

# Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye into

world—" — Mark 16:15

VOL. LXIV

LITTLE ROCK, ARKANSAS, APRIL 1, 1945

NO. 14

## Suggested Formula For Prayer Of Healing

THERE came to our office recently, from a distant state, a request that we print, for the benefit of our readers, a "Wonderous Healing Prayer." The writer was quite sure that the suggested prayer would work because it worked for him. He says "By the grace of God the writer recently was healed of a long-standing ailment and desires to inform others of the inspired prayer which won the power."

The formula for the prayer, which accomplished such miraculous results, was as follows: "Worthy Jesus, Son of God, Worthy Son of God, O, pray the God of healing to heal my soul and body, Amen." Then said the writer you MUST vow as follows: I, (pronounce your name) vow I will worship, love, obey and work for Christ for all eternity, so I pray Jesus to pray I will be healed."

The writer, at his own expense and without any apparent, ulterior motives, is attempting to broadcast this prayer as a kind of a magical formula of words which, having said, one could confidently expect to be healed. We have no reason for questioning the sincerity of our informer. Neither do we question the fact, having prayer this prayer and having made this vow, that he had a satisfying spiritual experience and physical healing. If so, however, it was because of the spirit and attitude of the worshiper rather than the particular form of the prayer and vow he used or the particular words he spoke.

Our friend, who claims to have been healed, is making a very common mistake in thinking that religious experiences can be systematized and standardized so that all who wish it can pattern after a given model or formula and be assured of the same definite results, by simply following the pattern. Also he makes the common mistake of feeling that his approach to God is the best, if not the only approach that will assure one of desired results. It is such unreasonable, untenable, half-baked ideas about religion that has discredited the cause of Christ in the minds of many sensible people. The vital element in effective prayer is a proper spirit and attitude rather than a pre-arranged prayer formula.

## We Need Not Strut

IT WAS the editor's privilege, some months ago, to worship in the great church in New York City of which Harry Emerson Fosdick is pastor. We are just a little surprised, on looking through the hymnal used in Dr. Fosdick's church, to discover that the great hymn he wrote, "God of Grace and God of Glory," was not to be found in the hymnal used in his church.

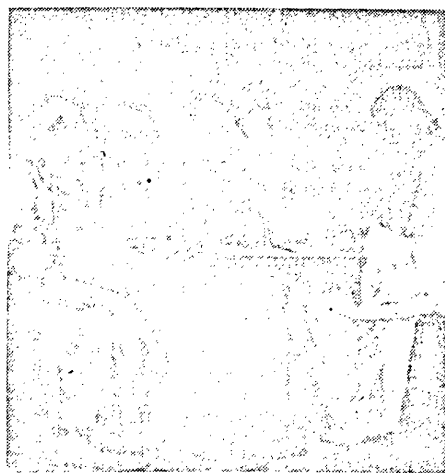
An attitude of this kind can be found only in the life of one who is so sure of himself that he does not find it necessary to strut in order to attract attention. Across America this hymn Dr. Fosdick wrote is one of the best loved, most used hymns of modern writers. If we had been the author of such a hymn, most of us would have wanted it as Hymn Number 1 in the book used in our own church.

After all there is no need to "strut," if one can deliver the goods. It does little good, if any, to strut if we cannot. Strutting is prima-facie evidence that we are a little afraid that we will be overlooked unless we artificially call attention to ourselves.

## "And Their Eyes Were Opened"

SOME of the most beautiful, striking incidents in the association of Jesus with His followers occurred after His resurrection. It was not enough that Jesus had the power to live again after His enemies had done their worst to Him. It was absolutely necessary, in order that His mission be complete, that His followers know, beyond any possibility of doubt, that He was alive.

In order to convince His followers of His power over death, He appeared to them again and again after His resurrection. The first appearance was to Mary Magdalene as she wept beside the open tomb. She did not recognize Jesus until He spoke her name. With



that word spoken in the voice so familiar to Mary, "her eyes were opened" and she knew that she was in the presence of Jesus.

Jesus appeared to the ten apostles as they sat behind closed doors for fear of the Jews. Thomas was absent. Jesus shewed them the wounds of His crucifixion, talked with them and ate with them. "Their eyes were opened" and all knew that they were in the presence of the risen Christ.

Of the many appearances of Jesus after His resurrection, one of the most impressive, thrilling experiences of all was that of the two disciples on the way to Emmaus on the day of the resurrection. A Man joined them in the journey but because their eyes were "holden" they did not recognize Jesus until, at the evening meal, at the end of the journey, He took bread and blessed it and broke it and gave it to them to eat, "and their eyes were opened," and they knew Him.

In all of His appearances after His resurrection, Jesus used the most common experiences of everyday life to reveal Himself to His disciples. They believed in Him again because He lived with them again as friend, leader and Lord. So real was He to them that John says on one occasion that "none of the disciples durst ask him, Who art thou? knowing it was the Lord."

## New York Secedes From The Union

UNDER pressure from the liquor interests, that refuse to recognize any law as binding that interferes with their business, Mayor La Guardia, of New York, has announced that the national curfew law, that makes it illegal for any place of amusement or restaurant that serves liquor, to remain open after mid-night, will not be enforced in New York City.

Becoming a law unto himself, superceding national rulings and national interests, La Guardia has appeased the wrath of the liquorites by moving the time for closing up an hour to one o'clock a. m. instead of twelve o'clock, as observed by the rest of the nation.

This is not the first liquor rebellion in New York City. This great metropolis was the hot-bed of rebellion and propoganda that went far toward bringing the eighteenth amendment into disrepute.

Neither is this the first time that the national government has indicated that it can not enforce its laws and rulings against the liquor traffic. The manpower problem may make it hard, at this time, to enforce the law in New York City in the face of the indifference and opposition of its civic officers, but this "liquor rebellion" is quite likely the offspring of the indifference of national government to the flouting of the eighteenth amendment when the government did have the force with which to enforce its laws if those in authority had chosen to so use that force.

A democracy can hardly make a more damaging confession than to acknowledge, truthfully or falsely, that it cannot enforce its laws. Lovers of America and its "way of life" had better take notice of those interests that defy or disregard its laws. It will eventually be decided very definitely whether or not any interest in America is bigger than our national government. Until that time comes, we must suffer the humiliation of seeing the most disreputable business in America disregard and defy our laws whenever it seems best, for their selfish interests, to do so.

## U-E Day Cannot Be Far Away

LAST week the people of America had a short-lived preview of how they will feel when the war in Europe ends. A false report that the war against Hitler was just about to end swept over America like an electric shock. It was quite easy for such a report to be accredited, as true, because of the general situation on the western front.

The disappointment at finding that the report was without foundation brought some change in the feelings of the people on the home front, but it did not in the least change the situation on the battle front. The German army is fast losing its power of organized resistance and the Allied armies continue their rapid march toward Berlin.

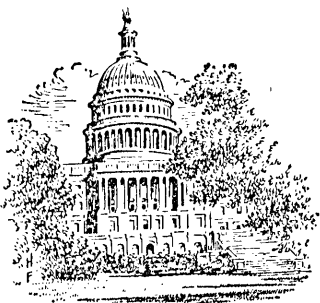
German leaders are now cautiously confessing that the war is lost and well they may. She has been deserted by every ally except Japan and Austria which has been incorporated into the Reich. Germany is at war with practically

(Continued on page 4)

# What Mean These Stones?

By DR. JOHN W. RUSTIN

(This sermon was preached on the Columbia Broadcasting System's "Church of the Air" by Dr. John W. Rustin, pastor of Mount Vernon Place Methodist Church, Washington, D. C.)



HOW many great men, who profoundly influenced the life of this nation, have birth-days during this season of year? Most of them have monuments erected in their memory here in

the Nation's Capital. In fact, Washington is a city of stones—memorial stones. We would do well to read again these words taken from the fourth chapter of the book of Joshua. Joshua has commanded that twelve stones should be taken out of the river Jordan and he said: "That this may be a sign among you, that when your children ask their fathers in time to come, saying, 'What mean ye by these stones?' Then ye shall answer them—These stones shall be for a memorial unto the children of Israel for ever."

Every morning as I drive down Sixteenth street to the church office, I pass the figure of a man on horseback. The horse looks tired and hot. His head is lowered to wipe the white foam from his mouth. The figure on the horse is erect, his eyes to the front as though watchful and eager for whatever lies ahead. It is the statue of Francis Asbury, the pioneer bishop of Methodism, indeed the "Prophet of the Long Road." Even as I pass by I seem to see great throngs of people under grape arbors, in crude churches. I seem to see countless numbers of those early circuit-rider preachers going over mountain, plain and desert, through swollen rivers and parched plains, establishing churches, standing side by side with their people in every form of danger, creating in the wilderness law and order. Of them it may be said: "The eternal God was their refuge, and underneath were the everlasting arms."

## Shrines of Democracy

From a distance I see the Capitol dome, standing apart from all other buildings, seeming to beckon me to come nearer. Entering I feel the gaze of the hosts who, in stone, stand watching the passing throng—great lawmakers, reformers, statesmen—looking down as though wondering if this generation were worthy to take up the torch they had flung, worthy to carry on the great traditions. And to my ears comes the immortal words of Patrick Henry, "Give me liberty or give me death." In my mind's eye I see the signing of the Declaration of Independence. I hear the clarion call to duty, and leave sobered and troubled of mind. "What mean these stones?" That ye may remember your heritage, that ye may remember the long slow, patient toil that went into the making of our democracy.

Sobered and weighed down with a new sense of responsibility, I come out of the Capitol to see before me the Library of Congress, and I hear a voice saying, "Let there be light, and there was light." And there are other voices; but above all, over and over come these words: "Ye shall know the truth, and the truth shall make you free." How much truth, how much knowledge, is stored here! The accumulated thoughts of the ages, the blind groping of man for light, his hopes, his dreams, his aspirations—here are they all speaking to me saying: "My son, why not get wisdom and with all thy getting, get understanding?"

With slow step I pass out of the Library of Congress, knowing that however valuable knowledge may be, there must be more than this; and now I stand before the Supreme Court building with all its grandeur and magnificence. "What mean these stones?" "Equal justice un-

der law." Is it possible ever to catch step with the time? Justice Holmes and Justice Brandeis dissent. Who will be the dissenters today and tomorrow? When shall justice come to our nation, so there shall no longer be discrimination as between white and black? When shall the rich cease exploiting the poor? What do we really mean by brotherhood? But even as I stand in awe before the sheer magnificence of these stones, I thank God for the progress that has been made and for these great lawmakers who stand without fear or favor, meting out justice under law.

## Art and Government

Now I am journeying up Constitution Avenue. The National Gallery of Art, with its collection of paintings so outstanding that thousands come to see it—"What mean these stones?" That beauty may live and abide here and find shelter from the rain and decay—yes, from the bombs and shells that explode. And thus may it ever be, O Lord. Grant Thy children peace.

Then to the Government Buildings. How the people pour through these doors! Department of Commerce, Department of Labor, Post Office Department, Department of the Interior, Department of Justice, and, in the distance, Department of Agriculture, Treasury Department and the War and Navy Departments. How easy for these thousands of people who work there to feel that they are not important—merely cogs in a great machine—thirty thousand under one roof. Are these just walls behind which people work behind desks and at filing cabinets? "What mean these stones?" Are these not the places where we must harness our power and direct our nation's activities if our nation is to continue and thrive so that "government of the people, for the people, and by the people" shall not perish?

## The Washington Monument

Everywhere we have gone on our journey we have been aware of that grey shaft standing more than 550 feet in height—a shaft erected to the memory of our first president. How tall it is. Well, he was tall too and strong this man we now call "The Father of Our Country." How much we owe him standing as he did with courage and faith in those early days when this country of ours was hardly more than a wilderness—the army that he commanded not much more than a "rabble in arms." We do well to remember him and stop as we are passing by to pay him high tribute.

## Federal Reserve System

There is the Federal Reserve Bank. What strides have been made in our banking systems! In our credit system—what power lies here! Money—what it can do! Build schools, churches, hospitals, bring comfort and peace to men. Yea, but what harm, too! Defeat justice, break down moral standards and moral codes. How much truth there is in these words:

*Dug from the mountain-side,  
Washed in the glen,  
Servant am I  
Or the master of men.*

*Earn me, I bless you,  
Steal me, I curse you,  
Grip me and hold me,  
A friend shall possess you.*

*Lie for me, die for me,  
Covet me, take me,  
Angel or devil,  
I am what you make me.*

## Lincoln and the Unknown Soldier

Now I am before my favorite of all memorials. Slowly climbing the steps above the reflecting pool, I stand before the grave but kindly figure of that greatest of all Americans, Abraham Lincoln. A nation in mortal combat, brother

fighting against brother, father against son, neighbor against neighbor; and yet this man, with his great faith and great understanding, was able to say: "With malice toward none, with charity toward all."

It is twilight, already the lights of the city are beginning to flash. I stand looking across the Potomac into Arlington. There is the home of Robert E. Lee, the great Commander-in-Chief of the South; it shines like a jewel on yon Virginia hillside. It is no brighter, however, than the life of the man who lived there, who, even in those hectic days of reconstruction, could without bitterness help rebuild his beloved Southland. There, too, is the Tomb of the Unknown Soldier. One can almost hear the steps of the sentinel as he paces back and forth, keeping watch over the dead. In the moonlight I see the white shafts of those other soldier dead as they lie "row on row." Surely these dead shall not have died in vain. Surely we must catch the torch and "hold it high," that this nation under God, "with liberty and justice for all," shall not perish from the earth.

## A City of Churches

It is dark now, and as I wend my way homeward I see the spires of many churches silhouetted against the sky; for Washington is a city of churches, too. "What mean these stones?"—these stones erected by loyal men and women across this nation? Many of these churches are national churches, erected by various denominations here in the Nation's capital. Are they serving their purpose? Are they beacon lights, guiding our people in these dark days, giving them courage, faith, understanding? Surely, never in the long and tortuous history of the church of Christ was there such a divine challenge to God's people to minister to the poignant and persistent needs of humanity.

Even as I ask the question, there come the soft tones of the organ. The "Wedding March" is being played, and a young couple with eager yet earnest eyes turn toward the minister as he says, "Those whom God hath joined together let no man put asunder." Another home is established, based on the holy sacrament of Christian marriage. The babies arrive and are dedicated at the altars of the church. The family kneel together for the Holy Communion. "Do this as oft as ye will in remembrance of Me." There is an open grave, and a voice says: "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." Despise ye the Church of God?

## The Shrine of Home

I am at home now, six and a half miles from the church. What means these stones—this home of mine? Is it what it should be? What kind of father am I to these three fine youngsters who live here? What right have I, even if the days have been so full, to neglect these children of mine? What am I losing in this home because I have allowed my whole time to be occupied going from one meeting to another, learning more and more about how to do less and less?

Long, long ago I wrote one of the few poems I have ever essayed to write. Most of the words have faded from my mind. Just a line or two can I ever recall. It had to do with a man who was brave and strong, a man who would disdain to do aught that was wrong. It had to do with a girl who was winsome and shy, a girl with a conscience as clear as the sky. Yes, and it had to do with a home, where true love reigned and true love alone, a place where little children might well come to live, a home that had naught but devotion to give. I wonder why tonight it should have been so long ago that I could write that.

## Shadows in a City of Shrines

The paper has been read. The radio turned off, the lights are out. Why can't I sleep? Surely I am tired enough. It is certainly late enough, perhaps too late. Why should I be haunted with

(Continued on page 9)

# THE DEVOTIONAL PAGE

ROY BAGLEY, Editor

## FROM THE BOOKSHELF

The difficulty is just this, that altogether too many Christians live an impoverished existence spiritually.

\* \* \*

The kingdom of God desperately needs young men and women who are fully dedicated to the ideals and purposes of Christ.

\* \* \*

To believe in Christ is to achieve victory here and now.

\* \* \*

In becoming a Christian, a person immediately comes in contact with the highest and best that has ever been known to mankind.

\* \* \*

In seeking to follow Jesus, men and women have not only discovered a clearer moral vision, but the courage and strength to live by that vision.

