to see beyond, and the certainty of thy sure hand.

"God, Father: grant thy grace to all who have responded to thy call. Give them wisdom to be witnesses that they may reflect thy spirit of self-sacrifice and humble service, so that, through their life and example in thee, many will accept thee in gladness and grow up in the blessing of thy fellowship.

"God, Father: we beseech thee to inspire youths of all nations to hear thee and dedicate themselves to thy service. Give them faith to expect great things from thee and give them vision to attempt great things for thee.

"God, Father: to all thy people, give thy heavenly grace. Pour upon us thy Holy Spirit that we may dare to live with purpose in thee, that at all times we dare the uncharted voyage with thee.

"For all these we ask through Jesus Christ our Savior. Amen."

The following "Prayer for China in 1945" was prepared by Bishop Herbert Welch, formerly of China:

"O God, our Father, we thank thee that there is no near or far between thee and all thy children of every land. As our good earth turns, all alike come under thy light and thy love. Thy loving-kindness is over all thy works. But sorrow and suffering come to some in larger and mysterious measure, and in this time of stress and anguish we lift our hearts in special prayer for our brothers and sisters in China.

"We praise thee for the degree of unity which they have won, for the fortitude and endurance they have shown; for the noble examples of Christian faith and Christian courage and a Christian love which, amid all temptations and struggles, strives to keep free from bitterness and hatred; for the high leadership of those in Church and in State who have been led by thy Spirit in these days of agony and perplexity; and for the sympathy and the help which have gone from other lands.

"Bless thou the many hearts which are weary and heavy-laden, the homes that are broken; bless in thy mercy the churches that still labor to minister in the name of Christ to the bodies and the souls of their fellows. For the homeless and the hungry of China, for little children orphaned or lost, we ask thy loving care; for her youth we ask thy guidance and courage, and for those in places of responsibility we ask thy wisdom and thy strength.

"Prepare this great nation of China for the great days that are to come by the spread of the Gospel of Jesus Christ to all her people and to all their life. Speed the

(Continued on page 16)



There Shall Be Lasting Peace



By GENERALISSIMO CHIANG KAI-SHEK

MY STUDY has brought me to the realization that Jesus was not only a Savior of mankind but also a Leader of national, social and religious revolution. The revolutionary force which He gave to the world is not unlike that which inspired our Three People's Principles. Therefore, I hold that the followers of Christ should not only practice the love taught by the Master but also should make known His revolutionary spirit.

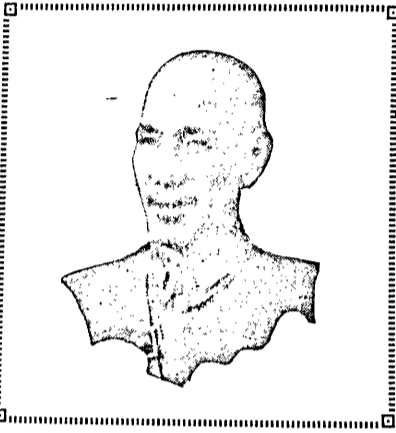
Year after year for nearly twenty centuries, Christian nations have happily celebrated the birth of the most eloquent and convincing prophet of peace and of the brotherhood of men that ever lived on this earth. During all these centuries there has been no lasting peace in any land under heaven. Yet the growing numbers of those who have carried Jesus Christ's message of love, mercy and forbearance over all lands and seas have never ceased to hope that mankind would some day reject the leadership of vain and cruel tyrants. They have ever continued to hope that mankind would some day ignore the call of those mad men who glorify predatory war . . .

Even as we prepare to thank our Father in heaven and the Savior He sent among us so long ago for the promise of "peace on earth and good will towards men," valiant sons all over the world are giving their lives to beat back the forces of evil and to recover the soil that has been plundered and polluted. Yet, perhaps, nowhere in this suffering world is there greater confidence than among the people of China that the end of this era of mad conflict is almost at hand, and that the ancient promise of the

angels on the night of Jesus' birth is about to be fulfilled.

The life, character, teachings and spirit of service and sacrifice of Jesus inspire us to go ahead in our struggle that we may bring in a new world of freedom, equality, peace and happiness. Jesus taught the Kingdom of Heaven, not something in the distant future, but something that may be realized now by "men of peace and good will" who have His faith and purpose.

I call upon the Christians of our



country—of all church groups, Protestant and Catholic—to pray for their country, to set an example of courage and sacrifice, to help awaken the national conscience, to strengthen the faint-hearted and encourage the brave. Let us confess before God our own sins and weaknesses of our nation, and ask His gracious guidance and protection, that He may deliver us as a nation and people and guide us soon into peace, and help us to build as to make our Revolution a success. Let us give and serve and sacrifice

as never before for our soldiers fighting in our defense, for the refugees driven from their homes and for all who are suffering under enemy oppression. I call upon all the churches in China and their members to give their all in the coming year to aid the wounded and sick soldiers, and the homeless and destitute refugees, for we shall then fulfill our duties as Christians and citizens.

Our nation as a whole needs the faith, the high moral standards and the spirit of sacrifice of Jesus. Let us all at this time pray to God that He may purify us, strengthen us and make us worthy of our great heritage, of our revolutionary cause, of our part in the struggle for freedom, and of the victory ahead. Only by strong character, great unselfishness, "loving one's neighbor as one's self," "bearing one another's burdens," and the courage and faith which Jesus showed through all His life can we carry through the last difficult phase of our struggle and attain the final triumph . . .

During my detention in Sian, I read these words: "God is our refuge and strength, a very present help in trouble. Therefore we will not fear." I then saw the truth; God gave me strength to be faithful to it. Even though I have faced many dangers in my life time, yet I have become free. May those of our nation who are now in far greater danger enjoy that blessed freedom of the spirit which I have enjoyed. And may all of our nation, bound or free, and of whatever religious belief, confirm one another, on this day of hope, in the knowledge that God will finally reward with victory and lasting peace those who make no truce with evil.

N. J. BEARS DOWN ON BINGO

Law enforcement and law violation seem to form sort of a merry-go-round in the American scene.

Lotteries are forbidden by state law in New Jersey. Bingo is a lottery. Bingo has been flourishing in that state, and especially has it bloomed since the game was banned in New York City. Suddenly New Jersey woke up.

The Hudson County Grand Jury, on February 6th, handed a presentation to the judge pointing out that bingo is illegal and police officials are to regard it as such. A few days before that the Chief Justice of the Supreme Court had declared, in a charge to the County Grand Jury that no distinction can be made between bingo games held for private profit and those sponsored by a church for charity. An investigation showed 71 games in operation, grossing in annual income about four million dollars, two-fifths of them sponsored by Catholic churches and others by theaters, fraternal, social only one found to be operated commercially. When this charge churches canceled bingo games, and the Sunday following parish pastors announced the termination of these games.

Since New York bingo was closed down, it had been noted and complained of that many war plant employees were often unable to get transportation between Manhattan and Hudson County because bingo patrons crowded buses and trolleys. —Scotland Rite News Bulletin

throughout the area to get a clearer picture of our opportunities and responsibilities as a church in the state." He prefers the designation, "opportunity roll" to that of "constituency roll" as a list whereon names appear, both of church and non-church people, and believes that such rolls should mark the beginning of a religious survey, to be conducted in cooperation with all the churches in the community if possible.

Larger aspects of the area program, to be developed later will include plans for more effective cooperation with the 4-H Club program for rural youth in the state. Beginning in sub-district groups, plans will be made for evangelistic endeavors, music festivals, for plays, pageants and other dramatic activities, which offer splendid opportunities for fellowship and the expression of musical and dramatic talent in the districts, the conference, and eventually throughout the areas as a whole.

Pray not to God to give thee sufficient, for that he will give to each human unasked; but pray that thou mayest be content and satisfied with that which he giveth thee. —Plutarch.

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

NATIONAL MUTUAL CHURCH INSURANCE COMPANY
11 S. La Salle St., Chicago 3, Ill.

On Wisconsin

By S. E. EVANS

First to over-subscribe its quota in the Crusade for Christ, the Wisconsin Area, under the leadership of the resident bishop, Bishop Schuyler E. Garth, is inaugurating an area-wide survey and study of each of Wisconsin's 508 Methodist churches in an attempt to evaluate the task ahead in advancing other Crusade goals—evangelism, church school and stewardship. It is estimated that 51 percent of Wisconsin's population is identified with some church. Through the present program of study, surveys, the preparation of maps and "opportunity rolls," Wisconsin Methodism hopes to determine how much of the remaining unchurched 49 percent is Methodist responsibility—both in rural and urban areas. There are at present 284 Methodist pastoral charges with a total membership of 140,000 persons in Wisconsin.

Decision to undertake the comprehensive program has evolved from careful preliminary study among the ministers, from conferences with Bishop Garth, Dr. Aaron H. Rapking, of the Board of Missions and Church Extension, which will devote much time to the project, and from meetings of the Board of Missions and Church Extension

of the Wisconsin and West Wisconsin Conferences. An Area Council, composed of the district superintendents, representatives from youth groups, conference boards and educational agencies will constitute a steering committee. Supervising the program in rural areas will be: Dr. Rapking, Dr. J. H. Kolb, of the College of Agriculture, University of Wisconsin; Dr. Rockwell C. Smith, of the Department of Rural Church Administration and Sociology, Garrett Biblical Institute. The conduct of the city surveys will be directed by Dr. Channing A. Richardson, of the Department of City Work, Board of Missions and Church Extension; Dr. Murray H. Leiffer, head of the Department of Sociology, Garrett Biblical Institute, assisted by the Rev. Frederick A. Shippey, newly appointed research assistant in the Department of City Work, Board of Missions and Church Extension. Mr. Shippey has recently completed a study of First Church, Milwaukee, and is now at work in Fond du Lac. All who are participating in the project are enthusiastic concerning its potentialities, not only for Wisconsin, but as a possible pattern to be used widely elsewhere.

