

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye all the world" — Mark 16:15

VOL. LXIV

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NO. 15

"Final Decisive Victory In Pacific In View"

RECENTLY we had the announcement from Admiral Nimitz that "Our final, decisive victory in the Pacific is in view." By this statement, Admiral Nimitz did not mean to imply that the war in the Pacific is about over. He is saying, however, that the series of allied victories in the Pacific are so impressive that decisive victory is in view.

We are justified, nevertheless, in feeling that the war in the Pacific is moving more rapidly toward victory than anyone had reason to expect at this time a year ago. The capture of Iwo Jima, costly as it was, has brought the war up to the back door of Japan. The invasion of Okinawa is the most damaging blow yet struck Japan, if it results, as is expected, in capture of this strategic island. With Okinawa in our possession our forces will be sitting astride the life line between Japan proper and her stolen empire in the South China Sea.

Another very encouraging feature of the war in the Pacific is found in the fact that Russia had denounced the Russian-Japan non-aggression treaty. In so doing, Russia, in effect, charges that Japan has already violated the treaty by aiding Germany in its war against Russia. It can, of course, be said just as truthfully that Russia has aided England and the United States in their war against Japan. The fact is, this nonaggression pact has merely served as a convenience for both Japan and Russia while each was at war elsewhere. Russia knows that Japan would have had no hesitancy in attacking her had Stalingrad fallen to the Germans and her defeat had appeared eminent. When the war in Europe is over, Russia will find ample reasons for making war on Japan if she so desires. It is difficult to see how Russia could afford to stay out of the war against Japan when Russian interests are so pronounced in the east.

With or without Russia, Japan will be defeated earlier than it appeared possible a year ago.

Dedication Of Our New Episcopal Home

AT FOUR o'clock, Wednesday afternoon of the past week, the ministers and their wives of Greater Little Rock, on the invitation of Bishop and Mrs. Paul E. Martin, met at our new episcopal residence, at 205 Colonial Court, for the dedication service of our episcopal home.

Dr. E. Clifton Rule, District Superintendent of the Little Rock District, led in the service of dedication, assisted by Dr. A. W. Martin, District Superintendent of the Ft. Smith District and the editor, with all assembled joining in the responses. This beautiful service, directed by Dr. Rule, was very impressive.

The guests were then shown through the spacious home, so beautifully furnished and so tastefully arranged, and closed the tour in a very popular room down stairs where refreshments were served.

All present felt the inspiration of a spiritual service of dedication; the joy of a Christian fellowship and the warmth of the hospitable spirit of Bishop and Mrs. Martin. We wish for them many happy years in our new episcopal home.

Prayer For The San Francisco Conference

SUNDAY April 22 has been fixed by leaders of the four larger Protestant Churches in America as a day of prayer for the San Francisco Conference. In every church in America there should be special prayers for the Conference on the day appointed and Christian people throughout America should remember this important meeting in their private devotions.

The vast importance of this Conference cannot be overestimated. It will be important for what it accomplishes and it will be important for what it will reveal as nations sit together to plan for the future, amid the unprecedented conditions that now exist.

There will be revealed in this Conference the measure of the desire of

To do all which may achieve and cherish a just and lasting Peace among ourselves and with all nations.—Abraham Lincoln.

the nations for a peaceful world. If here nations seek largely their own good, and are unwilling to make necessary adjustments for the good of the whole, we will know that the world has learned little from the terrible experiences of the present war and that future wars are almost inevitable.

We are to have, in this Conference, a revelation of the attitude of the "big three" toward the smaller nations. What that attitude will be and what the reaction to that attitude will be on the part of smaller nations will be a kind of "pre-view" of the relationship to be expected among these nations in the years to come.

This Conference will reveal also the will and the ability, of the peace loving nations of the earth, to work together. We have had some encouraging meetings of the leaders of the stronger nations of the earth which have shown that powers, with divergent interests and views, can work together effectively for a common aim. If these many nations can work together as consistently and harmoniously for peace as the great nations have worked together for war, we may expect a peaceful world as the result. If in this initial joint meeting of the United Nations there should develop obstinate differences, we may know that the problems of peace will be increased.

The nearer we approach this Conference, the clearer it is that the master minds that direct it will need the wisdom and guidance of the Master of all minds, if it is to really succeed. For that let us sincerely pray.