## TRIUMPHANT COURAGE

It takes courage to stand and face danger. We would rather hide away and not face the issue. We are inclined to compromise, to concede a place to falsehood, to let sin move its way. It takes courage to stand by your conviction when the majority goes the other way or is ready to surrender. Such courage comes from God, who strengthens the heart.

Joshua and Caleb possessed such God-given courage, as the other spies brought in their disheartening report and advised Israel to turn back to Egypt. Such courage God gives to all that hope and trust in Him.

It takes courage to stand, but it takes greater courage to run. It is folly to try to withstand the whirlwind, the fury of the storm. Then it is best to hide and seek refuge.

So you and I should have the courage to flee sin, temptation, the seat of the scoffer. There is no safety. Enticing temptations are hard to face which say, "This one time will not hurt." The place of the wicked and their sin are not for us.

We should have the courage to flee to God when sin and conscience seek to drag us into the pit of despair. These seek not our good. Our hope is in God. In Christ He heals and helps.

How wonderful that we can lean on God. How reassuring that we can trust Him to the uttermost. To know that He does not fail us strengthens the heart.

With courage and confidence we can go forward, even though the road turns and we cannot see its end.

Lord Jesus, let me daily find refuge in Thy sacred wounds and obtain strength from Thee to face sin and temptation victoriously. Amen. From Candles of the Lord.

We express our sincere appreciation to Rev. Elmus C. Brown for his fine contribution to the Devotional Page. There is one other article which he has written that will appear later. Rev. Ralph Hillis, pastor of the McCrory Methodist Church, will write the feature articles for April.

## DEATH

Why be afraid of death as though your life were breath?  
Death but anoints your eyes with clay. O glad surprise!

Why should you be forlorn? Death only husks the corn.  
Why should you fear to meet the thresher of the wheat?

Is sleep a thing to dread? Yet sleeping you are dead  
Till you awake and rise, here or beyond the skies.

Why should it be a wrench to leave your wooden bench?  
Why not, with happy shout, run home when school is out?

The dear ones left behind? Oh, foolish one and blind!  
A day and you will meet—a night and you will greet.

This is the death of death, to breathe away a breath  
And know the end of strife, and taste the deathless life,

And joy without a fear, and smile without a tear;  
And work, nor care to rest, and find the last the best.

—Mattie Babcock, from The World's Great Religious Poetry.

## CHRIST LIVES

By Elmus C. Brown

"They believed not." And why should they? Had they not seen from a distance to be sure, Jesus crucified? Had they not known that Joseph requested the body and laid it in a tomb? And now came this woman, Mary Magdalene, saying that she had seen Him alive. How could they accept her statement in face of the facts which they knew were true? Had she been "seeing things" or was she deliberately lying to them? And yet how could she deal lightly with so serious a matter? Very reluctantly the disciples accepted the story until they had seen Him with their own eyes. It was then, and only then, that they were convinced. Then they remembered what He had told them before the crucifixion and they, too, began to tell the story.

This was the beginning of the Easter message which has been told around the world. May we think about the meaning of it.

To begin, Jesus lived. That is a well established historical fact. Even our calendar testifies to that. Men do not change the reckoning of time over a character of fiction. From age to age the fact of His earthly sojourn has been permanently fixed. Men may doubt some of the theology which has been built up about the person of Jesus, or about His relationship to God and man, or about His mission, but there is one thing which must be accepted: He did live. He is just as real as any other character in history... just as real as Julius Caesar or Charlemagne or George Washington.

Furthermore, He not only lived but He also made a profound and lasting impression upon those who were in contact with Him. His teachings were so different from any they had known, His interest in the welfare of people was so genuine that the common folk heard Him gladly and many were drawn to Him. His emphasis upon the

spirit rather than the letter of the law was so revolutionary that it changed the motive in religion from a mere observance of many rules to an impelling love for God and man. He was fearless in His proclamation of new truths and principles of living. His valor was not the bravado of a soldier going to battle but the bravery of one who stands for truth and righteousness.

But, as might be expected, His teachings stirred a resentment in the hearts of the Pharisees and Sadducees which eventually led to the crucifixion. This they thought would surely silence the unorthodox doctrine.

Then we have a second established truth He lived again. First came Mary Magdalene and then the disciples and many others saying that He was alive. Whatever we may think of the resurrection we cannot doubt that these early followers were thoroughly convinced of its reality. So very sure were they that He lived again that they became courageous witnesses and were even willing to suffer and to die for their faith. The willingness to die for a cause is unmistakable evidence of belief in it.

There was something indestructible about Jesus. It was possible to destroy His physical body but not His influence nor the power that He had in the lives of men and women. He was there as a living energy which enabled them to accomplish seemingly impossible feats. He was in their lives as a spirit that afforded a consciousness of forgiven sin and a peace of soul even in the midst of great tribulation. He was in their lives as a living fire that lighted the "candles of the Lord" and sent them out to bear the "tidings of great joy."

More important still is the verified truth that He lives now. Easter is more than a commemoration of a

## PRAYER FOR THE WEEK

O God of our fathers, who didst lead Thy people across the waters to this Promised Land, look upon us in mercy and continue to grant us Thy favor.

Thou dost yearn for a good world. Thou didst die to make it possible for us. May we never by our pride and selfishness make of no avail Thy cross. If for this better world we must drink the cup Thou didst drink, strengthen our souls while we press it to our lips.

We would be free but we would have all men free with us. We would enjoy the abundant life but we want it not at the expense of the poverty and misery of our fellows. We would believe in and love our own dear country but we would honor all men and share the common pride of humanity in every culture and in every race. Deliver us not into the hands of our enemies at home or abroad, but protect and preserve us by Thy might that we may yet praise Thee. Save us that as individuals and as a nation we may be Thy instruments of God and of His dear Son Jesus Christ, in whose name we pray. Amen.—BISHOP PAUL B. KERN, from Prayers For A New World Order.

past event. It is the recurrent reminder that Jesus lives now. To believe that Jesus lived and that He lived again is not enough. We must believe that He lives in our lives. The Easter radiance becomes a reality only when we accept the risen Christ as our Lord and Saviour and incorporate his nature and the characteristics of His life in our own. He then becomes the daily companion who enables us to live victoriously.

Herein we have a clue to the way in which we may find immortality. A war-time Easter brings vividly to the minds of people the question of immortality. When we read of the destruction of many, many lives the first question to present itself is that of the future life. And when the "We regret to inform you..." comes this age old question becomes suddenly very new and very modern; we want to believe in immortality. And we can! We saw a moment ago that there were certain indestructible qualities in the life of Jesus which death of the physical could not disintegrate. If, then, we would find immortality we may do so by making those same qualities a part of our own lives. From their life-giving flow we may have life at its best here and life eternal there.

Some years ago I saw a new and refreshing statement of the Easter message in school-room language. It was this: Christ lived-past tense, indicative mood; Christ rose from the dead-past tense, indicative mood; Christ lives-present tense, indicative mood; Christ may live in us-present and future tense, potential mood.

"Then into his hand went mine,  
And into my heart came he,  
And I walk in a light divine,  
The path that I feared to see."



## 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

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OWNED, MANAGED AND PUBLISHED BY THE  
METHODIST CHURCH IN ARKANSAS

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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

MY OLDEST LIVING PREACHER  
FRIEND

I do not know when I first met Caldwell Watson. I was a boy in my teens and he was a very young man. I had spent the night with my uncle, who lived in Pike County, Arkansas, and Caldwell came to see him about a school in his community. My uncle was one of the directors. We met again at Hendrix College and roomed next door to each other in Tabor Hall. That marked the beginning of an intimate friendship, which without a break, has lasted from then until now.

After we left Hendrix I followed him at Hunter Memorial Church, Little Rock, where he had done a fine work and where the people were devoted to him and his lovely young wife. Through the years we have often been in each other's homes and in each other's pulpits. The last meeting I held in Arkansas was with him at Malvern. His understanding attitude has always been an inspiration to me. I knew he loved me and believed in me, and I fully reciprocated his feeling.

It was hard for him to retire, and I was glad when I learned he had been sent back to Hunter Memorial as a supply pastor. His recent illness has been a great anxiety to his family and his many friends, but it also served to demonstrate the affection of his people. They have kept the work going during the long months of his illness. It looks now as though he might soon be in his pulpit again.

Through the years he has been a successful pastor. His reports have always been "in full." His services, even his prayer meetings, are largely attended. He serves his gospel hot, which is the way all real Methodists like it. I sincerely trust his recovery may be speedy and complete. To that end his many friends are devoutly praying.

"I would rather have one little rose  
From the garden of a friend,  
Than to have the choicest flowers  
When my stay on earth must end.

I would rather have the kindest words  
And a smile that I can see,  
Than flattery when my heart is still  
And this life has ceased to be.

Bring me all the flowers today,  
Whether pink or white or red;  
I'd rather have one blossom now,  
Than a truck-load when I'm dead."

## NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. J. J. DECKER will do the preaching in a series of services in his church at Earle, beginning April 15. Rev. John W. Glover of Holly Grove will direct the music.

BISHOP PAUL E. MARTIN announces that the North Arkansas Conference will meet this year at Walnut Ridge on Thursday, October 25, at 2:00 p. m., and will close Monday morning, October 29.

REV. JEFF SMITH, superintendent of the Lighthouse for the Blind in Little Rock, did the preaching in pre-Easter services at the Methodist Church in Clarendon. Rev. Irl Bridenthal is pastor.

It is announced that Rev. J. L. Dedman, pastor of our church at Camden, will do the preaching in a series of services to be held in the church at Gurdon from May 27 through June 10. Rev. S. T. Baugh is pastor.

THE Henry Pfeiffer Administration Building of Colegio Americano, Porto Alegre, Brazil, is completed and the new school year opened there in March. A dormitory, auditorium and gymnasium are still to be erected.

MISS JENNY LIND, Methodist missionary to China, and Miss Evelyn Wolfe, missionary to Japan, flew from Miami, on March 23, to take up missionary work in Brazil, having accepted temporary transfers until the Orient is again open. Miss Lind will teach in Colegio Americano, Porto Alegre, while Miss Wolfe goes to Colegio Piracicabano, Piracicaba.

IN Bennett Junior College, Rio de Janeiro, Brazil, the Presbyterian Church of Brazil is beginning cooperation by establishing scholarships for Presbyterian students. The first recipient is a Japanese girl, Miss Sono Yuasa, who graduated last year from Jose Manoel Conceicao School. She was born in Tokio and brought to Brazil when a child.

BISHOP PAUL E. MARTIN announces that Rev. H. J. Couchman, pastor at Danville, has been named pastor of Central Avenue Church, Batesville, to succeed Rev. Ewing T. Wayland, who recently entered the Navy as a chaplain. He will assume the pastorate about May 1. Brother Couchman has served as pastor at Danville for the past two and one-half years.

REV. H. C. MINNIS, our pastor at Swifton, writes "We have just received a message from the War Department that our youngest son, Karl, was slightly wounded in Germany on March 1. He has been with the First Army since October and has recently been in a rest camp in Belgium after ninety-five days on the front line. He is in the 99th Division."

DESPITE the fact that 4,000 church buildings of their own have been destroyed or damaged during the war years, the Protestant churches of England are engaged in raising a fund of \$4,000,000 for the reconstruction of church life on continental Europe, some of it to begin immediately in freed areas. While some of the money will be used for the reconstruction of buildings, most of it will be for human relief, the return of pastors to their charges, the training of ministerial recruits, and the gathering together of congregations scattered during blitz, robot and occupation periods.

WRITING to his parents in Scotland, a British soldier serving in India said recently: "If anyone does not believe in God, then a trip to this country would remove all doubts from his mind. Do you remember how I used to run down the missionaries? If I had my way now, I would send out every available man and woman. In saying this I do not wish to give the impression that the government has not done a great deal for the people of India. On the contrary, they have accomplished a great deal, yet I cannot but feel that if the folks at home were a little more interested, they would be more generous in their charity. . . I assure you that

I for one will never grudge a little financial help and a prayer for my friends in India."

WHILE the door does not seem open as yet for the supplying of Russian Bibles in any great quantities into the Soviet Republics, the American Bible Society and the British and Foreign Bible Society are hopeful that that may soon be possible. Meanwhile the American Bible Society has recently printed more than 400,000 Gospels in Russian and two editions of New Testaments, the more recent being in the modern Russian orthography. A supply of Russian Bibles is being printed in Sweden, and a reference Bible in a new format is being set in type in the United States. The American Bible Society, through its office in Switzerland, has furnished scriptures to Russian prisoners held in Germany, and is supplying them to chaplains working among Russians.

LIEUTENANT EDWARD C. COONTZ, son of Rev. and Mrs. John W. Coontz of Eureka Springs, has received a letter of commendation from Admiral Chester W. Nimitz, commander-in-chief of the Pacific Fleet for "meritorious and efficient performance of duty," during the operation against Guam. As assistant to the personnel officer on the staff of the Marine Major General Roy S. Geiger, commanding general of the Third Amphibious Corps, Lieutenant Coontz handled the many complex problems relating to the safety, care and comfort of the civilian refugees on Guam. Overseas since April 17, 1943, he has seen action at Bougainville, Guam and the Pacific islands. Lieutenant Coontz was graduated from the University of Tulsa, Tulsa, Oklahoma, in 1934. He joined the Marine Corps on July 30, 1942.

DATES OF DISTRICT CONFERENCES  
Little Rock Conference

May 15, Texarkana at Ashdown  
May 16, Arkadelphia at Arkadelphia  
May 17, Camden at Fairview  
May 18, Monticello at Monticello  
May 22, Pine Bluff at First Church, Stuttgart  
May 23, Little Rock at Primrose  
May 24, Prescott at Center Grove on Okolona Ct.

DATES OF DISTRICT CONFERENCES  
North Arkansas Conference

April 18-19, Conway at Pottsville  
May 1, Paragould at Hoxie  
May 2-3, Searcy at Clinton  
May 3-4, Batesville at Cotter  
May 15, Fayetteville at Harmon  
May 15, Ft. Smith at Alma  
May 16, Helena at Clarendon  
May 17, Jonesboro at Harrisburg Corner

## NOTICE

The Annual Meeting of the Texarkana District, Woman's Society of Christian Service, will be held in First Church, Texarkana, Wednesday, April 11th, beginning at 9:30.

It is most important that all W. S. C. S. officers attend, as well as the regular members. Lunch will be served in the educational building—50c per plate.—Mrs. W. A. Benge, District President.

V-E DAY CANNOT BE FAR AWAY  
(Continued from page one)

the whole world except Japan. Her industrial areas, so essential to continued resistance, have been overrun and her supplies depleted. The last well-prepared defense and the last natural defenses in both east and west are now in the hands of the United Nations. The morale and strength of the German armies are rapidly deteriorating while the morale, the numbers and the equipment of the forces of the United Nations is increasing in strength every day. Under these conditions, Germany faces an impossible situation and knows it. It is commonly expected that the war in Europe will be over soon, any day, any hour. God grant that it may come quickly.



# National Family Week



MAY 6-13, 1945

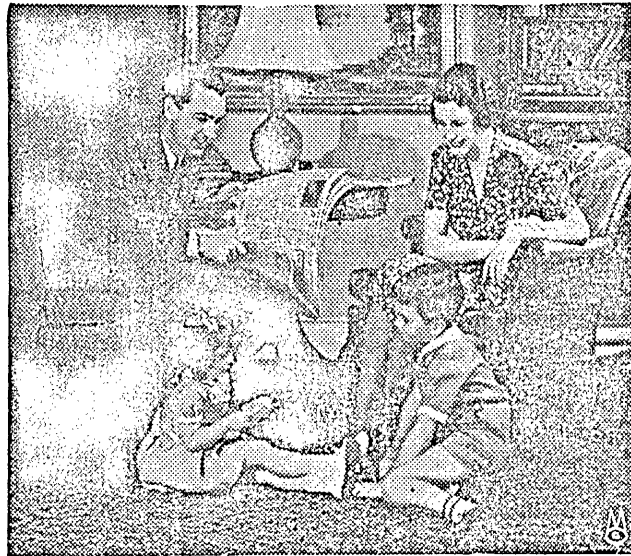
With half our war time marriages threatening to end in divorce, with juvenile delinquency due to parental neglect reaching an all-time high, the American home may become our greatest war casualty. For war inflicts its first wound in the heart of the family. Separation, bereavement, dislocation, parental neglect, hasty, ill-advised, or frustrated marriages are all part of the costs of war. Yet with adequate spiritual foundations the family can take it. And family life must be conserved and sustained especially in war time, for within its keeping are all those values for the sake of which alone can the suffering of war be endured and justified. For this reason National Family Week is jointly sponsored and observed May 6-13, by the various religious communions of America.