Beginning immediately in rural

areas, parish maps will be made, under the direction of the Area Town and Contry Commission, of which the Rev. Oscar L. Stanke is chairman. Such maps are expected to prove invaluable to the pastors, especially for those newly appointed to their charges and wishing to familiarize themselves with the total situation at the outset. Certain men have been assigned to make county maps. These will be uniform in scale, will show parish boundary lines, churches, schools and homes. District and conference maps, ultimately to be combined into an area map, will follow. Thus the complete picture of Wisconsin Methodism—present and potential—will be compiled. These maps are also expected to prove helpful in the formation of group ministries in certain areas—in order that ministers with certain specialized training and talents may be appointed to serve in areas where their particular talents are most needed. This will contribute to the development of the group ministry program, for which provision is made in the Crusade for Christ apportionments.

According to Dr. Rapking, "the making of the maps will prove very helpful in assisting the leadership



Vellore: Heart Of India's Healing



By W. W. REID

INDIA, like all other countries related to the war, has been called upon to furnish a large quota of trained doctors, nurses, and other medical helpers to meet the greatly expanded military program. But the call for these trained workers has emphasized the woe-ful lack of doctors and nurses

concluded that the efforts of the Christian Church to train doctors and nurses must be multiplied several times beyond what it is today. Practically the only major institution doing medical training is the Vellore Medical College for Women. The war effort has shown the meagerness of its impact upon Indian life as measured against the need of the land.

The result is a plan for the development of a union institution for all India, and for training men as well as women for both medical and nursing service. It will be under the control of an interdenominational board of trustees, and will be supported by practically all Protestant denominations serving in India. This union medical college will be built, according to this plan, upon the foundation of Vellore Medical College, at Vellore, Madras Presidency.

The proposed expansion of the present College calls for an outlay of about one million dollars from American and British church agencies. The Methodist share in this, through *Crusade for Christ* gifts, will be \$160,000 for buildings, plus

\$40,000 for the training of doctors and nurses, and \$6,000 in scholarship aid.

The Vellore Medical College has had an honorable history. Through the years it has trained more than three hundred Indian young women as doctors—with the degree of Licensed Medical Practitioner—and sent them into services in every province of India. Recently the government abolished the degree of L.M.P., and all future doctors must earn the degree of Bachelor of Medicine and Bachelor of Surgery,—the equivalent of the American M.D. The college will now raise its educational standards, enlarge its staff, increase its number of beds, add laboratories, a research department, etc. But, under the continued leadership of Dr. Ida S. Scudder, its active principal, the Medical College has become an affiliate of the missionary Madras University, cooperates with the Christian Medical Association of India, and already has twenty-five young Indian women studying the enlarged program—all with the backing of the eight United States and Canadian churches, and with assistance from Great Britain.

The story of Vellore began on an evening, almost sixty years ago, when a teen-age girl, daughter of a famed American missionary family, set alone in the missionary bungalow in Vellore, India. There came a knock at the door. She opened it to admit a tall and handsome Brahmin who asked her aid for his child-wife who was in childbirth.

"I do not know how to help; but my father will come; he is a doctor," she said.

"She had rather die than have a man take care of her!" he exclaimed.

Later that same night a Moham- medan came, and then a high-caste Hindu came with the same plea. Each said their religion forbade their wives to be treated by a man. In the morning there were three young Indian girls dead in as many homes of Vellore.

That night's experiences sent the girl, Ida S. Scudder, to America to study medicine, to return to Vellore as a physician and surgeon, and to found the now world-famed missionary Medical College for Women in Vellore, Madras Presidency, India.

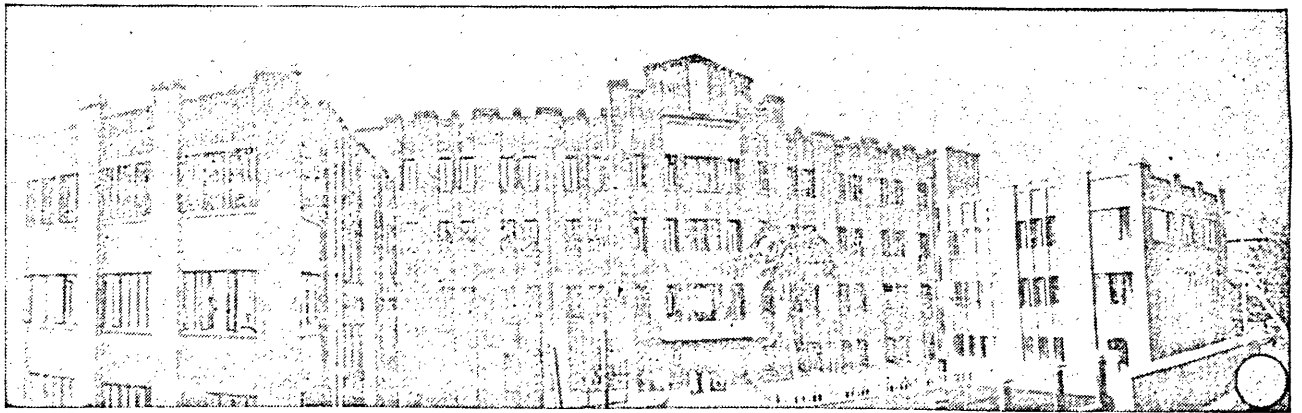


Dr. Ida S. Scudder

throughout all India—even among the Christian community that has had some benefit of contact with western medicine.

In a recent year less than 1,600 doctors were graduated in all India, and this in a face of mounting needs of 400 million people for healing hygiene, and health education. To care for a population only one-third that of India's, the United States graduates 5,000 physicians and surgeons each year.

Furthermore, the war has heightened Indian nationalism, the desire for freedom, the desire for modern education, including training in the professions. Christian leaders in India, who have studied the problem for some years, have



Buildings of Vellore Medical College



Methodist Home For Children



Types of Homes Needed

By J. S. M. CANNON, Superintendent

(In Mr. Cannon's article last week one paragraph appeared as, "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." The statement as Mr. Cannon wrote it is "One Protestant denomination is selling its downtown property and preparing to move out to a suburban location where they can get plenty of land without sacrificing church and educational advantages. In Tennessee, one denomination is preparing to spend more than a million dollars for a Children's Home and Hospital in the outskirts of Memphis.")

IN OUR first article, we discussed the place of the Home for Children in our Methodist Economy. In our second article, we discussed the present and future need

for the church sponsored Home for Children. Continuing our discussion of the future plans for this work, we are this week making suggestions as to the type of Homes needed.

A review of the institutional care of children in the past reveals that the church began by building one large building. In this building, all the children were housed without reference to the needs of the individual child. If the need became so great that one building could not house the number of children offered for care, another large building was erected. Child Welfare workers are finding in this day that the large institutional Home of the past is not adaptable to the needs of the child nor does it lend itself to that type of training and guidance children must have in order to develop as they should.

Many institutions, after careful study, are finding it advisable to sell or abandon some of the older

types of buildings or by some other means modernize their institutions in order to more adequately minister to the needs of children. Some have adopted the cottage type of building, housing a small number of children, grouping these buildings in something of the village style. These cottages have the appearance of ordinary homes and the children under proper supervision can have a homelike atmosphere and experience.

Careful study of the whole problem convinces us that the smaller home or cottage type of buildings are preferable to the old time large institutional buildings. In order to develop Homes of this type, an adequate location, with plenty of ground for distributing the cottage homes by a carefully considered plan, is necessary. Adequate ground should be had for play grounds and the future growth of the institution. Cottages of the type mentioned should house anywhere from 12 to 16 children, certainly never

more than 20 children. Personally, we think that 12 to 14 would be preferable. It might be suggested by some that this would increase the cost of the care of children by increasing the personnel of house mothers or supervisors. Where this method has been tried, however, it has been found that it does not increase the overhead but in some instances even decreases it.

The State Welfare Bureau is by law given general supervision of all Child Welfare institutions. In planning new buildings, the church or any other agency should consult and cooperate with the State Welfare Bureau before starting a building program. With their knowledge and experience in the field of Child Welfare work, officials of the Bureau are in position to give expert advice on the type of Homes best suited to the needs of children. One need only consult experienced welfare work-

(Continued on page 16)



Religion and Life

By

Aaron H. Rapking

"In the beginning of human existence God gave to us every herb on the face of the earth and commanded us to preserve and enrich the land for the use of mankind through all generations. In spite of all our buying and selling, the earth is still the Lord's." So spoke Dr. Glenn Stewart, pastor of the Methodist Temple in delivering an address at the Annual County Farm Bureau meeting.

It is easy for us to forget the importance of the soil and our responsibility for it. The stewardship of the soil is much more important than the stewardship of silver. God never gave us anything as valuable as the few inches of good soil that sustains all life. We can live without silver, but we cannot live without soil.

Our fathers may have been more conscious of their dependence upon the soil than we are. To us the ultimate of all things seems to be the refrigerator, or the corner grocery. We forgot that of the loaf is the farmer, and the miller, and God. But landing on our eastern shores they found soil that was plentiful, sweet, fruitful and wholesome—so rich and abundant that it made our pioneers reckless. When the land wore out they simply moved across the costal plains to the rolling fields of Piedmont. Here they gullied and stripped the land until the gold of the hills washed into the sea. Then they crossed the mountain and started more soil sweeping toward the Ohio, and the Mississippi. On and on they went, leaving a path of erosion. For personal gain the land was exhausted and robbed of its productivity for the generations to come. No greater sin has ever been committed by mankind than this thoughtless, ravishing of the land.

When we look out over God's good earth, we realize that the demon of erosion is all about us; but fortunately soil conservation is rapidly getting into the bloodstream of our finest farmers. We are beginning to recognize the holiness of the seed and the sacredness of the soil.

Many of you are familiar with the Ten Commandments. Are you as familiar with the eleventh? "Thou shalt inherit the earth as a faithful steward, conserving its resources and productivity from generation to generation . . . Thou shalt safeguard thy field from erosion, thy living waters from drying up, thy forests from desolation, and protect thy hills from over-grazing; so that thy descendants may have abundance forever."