The Church Must Be Ready

AS THE war in Europe moves rapidly toward a climax, so does the church in America move toward the climax it will face when our boys return from war to the ways of peace. While these twelve millions and more of young men are trying again to become adjusted to civilian life, the church will face an opportunity and a responsibility without a parallel in our American life.

Many of the boys who are fighting this war were born while we were fighting a war "to end all wars." Most of them were born after that war ended and the feeling had settled across America that international disputes would ever after be settled through diplomatic channels. Having grown up in a generation and in a nation where war was talked down on every side, they suddenly found themselves face to face with the most terrible war of history. They were asked, almost overnight, to make the adjustment from peace-planning, peace-loving, peace-thinking young people to the role of hardened soldiers schooled in all the destructive arts of war. No generation of youth in history has suffered quite such a disillusioning experience as has the group of boys that will soon be coming back to take up again the ways of peace.

When these boys come home, the church must interpret religion and God for them in a very realistic fashion if it long holds their attention. Many of them will have had personal experiences of God more realistic and more satisfying than many of our church people at home. For them petty religious differences stereotyped phrases and symbolic and poetic interpretations of the Bible will be largely meaningless.

Having seen life, with all of its stark realities, on battle fields and having themselves had their rendezvous with death, these boys will have lived life, stripped of all shams and artificialities. For them, the church must have a practical, realistic, livable, sensible gospel if our religious appeal to them is to be effective. Our interpretation of God to them must be such as will fit into the practical problems of everyday life as they feel God has been fitting into their lives amid the stress and strain of war. May God give us the wisdom, the vision and the common sense that will enable us to give our boys and girls the spiritual ministry they will so badly need when they are home again.

The Terrible Fate The World Escaped

AS WE see the insane, fanatical, brutish fight the Nazis are putting up in the death-throes of their final defeat, we see something of the impossible situation in which the world would have found itself, if their grandiose schemes of conquest had succeeded.

The Nazi leaders, who have prated so much about the new world order they would establish and about their deathless love for the Fatherland, now are giving unmistakable evidence of the fact that they love nothing else and no one else so much as they love their own little lives.

Only a combination of blatant egotism, (Continued on page 4)

Religion In Democracy

(The following sermon was preached by Dr. John O. Gross over the Columbia Broadcasting System's "The Church of the Air." Dr. Gross is secretary of the Department of Education Institutions of the Board of Education of the Methodist Church.)

THE term—Democracy—has a variety of meanings to the 130 million people in the United States. Associated with it are such concepts as the rule of the majority, the right to vote, freedom of worship, freedom of speech and other sacred liberties. Yet, these essentials of Democracy mirror dimly the form of government that is built upon the Biblical requirement to "do justly and to love mercy and to walk humbly with thy God." The total is greater than the sum of its parts.

The French journalist Raoul Jean Jacques Francois De Roussy de Sales in his "The Making of Tomorrow" defines democracy as "the best of 2,000 years of human effort toward a better world." It is not by chance that this author made democracy the fruition of the Christian era. While we acknowledge its debt to the Greeks who projected the idealistic form of government and supplied its name, yet with Henry Watterson we believe that "The paramount issue underlying the idea of democracy is the religion of Christ, the bed-rock of civilization."

Behind our democracy are the Magna Carta, the Mayflower compact, the Declaration of Independence, and other epoch-making events in man's quest for freedom. These root in the Hebraic-Christian conception of man. Man, according to this faith, was created a child of God with capacities to associate and cooperate with Him.

Democracy, according to its leading proponents, draws its life-giving energy from religious faith. Its watchwords, happiness, equality, freedom, have significance only as they relate to persons. To give man a kingdom wherein he may develop all of his powers is the passion of the Hebrew scriptures and the purpose of the Christian gospel. The dependence of democracy upon the Hebraic-Christian tradition has been ignored in the nation's educational program—ignored in the name of religious liberty!