Attention is called this year particularly to the resources for family living to be found in the Bible. Each communion urges its families to follow more faithfully the teachings and practices through which these "pages of power" may sustain and guide family life. Churches and synagogues are urged to expand and enrich their provisions for fam-

ily counselling, parent guidance, and religious resources for family use.

Through National Family Week

improve family life as the best training ground for responsible democratic citizenship. Each community must be led to face its re-



observances, general public attention is directed to the basic place of the family in a democratic society. The concern of the whole community must be aroused to conserve and

sponsibility for providing a wholesome, healthful home environment for all its members. The responsible constructive forces of the community must be brought face to face

with the rising tide of juvenile delinquency due to disrupted home conditions, and to increasing war time hates, race prejudices and intolerance. These community forces must deal with the dangers arising from the neglect of children because of employment of mothers, with the hazards to home life involved in the temporary or congested housing of families in defense or camp communities. Provision must be made for children who are without adequate parental care, for youth without guidance, for homes without security, for families without a decent place in which to live. The community must accept the responsibility for providing adequate facilities for health, education and recreation.

The observance of National Family Week in church, synagogue and community will focus needed attention upon these critical conditions and initiate plans for correcting them.—Rev. Harry C. Munro, Secretary, Inter-Council Committee on Christian Family Life, Rev. Edgar Schmiedeler, O. S. B., Secretary, Catholic Conference on Family Life and Rabbi Ahron Opher, Synagogue Council of America.

## Ban On Liquor Distilling "Holidays" Urged

A federal ban on future liquor distilling "holidays," as permitted in August and January, last, as well as a curb on beer making, to conserve grain for the duration of war-time food shortages, were urged by Mrs. D. Leigh Colvin, president of the Woman's Christian Temperance Union, in a telegram to J. A. Krug, chairman of the War Production Board on March 28 at Cevauston, Illinois.

Mrs. Colvin told Krug that members of the Union concur that the critical shortages of meats and other basic foods will obviously sky-rocket the need and consumption of foods made from grain and other edibles used in distilling and brewing.

"All food essentials should," she said, "be conserved for wartime necessities, rather than diverted into non-essentials and hangovers which latter, camouflaged as illness, are a major cause of absenteeism and otherwise impede the war effort." Her telegram to Krug was occasioned, she explained, by reports that the WPB has contemplated additional liquor making "holidays" this year.

Mrs. Colvin pointed out that the "two hard liquor making holidays cost the country at least 663,000 tons of grain and more than 29,000,000 pounds of molasses for the 113,000,000 proof gallons of beverage alcohol manufactured during the two months.

"The amount of grain so used in the holidays alone," she added, "was equal to the food requirements for six months of either 1,265,126 soldiers, at 5.5 pounds per day, or 2,319,397 civilians, at 3 pounds per day."

She declared that the 84,000,000 barrels of beer (about 3/5 barrel per man, woman and child) consumed in the U. S. in 1944 cost the nation's food stocks some 1,731,000 tons of grain and more than 102,000 tons of sugar and molasses.

Mrs. Colvin said the figures quoted are as shown by government statistics, and in the case of the daily food needs of soldiers and civilians from the testimony, April 14, 1943, of Maj. Gen. E. B. Gregory before the U. S. Senate.—Harry E. Caylor.

SALEM, ORE. (RNS)—An "equal rights" bill has been introduced in the State Senate by three members from Multnomah County (Portland).

The bill provides that "any person who shall deny to any other person because of race, creed or color the full enjoyment of any of the accommodations, facilities and privileges of any public place or public resort, accommodation, assemblage or amusement, shall be deemed guilty of a misdemeanor."

A similar bill failed in the 1939 Legislature after a number of spir-

ited committee meetings and public hearings.

A man there was and they called him mad; the more he gave the more he had.—Bunyan.

All people make mistakes. That's why erasers were put on lead pencils.

The greatest pleasure I know is to do a good action by stealth, and to have it found out by accident.—Charles Lamb.

## BEAUTY TREATMENT FOR RURAL SCHOOLS

How to change a bare-room school into an attractive classroom without the expenditure of funds was a project undertaken in the education classes at Sue Bennett College, London, Ky. Under the direction of Miss Ola Lee Barnett, instructor in education, the students have demonstrated their efforts in an exhibit room in the college, showing what can be done to improve the surroundings of a one-room school and also to provide additional equipment.

A screen was made from cardboard and strips of wood. Old linoleum has been used to cover a low reading table. Small strips of linoleum have also been used as rugs. Bookends have been made by covering bricks with cloth and also by blattening and painting tin cans. Nail kegs, covered with feed sacks have been converted into small chairs and apple boxes have been painted and made into bookshelves. Discarded cardboard containers, covered with old wallpaper samples, are adequate wastebaskets. Cardboard, thin strips of wood and coffee sacks were used to make a bulletin board. A "movie machine" was formerly a pasteboard box and sticks. A wooden easel for display purposes was made of plywood.

Children in the classes made handkerchief and cardboard puppets to illustrate stories they had read, also numerous booklets, posters, pictures and calendars. Paper pulp was used to make a relief map, tin cans for telescopes and a home-made compass. A rolled map was made on a discarded window-shade. An interesting collection of rocks has also been assembled by the science students. Students have filled the cracks in the wall with paper pulp and have painted the walls of the room, using inexpensive

## HOUSES OF HOPE

The Army Chapel has become a "House of Hope" to the American soldier. So writes Chaplain (Brig-Gen.) William R. Arnold, Chief of Chaplains, in a communication to the Methodist Commission on Chaplains:

"Into these houses the soldiers come and there through Divine Worship they come into the presence of and fellowship with their Maker and go forth with the hope that their ideals and principles will be preserved; that their country will endure to nourish them spiritually as well as materially; that they shall return to those they love; that their manhood and integrity will be unblemished by the ordeal through which they are passing and finally that a just, lasting and Christian peace will flower from the stagnant fen of war. To the parents back home they are the "little white houses of hope!—a pledge that their loved ones will return safe and untarnished and that the present separations or permanent partings shall not be in vain."

powder paint, also paint made from native red or yellow clay dissolved in water.

So many people miss the loveliness of life because they think it can be found in lovely things. They seek beautiful pictures, books, and flowers in the hope that they will atone for the lack of beautiful thoughts within their hearts. They seek for great houses in the hope that they will atone for narrow vision, shallow thinking, and short purposes. They spend money because they have nothing else to expend. They buy themselves because they have never learned to grow great souls. He who truly finds life, finds it in his heart, not in his environment.—Roy L. Smith.



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### JIMMY'S LEGS

Jimmy had quick, strong legs. All his little friends said so.

"We always like to have Jimmy on our side when we're running a race, because he wins for us," the other boys said.

"I like to run," said Jimmy to his mother. Whenever she was in a hurry for something from the store he was glad to run for it.

But because he could go so fast Jimmy began to feel boastful. He lived on a busy street, and mother told him always to go to the corner when he needed to cross to the other side. Mr. Gordon, the cheerful officer, stood there in the middle of the street and told the cars when to stop or to go.

Mr. Gordon was always glad to help a boy or girl across the street. He always smiled and nodded, and they liked to say "Hello" to him.

"Mr. Gordon is our friend, and helps us," said the boys and girls.

But now Jimmy began to think that he didn't need to bother to go to the corner and wait for Mr. Gordon to tell him when to cross the street. He thought that he could run right across wherever he wanted to.

"But you might trip and fall down, Jimmy," said Dorothy.

"My legs are quick. I can dash over when no cars are coming close," declared Jimmy.

One day Jimmy saw two of his friends, Phil and Harry, talking together across the street from his house.

"I'm going right over to see them," said Jimmy.

There was a street car coming a little way down the street, but Jimmy wasn't afraid. "I can run fast," he said aloud.

"I can run fast, too, Jimmy," spoke up little Billy, who lived next door to Jimmy, but Jimmy didn't hear him.

Jimmy ran across the street and reached the other side, and Billy came dashing after him, but Billy who was only five, fell down. "Help!" he cried.

Billy was beyond the car track, but the street car stopped anyway, while Jimmy and his friends helped the frightened little boy.

"You both are naughty boys, to run across the street like that," said the motorman.

"Oh, I won't do it again! I don't want to," cried Billy.

Jimmy hung his head. "It was my fault, not Billy's," he said. I didn't think about smaller children getting to do what I do, and maybe getting hurt."

When he thought about it, Jimmy saw that he, too, could get hurt by running across a busy street. "I guess my legs aren't really so much more surer than Billy's, after all," he said soberly. "After this I'll take time to cross at the corner."

Billy was only frightened, not hurt, except for a scrape on his knee, and Jimmy was very glad of that. The street car went on, and Jimmy and Billy walked up to the



## BOYS

By a Minister's Daughter

*"Boys are really good for something"  
Are the words that came to me,  
So I set about to study  
Just what "something" that might be.*

*Boys are really good for something,  
Like a sapling spreads and then  
It becomes a mighty oak tree,  
Boys will some day turn to men.*

*From a thousand different sources,  
And not many did I miss,  
All the ideas I gathered  
Simply boiled down to this:*

*Boys are good for running errands  
That could wait a month or so  
Or for asking numerous questions  
That are not quite apropos;*

*And for testing seams and fabrics,  
Rugs and shining hardwood floors,  
Or for giving imitations  
Of a lion when it roars.*

*Then they're grand for gathering  
marbles,*

*Garden snakes and flies on pins,  
Bits of glass and sticky candy  
Nails and old tobacco tins.*

—In Baltimore Southern Methodist.

## RAINDROPS

*Pitter, patter, pitter, patter  
Down the windowpane,  
Hear the merry raindrops  
Sing their sweet refrain.  
See them slip and slide and run  
On their cheerful way,  
Happy little raindrops  
Busy all the day.*

*First they dance across the lawn  
To the garden fair,  
Visit every little flower  
That is growing there.*

*Next into the orchard  
Skip the raindrops gay,  
Teasing all the birds and bees  
That they find at play.*

*Now the sun comes peeping out  
From behind the barn,  
And the little raindrops  
Are filled with quick alarm.*

*Hurry, scurry, bustle,  
Not a bit too soon.  
Singing as they disappear  
Their cheerful little tune.*

—The Evangelistic Messenger.

corner to wait for cheerful Mr. Gordon to tell them when to go across to their own side again.

"I'm glad that my legs are quick," said Jimmy. "They're quick enough to take me up to the crossing, instead of hurrying over just anywhere. I'll remember after this."—Story World.

## WE SHARE EXPERIENCES

Trumann, Arkansas,  
Route 2,  
March 19, 1945

Dear Boys and Girls:

I am a little girl four and one-half years old. I go to Sunday School at the Harrisburg Corner Methodist Church. My teacher's name is Mrs. Earl Swan. I surely do love her and I love to go to Sunday School. I can sing a song "I Washed My Hands This Morning and Gave Them Both To Jesus."

My Mother reads the Children's Page to me every week.

From your new friend, Sandra Jean Sharpe.

Morrilton, Arkansas  
March 20, 1945

Dear Boys and Girls:

I am a little girl seven years old. My real name is Patricia Ann Henson, but I am called 'Patti' for short.

I am in the second grade in school and my teacher's name is Mrs. Newell and oh, boy, she is a fine person.

I have a brother ten years old and his name is Vance.

We go to the Methodist Sunday School and we enjoy the Children's Page very much in the Arkansas Methodist.

I have a grandmother living near and I love to stay with her.

I hope this letter will be in the paper as I want to surprise my brother, then maybe he will write a letter to the Children's Page sometime.—Your little friend, Patti Henson.

## JUST FOR FUN

Several years ago, a rivalry in the raising of hogs sprang up among the farmers of Kansas. A sign in front of one farm, that seldom failed to attract the attention of passersby, read:

"Any one wishing to see the biggest hog in Kansas, stop here and see me.—Silas Lowe."

The Sunday school superintendent was also the owner of the village dry goods store. Not long ago he was telling the story of the Prodigal Son and as he closed he said, "Now, if any little boy or girl wants to ask a question I'll try to answer it."

Little Marguerite quickly raised her hand. "Mr. Brown," she asked eagerly, "how much are those pink parasols in your store window?"

A celebrated vocalist was in a motor-car accident. One of the papers, after recording the accident, said:

"We are happy to state that he was able to appear the following evening in three pieces."

A rural editor expressed his thanks for a basket of apples in this

measured fashion. "We have received a basket of apples from our friend Gus Bradley for which he will accept our compliments, some of which are nearly six inches in diameter."

Little Ruth, who had never known the joys of going barefoot on warm summer days, and who for the first time in her short life had been playing with some children who were running around barefooted, came running to her mother and said breathlessly, "Mother, I want to go bareheaded."

"Why, child, you are bareheaded," said her mother. "Oh, no, Mother," said Ruth, "I want to go bareheaded on my feet."

Seaman Niespondivionsky called at the camp post office for his mail, if any.

"Anything for Niespondivionsky?" he inquired.

The mail clerk looked up: "What's the initials?"

On papa's return home in the evening his five-year-old daughter said to him: "A strange man was here today to see you, papa."

"Did he have a bill?" the father inquired.

"No, papa, just a plain nose like all the rest of us."





# Religion and Life

By Aaron H. Rapking

The eyes of the whole world have been on the Rhine. For weeks great armies kept fighting their way and moving steadily toward the Rhine, 'till one day a wave of gratitude ascended toward heaven when we learned that a brave soldier had cut the fuse ten minutes before the time set to blow up the Remegan bridge. Was it luck, or was it a kind Providence that made it possible for the army to stream across the bridge, were questions that flashed through our minds.

Now larger pontoon bridges have been thrown across the river and thousands of tanks, huge quantities of ammunition, and other supplies, have been crossing the river to participate in what, no doubt, will be one of the greatest battles of all time.

The prophesy "He that takes the sword will perish by the sword" is being demonstrated on a larger scale than ever before in the history of the world.

Not long ago the mighty German armies were moving forward by leaps and bounds to conquer the world, while today these armies are

backing up against each other and it is only a question of days, weeks, or perhaps months, until they will be destroyed.

Now as I am writing a wave of optimism is surging through the Allied Nations as we listen to the messages that come to us over the air and as we read the headlines.

Then there is also a note of sadness running through the souls of all thoughtful people for to many of them all this staggering destruction of property and human life seems so out of place in what is supposed to be a civilized world. We are sad when we think of the millions of our finest young men who are being killed, or wounded in soul and body. Our hearts grow heavy as we think of what it is going to take to heal the battle-scarred earth, to restore the damaged property, to restore normal home life, and to rebuild the shattered foundations of nations and, in fact, of our modern civilization. We shudder when we think how millions upon millions of people will have to go without many of the comforts of life, while they share with others in paying war debts.

In the midst of the tragic picture that comes to our minds, as we study the map of Europe, and think of what has happened, is happening, and will happen, we notice the beautiful cathedral at Cologne on the Rhine standing surrounded by wrecked buildings as a part of the beautiful city in ruin. One picture shows a shattered bridge back of the cathedral across the Rhine.

All this thinking about the Rhine revives pleasant memories, for in

## METHODIST HOME FOR CHILDREN

Financial Report From February 16th To Date

Memorial to Mr. Willis P. Brazeale, given by the Kate Campbell Sunday School Class,	
Augusta	\$10.00
Estate of Annie E. Adams, Cabot	2.50
Mrs. A. C. Birch, Tillar	6.00
Mr. Theodore C. Ford, Cave City	5.00
Mr. and Mrs. O. C. Robinson, Des Arc	1.00
Mrs. R. W. Cole, Charleston	5.00

July 1926, a party of fourteen, with Dr. J. C. Galpin, of the United States Department of Agriculture, and Dr. Keynon L. Butterfield, the noted rural life leader, as leaders of the group, we made a day's trip up the Rhine. The beautiful scenery, the terraced farming, the large vineyards, the wonderful ancient castles, the apparently prosperous and well-kept cities, with the church steeples pointing toward heaven, made a deep impression on my soul.