It has always been religious to conserve rich soil; but now since we can no longer move from poor soil to rich, it becomes not only religious, but a matter of life and death.

We must recognize that the farmer who robs the soil of its fertility is a sinner. Farmers need to look upon soil erosion as an evil akin to gambling. Land comes to us as a sacred trust—a treasure—yet

THE SCRIPTURES AND RUSSIA

The American Bible Society receives from time to time letters inquiring concerning the standing of various organizations purporting to be engaged in supplying or preparing to supply Scriptures to Christians in Russia. In general these organizations are private agencies not endorsed by or related to official church bodies.

The American Bible Society and the British and Foreign Bible Society have been watching the situation in respect to Russia and the Bible with the most eager and careful attention. It is of the most profound interest to these Societies, which have in the past been active in the supply of Russian Scriptures just so far as was possible.

The British Society is constantly seeking contact with the situation in Russia as is the American Society also. The latter, more able to produce Scriptures, has printed more than 400,000 Gospels in Russian and two editions of New Testaments, the most recent in the new Russian orthography. A supply of Bibles is being printed in Sweden and a reference Bible in a new format is being set in type in the U. S. A. The American Society, through its Geneva office, has supplied Scriptures to Russian prisoners of war held by Germany, and is supplying them to American chaplains whenever needed.

No evidence has been found so far by either Society that Scriptures can be shipped into Russia nor any clear indication that aid, financial or otherwise, will be welcomed. There are possibilities that it might be resented. Upon the possibility of aid the Societies initiated careful inquiry a number of weeks ago to which response is not yet in hand.

As soon as it is clear that there is a valid possibility of aid in supplying Scriptures to the Russian people the American Bible Society will instantly seek the funds required. Until then it does not feel itself warranted to appeal for resources or to claim the possibility of achievements genuinely in doubt. —The American Bible Society.

FORTUNATE INDEED

Fortunate indeed is the man who does not mistake the evening of his life for the afternoon of the world. Equally as fortunate is the member of the church who does not conclude that the world is going to the bad because he has slipped in his own devotion to his Lord. We all need to give heed to our subjective moods. — North Carolina Advocate.

we speak of our barns, our fields, and our soil.

Soil erosion may be caused by ignorance, or by soil erosion. A man cannot be a good Christian and a poor farmer. Witnessing to one's soul salvation on Sunday and contributing to the wasting away of one's soil on Monday is not the kind of religion we need.

The farmer who believes that he is a co-worker with God and that the earth's is the Lord's, and the fullness thereof is going to be the best farmer. To such a farmer both the soil and the soul are precious in the sight of the Lord. He wants to save and enrich both.

HENDRIX COLLEGE NEWS

Eddy Presents Foundations For Peace

Sherwood Eddy, author, lecturer and international Y. M. C. A. worker, spoke to Hendrix students twice during his stay on the Hendrix campus. On the morning of March 1, he spoke to students and faculty only and in the evening he continued his discussions in a public address in the Hendrix auditorium. Mr. Eddy travels under the auspices of the Southwest council of the Young Men's and Young Women's Christian Associations. While on the campus his activities were scheduled by the Hendrix Christian Association.

Speaking to the students and faculty members Mr. Eddy said the world is now probably in the greatest crisis of history. "If we are to win the peace," he said, "we must base it on the four foundation stones of justice, brotherhood, universal liberty and religion. England and America have always stood for liberty and religion while often denying justice and brotherhood. Russia in recent history has striven passionately for justice and brotherhood, but has lamentably denied religion."

Much progress over the days of the first world war is evident, however, Mr. Eddy said, "Dumbarton Oaks has avoided nearly all the reasons for the failure of the league of nations, and the recent Crimean conference also gives us much hope."

Mr. Eddy gave much praise to Russia and its attempt to bring social and economic equality to all. "I have spent 50 years traveling around the world and I have been in Russia 15 times," he said. "I say that America, with one other country, leads the world in expressions of race prejudice, and I say that I would praise God today if I knew that America 50 years from now would have reached the economic and racial equality which has already been reached in Russia."

Henry Wallace is the Abraham Lincoln of the present day, Mr. Eddy said. "When I pick up a paper these days I look first not for the battles of the Pacific and of Europe but for news of the Battle of Washington. There it is being decided right now whether we shall follow the vision of men like Wallace or whether we shall try to maintain government of the rich, by the rich, and for the rich."

In the evening address Dr. Eddy discussed the harm that is being done by the distinct race prejudice in the United States. "It is as great as that of any other country in the world," he said. He emphasized the need for justice and brotherhood for all.

In discussing the problems of Arkansas he spoke of the deplorable conditions of the Negro, and the lack of adequate medical care. There are counties that have only one doctor and some have none. "This, he said, "is true not only of Arkansas, but of other Southern States and the rest of the United States as well."

While on the Hendrix campus Dr. Eddy stayed in the guest suite at Martin Hall, men's dormitory. In the afternoon he read in the library and added a new chapter to what will be his latest book, "Is God in History?" He paid a high compliment to the library and was

surprised to find all of his books among the reading matter.

Hendrix Preachers Serve 18 Churches

A large group of Hendrix College students are now training for religious work, according to Rev. J. S. Upton of the department of religion. Twelve students are doing ministerial work and another group are in preparation for full time Christian social work, Rev. Mr. Upton said.

Of the twelve ministerial students, seven are serving as supply pastors at a total of eighteen churches in addition to their regular school work. All of the churches are located close enough to Conway for the student to travel on week ends without interrupting their class work. These seven, with their charges are: Everett Vinson of Good Faith, who serves Good Faith Church near Pine Bluff; William Elder of Little Rock, Chenaults Chapel, South of Little Rock, and DeValls Bluff; Alfred De Black of Mabelvale, Mabelvale Church, Southwest of Little Rock; Jack Long of Plumerville, Plumerville and Hill Creek; Byron McSpadden of Conway, Greenbrier, Mallettown, and Republican; Thomas Peck of Conway, Vilonia, Cypress Valley, Mount Carmel, and Sixteenth Section, South of Vilonia, and William Wilder of Fort Smith, who serves the Naylor circuit, including Bethlehem, Hammond's Chapel, Oakland, Mt. Vernon and Naylor.

Five ministerial students not at present serving appointments are Wayne Banks of Texarkana, David Webb of Conway, Charles McDonald of Fort Smith, Barry Bailey of Sheridan, and James Edward Christie of Texarkana. McDonald, Bailey and Christie will assume the work of the Naylor circuit when it present pastor, William Wilder, leaves Hendrix in March to enter Perkins Theological School of Southern Methodist University.

Those included in a group preparing for full time Christian social work are Audra Knight of Mabelvale, Betty Jane Claud of Booneville, Mattie Mae Ball of Keo. These girls except to enter Scarritt College in Nashville, Tenn., on completion of work at Hendrix for training in professional Christian work.—Laura Alice Russ.

FIRST NAVAJO INDIAN ORDAINED IN METHODIST CHURCH

FARMINGTON, N. M. (RNS) — First Navajo Indian to be ordained in the Methodist Church is Jacob C. Moran, who will serve as a missionary in the vast area east and south of the Methodist Navajo Indian School here. Sponsored by the Woman's Society of Christian Service, it is the only Methodist school for American Indians.

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

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

EXECUTIVE MEETING OF W. S. C. S. SOUTH CENTRAL JURISDICTION

By Mrs. Peter Kittel

The Enlarged Executive Meeting of the Woman's Society of Christian Service of the South Central Jurisdiction, held in First Methodist Church, Little Rock, recently, was essentially a working-meeting, devoted to the transacting of necessary business, the hearing of reports, and the adoption of recommendations made by officers of the various lines of work as working plans for the coming year. The Committee on Program and Arrangements, however, was able to "salvage" a few special features, which had been planned for the regular annual meeting, and thus to bring additional challenge and inspiration to the smaller meeting.

Dr. Paul D. Womeldorf, Executive Secretary of the South Central Jurisdiction, spoke at the dinner meeting on Tuesday night, as originally planned, on "opening New Doors." From his study of the jurisdiction made in the few months since his election to this newly-created office, Dr. Womeldorf was able to bring to this representative group of leaders some challenging facts as to the unchurched areas and the urgent need for more and better work with children and youth.

Rev. Glenn Sanford, who was to have spoken on Thursday afternoon, followed Dr. Womeldorf with an illustrated address on the work being done by the Town and Country Commission in the North Arkansas Conference. Far from feeling chagrined that the less beautiful aspects of life in Arkansas were being thrown on the screen, those of the group who call Arkansas home could well be proud of the honesty with which the rural situation has been faced, the zeal with which the problem is being attacked, and the clarity of vision with which the leaders are looking to the future. The president, Mrs. Geo. Sexton, Jr., expressed the sentiments of the group when she said that she knew that every woman present wished that she were three people, so that she might have a part in meeting a similar situation in her own conference.

The complimentary luncheon on Wednesday given by the Little Rock Conference was a delightful social feature. A World Fellowship motif was suggested in the attractive wooden figures representing people of many lands, which were arranged from end to end of the tables and bound together by a golden cord of Christian fellowship which led to a world-globe in the center. Flags of all nations were also used to carry out the theme and for added color and as souvenirs for all the guests bright little pitchers of Arkansas pottery stood before each place. Mrs. A. R. McKinney, president of the Little Rock Conference presided. Mrs. H. King Wade, Secretary of Organization and Promotion of the Jurisdiction, on behalf of the Little Rock Conference, presented Mrs. Paul E. Martin with an honorary life mem-



Mrs. Geo. R. Sexton, Jr., President of the South Central Jurisdiction, who presided over the Executive Meeting

bership. Mrs. J. S. Holt, Chairman of Status of Women of the Little Rock Conference, at the close of a clever sketch of the contributions which Arkansas has made to the greatness of other states—particularly Texas—presented to Mrs. Sexton a Wedgewood plate depicting scenes from Arkansas history. The plate was designed by Mrs. Holt for the Centennial Celebration in Arkansas.