At the establishment of Israel's Kingdom, Samuel warned Saul, the first king, against assuming rights that would lift him above his countrymen. Later, when Saul's successor coveted his neighbor's wife, a prophet who knew that David understood that the decalogue aimed to protect personal rights skillfully through parable showed him that he had violated a basic command. David's early religious training taught him that a king's rights did not transcend amenability to God, and he humbly confessed his sin and pleaded for forgiveness. Tyrants from Pharaoh to Hitler with no thought of responsibility to God or man have disregarded human rights and eliminated citizens who disagreed with them. From the great Hebraic-Christian tradition persons responsible for "the government of the people, by the people, and for the people" learned that a man was created with certain inalienable rights.

Sir William Blackstone believed that the enthroning of the democratic ideal would produce citizens of "public virtue" and with "goodness of intention." But such noble qualities of character spring from the spiritual life of God-fearing men and women. When the Mayflower approached the shores of New England, instead of the English colony of Virginia, the Pilgrims realized that they were outside of any law. But they knew that true freedom can exist, as J. Edgar Hoover says, "When it is limited by the right of other men and by the laws that define and protect those rights," and consequently drew up the famous Mayflower Compact, a plan to make the colony law-abiding. Two hundred and ninety-nine years later just a short distance from Plymouth's shores, Boston's policemen went on strike. Inside the city there arose an undisciplined element that rejoiced in freedom from authority. That hectic episode in Boston's history illustrates that a nation cannot be built

with the kind of characters who have no sense of moral responsibility, no respect for God, the law, or their fellowmen.

Crime is the plague that falls upon our democratic household when people have no appreciation of values or convictions concerning right and wrong. Lawlessness in the United States costs the nation fifteen billion dollars every year, forty million dollars every day, three thousand dollars every minute. And low morality adds to each citizen's daily budget no insignificant sum to pay for burglary insurance, the armored car, and various kinds of protection needed because of the absence of public virtue.

When our nation discovered that an idealistic form of government did not in itself make good men and good women, education was proposed as the panacea. "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall be forever encouraged," says the Northwest Ordinance. The Church, as early as 1636 when it founded Harvard University, recognized the value of both religion and education in developing the personality and character of a people and believed that if the two were united, the total life of the people would be enriched.



DR. JOHN O. GROSS

But education, the record shows, has spent the past hundred years freeing itself from religion and developing a sense of self-sufficiency. Our nation accepts education as the surest means of social conservation and regeneration. Whenever any ill besets our social order, we seek its cure by chanting the educational ritual!

In order to give the public schools full opportunities to do their work without handicaps, religion, education's former companion, was gradually pushed out. In thirty-five states specific legislation has been enacted against sectarian religion instruction in state supported schools. This places the burden of producing character upon educational work bereft of any religious element. The serious question before us now as we think of the future of our democracy is, "Can we hope to produce dependable men and women through a life program that leaves out religion as a basis of morality?"

The absence of religion from the education of our youth not only weakens the ideal that sustains our democracy, but also leads to a breakdown in morals. The delinquency committee that reported to the White House Conference during Mr. Hoover's administration found that 63% of the cases studied had either no church affiliations or were irregular in their church interest. Ripley in his "Believe-It-Or-Not" featured a community where no crime had been committed in forty years. It was one with a highly developed religious life that gave its young people regular religious instruction. It is clear that it takes an emphasis upon the spiritual to meet basic social and moral needs. The

Church, by pursuing its work, greatly reduces all forms of delinquency and contributes to the building of good citizenship. Edward O. Sission once said, "So far as we know, history has no instance of national character built up without the aid of religious instruction or of such character surviving the decay of religion."

The secularization of education logically follows the secularization of life. Our schools reflect the attitudes found in society. When the fulfillment of the American dream is associated with the material instead of the spiritual, the highest challenge that may be given to our youth is "Success" and that generally means financial success. Louis J. Halle says in the Saturday Review of Literature, May 27, 1944, that the whole of life moves "not toward making men better but richer. Our vision is not of a world peopled by wise and honorable men but a world in which every family has its automobile and every pot its chicken. We may attack one another over questions of how wealth may be distributed but it is generally agreed that material well-being, the standard of living is more precious and more important than morality, more important than wholeness of spirit or any form of beatitude."

Secularism, democracy's subtle inner foe, has, through the ages, sought to undermine the spiritual. When men repeat the principle of Jesus, "Take no thought for your life, what ye shall eat or what ye shall drink, nor yet for your body what ye shall put on," they are saying that the physical shall be secondary and must not be made an end in itself.