God seemed very near to me as I stepped inside the door and exposed my soul to the wonderful cathedral in Cologne. There it stands today in the midst of a shattered and ruined city with its steeples unscarred, still pointing toward heaven, from whence comes the help we all so greatly need. It stands as a symbol of faith, hope and love for the future as the only foundation on which a satisfying and enduring peace can be built.

Susanna Wesley Class, First Church, Texarkana	5.00
Mt. Carmel Church, Holly Springs Charge	5.00
Fordyce (Additional)	7.25
Queen Esther Sunday School Class, Magnolia	17.35
Dumas (Additional)	1.00
Halley Church, McGehee Charge (Additional)	2.50
Andrew's Chapel, Wilmar Circuit	1.75
Saline Church, Antoine Circuit	2.00
Blevins Church	15.00
Longview Church, Center Point Circuit	3.00
Dallas Church, Cherry Hill Circuit	1.00
Foreman (Additional)	2.50
London Church	18.00
Clarendon	25.00
Fisher Street Church Jonesboro	9.00
Weona	10.00
Centerview	10.00
Piggott	7.70
Little Rock Conference Treasurer	242.30
North Arkansas Conference Treasurer	812.18
From other sources	148.51

A gentleman is honest, generous, brave, wise, a loyal son, a true husband, and honorable father.—Thackeray.

It is possible to overcome cares by turning to God with faith and hope and confidence.

# WHAT NEXT IN THE CRUSADE?

THE FINANCIAL PHASE OF



## THE CRUSADE FOR CHRIST



Reached Its Peak By Easter. Many Churches Have Already Met Their Quotas

Everywhere Pastors and Laymen Are Asking "What Next?"

THE ANSWER IS CLEAR

## CHURCH SCHOOL ENROLLMENT AND ATTENDANCE

The General Conference Designated 1946 For Evangelism, 1947 For Stewardship.

And The Entire Quadrennium For Increasing Church School Enrollment And Attendance

No better preparation can be made for the year of Evangelism than to increase the attendance in all our Church Schools during remainder of 1945.

*Study Your Situation--Make Your Own Plans For Advance*

For Literature ON THIS PHASE OF THE CRUSADE Write

The Division of the Local Church

The Crusade For Christ

810 Broadway, Nashville, 2, Tenn. or 740 Rush Street, Chicago, Ill.

## NORTH ARKANSAS CONFERENCE BOARD OF EDUCATION NOTES

By Ira A. Brumley

### Ministers School

The special Ministers' School conducted for men taking Undergraduate Courses, was held at Hendrix College, March 11-22, with the following attending: H. R. Richert, Bayou Meto; R. L. Riffin, Altheimer; A. R. Wingfield, Fountain Hill; K. J. Carithers, Cabot; R. M. Crain, Buckner; J. C. Van Horn, Princeton; Albert Burroughs, Hot Springs; Rayford Diffe, Tichnor; D. D. McCauley, Washington; W. Braska Savage, Horatio; W. C. Onstead, Ashdown; R. M. Porter, Cave City; C. L. Fry, Cave City; W. T. Watson, Evening Shade; Olin Findley, Green Forest; Harold L. Johnston, Monte Ne; J. E. Thomas, Gravette; J. F. Weatherford, Lamar; M. B. Short, Cleveland; Clyde E. Crozier, Oppelo; James Smith, Branch; C. L. Martin, Waldron; J. H. Richardson, Weona; R. L. Hanks, Blytheville; J. W. Sandage, Devew; Albert Gibbs, Gainesville; Alvin Gibbs, Lorado; B. W. Stallcup, Mammoth Spring; L. L. Langston, Rector; Henry Trotter, Clover Bend; Y. D. Whitehurst, Egypt; C. A. Brannon, St. Frances; Uriah Smith, Pleasant Plains.

It was the thinking of every person that came in contact with this school that the response being made by the ministers in the school and the total spirit of the school made it one of the most satisfactory training programs any group had experienced.

It was the unanimous voice of these ministers asking that such a program be worked out for another year even making it a longer period if such seemed wise.

The cooperation given by all those who shared in the program was most wholesome in the building of a worthwhile training program for ministers.

### Church School Reports

Materials are being sent to each pastor to assist the Church School superintendents of the Church Schools of the North Arkansas Conference to make a Church School report on April 2nd.

Report cards have been carefully worked out in line with the reports that are made annually by pastors on the Church School enrollment. Along with these report cards have gone information sheets which should be helpful to pastors and Church School superintendents in preparing these reports.

It is our purpose to ask for three reports by the end of the school year: April 2nd, May 13th, and October 1st.

### LISLE FELLOWSHIP CONTINUES SERVICE

The Lisle Fellowship — noted student work for the building of a world community—is continuing its activities, now in their tenth year, under interdenominational auspices. Hitherto it has been largely under Methodist Church auspices with non-Methodist advisers. The Rev. and Mrs. DeWitt C. Baldwin will continue as the directors this year; and Dr. Mark A. Rich is the chairman of the National Advisory Board. Two conferences of the Fellowship will be held this year. The eastern unit will be held at Lisle, New York, June 6 to July 18; and the western

The purpose of these reports is to assist in promoting an increase in enrollment and attendance in the Church Schools of the North Arkansas Conference.

The evangelistic program of the Methodist Church depends upon the work done in the Church Schools of the churches. The evangelistic program should be underway now reaching any unreached people, if we expect to have a great ingathering into the membership of the church on profession of faith in the year 1946. The leaders in the field of Evangelism are calling upon the Church Schools to enlist more people as one phase of the program of evangelism in the Crusade for Christ.

We hope that these reports will be carefully made out and that this will be a means of helping local churches to visualize their situation as to membership and attendance, as well as give the Conference Board Office, and many interested persons, some information about the trends of Church School enrollment and attendance in the North Arkansas Conference.

The wholehearted cooperation of pastors and Church School superintendents in this program will be greatly appreciated.

### Church School Day Programs

Many Church Schools have requested Church School day programs. One copy of the program has gone to each pastor of the Conference.

The date for Church School Day is April 15th. You will only have little more than two weeks to prepare your program, if you are going to use Sunday, April 15th. If you need programs please let us know at an early date. Each church is being provided with some five to seven copies depending on the size of the church.

The April Christian Education Bulletin will provide some information about how the money, raised on Church School Day, is used in the Conference program of Christian education.

It is hoped that each Church School will make as fine a financial response as said school made last year. Some of our smaller schools did not observe Church School Day last year. It is hoped that such schools will observe the day this year.

All Church School Day offerings are to be sent to Board of Education, Hendrix Station, Conway, Arkansas.

unit at Lookout Mountain, near Denver, Col., July 20 to August 31. The National Advisory Board is composed of representatives of mission boards, student councils, and other agencies of a number of Protestant churches, including the Methodist Church.

"If a taste for the dubious pleasure of standing at a bar and acquiring a hangover at an early age is their main conception of being grown up, then it would seem as if the postwar planners had better lower their sights to design the future United States as a wholesale alcoholic ward."—The Brooklyn, New York Citizen.

## HENDRIX COLLEGE NEWS

### Two Methodist Groups at Hendrix

Two groups of Methodist ministers met last week at Hendrix. One was the town and country commission, of which Rev. Glenn Sanford of Conway is executive secretary. The other was a district superintendent cabinet meeting of the Methodist Little Rock Conference, of which Rev. J. E. Cooper of Arkadelphia is secretary.

Officials meeting with the town and country commission were: W. J. Spicer of Morrilton, chairman; W. F. Cooley of Harrison, representative of the conference board of missions; H. M. Lewis of Conway, superintendent of the Conway district; Sam B. Wiggins of Fayetteville, superintendent of the Fayetteville district; A. W. Martin of Fort Smith, superintendent of the Fort Smith district; I. A. Brumley of Conway, executive secretary of the conference board of education; Raymond Dorman of Atkins, vice-president of the town and country commission; Miss Betty Jane Claude, Hendrix student from Booneville, representative of the conference youth fellowship; T. S. Staples of Conway, representative of the laymen of the Conway district; E. W. Martin of Conway, treasurer of the town and country commission; T. C. Huff of Jasper, rural worker in Newton County; Edward Harris of Conway, pastor of the First Methodist Church, and Brother Sanford.

Plans were put forward to extend the youth fellowship divisions of the Methodist Church. Also plans were projected to place full time workers in more of the hill counties.

The superintendents of the seven districts in the Little Rock Conference held one of their period meetings at Hendrix at that time so as to make the meeting coincide with the school for supply pastors, then in session.

The seven superintendents are J. E. Cooper, of the Arkadelphia district; Connor Morehead, of the Camden district; E. C. Rule, chairman of the cabinet, of the Little Rock district; Arthur Terry, of the Monticello district; Fred R. Harrison, of the Pine Bluff district; Van W. Harrell, of the Prescott district; and A. J. Christie, of the Texarkana district.

### New Piano Instructor

Mrs. Leon Karel of Conway will

be instructor of piano for the preparatory department at Hendrix, replacing Mrs. Dale Ford. Mrs. Karel is making her home with her parents, Dr. and Mrs. M. J. McHenry, while her husband is serving with the armed forces.

Mrs. Karel received the bachelor of arts degree from Hendrix College in 1935 and bachelor of music degree in 1936. She later received the master of arts degree from the University of Iowa and also spent a year of graduate study in French at Tulane University. She has taught in the schools of Crawfordsville, Ark., Hattiesburg, Miss., and Fayetteville, N. C.

Mrs. Ford, who has instructed in the Hendrix preparatory department for more than a year, has joined her husband at an air base in Texas, where he has recently been assigned as an instructor.

### School for Supply Pastors Concluded

The school for supply pastors of the Methodist Church, which began at Hendrix March 12, closed following classes, March 22. Twenty-two pastors from the North Arkansas conference and 11 from the Little Rock conference were enrolled for the entire period.

Both students and officers of the school were enthusiastic about its success, according to Rev. Ira A. Brumley, Conway, one of the faculty and officers. "I have never seen a finer piece of ministerial education," Rev. Mr. Brumley said. "There is no question that we must continue this training program as a supplement to the regular summer pastors' school that has been held for so many years."

The school was promoted and financed by the two Arkansas conference boards of education and boards of ministerial training together with the general commission on the course of study for pastors which has its offices in Nashville, Tenn. Rev. Roy E. Fawcett, executive secretary of the Little Rock conference board of education, was dean of the school. The faculty consisted of Bro. Fawcett, Bro. Brumley, Rev. H. M. Lewis, superintendent of the Conway district, and Rev. James S. Upton, professor of religion at Hendrix. Speaker at the final platform programs was Rev. Glenn F. Sanford of Conway, executive secretary of the North Arkansas conference town and country commission.—Laura Alice Russ.

### METHODISTS JOIN IN CHUNGKING OBSERVANCE

Sixty organizations of women—most of them related to church and relief activities—took part recently in observance of the thirty-sixth anniversary of International Women's Day, in the New Life Model Center in Chngking, West China. The mass meeting was presided over by Miss Vera Chang, secretary-general of the Women's Advisory Council. The principal speech was made by Lady Mountbatten, wife of the Supreme Allied Commander of the Armies of Southeast Asia; she represented the St. John's Ambulance Brigade of which she is superintendent-in-chief, and the British Red Cross. She is visiting hospitals and medical units in China, India, and Burma. The address on behalf of the American women was made by Mrs. Merlin A. Bishop,

Methodist missionary on the staff of the Chiu Chin School, Chungking. The day, Mrs. Bishop said, "is set aside for the serious consideration of the rights, responsibilities and opportunities of women of the world."

A member of the Nebraska legislature was making a speech, and in conclusion said, "In the words of Daniel Webster, who wrote the dictionary, 'Give me liberty, or give me death!'"

One of his colleagues pulled at his coat and whispered, "Daniel Webster didn't write the dictionary . . . it was Noah."

"Noah nothing," replied the speaker, "I guess I know a little Scripture. Noah built the ark!"—Protestant Voice.

He is not here but is risen as He said.



# The Methodists Served Singapore

By W. W. REID

TODAY, as every newspaper reader knows, the entire Malay Peninsula and nearby islands are in the hands of the Japanese.

Christian missionaries have been forced to leave the region, or have been interned.

The "iron curtain" has been dropped before the city: no one

population was 567,000 people, of whom more than 400,000 were Chinese.

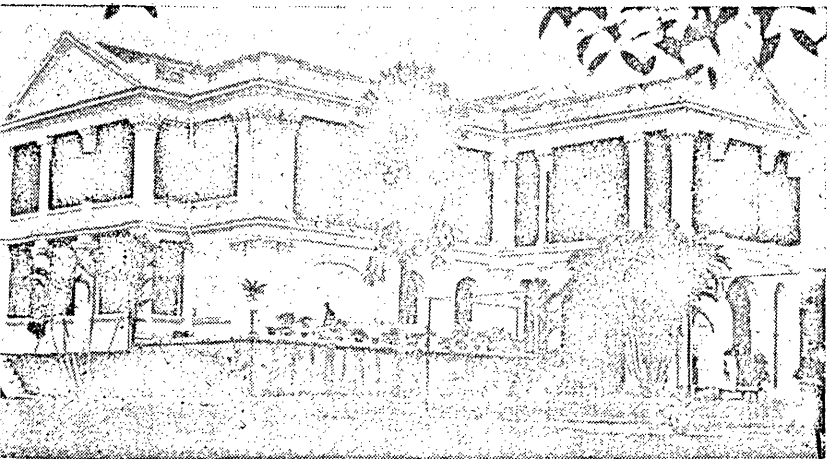
Many of the Chinese had been in Singapore and in Malaya for several generations; they had become wealthy, and built for themselves great businesses and beautiful homes. Not all of them lived in shop-houses! These older gen-

nified as "Straits Chinese." Several churches in Singapore, churches of the Methodist denomination, had services in Straits Chinese, and a Methodist hymnal had been issued in that tongue.

Of more recent immigrants from China to Singapore and elsewhere

though many of them were also in business in Singapore.

But, if Singapore "belonged" to the Chinese, it was equally true to say that it belonged to the Methodists. The work of the Methodist Church in Singapore was principally among the Chinese. It was the



Oldham Hall, famous Methodist school, Singapore



A water front scene in Singapore

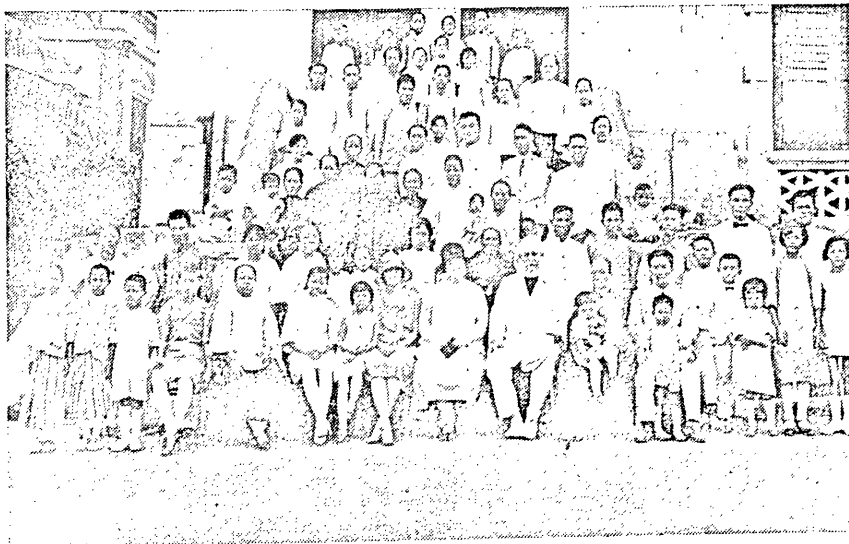
knows exactly what goes on behind the curtain.