Mrs. W. P. McDermott, a leader for many years in church and civic movements in Arkansas, now Executive Secretary of Family Service Agencies in Little Rock, spoke, as originally planned for the annual meeting, on "The Family in a Changing World." Mrs. McDermott's address was both thoughtful and thought provoking, showing the changes that have come about in family life since the early days in our country, some of them for the better, but many of them following trends which must cause concern to those who wish to see our nation continue to develop as a Christian democracy.

A special guest of the jurisdiction for the meeting was Miss Katherine Liu of Foochow, China, a charming, cultured young woman who has been studying in America for four and a half years, preparing for the training of Christian leaders in her own country. Miss Liu spoke on Wednesday night on "Doors to New Life in China." The gentle earnestness with which she appealed to America for understanding and friendship with China, as it enters new doors of development of resources, industrial expansion, education, and Christian growth, drew her very close to the hearts of her hearers.

High moments came even within the hours devoted to routine business and hearing of reports, as when the group pledged its support to the challenge of the president that the jurisdiction contribute three-quarters of a million dollars to world missions through the Woman's Division of Christian Service this year, and again when, at an appropriate time, Mrs. Sexton

NELLIE DYER REPORTED SAFE

The following note comes from Mrs. Lena Dyer:

"I have just received a telegram from War Department saying 'Official report received announces rescue by our forces of your daughter, Nellie Dyer, formerly interned at Los Banos and physical condition fair.'

We are praying that she can come home soon but know nothing more than this now."

We rejoice with Mrs. Dyer over her direct news from the government regarding Nellie's rescue, and hope she will soon be returned to the states.

JERSEY W. S. C. S. OBSERVES WORLD DAY OF PRAYER

The Jersey W. S. C. S. observed the World Day of Prayer, with the Hermitage W. S. C. S. as its guests. The pastor, Rev. A. J. Bearden, and Mrs. Bearden were also guests.

The group met at ten o'clock and rendered a program, which the members had prepared from outside material, which they felt was in keeping with the day. A covered dish lunch was served at noon. The program for the afternoon was the World Day of Prayer program, printed for all Societies.

Seven persons, other than Society members, were present from Jersey, five of these being Baptist Church members.

The meeting was closed at two o'clock p. m., with a prayer by Rev. A. J. Bearden.—Reporter.

GOSPEL OF THE RESUR- RECTION

In this season of the year, when the thought of the Christian world is centered upon the glorious fact of resurrection, it is fitting that we give a prominent place in our prayers to those whose hearts are burdened with loneliness and sadness. Many a home is under the shadow of bereavement. There is a vacant place at the fireside and the faces of those that remained are stained with tears. The anguish of separation and the gloom of death are there. Nothing but the Gospel of the resurrection can meet the needs of the sorrowing ones. No one but Christ can answer the deep heart-questions of those who stand weeping at the grave. How great would be the darkness were it not for the light that streams from his face!—The United Presbyterian.

WHY BIBLES WERE CHAINED

In England, during the 16th Century, Bibles were so scarce and so valuable that they were chained to pillars and pulpits of the churches. Today, because of modern printing and distribution methods, and because it is a non-profit institution the American Bible Society has made it possible for almost every man, woman and child to own a Bible.—American Bible Society.

Men, like pins are useless when they lose their heads.—Michigan Christian Advocate.

SPECIAL NOTICE TO SPIRITUAL LIFE SECRETARIES

It is recommended that each local society observe a "QUIET DAY" meeting sometime during the Lenten Season, using the "DAY APART" service that will appear in the March "Methodist Woman."—Mrs. D. G. Hindman, Conference Secretary Spiritual Life.

had brought to the platform, or represented, in their absence, the five officers, who have served during the past quadrennium, but will no longer be members of the executive body. To each of them was presented an honorary life membership in appreciation of the service each has rendered in her particular office. They are: Mrs. E. W. Potter, Paragould, Ark., Rec. Secy.; Mrs. E. V. Keeney, Checotah, Okla., Treasurer; Mrs. O. W. Prince, Holton, Kansas, Secy. of Spiritual Life; Mrs. I. J. Ayers, El Paso, Texas, Secy. of Wesleyan Service Guild, and Mrs. J. W. Poundstone, Winfield, Kansas, Chm. of Status of Women.

By no means least of the privileges which the meeting brought to the enlarged executive group was the noontime period of worship on Wednesday led by Bishop Paul E. Martin. "Our Common Problem" was the topic which Bishop Martin discussed and with which he used Galatians 6 as scriptural background. "Our Common Problem," he said is the difficulty of remaining enthusiastic about our task." We begin a new piece of work with interest and zeal but as the newness wears off and the going becomes difficult we lose our enthusiasm and perhaps what was a pleasure becomes a burden. Bishop Martin gave the group a lasting message of encouragement as he emphasized the ninth verse of Gal. 6: "and let us not be weary in well doing; for in due season we shall reap, if we faint not."

Ridicule is the first and last argument of fools.—Simmons.

CURRENT NEWS IN THE RELIGIOUS WORLD

GOVERNOR OF MALTA REPORTED COMING TO U. S. FOR EVANGELISTIC MEETINGS

WINONA LAKE, Ind. (RNS) — Lt. Gen. Sir William Dobbie, governor of Malta, is coming to America for a four-months series of evangelistic services from New York to California, it has been learned here. It is expected that he will attend the 51st annual session of the Winona Lake Christian Assembly in June.

Sir William will be accompanied by Lady Dobbie. They are members of the Plymouth Brethren Church.

CHIANG KAI-SHEK CALLS FOR CHRISTIAN WORKERS AS MORALE OFFICERS IN CHINESE ARMY

CHUNGKING (By Wireless) (RNS) — Generalissimo Chiang Kai-shek has asked the National Christian Council here to enlist a thousand Christian workers as morale officers in the Chinese Army. It is the first time in history a non-Christian nation has set up a Christian chaplaincy for its armed forces.

The Council, comprising Chinese and American Protestants of various denominations, is now engaged, in conjunction with the Young Men's Christian Association, in organizing the first group of fifty volunteers who will initiate the project. General Chiang Kai-shek is himself a Methodist.

Duties of the morale workers will be to supervise the spiritual needs of Chinese soldiers, to act as a liaison between officers and men in adjusting complaint, and to supervise matters involving health and hygiene. They will also help keep families and relatives informed regarding their soldier kinsfolk.

"This is the most outstanding opportunity for popular evangelism and the rendering of a national service that the Chinese Church has ever had," a spokesman for the National Christian Council declared.

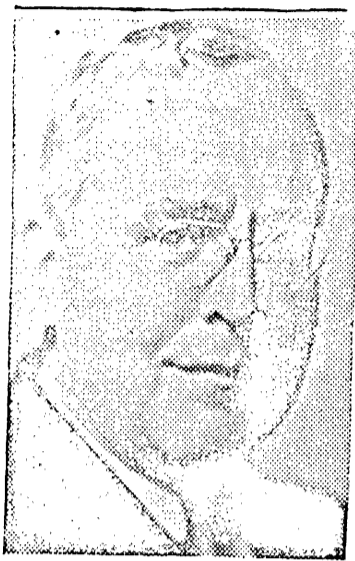
ECUMENICAL SERVICE IS HELD IN PARIS REFORMED CHURCH

PARIS (By Wireless) (RNS) — Prominent churchmen took part in an ecumenical service at the Etoile Reformed Church here, attended by several hundred American, French, and other Protestant worshippers.

Assisting Pastor Durand-Gasselin were Dr. Frederick W. Beckman, who recently returned from America to resume his pastorate as Dean of the American Cathedral of the Holy Trinity; Dr. Marc Boegner, president of the French Protestant Federation; Dr. W. A. Visser 't Hooft, secretary of the World Council of Churches; Archimandrite Johannesco of the Russian Orthodox Church; and Canon William Ashmann.

The simple service was conducted in French, with Dean Beckman, clad in a U. S. Army officer's uniform, reading Scripture from the Old Testament, after which Dr. Boegner and Dr. Visser 't Hooft spoke. Archimandrite Johannesco gave the benediction.

HONOR CHIEFS OF CHAPLAINS



BISHOP IVAN LEE HOLT

of the modern world." Membership in Theta Phi is based on eminence in scholarship or achievement and is by invitation.

BISHOP IVAN LEE HOLT of St. Louis, Mo., president of Theta Phi, Honor Society for Ministers, presented his organization's Sacred Service Cross to Chaplain Robert D. Workman, (Rear Admiral) Chief of Chaplains of the Navy to Chaplain William R. Arnold, (Major General) Chief of Chaplains of the Army, in a ceremony in Chaplain Arnold's office in Washington March 8 at 11 a. m.

The decoration is a highly embellished gold Botonne cross with a circlet containing the words "For distinguished Religious Service." The award carries with it life membership in Theta Phi. The aim of this society, as stated by Dr. Elmer T. Clark, of New York, secretary, is "to encourage the catholicity of spirit, exalted ethical conception and fraternal cooperation across creedal and racial lines necessary to meet the intellectual, spiritual and moral demands

SAYS CHAPLAINS WILL BE MORE EFFECTIVE MINISTERS AFTER WAR

WASHINGTON, D. C. (RNS)—The more than 10,000 ministers now in the army or navy chaplaincy will be "better men and more effective ministers" after the war because of their service in the armed forces, Chaplain (Captain) Ellwood C. Nance, U. S. A., who has helped train more than 7,000 chaplains at Harvard University and Fort Devens, stated in an article published in the Washington Evening Star.

Chaplain Nance listed seven reasons why, he said, ministers who are serving as chaplains will be able better to serve their congregations in the postwar years. The seven points are:

1. The chaplain veteran will have an added asset as a local pastor in the post-war world because he will know the language of the veteran, as well as the veteran's hopes, fears, possibilities, and weaknesses.

2. The chaplain veteran will be more a cosmopolite than he was when he left home. He will have seen much of the world . . . His understanding of people and their problems will have been enhanced by this experience.