Jesus knew that in every person two forces struggle for ascendancy . . . one that centers upon physical well-being and the other that gives primacy to the spiritual life. The first is highly egoistic and the second, altruistic. In every man the choice made between egoism, the desire to get and altruism, the desire to share, determines the quality of his character and the ultimate goal of his life. For the preservation of the democratic way, the egoistic nature of men must be restrained by the altruistic so that greed, selfishness and revenge will not dominate. Social progress that brings the greatest benefits to all people depends upon the growth and development of the desire to be serviceable.

A culture to produce leaders of unselfish integrity and social concern requires religion. Now our democracy, that aims to give the American people a government to safeguard their rights, is threatened most by base selfishness. Egoism now resurging en masse can obliterate the altruistic ideal and direct our strengthened powers from the service of our fellowmen. The well known axiom, an utopian plan demands an utopian man, is not yet obsolete.

George Adam Smith cites from the Bible a telling illustration of the correlation between culture and the leadership it produces. He points out that the little country called Edom, founded by the secular and profane Esau, lived without religious ideals. Lets hireling soldiers, possessing no sense of value, fought for any nation that would pay their price. Out of Edom's godless, materialistic, secular culture came the most hated men of history . . . the Herods.

Judea, north of Edom, was known for its spiritual idealism. In spite of much wandering, Israel's culture was rooted in its unique religious life. This religious culture produced leaders such as Hosea, Amos, Isaiah, Jeremiah, John the Baptist, and the Christ who have given the world its most cherished social and religious objectives and inspired all of our efforts toward a better world. It cannot be too strongly stated that the kind of leaders a democracy needs demand for growth an atmosphere of Christian idealism.

It appears that following the war emphasis will continue to be upon material achievements. Since this country has demonstrated its power to produce in an unprecedented way the sinews of war we are now told it should shift gears when peace comes and use its equipment to lift the standard of living all over the world.

But if materialistic motives alone prompt our efforts to rebuild the world they will not

(Continued on page 9)

Missionary To Wichita

SINCE 1942 the Rev. James V. Taylor, with the title, "city missionary," has concentrated his pastoral efforts on the development of two new churches in sections of Wichita, Kansas, where surveys indicated a grave need for their ministry. As a result two handsome buildings, University and Epworth Churches, today are serving rapidly expanding residential areas. Such spiritual impetus, financed at the outset by "opportunity funds" and church ex-



James V. Taylor

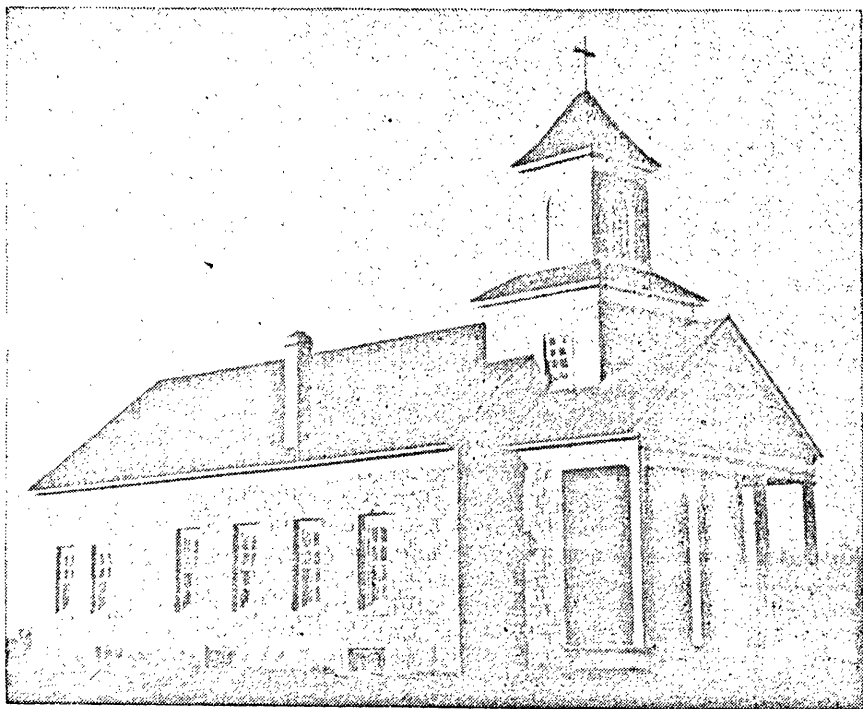
tension grants from the Board of Missions and Church Extension, enables many a congregation to get its spiritual equilibrium and work toward ultimate self-support. Provision for such expansion is included in the Crusade for Christ askings.