The properties of many of the churches and schools were destroyed in the invasion of the area; others are occupied by the Japanese military for barracks and store-houses. One wonders how many more will be destroyed as the United Nations force their way into Singapore, or how many destroyed by the Japanese before they leave.

In many places—though often at the cost of personal safety—national pastors carry on services, and Christian people meet in homes or in churches. For the most part schools are closed, especially the larger and higher grades. But more serious still is the general scattering of the people, the fear under which they live, the disruption of normal community life, the separation of families, the physical injuries to men and women and children, the draining of the food supplies and reserves, the ill-health and malnutrition that stalk everywhere.

The same is true in practically every major community up and down the Malay Peninsula—communities that were, in every sense, Methodist towns."

Before Pearl Harbor, Singapore's



A Chinese Methodist congregation, Singapore

erations were weaned from all that is China, but not all that is Chinese. Most of them no longer used pure Chinese dialect. They spoke a "pidgin Malay" which was the language of the market, the shop, and the counting house. This was Singapore's "native tongue." It used to be known as "Baba Malay," but had more recently been dig-

in Malaya, the Hokkien-speaking people predominated. In Singapore they were the trading and shopping classes; in the outlying sections they often also engaged in agriculture. Other groups in the order of their prominence were: Cantonese, Khehs, Tie-chius and Hailams. The Cantonese engaged largely in tin-mining and in rubber planting,

Methodist Church that so largely Christianized the Chinese in Singapore. There were Methodist preachers and large Methodist congregations, using not only the "Straits Chinese" tongue, but the Hokkien, the Foochow, the Hinghwa, the Hokka and the Cantonese dialects. And there were also Methodist pastors and congregations using English, Malay and Tamil.

When Methodism began its ministry in Singapore, it organized schools at least as early as it organized churches. These schools changed in character through the years; they are being government-aided and government-controlled, and they lead to Cambridge and London examinations. But they were still missionary!

The result was that the Anglo-Chinese schools in Singapore and throughout Malaya, and the other schools under the mission, were producing Christian young men and young women. It was largely the products of these Anglo-Chinese schools in Malaya that were filling the Methodist churches of Singapore.

The rebuilding of Methodism in Singapore will be a major undertaking of the Crusade for Christ.

## WHAT MEAN THESE STONES?

(Continued from page 2)

a sea of faces? Those three hundred ragged, dirty urchins that gather each Friday night, in this downtown section of our city, walking over our grass, knocking panes of glass out of our doors in their eagerness to get in to see the pictures—where do they come from? They come from alleys and basements, from old dilapidated houses where people live crowded and congested, where drunken fathers stagger in nearly every night to curse and swear. Yes, for Washington is not only a city of beautiful walls, a city of light and culture—It is a city of shadows, as Dr. Douglas Freeman very pertinently said at Constitution Hall a few years ago.

What mean these stones where 13% (percent) of the people of Washington live in the

most crowded, congested part of our whole city? It means that crime is rampant, that juvenile delinquency is prevalent, that tuberculosis thrives; that diseased women prey on our soldier boys on leave. Is it my conscious or subconscious mind that is in possession now, whispering to me of dreams not yet fulfilled but possible of fulfillment, when justice shall come down as a mighty stream, and these walls shall go down before it; when in our Nation's Capital shall rise a city, the product of a real democracy, beautiful in all of its streets because its people shall have learned the ways of righteousness and peace?

Fear is the tax that conscience pays to guilt.—Sewell.

"Just pretending to be rich keeps some people poor."

## PHILANDER SMITH COLLEGE

The students at Philander Smith College at a special assembly February 5, set up a planning commission for a financial campaign to provide facilities and equipment for a lounge and electrical refrigeration water fountains for the campus. The goal was \$1,000. By February 26, the students reported a total of \$2,500 cash. Each student was given six postal cards to be mailed to six friends requesting a contribution. Competition was on the basis of classes.—Board of Education Bulletin.

"Ministers take a text and preach from it—frequently very far from it."

If we really want a new world, we must provide the new men to make it.—Selected

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## News Sheet, North Arkansas Conference

### MESSAGE FROM MRS. R. E. CONNELL

Since there will be no annual meeting this spring, with the inspiration which it always brings to do better and greater things for God, a larger responsibility rests upon every officer, conference, district and local, to gain information and relay it in an inspiring way to points where it is needed.

For instance, members need to know that while the conference pledge for 1944 was over paid by a slight margin, our per-member giving was very low compared with other conferences of the South Central Jurisdiction.

An increase in personal giving is possible, and funds are greatly needed to maintain work at its present level and to assume some new responsibility.

Greater cultivation of rural societies by all district officers, will result in an increased offering for missions from such sources.

The program for youth and children merits more attention from local officers than the mere reporting of what the leaders in the church school are doing for them. Girls should be led to see the many kinds of leadership open to them as life service recruits. Interest groups in which the program of missions or special units of the programs may be studied, can be made the birth place of missionaries and deaconesses, as well as future leaders of conference activities.

Greater efficiency in promoting the work of the society will be attained when the new district officers become informed as to the duties of their offices. Free leaflets are available at literature Headquarters that will tell every officer something about her job—what it is and how to begin to do it. Let us use these aids, find something to start with and begin NOW.—President.

### A MESSAGE FROM MRS. J. E. CRITZ

It was certainly a disappointment to us in Fayetteville when it was found necessary to cancel the Annual Meeting of the N. Arkansas Woman's Society of Christian Service, and we realized we would be denied the pleasure and inspiration of seeing many of you. Those of us upon whom rests the responsibility of various phases of our great work realize that there is no substitute for the annual meeting as a channel of information and enthusiasm to permeate our societies because of the eagerness of the fine women who are sent as your delegates to share and to learn.

I would like to point out the timeliness of the work of the World Federation of Methodist Women. The results on education on this subject to date cannot be tabulated. They take the form of a steady rise in appreciation of our women of our bond with the women of our church in other countries around the world; women who follow the pattern of our organization as far as possible, who also seek to serve, and pray, and give for others, who have a

### LITERATURE AND PUBLICATION

Greetings! Here is our second news sheet. I present it with the earnest wish that you may find in these messages just the encouragement, inspiration, and information you need to do your best work in building His Kingdom.—Mrs. W. F. Cooley.

### ORGANIZATION AND PRO-MOTION

When the figures were tabulated for 1944 it was found that we had made some substantial progress along some lines but showed losses along other lines.

It is with regret that we report a loss in number of societies and number of members, even though there were fifteen new societies enrolled. One of the goals for the new year is to increase the number of societies, with the ultimate goal being a society on every charge.

It was most gratifying to note the fine work that is being done with the children, students and youth. These are our future missionary women and it is imperative that we give them something to tie them on to the church.

Financially we had one of the best years we have had in sometime. All district pledges were well over paid.

The women have taken a very definite part in the Crusade for Christ program and we are sure their support will be continued.

The "Doors of Progress" offer us a guide by which to work and let us all work diligently to "open" these doors so that at the end of the year we will have made some very definite progress.—Mrs. A. P. Patton.

sense of mission in creating the World Christian Community, who use with us our Prayer for Peace and who also have for their symbol the Tree of Life whose leaves are for the healing of the nations.

The work of Special Memberships shows an increase over that of last year, but we of the N. Arkansas Conference lack 50% of achieving the Jurisdiction goal of an average of one membership for each society. Retiring officers have frequently been honored, faithful workers find themselves drawn from obscurity and appreciated, youth leaders receive special recognition, and mothers and grandmothers pour out their love in a way that will help other children and babies less fortunate than their own. Let each society and each district keep a roll of their special memberships that these may be honored in our meetings.

I suggest that each society order from Literature Headquarters the leaflet "World Federation of Methodist Women," 10c, and enough of the prayer cards "United in Prayer in a Broken World" for each of your members to have for her purse. The prayer cards are free.

May God give us the courage and wisdom and physical strength for the living of these days.—Vice-President.

### SPIRITUAL LIFE

Theme for 1945: "Behold I have set before Thee an open door."

1. Did you know that the N. Ark. Conf. has 259 Active societies, 13 S. L. Secretaries and 90 L. L. Prayer groups.

2. Did you know that these are our goals for 1945:

a. An active S. L. Secretary in every society.

b. An increased awareness of His presence.

c. An increase of the sense of responsibility for personal service and giving.

3. Have you made your prayer calendar? If not, why not make it now using:

a. "Suggestions to S. L. Sec." leaflet.

b. "Suggestion from Dist. and conf. Sec. of S. L."

c. Add your own personal list.

4. Don't forget your shutins.

5. Be sure to send your report to your Dist. Sec., not to the Conference Sec.—Mrs. D. G. Hindman.

### JURISDICTION RECOMMENDATION FOR CHILDREN'S WORK 1945

"Since there are seventeen million children in the United States untouched by the Christian Church; and

Since less than one-half of the local Woman's Societies of Christian Service in this Jurisdiction elected a secretary of Children's Work last year; therefore we recommend:

1. That greater consideration be given to Children's Work in local, district, and conference societies.

2. That a well-qualified Secretary of Children's Work be elected in every society.

3. That this secretary carry out the objectives for Children's Work as stated in "Doors of Progress."

4. That Children's part in the Crusade for Christ be emphasized.

5. That gifts of money or supplies sent to Institutions under the direction of the Woman's Division be reported to the local Secretary of Supplies to be included in her report.

6. That work with Children be reported more completely and accurately.—Mrs. Johnnie McClure.

SACRAMENTO, CALIF. (RNS)—Tax exemption for non-profit religious, charitable, and hospital organizations, as authorized by a state constitutional amendment adopted by the voters last fall, would be provided by a bill introduced by the State Legislature here by Senator Ed Fletcher, San Diego Republican.

### WESLEYAN SERVICE GUILD

We have six new Wesleyan Service Guilds to add to our roll of 56 Guilds at the close of 1944. There were then 1,016 members, but with the six new Guilds the membership now is well over the eleven hundred mark.

The units organized this year are: Newport, Beebe, Heber Springs, Clarendon, Hughes, Hoxie, and Garnder Memorial in North Little Rock. Organization is also underway at Rector. "All Guilds of the Conference are giving special thought this year to their regular programs which offer to the membership a balanced thinking in the four Guild departments."

The program of the Guild, including as it does committees on spiritual life, missionary education and service, christian social relations and local church activities, and leisure time activities, is sufficiently broad to include individual development and to minister to the needs of others.

The important phase of Guild work in the conference last year was the district organization in the eight districts. The secretaries are: Batesville, Miss. Thelma Pickens; Conway, Mrs. Eugene Coward; North Little Rock; Fayetteville, Miss Mary Walker, Siloam Springs; Fort Smith, Miss Mildred Stringfield, Greenwood; Helena, Mrs. James Burkett, Marianna; Jonesboro, Mrs. Maye Korpeter, Jonesboro; Paragould, Miss Wilma Adrian, Walnut Ridge; Searcy, Miss Betty Lewis, McCrory.

Each district will hold its own district meeting this year, the first was at Forrest City, March 18th.—Mrs. Effie Rogers.

### CHRISTIAN SOCIAL RELATIONS

Three pamphlets—Duties and Plans, Activities for 1945, and Dumbarton Oaks Proposals have been mailed out to you. Please read, study them and be ready for action.

Be sure to read our page in the Methodist Woman each month so that we may keep ourselves informed of what we should be doing.

The quantity of reports is disappointing but I feel sure the District Secretaries are happy that they are improving in quality.

Let us cooperate in a big way with our pastors in The Crusade for Christ Movement. There is much we can do in the Church School work and in the field of evangelism.

Also join your Secretary of Missions in putting over the study work in your local Society. We know that the more we learn the more efficient we are. And it takes much prayer and all the efficiency we have to put forward the work of building GOD'S Kingdom here.

And we need to begin now to insure a better church and Community for our men and women in the service of our government when they return.—Mrs. J. L. Bledsoe.

## SECRETARY OF YOUTH

### Methodist Youth Fund

Only three months to go! Check up on your Youth Fund and be sure it is being kept up to date. Send it to Rev. Guy Murphy, 1321 Mitchell St., Conway, Ark.

### Summer Camps, Institutions, and Assemblies

O. D. T. has ruled that summer camps, institutions, and assemblies "do not come in the convention category" therefore we have the "green light" for planning our summer youth programs.

### Youth and the Crusade

Youth Fellowships have a very definite place in the Crusade for Christ program. Learn your part and then do it. At an early date you will receive some material on it.—Mrs. James Upton.

## MISSIONARY EDUCATION AND SERVICE

As we come to the close of the first quarter of the new year let us be careful in reporting our study work. Our conference does much fine and profitable work that is not known because the local secretaries do not get their reports to their District Secretaries of Miss. Ed. on time. This is not fair to your local women who have done the work. Now is the opportune time to begin right for the whole year. Please remember that all quarterly reports go to your Conference Secretary.

If you are interested in a Missionary Project for your society let me send you information and give your women an opportunity to serve our Father's children who need Christian help.

Our goal for the year is at least our "100% District." If you report some advance in your missionary work you can help your district to attain the goal. You will be hearing from your District Secretary more about this, but in the meantime WORK—WORK—WORK on your monthly programs and your study classes.—Mrs. Elmer H. Hook.

## STATUS OF WOMEN

We believe that the emphasis which has been given to the place of women in the church through the Status of Women Committee has helped to lead the church to see more clearly the work our women are now doing and to open the way for even larger service in the future.

The annual report book will be out, with all the reports and recommendations from the different departments of our work. As we did not have the regular Annual meeting, we feel the need of this report more than any time in the past. We should make a very thorough study of all these reports as soon as they are available.

The recommendations for the Status of Women Committee will be found in the reports and we hope they will be studied with particular interest and care this year.—Sue M. Wayland.

There is no defense or security for any of us except in the highest intelligence and development of all.—Booker T. Washington.

## SUPPLIES

Another appeal has come to us recently—the making of garments for the Filipinos, the material to be furnished by the U. S. Government and the garments cut by the Cutter's Union of U. S. This call is coming through the United Council of Church Women for 450,000 garments.

If any society or group will be responsible, please write to The Bundles for America, 26 W. 58th Street, New York, 19, N. Y. The dresses are very simple and are in bundles of ten. I'm sure we will all be interested and we desire that every society include in their report the number of garments made so we may know how many Methodist Women shared in this appeal.—Mrs. J. B. Randolph.

## JONESBORO DISTRICT OFFICERS

The following district officers have been elected in the Jonesboro district:

President, Mrs. A. M. Rogers, Osceola; secretary, Mrs. G. L. McGeehey, Jonesboro; treasurer, Mrs. Sid L. Smith, Tyronza; secretary of Missionary Education and Service Miss Mildred Osment, Jonesboro; secretary Christian Social Relations and L. C. A., Mrs. James Hill, Jr., Blytheville; secretary Literature and Publications, Mrs. Mike Thieme, Manila; secretary of Supplies, Mrs. N. L. Gillespie, Osceola; secretary Children's Work, Mrs. C. D. Bird, Blytheville; secretary Student Work, Mrs. T. C. Brigrance, Marked Tree; secretary Youth Work, Mrs. Billy King, Blytheville; secretary Spiritual Life, Mrs. C. H. Ashabanner, Manila.

The following Zone leaders have been elected and it is planned to have at least two meetings in each zone this year:

Zone No. 1 Jonesboro area, Mrs. C. T. Oldham, Jonesboro; Zone No. 2 Tyronza area, Mrs. L. M. Wood, Tyronza; Zone No. 3 Wilson area, Mrs. N. L. Gillespie, Osceola; Zone No. 4 Blytheville area, Mrs. Mike Thieme, Manila.—Mrs. E. G. Kaetz.

## CONWAY DISTRICT OFFICERS

President, Mrs. O. E. Goddard, Conway; corresponding secretary, Mrs. Horace Lewis, Conway; recording secretary, Mrs. Oscar Goss, 1711 Marion, North Little Rock; treasurer, Mrs. J. M. Barker, Atkins, Ark.; Missionary Education, Mrs. R. S. Hughey, Atkins, Ark.; Spiritual Lift, Mrs. Mason E. Mitchell, Conway, Ark.; Christian Social Relations, Miss Ethel Millar, Conway; Children's Work, Mrs. Viola Bassham, Levy, Ark.