3. The chaplain veteran will have more respect for and a deep interest in missions.

4. The chaplain veteran will be more socially-minded and more cooperative.

5. The chaplain veteran will find the organizational side of church life easier.

6. The chaplain veteran will preach shorter and more effective sermons.

7. The chaplain veteran, in most cases, will be more human, and at the same time, more Godly. He will give much time to the healing ministry of the church. He will know that the home front will need always a man and a message to undergird morale and inspire men and women to walk with God.

SEES PROTESTANT - CATHOLIC TENSION REPLACING ANTI-SEMITISM AS MAJOR INTERFAITH PROBLEM

WASHINGTON (RNS)—Growing tension between Catholics and Protestants is replacing anti-Semitism as the major inter-faith problem in this country, Dr. Willard Johnson, assistant to the president of the National Conference of Christians and Jews, told a meeting here called by the Council of Social Agencies on race, religious and industrial relations.

Dr. Johnson warned that while anti-Semitism has "leveled off and is on the downgrade," the Protestant-Catholic conflict has reached already proportions dangerous to the welfare of the country.

He asked that Washington, as the capital of the greatest nation in the world, set a pattern "for all to follow" in establishing a community council on human relations, representing all agencies in the community, concerned with human relations, and that the Council of Social Agencies take the necessary steps toward its establishment.

At the meeting, Dr. Mordecai Johnson, president of Howard University here, declared that representatives of the colored races—yellow, brown and black—will be flocking to Washington after the war and will not countenance discrimination "during the conduct of world transactions."

Warning that failure here to resolve racial antagonisms while preserving the "God-given differences between people" may result in a "tragedy without noise," Dr. Johnson predicted that "we may wake up one day to find the eyes of India, China, Africa, for 300 years turned to us, turned toward Russia as the moral leader of the world."

*"Low in the grave He lay,
Jesus, my Savior,
Waiting the coming day,
Jesus, my Lord,
Up from the grave He arose,
With a mighty triumph o'er his foes."*

NAZIS BAR REFERENCE TO SAVIOR IN OBITUARIES

STOCKHOLM (RNS) (By wireless) —Death notices of German soldiers killed in the war must conform to Nazi Party formulas, Berlin residents have been warned by the Ministry of Propaganda. The warning was issued when families of deceased Beobachter to insert announcements containing the phrase, "He died trusting in the Lord our Savior."

The Propaganda Ministry ruled that obituaries must read: "He gave his life for Fuehrer, people and country," and threatened that individuals who persisted in using other phrases will be dealt with by the Gestapo.

MICHIGAN METHODISTS OVERSUBSCRIBES POST-WAR FUND

WASHINGTON, D. C. (RNS).—Michigan Methodist Conference has denomination's post war rehabilitation fund by \$5,000, Bishop Raymond J. Wade, head of the Detroit Area, announced. The Michigan Conference includes in the Western half of the state.

\$4,000,000 HAS BEEN RAISED BY NORTHERN BAPTISTS

NEW YORK (RNS)—More than \$4,000,000 has been raised by 39 Baptist related schools, colleges, and seminaries in the Northern Baptist Convention's New Development Program, which was launched May 1, 1943, it was revealed here by Dr. Luther Wesley Smith, executive secretary of the denomination's Board of Education.

Funds obtained by the institutions will be used to erect chapels, dormitories, administration buildings, libraries, science laboratories, and gymnasium units after the war, and to strengthen their financial structure through debt reduction and increased endowment.

By conducting their campaigns in accord with recommendations of public relations and fund-raising surveys sponsored by the Board of Education, several schools exceeded their goals, Dr. Smith said. While the New Development Program will conclude this year, nearly all the institutions have announced long-range fund-raising and public relations objectives resulting from the momentum of the present campaign.

NORTH CAROLINA GOVERNOR ADVOCATES STATE-WIDE REFERENDUM ON LIQUOR QUESTION

RALEIGH, N. C. (RNS) — In response to the pleas of church groups and others seeking prohibition in North Carolina, Gov. R. Gregg Cherry, in his inaugural address to the 1945 North Carolina Legislature, advocated a statewide referendum on the liquor question.

To improve control in the meantime, he called for the enactment of legislation to regulate liquor shipments through the state.

In urging that "all-weather" roads be provided throughout the state, the Governor said he was "particularly anxious that all roads leading to churches be usable the entire year."

CURRENT NEWS IN ARKANSAS METHODISM

YOUTH FELLOWSHIP ENTERTAINS MARINES

The Walnut Ridge Methodist Youth Fellowship entertained fourteen Marines of the Service Men's League of the Marine Corps Air Facility and their Chaplain at dinner Monday night, February 12th. These men were all 'on the alert' and many have since been sent to ports of embarkation. Their Chaplain is Lt. James Farris, member of the Rock River Conference.

The banquet table was decorated for the valentine season with candles and a low bowl of red hearts among magnolia leaves. The Marines expressed enjoyment of the delicious, home style dinner, served by the Woman's Society of Christian Service. Wendell Brown, a member of the MYF, gave accordion selections during dinner.

Highlight of the evening was a worship service conducted by the men of the SMCL at which Sgt. Bill Bolton talked to the group on "Christian Patriotism." Other Marines taking part were: Sgt. Wayne Heil and Corp. Wm. Baker. After the services a fellowship hour was enjoyed.

Counselors of the Fellowship are Clarence Jung, Sr., Majorie Carter and Eleanor Riddick. The Walnut Ridge church receives an allotment each year from the Commission on Camp Activities which makes possible much of this work.—R. E. L. Bearden, Jr., pastor.

MINISTERIAL STUDENTS SERVING AS PASTORS

A large group of Hendrix College students are now training for religious work according to Rev. J. S. Upton of the Department of Religion. Twelve students are doing ministerial work and another group is in preparation for full time Christian social work.

Of the twelve ministerial students, seven are serving as supply pastors at a total of eighteen churches in addition to their regular school work. All of the churches are located close enough to Conway for the students to travel on week ends without interrupting their class work. These seven, with their charges are: Everett Vinson of Good Faith, who serves Good Faith church near Pine Bluff; William Elder of Little Rock, Chenault's Chapel, south of Little Rock, and DeVall's Bluff; Alfred DeBlack of Mabelvale, Mabelvale church, southwest of Little Rock; Jack Long of Plumerville, Plumerville and Hill Creek; Byron McSpadden of Conway, Mallettown, and Republican; Thomas Peck of Conway, Vilonia, Cypress Valley, Mount Carmel, and Sixteenth Section, south of Vilonia, and William Wilder of Ft. Smith, who serves the Naylor Circuit, including Bethlehem, Hammond's Chapel, Oakland, Mt. Vernon and Maylor.

Five ministerial students not at present serving appointments are Wayne Banks of Texarkana, David Webb of Conway, Charles McDonald of Ft. Smith, Barry Bailey of Sheridan and James Edward Christie of Texarkana.

LITTLE ROCK CONFERENCE BOARD OF EDUCATION NOTES

Little Rock Training School

The Little Rock Training School sponsored by the churches of Little Rock and North Little Rock was held last week with representation from all the Methodist Churches of Greater Little Rock and from churches of a number of other denominations. There were eleven courses offered in which 446 were enrolled and 310 receiving credit. From the standpoint of attendance and interest, this was one of the best sessions of the school in recent years.

Dr. Goodloe at Arkadelphia

Dr. Robert W. Goodloe of Southern Methodist University has been in Arkadelphia this week teaching the course on "Christian Beliefs." Following the close of the class in Arkadelphia, he goes to Hope for a Bible Conference beginning on Friday and running through Sunday.

Training Class at Mt. Ida

Rev. J. E. Cooper, superintendent of the Arkadelphia District, will teach a course on "What Is Teaching" at Mt. Ida beginning Wednesday, March 21. Rev. W. S. Cazort is the pastor and promoting the school.

PHILANDER SMITH COLLEGE

To meet the needs of the day-students and to offer practical training, Philander Smith College (Little Rock, Arkansas) through the Home Economics and the Economics and Business departments, sponsors a cooperative dining-room. The students receive experience in the planning of balanced diets and in preparation of palatable food, and they have a realistic task in accounting. Whatever profits there are, go into a fund which is used as a loan fund for graduates who wish to establish their own business.

Philander Smith College provides a library service for the pastors of the St. Louis Area of the Central Jurisdiction, conducts fourteen daily vacation Bible schools and leaders' institutes, and operates two off-campus divisions of its summer session for rural teachers, some of whom are also farmers. This latter service enables teachers of low income to study at home; it makes possible more extension cooperation with the "Food for Victory" programs; and it avoids bringing the teachers into a congested defense area.—Board of Education Bulletin.

CHRIST HAS OVERCOME

When Jesus Christ says that He has overcome the world, He means that His conquests are the pledge of ours. If He had failed, we could not have succeeded. It is because He has succeeded that we cannot fail. These are Christian promises; these are Christian delights; these are the joys of the sanctuary.—Joseph Parker.

HENDRIX COLLEGE NEWS

Hugh Hodgson at Hendrix

Hugh Hodgson, head of the department of fine arts at the University of Georgia, terminated a three day visit on the Hendrix campus on March 7 as a visiting faculty artist under the arts program of the Association of American Colleges. While on the campus Mr. Hodgson gave a formal recital and also met with psychology, art, music and speech classes.

Three Hendrix professors have also traveled on the arts program of the Association of American Colleges. They are Dr. H. W. Kamp of the classics department, Dr. R. L. Campbell, of the English department, and James de la Fuente, violinist.

Mrs. Hodgson, who accompanied Mr. Hodgson, spoke before the French Club, sponsored by Miss Myrtle Charles, of the department of Modern Languages. Mrs. Hodgson attended school in France and has done extensive traveling.

Fifty Books in Harrison Memorial

Books being added to the Hendrix library in memory of H. T. Harrison and J. J. Harrison have now passed the 50 mark, according to Dr. H. W. Kamp, director of the library.