What is now University Church is the outgrowth of St. Luke's Church, a poorly located chapel, twelve blocks from the University of Wichita. Original plans were to move this chapel eight blocks east, but Pastor Taylor was convinced that the shabby building would not be welcome in the midst of the new and well-built residences. He succeeded in interesting a benevolent retired business man in the project to the extent that he donated \$2000 to the project. A church extension loan of \$1,500 and an additional donation of \$1,000 provided the removal of the building to the new site, for a complete remodel of the interior, the installation of a basement,

and the construction of a stone veneer exterior. This building, valued at \$10,000, now constitutes the first permanent unit of an addition which will be built later at an estimated cost of between \$25,000 and \$30,000. Since this work began, 500 permanent homes have been built within a two-block radius of the church. About 1,500 persons have moved into the neighborhood. The future of this church, which may eventually become a Wesley Foundation center, is quite promising, believes Mr. Taylor. He reports that the enrollment in normal times at the University of Wichita is about 1,400 students, about 500 of

ten months decision was made to build as soon as government restrictions permitted. Epworth Church was the first church to receive priority after the government order was cancelled.

On February 27, 1945, less than two years after its organization, Bishop William C. Martin, of the Omaha Area, dedicated the new \$25,000 building, which was designed and supervised by one of its official members, a skilled architect. An initial gift of \$2,000 financed the purchase of the property. Methodists in Wichita assisted, as did the Methodist City Union and the Board of Missions and Church Extension.



University Church, Wichita, Kansas

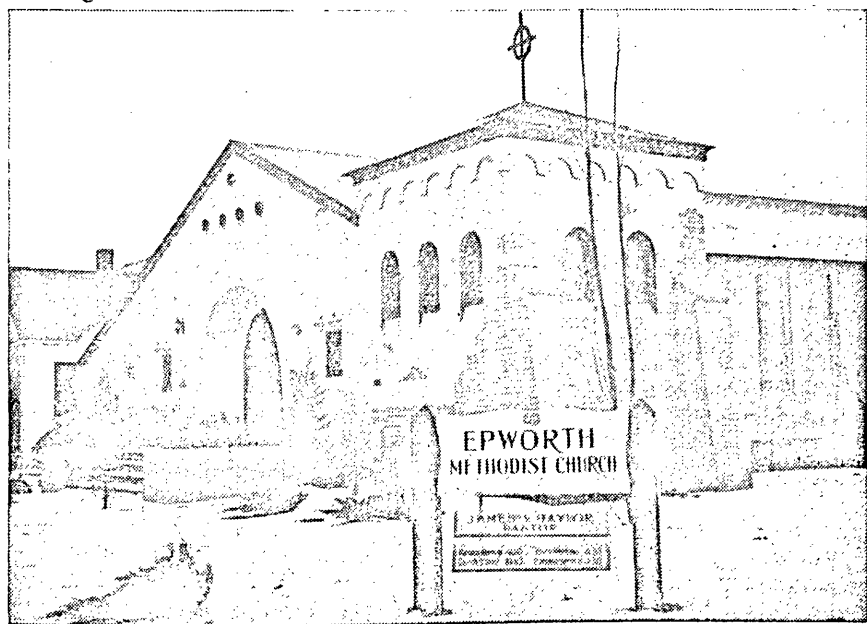
whom are Methodists. More than 100 youngsters are now receiving weekday religious instruction at the church every week.

Simultaneously, as the streamlining of the University Church was accomplished, the spadework for Epworth Church was undertaken. From the first meeting held in the interest of this project in a neighborhood school in July 1942, prospects for its growth were bright. In less than six months Epworth Church was organized by the district superintendent, Dr. A. E. Henry. The congregation continued to hold services in the school and to grow in enthusiasm. In less than

Art glass windows in the new church were salvaged from a Universalist church, condemned as unsafe for public meetings fourteen years ago and donated to the new project. Bricks and lumber, valued at \$550, were salvaged from the condemned building and used in the new one. The reconditioning of the windows and replacing of several broken panes cost \$300, but these are said to be superior in quality to any available today.