## SEARCY DISTRICT OFFICERS

President, Mrs. S. J. Albright, Searcy; corresponding secretary, Mrs. Hugh Garrett, Beebe; recording secretary, Mrs. Edd Williams, Bald Knob; Spiritual Life, Mrs. H. H. Griffin, Searcy; Missionary Ed., Mrs. W. R. Griffin; Lit. and Pub., Mrs. Booth Davidson, Kensett; Youth Fellowship, Mrs. S. O. Patty, Augusta; Student, Mrs. Roy Huffaker, Beebe; Supplies, Mrs. Milton Huff, McCrory; Status of Women, Mrs. R. L. Smith, Harrison; Christian Social Relations and Local Church Activities, Mrs. James Richardson, Ward.

## TIMELY SUGGESTIONS FOR WORK WITH STUDENTS

(We are glad to have this appropriate, much needed article giving a general discussion of our work with students.)

For several years now, we have been watching the turbulent tides of chaos sweep over great groups of students and make of them men and women who are faced with tremendous responsibility. Many of our colleges have had to fight for existence during these war years. No individual who has been connected in any way with a college or with the vast number of our students in school, defense work or in the service, could fail to realize the impact wrought by present conditions on the lives of these young people.

Realizing the urgent necessity of strengthening the hold of the Church on young people and the imperative need of making the church a definite and vital part of the lives of these young people, the Woman's Society of Christian Service set up the area of Student Work.

A Student Secretary of the W. S. C. S. serves as a connecting link between the Church and the Youth—or the Students. The word STUDENT, as interpreted by the W. S. C. S. is all inclusive. It designates that large group of young men and women in our church of student age . . . those young people in service, away in defense work, enrolled on college campuses, or holding a job of some type . . . wherever they are or wherever they are, if they are of student age, they are our responsibility.

How do you determine your activities as Student Secretary of the local church? How do you know the needs? How do you organize the work? To whom do you go for help in promoting the work? These are questions that are asked over and over. There is no definite set goal, but there is a great amount of work to be done. There are varied activities in which you may share as you accept the responsibility of Student Secretary in your Church.

From the reports that have come in from over the North Arkansas Conference, we have selected a few things that might guide you in your activities. These are things that have actually been accomplished in various local churches and on campuses. Perhaps they may bring inspiration or an idea to you. As you read, check each item carefully. When you have finished, see how active you have been in promoting this work. Then make a new resolve to do more about the student work in your Church . . . AND CARRY OUT THAT RESOLVE!

### Suggestions for Secretary of Student Work in Church-Campus Situation

1. Work with the Director of Student Work on the college campus.
2. Know the Methodist students personally.
3. Help provide fellowship supper and recreational activities for the students.
4. At various times during the year, give the opportunity for Methodist students to visit in Methodist homes.
5. Set up a counseling system whereby students may feel free to come to you, or to your pastor with their problems.
6. Assist Wesley Foundation Director on the campus in promot-

ing Student work wherever possible and practical.

7. Help students attend conferences, assemblies, and various training programs.

8. Always keep in mind the recruiting of youth for full time service, and be familiar with the opportunities of the Church along these lines of service open to youth.

### Suggestions for Secretaries of Student Work in the Local Church

1. Know the students in your church . . . personally.
2. Be interested in them. Be alert to their needs.
3. Know the program of the Youth Fellowship in your church. Discover ways through which the W. S. C. S. may help promote the work in your church.
4. Help young people in choosing their life work . . . also help them in the choice of a college to attend. (There would certainly be nothing wrong with promoting the cause of a Methodist school or college among your young people, and we should place more emphasis on this. This service is particularly applicable to High School Seniors.)
5. Keep in direct contact with every young person who is attending college away from home.
6. During college students vacations at home during the year or in the summer, provide opportunities for them to become a part of the church's program with specific responsibilities assigned to them.
7. See that Student Recognition Day and Methodist Student Day are observed in your church.

### Defense Workers, Service Men's and Women's Activities

1. Keep in touch through letters, cards, church bulletins, Upper Rooms, Church literature and other ways, with each young person who is away from your church in service.
2. Help pastor in carrying out activities for service men and women.
3. Contact young men and women away in defense work. Some of the same methods could be used for them as for service men and women.
4. When young people leave your church to work in other sections of the country, contact the Methodist pastor there and introduce this student in that way.

KEEP UP WITH OUR METHODIST YOUNG PEOPLE ALL OVER THE WORLD. THAT IS A MUST FOR EVERY STUDENT SECRETARY!—Miss Alice Lucille Adams.

## MISSIONARY PERSONNEL

The two fold plan of completing the Esther Case Scholarship and enlisting new recruits for training for special missionary services is showing gratifying results.

The Esther Case Scholarship now totals \$8100.00 with \$1900.00 necessary to complete it.

Two new students will enter Scarritt in September, 1945, Miss Southland and Miss Daugherty.—Mrs. O. E. Goddard.

He who never works on friendship's railroad has no reason to expect that men will build a side-track to his door.—Ex.



# CURRENT NEWS IN THE RELIGIOUS WORLD

## PATRIARCH SENDS CABLE TO DR. SOCKMAN

In one of his first messages since his recent installation, Alexei, Patriarch of Moscow and All the Russias, has just sent the following cable to Dr. Ralph W. Sockman, chairman of the Inter-faith Committee of Russian War Relief:

"I take this occasion to express appreciation to Russian War Relief for its charitable activity filled with feelings of Christian love for the Russian people.

"I call down the blessings of the Lord upon its work."

The new Patriarch was given a full report of Russian War Relief's work throughout America by the Metropolitan Benjamin of North America and the Aleutians, who journeyed to Moscow as one of the 30 foreign guests who attended the churching of Alexei.

Church members of all denominations in this country, the RWR Inter-faith Committee pointed out today, have filled approximately 250,000 household utility kits containing a specified list of items urgently needed in the Soviet Union's vast devastated regions.

"Our gallant ally Russia," Dr. Sockman declared, "has more homeless than probably all other European countries combined.

"I have been especially interested in the work of sending household kits to Russia. Such acts of kindness will do immeasurably much to safeguard the future goodwill between the two great nations of Russia and the United States."

Bishop Lewis O. Hartman of the Methodist Church in New England, in a letter now being sent to all Methodist churches in his area, declares:

"By giving a kit you will be bandaging the finger of a Russian child, sewing a button on the coat of a Russian father, making a child laugh again.

"You will be extending the hand of Christian brotherhood across the world."

## BOYS LEARN WAY TO MAN'S HEART

Meat-saving menus are a man's dish when the ten members of the Chefs' Club meet each week with Miss Dorothy Judd, Methodist deaconess in charge of the club at the West Side Community House, Cleveland, Ohio. Ten boys between nine and eleven years of age constitute the club's membership. They wear spotless chef's caps and aprons as they learn to balance menus, cook individual dishes, and plan, prepare and serve complete meals. At present Miss Judd is teaching the luncheon unit of her breakfast-luncheon-dinner series. As soon as the boys learn to prepare various items on the menu the complete meal of macaroni and cheese, deviled egg salad, muffins, fruit jello and cocoa will be prepared and served by the boys. Members are encouraged to take samples of their cookery home for parental approval.

A true friend is the ivy—the greater the ruin, the closer it clings.  
—E. W. Griffith.

## CHURCHMEN FIGHT PROPOSALS TO WEAKEN MARRIAGE, DIVORCE LAWS

NEW YORK (RNS)—Clergymen and church groups throughout the country are fighting proposals to weaken state marriage and divorce laws, while at the same time actively supporting efforts to strengthen such statutes.

Reflecting the social disruption of the times, marriage and divorce bills have appeared in many of the state legislatures convening this year. Thus far, however, according to analysis of reports from state capitals, legislators in general have been following a conservative course and in several significant instances already have moved toward greater rather than less stringency in such legislation.

In a move to curb hasty marriages in Arkansas, the legislature of that state passed a bill requiring three days' notice of intention to wed. Also passed by the Arkansas Legislature was a bill to validate several thousand marriages performed by justices of the peace in Arkansas border counties, which the state attorney general had ruled invalid because licenses were not properly issued.

Half-way through the South Carolina Legislature was a bill to require a 24-hour waiting period between issuance of a marriage license and performance of the ceremony. A three-day waiting period is being urged in Alabama, whose legislature will convene May 1.

As contrasted with these and other legislative moves toward a brake on hasty marriages, a bill was introduced in the Missouri Legislature to repeal a two-year-old statute requiring couples to wait three days after application for marriage licenses. A similar bill was defeated by the Oregon State Legislature.

Legislation requiring pre-marital physical examinations, which have the effect of preventing hasty marriages as well as protecting health, has come up in several states this year. Such a bill was passed in Oklahoma, with similar measures pending in Nevada, Texas and Delaware. Such a measure will be introduced in Alabama. More than half the states already have such laws. An attempt to kill Idaho's pre-marital blood test law on the ground that it curbed hasty marriages was rejected by the legislature of that state.

On the basis that common law marriages are being entered into by many Indiana couples to evade that state's blood test law, a bill to outlaw such marriages after Jan. 1, 1947, was recently passed by the Indiana Senate and sent to the House. A similar measure was pending in the Iowa Legislature. Persons already living together as man and wife under common law status would not be affected by either of these bills.

Contrary to earlier expectations, bills to legalize proxy marriages have not developed as live issues on a broad scale in the current-year state legislative sessions, although such bills may appear in more instances before the legislatures have

all adjourned. Pending in the Georgia Legislature was a bill under which common-law marriages involving servicemen would be legalized for the duration of the war and six months thereafter. Meanwhile, a bill is now awaiting signature by Governor Earl Snell of Oregon, validating divorce and subsequent marriages of servicemen whose divorces were not technically legal.

Bills to change marriage laws in various other respects also were pending in several states. In New Hampshire's Legislature was a bill to permit non-resident minors to marry in that state, provided they had consent of parents or guardians. Under a bill in the Minnesota Legislature, annulled marriages would be placed in the same class as divorce.

Appearing in even greater number than proposals to weaken or strengthen divorce statutes. North Carolina's Legislature killed two bills designed to relax divorce laws. One of the rejected bills would have reduced from two years to one year the length of separation required for absolute divorce, while the other would have permitted a member of the armed forces to institute divorce proceedings who had resided on a military reservation in the state for six months. Passed by the North Carolina Senate and at this writing awaiting House consideration was a bill to permit the spouse of an insane husband or wife to obtain a divorce in North Carolina, upon compliance with certain provisions.

Awaiting final disposition by the South Carolina Legislature was a joint resolution calling for a state constitutional amendment which would remove that state's present distinction of being the only state which prohibits divorce. Although South Carolina permits legal separations, its present constitution completely bans divorces. An unsuccessful attempt to remove this prohibition was made last year.

Legislation to make divorce decrees final three months after the decree nisi is awarded, instead of one year after as at present, was being sought in Delaware, with the support of the Delaware Bar Association. The measure also would provide that annulments become final on the date of hearing rather than after a year's delay as now required. Under another bill pending in Delaware, that state's divorce laws would be amended to remove a present clause which withholds recognition of a decree obtained in an out-of-state court for a cause occurring in Delaware or for a cause which is not a ground for divorce in Delaware.

Several divorce law changes were being considered in Illinois, including a bill which would make adultery the only ground for divorce. Another bill would recognize insanity as a ground for divorce. A law requiring state's attorneys to be represented at all divorce hearings in Illinois was proposed by the Cook County Judicial Advisory Council as a means of curtailing the increasing divorce rate.

California final divorce decrees would be made obtainable in 90 days, instead of one year as at present, under a bill introduced there.

## THOMAS ROBERTS KILLED IN FRANCE

Thomas Fowles Roberts, son of the Rev. and Mrs. George A. Roberts, missionaries of the Methodist Church in Mutumbara, Southern Rhodesia, Africa, was killed in action on March 6, while serving with General Patton's Third U. S. Army, according to the War Department. Thomas was one of twin sons born to Mr. and Mrs. Roberts in Africa on December 23, 1915, and it was the fact that these boys were permitted to live that helped stop the native custom of putting all twin infants to death. The other twin, Tudor, is serving as a missionary in Rhodesia. Thomas leaves a widow, Ruth Roberts, in Stevens Point, Wisconsin.

## THE CHIEF SPEAKS TO HIS PEOPLE

An American soldier in the South Pacific writes to his minister in a celebration given the boys by the native people: "The chief arose and spoke to his people for ten minutes. He spoke in his native tongue. I understood a little of the language and knew that he was giving them a sermon. I later found out though that he had quoted several verses of the Bible from memory. He then faced the soldiers and then picked up the Bible and read the same passages in English. I was utterly astounded afterwards when I looked at his Bible—it was in his native tongue and he had translated it as he read along without faltering once. He then led us in a prayer of thanksgiving to close the program. When we look at the simple life and love of God these natives display, it makes you wonder just what race is ignorant or savage."

Introduced in Utah's Legislature was a bill to make final upon entry into the records divorce decrees in uncontested cases. A Montana bill proposed the granting of divorces after 30 days' residence, which would be the shortest residence requirement of any state. Five-year separations would be made grounds for divorce under an Idaho bill. Pending in Arkansas was a bill to repeal that state's 90-day divorce law and reinstate a former one-year residence requirement. Tennessee's Legislature killed a bill which would have given judges the right to hear divorce cases in chambers.

Divorce procedure would be slowed in Iowa under a series of proposals advanced by a committee of the District Court Judges' Association there. Under one of the proposals, no divorce decree could become final until six months after hearing, as contrasted with present Iowa law under which a divorce is final from the time of filing the decree. No divorce hearing could be held until 30 days after the date of filing, under another of the proposals. There is no such waiting period at present.

The real believer is one who believes in Jesus Christ sufficiently to surrender his will to Christ and who is willing to be controlled by Him.

# CURRENT NEWS IN ARKANSAS METHODISM

## JASPER CHURCH DEDICATED

The Jasper Church was dedicated on Easter Sunday with Bishop Paul E. Martin preaching the dedicatory sermon and presiding at the service of dedication.

The church is a rock structure which was begun in 1937 under the leadership of Rev. H. D. Newell after the old church had been destroyed by storm.

The building has just been completed through the aid of the Conference and General Boards of Missions and Church Extension and as a special project of the Town and Country Commission.

A worshipful sanctuary and a basement with classrooms and a kitchen are features of the building which are especially appreciated.

The members of the Jasper Church wish to thank the church at large for its aid in making the dedication of their beautiful church possible. It is their prayer that they may always use the church to glorify God and to serve their fellow men.—Reporter.

## METHODIST HOSPITAL BOARD MEETS

The board of trustees for the Methodist hospital met recently at First Methodist Church, Hot Springs, for the purpose of adopting the papers of incorporation and the constitution, prior to the Methodist Church taking over the Ozark Sanatorium when the government shall have transferred the hot water rights to the board of trustees.

The board organized and the following officers were elected: B. T. Fooks, Camden, chairman; Mrs. H. King Wade, Hot Springs, vice chairman; the Rev. Connor Morehead, Camden, secretary; and Tom Stone, Hot Springs, treasurer.

Addressing the board during its meeting were Carl P. Meister, Chicago, executive secretary of the general board of hospitals and homes; Dr. A. M. Bradley, business administrator for Barnes hospital, St. Louis, Mo.; W. B. Moeller, general director of Missouri Pacific hospitals, Chicago; and Bishop Paul E. Martin of Little Rock.

## A SOLDIER'S CHAPEL

Chaplain James L. Beasley of the Louisiana Conference, and now serving with an armored group overseas, sends the following poem written by PFC Allen L. Bowers:

### A Soldier's Chapel

*It isn't made of marble bright,  
With lofty spires grown tall;  
It has no bells to peal delight,  
No sculptors' works adorn its wall,  
The benches aren't of ancient oak,  
The floors are rough and bare;  
It's just a building on a hill,  
But God's love lingers there.  
Its membership's composed of men  
Whose home is land or sea;  
Their faith in God might be compared  
To those on Galilee.  
They've heard the wings of sudden death,  
They've known an icy fear;  
God's hand has led them past the shoals  
So they may worship here.*

## A FINE DAY AT OLD AUSTIN CHURCH

One of the finest quarterly conferences I ever had a part in was held at the Old Austin Church on Sunday, March 25. Rev. E. C. Rule, district superintendent of the Little Rock District, held the second quarterly conference of the Old Austin Circuit, of which Rev. K. K. Carithers is pastor.