Books are bought with interest from the Harrison Memorial Fund begun in 1942 by the Century Bible Class of the First Methodist Church in Little Rock in memory of Harvey T. Harrison, prominent lawyer and teacher of the class. In 1943, on the death of James J. Harrison, member of the class and brother to H. T., the fund was made into a memorial to both brothers.

The fund now consists of \$3,000 and is still growing, according to E. W. Martin, treasurer of the college.

All books purchased through the fund are identified with specially printed memorial book plates, Dr. Kamp said.

Summer Term Announced

The 1945 summer session at Hendrix will be held June 5 to August 11. Dr. H. I. Lane, professor of mathematics, will be director.

High school graduates wishing to begin their college education in the summer session will find a number of offerings designed for their needs, Dr. Lane said, including work in freshman composition, mathematics, physics and beginning French. Other courses and the faculty list will be announced soon, Dr. Lane said.

Big Audience for Metcalf-de la Fuente Recital

An overflow crowd heard an organ and violin recital given March 6 at Hendrix by John Glenn Metcalf and James de la Fuente of the Hendrix music faculty. Special guests at the concert were Hugh Hodgson, of the University of Georgia, and Mrs. Hodgson, Dr. J. D. Jordan of Little Rock, president of the Philharmonic Society, and more than 30 members of the Arkansas chapter of the Guild of American Organists.

Following the program Mr. Met-

DELTA SUB-DISTRICT YOUTH FELLOWSHIP

The Delta Sub-district Youth Fellowship held its February meeting at Dumas. The following program was presented, announced by Drexell Magness:

Scripture, Blackie Martin; Poem, Sonny Martine; Talk, "The Bells Shall Ring Again," Waldeene Cook.

The business meeting was opened by the secretary. The minutes of the January meeting were read by Torris Eldridge of Dermott. Plans for making some contribution to the Crusade for Christ were discussed. A committee was appointed to discuss the matter further and to make a decision as to what contribution should be made.

The announcement was made that the March meeting would be held at McGehee and the April meeting at Rohwer.

There were thirty-nine present from the four churches represented. Dumas had the largest number present with Rohwer ranking second.

After the business meeting the group met in the recreation room where a social hour was enjoyed.—Jane Collins, secretary and reporter.

PAINTINGS DEDICATED AT ASSEMBLY

Four pictures which hang in the dining hall at Henderson State Teachers College at Arkadelphia, were dedicated to the college in an assembly program on February 20. The pictures are by Warner Sallman.

Rev. J. E. Cooper spoke on "The Garden of Gethsemane" the first painting in the series displayed to the group. "Christ at Heart's Door" was discussed by Rev. R. Houston Smith. "The Lord is my Shepherd," the third painting was presented by P. W. Turrentine. Dr. Matt L. Ellis spoke of the fourth picture, "The Head of Christ."

These pictures were purchased and presented to the college by the Y. M. C. A., the Y. W. C. A., faculty and staff and the Henderson Ministerial Fellowship.

RAISE MONEY FOR BUILDING FUND

The Weona Methodist Church gave a box supper March 6, to help raise funds for their building program. A total of \$102.00 was raised.

The boxes which were sold to the highest bidders were packed to their capacity with good food prepared by the fine women and young girls of this community.

A contest was had for the prettiest girl. Miss Rosemary Richardson won the title.—Reporter.

GOLD DUST

He is risen. I am in Him. Why, then, should I cleave unto the dust? —C. H. Spurgeon.

calf and Mr. de la Fuente were honored with an informal reception at Galloway hall, attended by a large group of local citizens and out-of-town guests.—Laura Alice Russ.

EASY

"Trading Post" At Yuma Mission

By ADOLPH M. KRAHL
 Superintendent, Yuma Methodist Mission, Yuma, Arizona

OPERATING a "trading post" at our Yuma Mission is a thriving business enterprise. Much of the clothing is sent to us by the women of the Southern California-Arizona Conference. Some of the Indians buy for cash; others barter with the handicraft they have made to sell. It takes time to trade with an Indian. They may come for shoes for the baby, but they are likely to remain long enough to dicker for pants for papa, a

old-fashioned prayer meeting, usually with about eighty persons present.

Since the grade school does not start until ten-thirty in the morning, between five and thirty children come to our mission to play from eight until nine-thirty. We look in and say "hello," but do not attempt to supervise. They are fond of basketball.

Recreation is a problem. Parents not only expect us to provide a program, but to see that

one Negro and six Mexicans. The Indian Service had never forced the Indians to get married legally, and they cannot understand why the War Department is so particular about marriage records and births. In many instances we are the only agency where such records are available, so we are frequently called upon for this service.

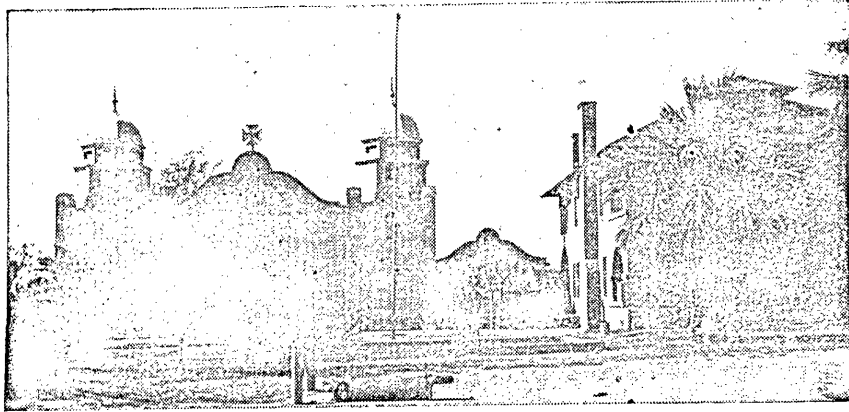
We have 122 boys in the armed forces. Many of the older folk who cannot read or write bring their letters to us for interpretation. When boys fail to write, their parents become unduly worried, so we write to their chaplains to get after them. We have had wonderful response.

The army is disposing of some barracks built last year on the desert for training purposes. We encourage our people to buy that lumber and build their own wooden houses. We cannot plant the idea alone, however. We must help them get the lumber and start building.

With five buildings on the mission property, something seems always in need of repair. We cannot call in a repairman, so the missionary is carpenter, painter, and plumber as well as electrician. Our interpreter does the janitor work about three days a week, but I try to help when the work gets too heavy—after a dust storm,—for instance, when we have to go through the house and church with a shovel.

Until recently we had a field nurse on the reservation. Mrs. Krahl has done much of that work since the nurse left. The people come for advice and she usually persuades them to go to the hospital, which is free. One woman who came recently has had ten babies. Only the last one was born in a hospital.

Yes, we are making progress!



Yuma Church and Parsonage, Yuma, Arizona

dress for little Mary, a shirt for the "old man," or a coat for the "old woman" before they go away. But while engaging in the trade, Mrs. Krahl learns much about the family and ways whereby we can be of service which we might not know about from any other source.

"Since the war no one here has any beads for sale for making beadwork. Through a missionary friend who sends us what he has, we sell them together with needles, which are also hard to obtain. Formerly we paid two dollars for a pound of beads. Now they are forty dollars per pound. It takes many trips up and down stairs to sell \$175 worth of beads, but that was our total one month. We try to set aside a time and a day for bartering, but that doesn't work with the Indians. We cannot say, "come tomorrow," to a woman who has walked five miles, dragging her baby along. We must supply her wants today. The people appreciate these services and we gain many friends for the Mission.

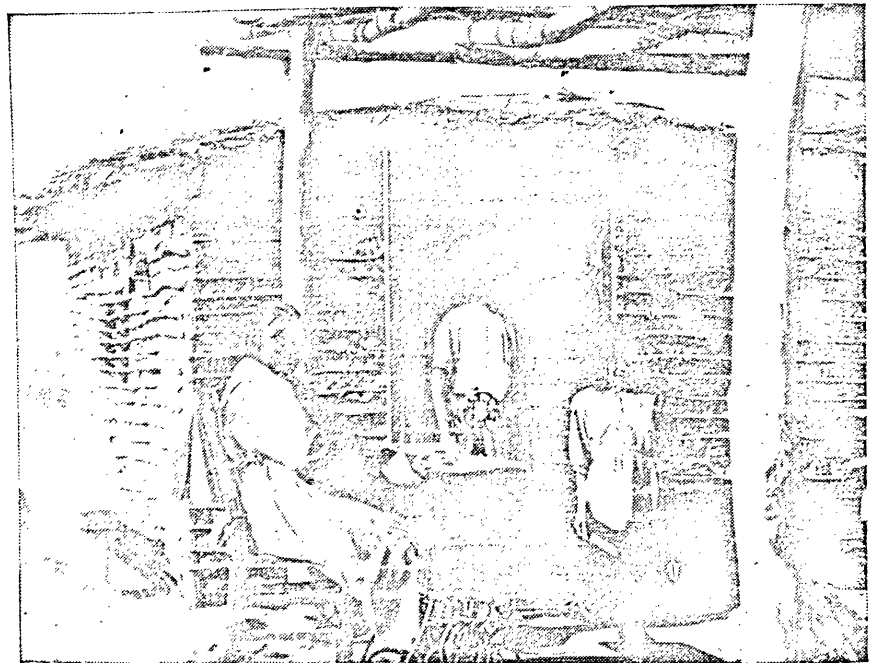
Every Tuesday afternoon we visit the grade school on the hill, where we teach the graded lessons to 98 of the 134 youngsters enrolled there. We divide the children into three groups for forty minute periods.

Wednesday is Woman's Society of Christian Service Day. Some members come with their husbands at eight o'clock. We bring others in from the desert at ten o'clock and still others come at noon, when we serve a hot lunch, rice and coffee. They sew, study and worship.

Between thirty and fifty adults and children attend our bi-monthly church nights. Supper, clean-up and games are followed by a good

the young people are home and in their own beds after it is over. Since our program takes them away from home in the evenings, we must bring them back.