The conference got off to a good start in the morning. Bro. Rule brought a most inspiring and challenging message to which the household of interested listeners responded in a wonderful way.

At noon, the members and friends of the church, assisted by their Baptist neighbors, spread a bountiful lunch.

In the afternoon, Bro. Rule directed the business session. There were reports from the pastor and the local preacher, Mrs. Rose P. Carithers, who is now serving as the pastor of the Old Austin Church. The following Church School superintendents brought reports from their respective schools; R. L. Powell from Mt. Tabor, W. S. Sheets from South Bend, and R. I. DePriest from Concord. R. I. DePriest really preached a sermon on the importance of the Church School. The Old Austin people agreed to begin their Church School again soon, and W. J. Thompson had previously informed the pastor that the literature for the next quarter for Smyrna was ordered and their Church School will begin as soon as it arrives. Following these reports, we had very inspiring talks by three of the charge's outstanding laymen. A. B. Cross spoke on the importance of Church School Day, J. C. Lassiter represented the Hendrix College and Minister's Educational fund, and Mrs. R. L. Powell, the Golden Cross director, spoke of the importance of this fund since now we have a hospital in Arkansas, and announced her plans for collecting the funds.

Mrs. R. L. Powell and Mrs. W. S. Sheets were elected as members of the district conference. Miss Martha Jean Wilson and Thomas Womack, the two presidents of Youth Fellowships on the circuit, were elected as alternates.

The financial report shows that each church is up to date and some of them are over. The report shows that the charge on an apportionment of \$650 for the Crusade for Christ has a total of \$789.25 in pledges and cash. Of this amount \$618.25 is in cash, all of which has been sent to the conference treasurer. Every leader on the charge feels that the Crusade is and shall continue to be one of the greatest blessings that our church has ever launched.

Bro. Rule brought the day to a fitting climax by the celebration of Holy Communion. Practically everyone took communion and then arose from the altar to return to their respective churches and their own personal tasks resolved in their heart to give a better account of their stewardship in the future than in the past.

It was a wonderful day in spite

## WHERE THE IMMORTALS SLEEP

We desire to locate the last resting place of some of our deceased ministers who were members of the Little Rock Conference in order to complete the historical records of our Conference.

We have located the place of burial of nearly fifty of our deceased brethren within the past year. There remain quite a number of whom we do not have this information.

Watch out for a list of names to appear in the Arkansas Methodist soon, with the consent of the Editor, and if you can furnish this information write it on a postal card and mail to Rev. S. T. Baugh, Secretary of Historical Society, Gurdon, Arkansas, and receive the thanks of all who appreciate accurate historical information.—S. T. Baugh.

## MAMADUKE

One-quarter of our Conference year has passed and I feel we have grown in many ways.

Our Church School closed the quarter with attendance over 100 in spite of rain and much sickness.

On January 24 we had our Crusade for Christ rally, pastor of the First Methodist Church, Paragould, and Rev. R. E. Connell, our district superintendent, were present. Brother Ames brought us a forceful message and Brother Connell also made a fine talk. Our quota was \$700.00. After services that night the council met and almost raised our quota. Before the time was up, March 4, we had in pledges \$1200.00 and sent to Conference treasurer \$716.00 in cash and payments on pledges are still coming in. Two new pledges totaling \$30.00 have also been received.

We feel it has been one of the greatest movements our church has ever made. It not only helps in a financial way but our people are helped spiritually. All ages in the church have contributed. We are hoping now to move forward in the other points of the Crusade.

We have had an added interest in our mid-week prayer services. A number of our young people are coming and taking part in these services. Our increase in attendance at the regular services is shown also.

If every member of the church would put his shoulder to the wheel and push forward, what could we not be able to do with the help of God.

What do you say? Come on, let's go!—Nita Ferguson, reporter.

of the fact that it rained the night before and on Sunday. All of the churches, except Smyrna and Mt. Zion were represented and they would have been there if they had not thought themselves mud bound. Mrs. Rule was with us and her presence made the day more enjoyable. The people of Old Austin, although few in number, proved that the spirit of their fathers still lives in their hearts. They had the grounds clean and the church was spotless. They proved themselves good stewards of Jesus Christ.—Reporter.

## HAWLEY MEMORIAL CENTURY CHEST

Twenty years ago, this March, Hawley Memorial Methodist Episcopal Church, South, Pine Bluff, sponsored a Century Chest for the benefit of their building fund.

A cedar chest was donated and was on display at Froug's store, and in that chest was placed wearing apparel representative of the times, and articles such as a Bible, current church papers, records of the church, and other items of interest. A quilt was made by the women of the church and many names were embroidered on it of church members, city and state officers, and various organizations who donated to the building fund. The quilt was displayed at Reap and Crawford's and was later placed in the chest and the chest was sealed in concrete back of the pulpit in Hawley Memorial Church.

It was then requested that at the end of one hundred years from the date the chest was buried that it be taken up and given to the Little Rock Museum and placed on display as a memorial to Hawley Church, and that once every year this should be told to the church in order that the plan may not be forgotten and may be carried out by those members who are living at that time.—Reporter.

## DOVER OVERPAYS ON CRUSADE

Dover Church has overpaid its asking on the Crusade for Christ and paid all Benevolences for the year on Easter Sunday.

The entire charge will be 100 per cent on everything before Conference.

Everything is going nicely on the new year.—Reporter.

## TRAINING COURSE AT MOUNT IDA

Rev. J. E. Cooper, Arkadelphia District Superintendent, has just conducted a Teachers' Training Course which could be used as a model for churches of this size.

The class met in the reception room in the parsonage; sessions lasted for two hours, for three evenings, Norman and Mount Ida Sunday School teachers and officers attending.

Instructions given by Brother Cooper were just what our teachers need, and were delivered in most entertaining manner. After-class conferences sometimes lasted until near midnight.

Certificates of Credit were given to seventeen who completed the course; all were greatly benefited by this study, and all were enthusiastic in their praise for our capable and interesting teacher.

Sunday morning our Sunday School attendance was 90.3 per cent better than the Sunday a year ago. For eight months our attendance has been larger each time than the Sunday a year previous.—W. S. Cazort, Pastor.

Love is the ladder by which we climb up to the likeness of God.—Schiller.

## "Naked And Ye Clothed Me"

The nation-wide roundup of clothing urgently needed by war-stricken people overseas is scheduled for April. Church leaders and members are asked to give utmost help to this united National Clothing Collection, April 1-30.

The goal is 150,000,000 pounds of serviceable used outer garments, shoes, underwear, blankets, quilts and bed linen. This drive is the united effort of UNRRA and all the voluntary war relief agencies engaged in overseas relief including the Church Committee on Overseas Relief and Reconstruction of the Federal Council of Churches of Christ in America.

The shipbuilder, Henry J. Kaiser, is the National Clothing campaign chairman, appointed by President Roosevelt. The National committee is made up of men and women leaders representing every responsible group in American life. The committee includes Rev. Roy Ewing Vale of Indianapolis, Moderator of the General Assembly, Presbyterian Church, U. S. A.; the Rev. M. E. Dodd of Shreveport, La., former president of the Southern Baptist Convention; Harper Sibley of Rochester, N. Y., Chairman, Church Committee on Overseas Relief and Reconstruction; the Right Rev. Henry St. George Tucker of New York, Presiding Bishop of the Protestant Episcopal Church; Bishop G. Bromley Oxnam, president of the Federal Council of Churches of Christ in America; and the General Secretary of this council, the Rev. Samuel McCrea Cavert. The committee also includes such prominent Protestant laymen as the former President Herbert Hoover and Josephus Daniels, Raleigh, N. C., former Secretary of the Navy.

As in the clothing campaign last fall, local churches of every denomination are asked to designate and man temporary clothing depots in church buildings. Local clothing committees should be notified as soon as possible that such depots are available. In these depots, contributed clothing will be received and sorted for delivery to centrally

located clothing stations in each community, there to be packed for shipment to regional warehouses for baling and reshipment overseas. Other such receiving depots are being established by local clothing drive committees in schools, postoffices, and vacant stores.

Clothing donations will be pooled for free distribution without discrimination of any kind in war-devastated areas where almost as many people have died from exposure and inadequate clothing as have died from actual starvation. This will be the only clothing drive for overseas war relief this spring. The campaign slogan is: "What can you spare that they can wear?"

Dan A. West, executive director of the campaign, declared that clothing collection committees in every community are counting on full support by all churches and every other responsible and representative group, including schools, colleges, civic and service clubs, fraternal and women's organizations, farm groups and youth groups.

"The success of this urgent humanitarian undertaking," West declared, "depends on whole-hearted cooperation in every locality. Neither this, nor any other nationwide campaign which seeks to fire the interest of every man, woman, and child, can succeed without such help."

Ministers of all Protestant denominations are asked to include the clothing appeal in their sermons, church bulletins, and radio broadcasts throughout April. Leaders of all church organizations such as women's auxiliaries, young people's unions and leagues, mission study groups, and Bible classes are asked to enlist the interest of all members to see that effective group cooperation in the clothing drive is planned and carried through.

Moving stories on the need for overseas clothing and factual material for use by local clergymen and church group leaders may be obtained in quantity from local clothing campaign committees.

## ATTACK ON PROTESTANTS IN ARGENTINA

"A few weeks ago the archbishops and bishops of the Catholic Church published a pastoral letter exhorting the faithful to be wary of the heretics, the Protestants," writes a Methodist missionary from Argentina, South America. "The attack was especially bitter against the Y. M. C. A., Y. W. C. A., and Salvation Army. Parents were forbidden to send their children to Protestant schools and Catholic teachers were warned against teaching in such schools. If no more attention is paid to the warnings this year than last, we shall have more pupils than ever!" The Federation of Evangelical Churches replied to the attack and the letter was published in most of the leading newspapers, while many outstanding Catholics expressed openly their disapproval of the attitude of their church leaders. Sr. Sabanes, Methodist pastor at Rosario, gave a lecture about the matter at Central Church one evening and the church was jammed. Folks sat even in the pulpit and many strangers sent gifts of money to help with the ex-

penses of printing the reply of the Federation. The 10,000 copies have already been sold and several thousand more are being printed.

"Dr. Stockwell says we have the archbishop and bishops to thank for the splendid advertising they have given us. Never has there been so much interest in what we really stand for. The Protestant groups, too, have joined forces as never before in the history of our work here, and are working shoulder to shoulder. The prospects for advance are bright if we know how to take advantage of the open door. We have a number of Catholic children enrolled already and I know we will have many more. I haven't heard that our two Catholic teachers are resigning."

I will place no value on anything I possess except in relation to the Kingdom of Christ. If anything I have will advance the interests of that Kingdom it shall be given or kept, only as by giving or keeping it I may promote the glory of Him to whom I owe all my hopes in time and eternity.—David Livingstone.

## Superintendent Tuck Writes From Manila

"It is now the fourth day since our remarkable rescue, and we have had a chance to meet a few folks and learn a bit more of what has happened," Dr. Ernest E. Tuck, superintendent of Methodist work in the Philippine Islands, writes to the Board of Missions and Church Extension, following his release from Los Banos internment camp.

"Mail has come in," he continues, "candy, crackers, cigarettes, chewing gum and all those little touches of ordinary American life have arrived . . . even the noisy 'swing' music over the radio and Bing Crosby in a movie. All have added to the 'atmosphere' of this camp where we now are. It's wonderful after three years! We had a good Sunday here too, with a Methodist chaplain conducting two services.

"This is a mixture of Army coming and going constantly, and 2100 civilian internees just returned to freedom . . . and confusion. All last night heavy artillery roared away not more than eight to ten miles from us, against some entrenched Japanese positions. Planes swoop in a few hundred feet overhead dropping whole packing cases of medical and food supplies. Huge trucks filled with men and supplies sweep up clouds of fine dust as they roll in and out of camp. A medical center of 800 beds is now arriving and will be functioning in a few hours.

"I am writing this with crowds of soldiers and civilians milling around . . . happy, cheerful and extremely grateful. Soldiers are seeing more American civilians, especially the women and children, than they have seen since leaving home. Civilians just released are seeing our fine American Army. What a wonderful lot of men they are! We have been looking on these little, serious, humorless, mysterious Japanese soldiers so long that our big happy, gay and intelligent U. S. men look like giants! Our little children just flock to them and it is nothing to see a big strapping six-foot soldier, graduate or former

student of some U. S. college, with a white sickly American child (getting his first eggs, butter, bread, milk, etc. in months) on one shoulder, and a shy, surprised, but happy Pilipino youngster on the other. It is all so wonderful again and we thank God for it and for our release! (You'll understand if this letter sounds a bit incoherent!)

"Messrs. Holter, Brush, Riley, and Miss Helen Moore are in Manila (Santo Tomas Internment Camp); Tucks, Moores, Billings, the Misses Blakely, Deam, Dingle, Cornelison, Lefforge, Feely, Roberts, McHugh, Dyer, West, Rowland, are here in this camp. What our plans are is still uncertain.

"So far as the Tucks are concerned, if Holter and Brush are staying on a while, as I hear they may, we shall try and get on home at once. We've had eight years here and need a furlough. I shall want to get back as quickly as possible to help in reconstruction and rebuilding, etc.

"The destruction of property in Manila is very heavy and we can't give you details yet, but it is terrible. The Japanese burned and blasted, our forces used heavy artillery and big bombs until much of the city is a shambles. We are afraid Central Church is ruined; Mary Johnston Hospital is burned to the ground. St. Paul's Church is a few blackened walls only. Hugh Wilson Hall, the house where we lived at 1265 General Luna, Moores home at 909 Tennessee, and the office and Book Room at 638 Isaac Peral are all burned. Knox Church and Thornburn Hall properties are safe.

"Planes are roaring right over our heads dropping cases and cases of medical supplies, food, etc. It is all so exciting! We are all under cover and safe from the cases tumbling down. We have picked up in these three days of good food and American 'atmosphere' that I think the next week will show still greater improvement."

## TRAINING SCHOOL FOR DIRECTORS OF RELIGIOUS EDUCATION

The Local Church Division of the Methodist Board of Education, through its executive secretary, Dr. J. Q. Schisler, Nashville, Tenn., announces plans for a five-weeks summer training school for directors of religious education. The school will be conducted in cooperation with Garrett Biblical Institute, Evanston, Ill., beginning July 24, Dr. Schisler said.

Rev. W. McFerrin Stowe, member of the Division's staff, has been made registrar and promotional director of the school. Scholarships will be available for 25 persons holding positions as educational directors, pastor's assistants with educational responsibilities, or other educational staff members of a local church, Dr. Stowe said. Registration will be limited to thirty persons.

The special course to be given includes study in philosophy of Christian Education, the relationship of Christian Education to the local church, building a program of Christian Education for the local

church, recruiting and training teachers, organizing the church into learning groups, training workers with children, youth and adults, planning for vacation and week-day schools and other related subjects. In connection with the project there will be a seminar featuring actual experience in Christian Education and visitation to educational projects in Evanston and Chicago.

Dr. Horace Smith, president of Garrett and Dr. Murray Leiffer, dean of the summer school, are co-operating with Dr. Schisler and other officials of the Local Church Division here.

**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**

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### HENDRIX COLLEGE NEWS

#### Textile Collection To Be Shown

A valuable collection of cotton textiles from the textile museum of the District of Columbia and from the private collection of M. D. C. Crawford, research editor of Fairfield publications, New York, has been loaned to the Hendrix art department and will be on exhibition at the college from April 1 to 15, as a highlight in a two-weeks intensive program on cotton, being sponsored by Miss Floy Hanson and Mrs. H. Louis Freund of the Hendrix art department.

The textiles will be both antique and modern examples of characteristic pattern in cotton from Java, Peru, China and India and are typical research patterns used by modern designers, Miss Hanson said. The collection of Mr. Crawford in New York serves as a study room for modern artist designers.

Begun as a local project, the program at Hendrix has attracted wide spread attention among cotton men. E. B. Fitzgerald, field representative of the educational service of the national cottonseed products association in Shreveport, La., and A. L. Ward, director in the association at Dallas, Tex., have visited the campus to inform themselves concerning the program and to offer assistance.

Furnishing valuable assistance was Dr. Simon Williams, director in the research department of the National cotton council Memphis, Tenn., and others have sent information.

#### Easter Observances

The Annual Easter concert was presented by the Choristers under the direction of John Glenn Metcalf at the First Methodist Church. Corliss R. Arnold of Monticello, junior student was organist, Miss Janet Mashburn, junior student from Little Rock, was narrator, and Miss Emogene Holland, sophomore from Wynne, was pianist.

Continuing observance of the Easter season at Hendrix, Rev. John Allin, minister of St. Peter's Episcopal Church in Conway, gave a meditation during the chapel hour on the purpose of Holy Week.

For the three mornings preceding Easter holidays a worship service was held in the parlor of Galloway Hall in observance of the Lenten season.

#### Hendrix Students To Attend Conference

Five Hendrix College students have been elected to attend the Methodist conference to be held at Arkadelphia April 6 to 8. They are Pat Henry, Conway; Charles McDonald, Fort Smith; Betty Jane Claude, Booneville; Mary Mathews, Heber Springs, and Rachel Mitchell, Conway. Audra Knight of Little Rock was chosen as an alternate.

The students were nominated by the young people's council, of which Wayne Banks, Hendrix student from Texarkana is president; and elected by the college students of the Methodist Youth Fellowship.

Dr. Vernon C. Lingren of the department of education, advisor; Rev. James S. Upton of the department of religion, counselor, and Wayne Banks, state president, complete the representation from Hendrix.—Laura Alice Russ.

A laugh is worth a hundred groans.—Lamb.

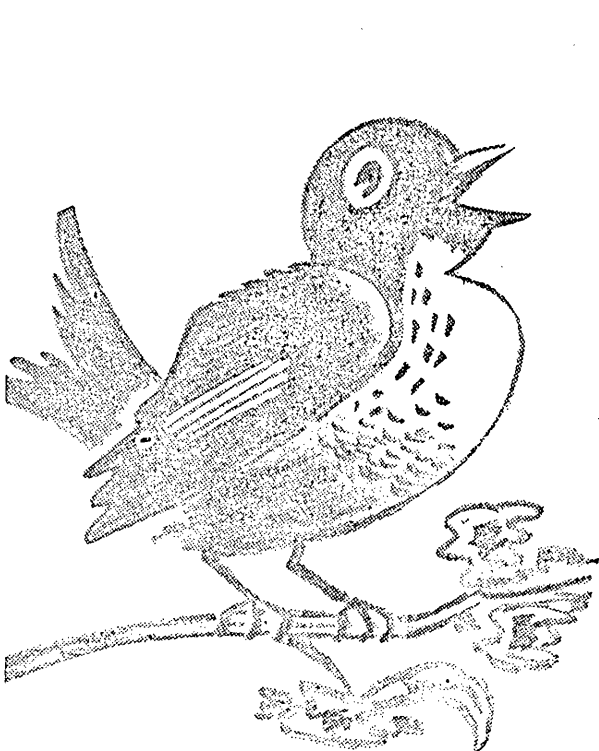
### SIXTY-NINE YEARS OF SERVICE

Sixty-nine years of service as an organist—sixty of them at the Second Congregational Church of Holyoke, Mass.—is the record of William Churchill Hammond, Mus. D., one

of America's most beloved choir-masters and organists. During these almost seven decades Dr. Hammond has given more than 1400 recitals, and has taught many hundreds of organ students at Smith College and at Mount Holyoke College; he was head of the music department of the

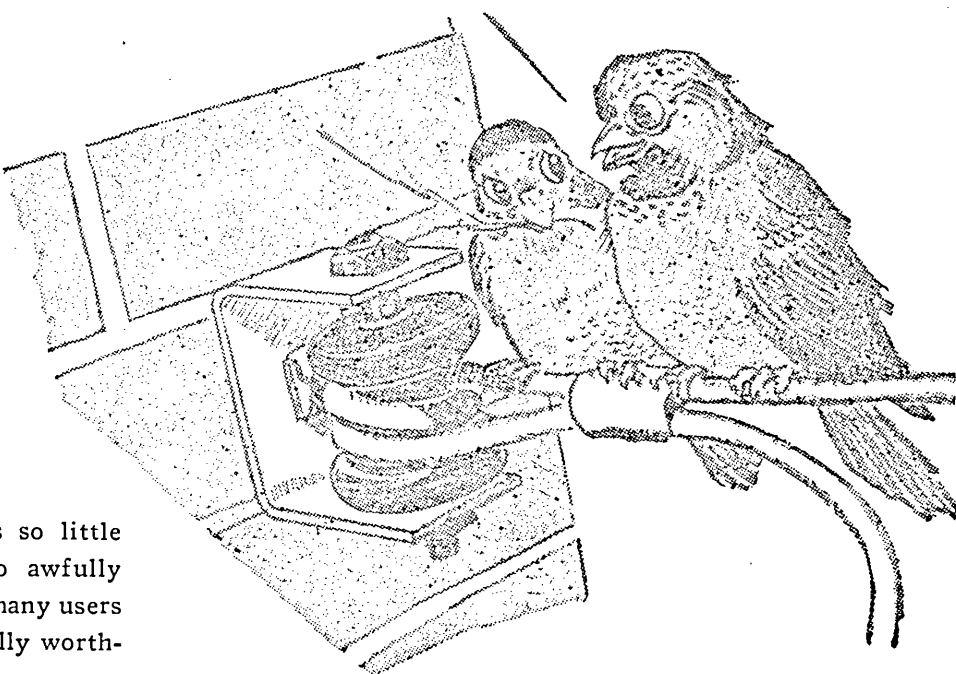
latter for 37 years. He was one of the founders of the American Guild of Organists. And he is still at the organ each Sunday.

The true believer is not merely someone who holds correct opinions about Christ.



CHEAP!  
CHEAP!  
CHEAP!

"HE'S BEEN READING ABOUT LOW-COST ELECTRICITY AGAIN"



★  
Yes, the fact that it takes so little money nowadays to do so awfully much electrically gives the many users of electricity something really worthwhile to chirp about.

Never in history has the average price for electricity been so low . . . and never in history has there been so many electric conveniences and labor-saving appliances in the average home.

Imagine anything today selling for more than 50% less than it did during World War I. That's your low-cost electricity.

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HELPING BUILD ARKANSAS

## The Sunday School Lesson

By DR. W. P. WHALEY



### PIONEERS OF FAITH

APRIL 15, 1945

SCRIPTURES: Genesis chapters 12 to 50; Acts 7:2-18; Hebrews 11:8-27.

GOLDEN TEXT: "By faith Abraham, when he was called, obeyed . . . and he went out, not knowing whither he went." Heb. 11:8.

The nearly forty chapters of scripture suggested for this lesson may seem quite a lot; but these chapters are full of most interesting stories of pioneers of the Christian religion. Pioneers are the first settlers of a new country, the trail blazers through strange forests, the first believers of a new faith.

In apostolic times Christianity was called "THE FAITH." That stood for the whole creed and gospel. Jude 3 exhorts "that ye should earnestly contend for the faith which was once delivered to the saints." Who were those saints? and when was that faith first delivered?

#### I. Men and "The Sons of God" (Gen. 6:1-5)

Abraham held the Christian "faith" four thousand years ago (John 8:56), but many others long before Abraham's day were prisoners of that faith. A thousand years before Abraham, in the time of Seth, "then began men to call upon the name of the Lord" (Gen. 4:26) The marginal reading of this passage is "then began men to call themselves by the name of the Lord." That was far back in the days of Babylon's might and glory. There were "giants" of commerce, of learning, and of religion. Babylon had many great temples, a glamorous religious ritual, and a great array of priests. But the Babylonians worshipped the sun, moon and stars. That was a high type of idolatry, but it was idolatry; and some people began to separate themselves from this idolatrous pageantry, and organize themselves into groups to worship the God of the sun, moon, and stars. They were called "the SONS OF GOD," to distinguish them from the rest of the people.

Abraham was not the first Hebrew. The name "Hebrew" is from Eber, an ancestor of Abraham six generations before him. A long time before Abraham, there was in Babylonia an organization of religious people opposed to idolatry, believing in one God, and perhaps having an intimation of the Messiah. Abraham brought the "faith" with him from "Ur of the Chaldees." The writer of Genesis seems to trace the genealogy of Christianity back to Seth (Gen. 4:26) If so, many pioneers of our religion lived in that thousand years between Seth and Abraham; and some of their names are listed in the chapters between Gen. 4th and Gen. 12th.

#### II. Abraham and the Faith (Gen. 12 to Gen. 26)

The outstanding characteristic of Abraham was his "faith." All through the Old Testament and the New Testament he stands out as the man of faith. In his move from Babylonia to Canaan he gave the "faith" a new, and forward, and up-

ward impulse. He became the head of a great people holding the "faith." The Church of Israel was named for his grandson, Jacob; and that was a Christian church for two thousand years, till the coming of Christ. The preachers were preaching Christ, the writers were recording prophecies of His coming, and the ritual foreshadowed "the lamb slain from the foundation of the world." The first Christian literature, so far as we know, was the Old Testament started by Moses. Abraham never saw a Bible, unless it was those old Babylonian scriptures in cuneiform characters on tablets of clay and stone.

#### III. The Christ of Experience (Heb. 11:1-40)

"No man hath seen God at any time" (Jn. 1:18) "Thou canst not see my face" (Ex. 33:20) "Whom no man hath seen, nor can see." (I Tim. 6:16). "God is a Spirit." (John 4:24) Christ, the Son of God, is a Spirit also. He is as invisible as the Father. For only three years was Christ manifested to men, while incarnated in Jesus of Nazareth. The pioneers of Christian "faith" followed an invisible Christ; and, since His resurrection and ascension, Christians have followed an invisible Christ. The eleventh chapter of Hebrews lists a few pioneers of the "faith" who never saw Christ but experienced Him. Abel, Enoch, Abraham, Sarah, Jacob, Joseph and Moses were possessed and moved by the invisible Christ. Moses "endured as seeing Him who is invisible." Jesus told Thomas, "because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (John 20:29). Christians "walk by faith" in an invisible Christ whom they feel and know in their hearts. We experience forgiveness and new birth, we experience calls to duty, we experience Christ. We trudge patiently along in the Christian life because the invisible Christ holds us. We have rapturous experiences in the feeling of His presence, His strengthening, His guidance, and His love. Our supreme hope is to be like Him and to be forever where He is. Methodists have always emphasized experience. Nothing John Wesley could learn from the Bible or the church could satisfy him; but when he had that sweet experience, "I felt my heart strangely warmed," at Aldersgate, he was satisfied.

"Jesus, these eyes have never seen  
That radiant form of thine;  
The veil of flesh hangs dark between  
Thy blessed face and mine.  
I see thee not, I hear thee not,  
Yet thou art oft with me;  
And earth hath ne'er so dear a spot  
As where I meet with thee.

## LITTLE ROCK CONFERENCE EDUCATION NOTES

By Roy E. Fawcett

### Church School Day

Sunday, April 15, has been designated by Conference action as Church School Day. It is suggested that as many schools as possible observe the day on that date, or as near thereto as practical. The service should stress the cause of Christian education, and cultivate a renewed appreciation of the place of religious nurture both in personal growth and as an agency

*Like some bright dream that comes  
unsought*

*When slumbers o'er me roll,  
Thine image ever fills my thought  
And charms my ravished soul.  
Yet though I have not seen thee,  
and still*

*Must rest in faith alone,  
I love thee, dearest Lord, and will,  
Unseen, but not unknown."*

### IV. Still Pioneering Westward

From Babylonia, Abraham carried the "faith" westward into Palestine; from Palestine, Paul, Barnabas and others in the apostolic age carried the "faith" westward into Europe; from Europe, pioneering preachers like Whitefield, Wesley and others, carried the "faith" westward into America; and from America pioneers have pushed on over the Pacific and across China.

The "faith" carried by pioneers is something new to the hearers. Sometimes it is welcomed as "good news," but sometimes it is spurned as disturbing doctrine. The persecution of Christians is usually in the pioneering period, when the "faith" is just being introduced. The "faith" has to be carried into new communities by courageous pioneers, who go in alone and without the organization and equipment of a church. The "faith" has to face other creeds, and its pioneers have to meet established defenders of those other creeds. All forms of heathenism are encountered, and Christian churches are built on the same streets as old heathen temples.

Our own Arkansas, a little more than a hundred years ago, opened her eastern gateway to pioneers of the gospel. They came into our state, which was then in a crude state that we to-day can hardly imagine. A few narrow dirt trails threaded the heavy forests. There were no bridges. The people in the thinly scattered settlements lived in log cabins. The few little school houses served also as preaching places, for there were very few church buildings. Preachers were not on salary, but accepted voluntary gifts of produce, and received almost no money.

In 1831 there were very few Methodist preachers in the state. That year the bishop in charge of the Tennessee conference called for volunteers to go to Arkansas; and eight preachers offered themselves. These eight men rode horseback to Memphis; and, because the country west of the Mississippi was flooded, they bought a flat boat, put their horses and belongings on the boat, and drifted three days down to Helena. There they sold the boat, and took the higher ground of Crowley's Ridge toward their unknown fields of labor. They spent the rest of their lives laying the foundations of our church in Arkansas. One was drowned in the Ouachita river.

for the building of the church. Our Conference Board will be glad to furnish the programs to as many churches as wish to use them. The offering is to be sent to Mr. J. S. M. Cannon, Treasurer, 325 Exchange Building, Little Rock.

### Vacation School Institutes

Vacation Church School institutes for the Little Rock District were held this week at Little Rock, Hazzen, and England. The schedule for other districts is as follows: Arkadelphia, Monday, April 16; Camden, at El Dorado, Tuesday, April 17; Texarkana, at First Church Tuesday evening, April 17; and Monticello in three sections, at Hamburg, Thursday, April 19, 10 A.M., Monticello at 3 P.M., and McGehee at 10 A.M., Friday, April 20th. The schedule for the Pine Bluff and the Prescott districts has yet to be arranged and announced.

### Church School Enrollment and Attendance

We are setting the seven weeks period from Easter to Mother's Day as a time for increased emphasis on Church school enrollment and attendance. This is one of the most favorable seasons of the year for the reaching of more people with Christian teaching. Using a simple form that will be provided, we are asking that each school report immediately after the close of this period the number present on Easter, on Mother's Day and the average for the seven weeks period.

### State Student Conference

The State Student Conference will be held at Arkadelphia this week end, beginning Friday evening, and closing with the Conference sermon by Bishop Martin at the morning hour on Sunday.

### RURAL LIFE SUNDAY, MAY 6

Observance of Rural Life Sunday on May 6 is endorsed by the Department of Town and Country Work of the Board of Missions and Church Extension, cooperating with other sponsoring organizations, the Town and Country Committee of the Home Missions Council of North America, the Federal Council of the Churches of Christ in America, and the International Council of Religious Education. The purpose of the day, which is observed annually on Rogation Sunday, the fifth Sunday after Easter, is "to magnify the relation of God and man in food production, and to pray God's blessings upon the human efforts to prepare a crop." Suggestions for observance of the day includes a worship service, prepared by Dr. A. J. Walton, superintendent of Methodist Department of Town and Country Work, and may be obtained from his office at 150 Fifth Avenue, New York 11, N. Y. Other helps include suggestions for appropriate anthems, hymns, sermon topics and texts, and a bibliography. Single copies of the program cost three cents; 100 copies, 85 cents.

If you have love in your heart,  
you'll meet it down every highway  
and byway, smiling for you.—  
Wesleyan Christian Advocate.

Things don't turn up in this world  
until something turns them up.—  
Ex.