The war is very close to us in a number of ways. Nearby soldiers have contributed to our problems. So far we have eleven illegitimate babies with soldier fathers—four white,



The machine age comes to Yuma

A LETTER FROM GERMANY

Dear Folks:

Well the war was not over in '44 although I am hoping it will be sometime. . . If you happen not to hear from me for a few days, I will try to write as soon as possible. I came from the front to the area where I am at the present. It is a shade, or in fact two shades, rough at the front. I made it better than I thought I might.

When you hear of prayers in the fox hole, it is very true. It is not just a few but everyone. In fact

I could feel your prayers so close that it seemed you were by my side. They were very comforting, in fact, it certainly drives home the fact that there is a power greater and more reverent than is humanly possible for any individual to try to get around or evade. . . I had a very good Christmas under the circumstances . . .

I have a good start for the new Year. I had turkey for dinner the first, and also a shower, which was almost as good as the turkey, . . .

Your Son Thomas.

These boys are not thinking in

terms of denominational factions as they worship and pray together, and I feel sure when they return they will scorn narrowness, and bigotry in the name of religion. They will remember the fox holes where they worshiped together, as some of their buddies died by their side. And that God was just as near a member of one church as He was another. God is no respecter of persons. Acts 10:34, 35.—C. L. Franks, Tyrone, Okla.

If it were not for tears in the eyes there could be no rainbow in the soul.—Selected.

DR. ARCHER IN LIBERIA

The Rev. Raymond L. Archer, Ph.D., assistant secretary of the Board of Missions and Church Extension for work in Africa, has arrived in Monrovia, Liberia, for a visit to mission stations there. He will later visit Methodist work in North Africa, the Belgian Congo, Angola, Mozambique, Southern Rodesia, and the Union of South Africa. He expects to return to New York in the fall.

You would have your child one of fine character? Show him one. Angelo Patri.

\$2,000,000,000 LIQUOR REVENUE IN 1944 A MIRAGE IN LIGHT OF DRINK COSTS

CHICAGO — "When the Internal Revenue Department revealed a few days ago that they received about two billion dollars in taxes from the liquor industry in 1944, they neglected to tell the most important part of the story."

This was the claim made here today by Alonzo E. Wilson, Treasurer of the American Business Men's Research Foundation. He explained, "They took in two billion dollars in taxes but they chose to ignore the huge amount of money paid over the bar for the liquor—money which should have gone for war bonds. They chose to ignore the terrible cost to the public of drink-caused crime, accidents, and disease."

"Some people seem to think that this liquor tax is a gift to Uncle Sam from the liquor industry," Mr. Wilson continued. "The government makes no effort to explain to them that the drinkers pay every cent of the liquor tax. The bartenders even smile as they hold out their hands to collect the tax for the government. They took in about seven billion dollars for liquor in 1944, according to the Department of Commerce release, January 17, 1945, gave two billion of it to the government for permission to stay in business but the other five billion dollars they kept for themselves."

"It's time for the American people to learn," Mr. Wilson concluded, "that paying taxes in this manner is the most costly way it could possibly be done."

"VASHTI CAMELLIA" HONORS SCHOOL

Honoring Vashti School, the Thomasville Nurseries, Thomasville, Ga., have named a beautiful variety of camellia, "the Vashti Cammellia." According to the nursery catalog, this flower is described as "easily the most choice of all variegated double form, occasional red flowers on the same bush making it very attractive." Thomasville is known as the "City of Flowers," says Miss Mary F. Floyd, superintendent of Vashti School, which is sponsored by the Woman's Division of Christian Service for 120 girls of high school age.

THE SEA OF LIFE

The poets have a theme for it — this existence of ours; they are wont to picture mankind as sailing over the sea of life, and in turn they appoint each of us captain of his soul. Our emotions, we are warned, make up our crew, and careful we must be to guard against mutiny. The cargo within our hold, and without which our voyage cannot succeed, is a store of conquered difficulties. The ballast is a sense of humor, to be shifted when emergency arises. The compass is likened to our heart, and the North Star that never-failing guide, is faith. — Selected.

He rose in the fullness of a power which He was able to communicate. He rose, with full right and power to save. And so His resurrection denotes Christ as able to inspire life, and to make it victorious in His members.—Robert Rainy.

CHAPLAIN "DISCOVERS" FILIPINO METHODISTS

When the Methodist missionaries were interned in the Philippine Islands by the invading Japanese, Filipino Christian leaders took over the operation of churches and some other institutions and carried them on until the arrival of General McArthur and the American liberating army, according to Chaplain George H. Birney, Jr., writing to Dr. Ralph E. Diffendorfer of the Board of Missions and Church Extension. Chaplain Birney is a member of the New York Conference and is now "somewhere in the Philippines."

"I have recently had the thrilling experience of discovering the Methodist missionary work in the Philippines," writes the Chaplain. "I have met some of the Filipino workers, and have learned something of what has happened to our work in the dark days of the Japanese occupation. I have been spending as much time as my duties will permit looking up the Methodist Churches and their pastors . . .

"Dr. Tuck for a while assumed leadership of the Methodist Church in the Philippines, but soon suggested that to avoid trouble with the Japanese a native leader should be chosen. Francisco Galvez was chosen and assumed the title of 'acting head.' The Japanese objected to the term, saying that it implied a temporary arrangement until the Americans could return. Accordingly Galves took the title of 'General Superintendent.'

"The present General Superintendent is Dioniso O. Alejandro whom they laughingly call the 'war-time bishop.' When mail communication is re-established he can be reached at 907 Oroquela street, Manila.

"I have lost my heart to these people. They are so sincere, so pathetically grateful to the Americans for their liberation. They are so in need I could easily be persuaded to leave my chaplain's work and go right to work among them. Perhaps some day I can return."

NEW MEXICO METHODISTS OPPOSE ATTEMPTS TO LEGALIZE GAMBLING

SANTA FE, N. M. (RNS)— A bill to legalize gambling on a local option basis throughout New Mexico has been introduced in the state legislature. Members of the Albuquerque district of the Methodist Church have acted quickly in adopting a formal resolution opposing such legislation. The district includes all but a small fraction of the state.

THE LEGEND OF THE FORGET-ME-NOT

*When to the flowers so beautiful
The Father gave a name,
There came a little blue-eyed one—
All timidly it came—
And standing at the Father's feet,
And gazing in His face,
It said with low and timid voice,
And yet with gentle grace,
"Dear Lord, the name thou gavest
me,
Alas, I have forgot."
The Father kindly looked on him
And said, "Forget-me-not."*

—Anonymous.

A TEACHING CRUSADE

A teaching evangelistic crusade will highlight the 1946-49 Christian education program of the 40 Protestant denominations and 183 state, provincial and city councils of the United States and Canada represented in the International Council of Religious Education, according to plans made at the Council's board of trustees' meeting in Chicago February 6-9.

To provide leadership for the quadrennium program, which will include home, church school and community projects for combatting juvenile delinquency and for meeting postwar problems of youth and adults, executives of the member boards of education asked the Council to set up a new department with a full-time director.

Dr. Reuben H. Mueller of Cleveland will chairman the committee to outline and direct administration of the total plan for the quadrennium beginning January 1, 1946. Also serving on the committee are Dr. J. Burton Bouwman, Lansing, Mich; James W. Eichelberger, Chicago; Dr. Edward D. Grant, Richmond, Va.; Richard Hoiland, Philadelphia, Pa.; Dr. J. Gordon Howard, Dayton, Ohio; Miss Elsie Miller, Nashville, Tenn.; Dr. C. A. Myers, Toronto, Canada; Dr. Oliver Powell, Chicago, Ill.; Dr. Paul C. Payne, Philadelphia, Pa.; Dr. Alfred N. Sayres, Philadelphia, Pa.; Dr. Ira Sassaman, Lewiston, Pa.; Dr. J. Q. Schisler, Nashville, Tenn.; and George Oliver Taylor, Indianapolis, Ind.

GERMANS CONVERT HISTORIC NORWEGIAN CHURCH INTO MUNITIONS DEPOT

STOCKHOLM (By Wireless) (RNS) — The Lutheran church in Borre, Vestfold, has been converted into a munitions depot by German occupation authorities in Norway.

Borre is famous as the burial place of the old Norse Vikings. It has been the custom of puppet Premier Vidkun Quisling to assemble adherents at this "holy ground" each summer.

You cannot pound an idea into the human mind. An idea is a flower. You can shake its perfume on the air, but that requires no bluster. An idea is a jewel. You can twirl it before the people, that the light of every facet may fall upon their eyes, but that requires no muscle. If you want to get a great truth into the human heart, tip it with a gentle tone.—Charles E. Jefferson.

SEES MARKED INCREASE OF SEMINARY STUDENTS AFTER WAR

WATERTOWN, N. Y. (RNS).— A marked increase of students in theological seminaries in this country after the war was predicted here by Dr. James Harry Cotton, Pres. of McCormick Theological Seminary, Chicago, Ill. He based the prediction on correspondence with chaplains now in service.

UNDERGROUND 'HYMNALS' IN GERMANY TELL HOW TO AVOID MILITARY SERVICE

STOCKHOLM (By Wireless) (RNS)—The anti-Hitler underground in Germany is reported to be distributing "evangelical hymn books" containing hints on how to avoid military service by simulating illness. Similar in appearance to hymn books issued to the army, the "hymnals" also contain "tips" for workers on ways to avoid service in war industries.

Man is at his best only when he commits himself wholly to Christ.—Religious Telescope.

★

MEN WANTED

ALUMINUM ORE CO.

Bauxite, Arkansas

★

LABORERS URGENTLY NEEDED AT ONCE

Good starting wages, ample housing, churches and schools conveniently located.

★

For full information contact

Nearest U. S. E. S. Office
or
Plant Employment Office

★

Those now engaged in essential industry need not apply.

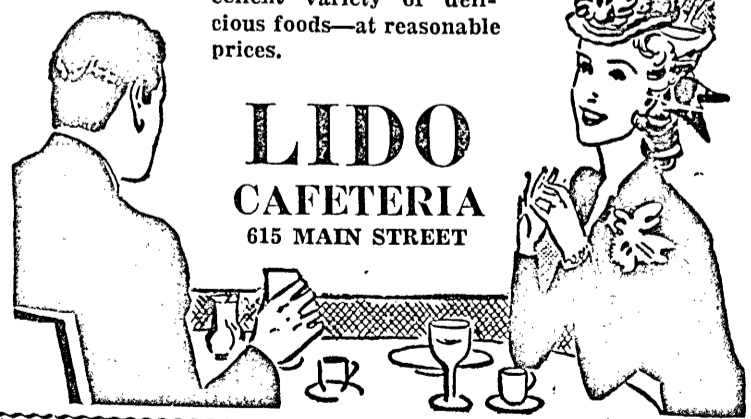
10|4t

Little Rock's Favorite Eating Place

"Quality Foods at Popular Prices"

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

LIDO CAFETERIA
615 MAIN STREET



The Sunday School Lesson

By DR. W. P. WHALEY



THE LAST WEEK

LESSON FOR MARCH 25, 1945

SCRIPTURE TEXT: *Matthew 21:6-16.*

GOLDEN TEXT: *"Blessed is He that cometh in the name of the Lord; hosanna in the highest." Matt. 21:9.*

The printed scripture text tells mainly of Jesus' triumphal entry into Jerusalem, and the lesson discussion probably will be kept to that great event. However, the lesson topic is "THE LAST WEEK" of Jesus' ministry; and we will find it interesting and profitable to make a study of all seven days of that last week. That week was the climax of three years ministry; and Jesus did His finest preaching in the temple that week, and the most gripping episodes in the story of His life occurred in this last week. If possible, read the entire story of this week in connection with this lesson. If you fail this week, try to do it before next Sunday, when we have the account of the resurrection.

I. The Last Week

No one of the four gospels tells all the events of this last week; and all of them probably leave out much we would like to know. All four tell certain things; while only three, two, or one tell other things. For your convenience I have worked out the following schedule of events, with one scripture reference:

Sunday, entry into Jerusalem (Matt. 21:6-16). Back to Bethany for night.

Monday, back to Jerusalem, fig tree, cleansing temple (Matt. 21:18).

Tuesday, Jews challenge Jesus' authority, He speaks three parables of warning (Matt. 21:23 to Matt. 22:1-15); Jews ask three questions and Jesus one (Matt. 22:15-41); Jesus denounces leaders of Jewish church (Matt. 23:1-); Jesus notes the widow's mites (Mk. 12:41); Some Greeks ask to see Jesus (John 12:20-); In evening on Mt. of Olives talks to the Twelve on destruction of Jerusalem and end of the world (Matt. 25 and 25); Judas makes deal with the chief priests (Matt. 26:1-); Supper in home of Mary, Martha and Lazarus (Matt. 26:6-14).

Wednesday, no record. Perhaps alone with the Twelve and Bethany friends.

Thursday, preparation for Passover, farewell address, prayer, Gethsemane, arrest (Matt. 26:17 and John 13, 14, 15, 16, 17, 18).

Friday, before daylight trial in Jewish court (Matt. 26:57) after daylight trial in Roman court (Matt. 27:1); Condemnation, crucifixion, burial (Matt. 27:29-).

II. Palm Sunday (Matt. 21:6-16; Mk. 11:1-11; 19:28-41; John 12:12-)

Jesus spent Thursday night in the home of Zacchaeus in Jericho. Friday, He and his party trudged the steep and narrow road to Jerusalem. They reached Bethany by three o'clock in the afternoon, and rested; for they had to have three hours rest before the Jewish sabbath began, and it began at six o'clock.

Jesus probably spent the sabbath in the home of Lazarus and his sisters, as He spent the nights of the following week with them. While He was enjoying the hospitality of these Bethany friends, the church authorities down in the city were plotting to take Him and put Him to death. Many a prophet has alternated between sweet friends and bitter enemies.

History records that there were 2,700,000 attending the Passover that year. Many came from other countries around Palestine. Many who had never seen Jesus had heard of him, and had come to the Passover hoping to see Him, for He regularly kept this great feast. Some of those who had been in the caravan with Him from Capernaum had gone on down into the city, met many of their friends from other parts of the country, and told them Jesus was stopping at Bethany and would be coming into the city when the sabbath was passed. There was excitement among His friends. They had been trying for three years to get Him to assert himself as the King of the Jews; and they had a feeling that He would do so at this Passover. Their excitement became wild when someone rushed down into the city with the information into town. Jesus had never been that Jesus was riding a young ass known to ride. He and His disciples had walked all over Palestine. Now He was riding, while His disciples and friends were walking! And He was riding a young ass! That was a literal fulfillment of the prophecy of Zachariah (9:9): "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy king cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

If Jesus had walked into the city that morning, as He had always done, there probably would have been no demonstration; but riding a young ass, and at the head of a procession, was a declaration of His royalty. People went wild, and gave Him a royal welcome. Some threw their cloaks in the street, while others broke off branches from trees and shrubbery and threw them in the path of the colt.

III. Jesus' Boldest Claim to the Messiahship

During His three years ministry, Jesus had been very humble and unassuming, as much so as when He was the carpenter at Nazareth. A few times He had acknowledged that He was the Messiah, but usually asked that it not be made public. He had been frank with the woman at Jacob's well, and with Peter at the time of his confession. In His triumphal entry into Jerusalem, He made His boldest and

most definite claim to the messiahship. He was heir to the throne of the kingdom of Israel, which He would not accept; and He was the King of the Kingdom of God, the church, for which He was giving His life.

Going boldly into the temple, He assumed full charge, over the priests and scribes and sanhedrin; cleaning out the thieving traders, and blessing out the church officials who had stolen God's church and were running it for their own honor and glory and profit.

He accepted all the acclaim of the multitude that escorted Him into the city, and let them sing a hymn of praise from their sacred hymn book, the Psalms (113:1-6).

"Give the triumph to the Son of David!

Blessed be the kingdom of our father David,

Now to be restored in the name of Jehovah!

Blessed be He that cometh, the king of Israel—in the name of Jehovah!

Our peace and salvation are from God above!

Praised be He in the highest heavens,

For sending them by Him, the Son of David!

From the highest heavens, send Thou, now, salvation!"

It is said that this continued to be a hymn in the early Christian Church.

IV. Christian Enthusiasm

Of course this was a Jewish demonstration, and they are an emotional people. It is well to remember that Christianity developed out of Judaism. Christianity is a religion of feeling. It is not a system of cold and dry philosophy. Its truths, its faiths, its hope, its duties, and its commands root deeply into our emotions; and we feel—experience—our religion. Love, joy, forgiveness, witness of the Spirit, and communion with God are experiences.

Emotion is a faculty of man, and it is proper that it should function. We allow it free play in most matters; and it is as proper in religion as anywhere else. The gospel is to be preached with an "unction," an anointing with "the oil of gladness." Preachers are to be "fervent in spirit." That is why sermons are usually more enthusiastic and emotional than other forms of speech. Christians are to have the "fervent mind," to be "fervent" in prayer, and to labor "fervently." They are to be "filled with the Spirit," to "rejoice in spirit," "pray with the Spirit," and to "quench not the Spirit."

Christian worship services should be conducted "decently and in order;" but a sermon can be so quiet and dry as to be unimpressive, and a congregation can be so restrained and silent as to appear dead. Our religion is life, and that fact should be demonstrated. Emotion can get out of control, and demonstration can be extreme and insincere.

In the days of John Wesley, the Church of England suppressed enthusiasm; and a great many pent up souls left that church to find freedom for their spirits. The Methodist movement enjoyed spiritual freedom, and was called "Christianity in earnest." It was a fervent movement, and those early

"SO MANY OF US DON'T DANCE"

"I wish we could do something every Saturday night. So many of us don't dance and there's nothing to do!" This student's remark to Miss Lucille Pierce, student counselor at Wesley Foundation, Louisiana State Normal College at Natchitoches, La., resulted in the first Saturday night social which have now become a regular feature at the Wesley Foundation. Sailors, enrolled in the school's V-12 program, were invited. "I think they will come if we can get two or three to come just once," continued the student. "They have the idea that anything religious can't be fun. Then, too, they think any religious worker is an old-fogey. If they come they'll see that you are all right—if you get what I mean."

Forty attended the first Saturday night party, when the group played games, played the piano, sang, listened to the radio, talked informally and ate. They stayed all evening, and several who arrived about 9 o'clock, said: "If we'd known it would be so much fun, we would have come earlier." Another said: "I've never had so much fun in my life."

Sunday evening programs at the Foundation are increasing in popularity, reports Miss Pierce. Following the singing of folk and religious songs, the Crusade for Christ program and Christ After Chaos are being studied. Sailors join with the civilian boys and girls in the program. One boy brought a sack of pecans for candy and all sat on the floor to pick out the nut meats. Another contributed a sugar stamp "so we can have candy again." Miss Pierce reports forty subscriptions to *motive*, the enlistment of one former student as a Caravaner for the coming summer. Stating that it has taken time to establish rapport, Miss Pierce queries: "Why does a religious worker always have to be 'eyed' as abnormal until she proves she's 'all right'?"

DAY OF PRAYER FOR CHINA

(Continued from page 7)
glad day of release—the day of freedom and justice and goodwill and peace, through Jesus Christ our Lord. Amen."

METHODIST HOME FOR CHILDREN

(Continued from page 9)
ers in the field today to conclude that the old type of large institutional Homes for Children are rapidly on the way out.

As stated before in one of our previous articles, we shall welcome any suggestions from our Methodist constituency on this or any other matter pertaining to our Child Welfare work. In our next article, we will be saying something about the care, guidance, and training of the children.

Methodists enjoyed heart-warming experiences. Can we have that now? Others around us do.

This week read all you can about the "last week," and come to the Sunday School and preaching Easter thinking about the resurrection and immortality.