Epworth Church is located between two large residential sections of Wichita, one about fifteen years old, the other started about a year before the war. The church membership is composed almost entirely of young adults. Church school enrollment now exceeds 300 persons. In addition to the new church building, a five-room cottage, already on the property when it was bought, is being used as an annex for classes for fifty children in the church school. About forty girls meet in the parsonage, a residence bought by the congregation at a cost of \$5,000. According to the pastor, future plans for this church will provide for the construction of a \$50,000 building to be added to the permanent unit. Recognizing its responsibilities for service in the community, Epworth Church has already started Boy and Girl scout troops and a junior choir. The spacious basement will be used for other community activities.

At the request of Dr. Henry, Mr. Taylor was invited to undertake his present work in 1942. He had been connected with the University of Wichita, as assistant to the president of Friends' University, having come to Wichita for health reasons in 1938 from an executive position with the Y.M.C.A. of Jersey City, N.J. Prior to that time he served as pastor of several churches in the New York Conference. He is now a member of the Central Kansas Conference.



Epworth Church, Wichita, Kansas

In prayer, the most important thing is to catch the ear of Him to whom I speak. Do not offer one petition until you are fully conscious of having secured the atten-

tion of God! The Spirit is ready to fill you with the holy consciousness that the everlasting, almighty God is indeed very near you.—Andrew Murray.

A duty dodged is like a debt unpaid; it is only deferred, and we must come back and settle the amount at last.—Joseph Fort Newton.

It matters not how long we live, but how.—P. J. Bailey.

Investing energy in anger seldom pays dividends.—Roy L. Smith.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

MY COLLEGE FRIEND, THOMAS DUNCAN WYNNE

Life has not brought to me a more congenial friend than Duncan Wynne. I met him at the door of Tabor Hall; we were on our way to breakfast. He was in his second year at Hendrix College and I was a sub-freshman. His home was at Orlando, in Cleveland County, Arkansas; the family lived on a farm. For two years we roomed together in Tabor Hall and in most of our studies were classmates. He graduated in the summer of 1898; I finished in 1899 and went immediately to DesArc and DeVall's Bluff to fill out a vacancy that had occurred in that charge in the middle of the year.

I found the school at DeVall's Bluff without a principal, and at my suggestion the School Board employed Duncan to fill the place. When I was at the DeVall's Bluff end of my charge, I shared a room with him at Sister Sory's. He remained at DeVall's Bluff for a number of years, then studied law and entered the practice at Fordyce. He came up to Little Rock and was with me when I was married. He, in turn, invited me to go with him and perform the ceremony when he went to Senatobia, Miss., to marry Miss Agnes Gill, of that city, but I could not go.

During all the years that followed we never lost interest in, nor ceased to communicate with each other. When I was about to leave for Oklahoma, I went down to Fordyce, spoke at the high school and was an overnight guest in his home. Then, one day in a hotel in Texarkana, he was seized with a heart attack and soon passed away. He left his wife and a lovely family of boys and girls. They are grown now, except the youngest, who is a high-school girl. Five sons and a son-in-law are in the service.

In 1906 I attended Conference at Warren. I had always wanted to visit the Wynne home and that seemed my opportunity. I drove out with the pastor of the Circuit and had a very happy evening with Duncan's parents in their substantial farm home. When we went in to the evening meal, I was surprised to note the length of the table, as only the parents were now in the home. I said, "Mrs. Wynne, why do you keep this long table with every plate set, now that the children are all gone?" Tears filled her eyes as she replied, "I keep it like this, Brother Hutchinson, so that when any of them come home, they will find it just as it was before they left. I think it makes them feel more at home."

All of the family are gone now, except the two sisters whom I do not know, but I shall

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. AND MRS. JAMES E. MAJOR, of Tillar, announce the birth of a daughter, Mary Susan, on April 6.

MRS. M. A. CHERRY is reported to be very ill at her home in Paragould. She is the wife of Rev. M. A. Cherry who is a patient at the Sanatorium at Booneville.

REV. R. B. MOORE, pastor at Hope, will be the speaker on the Methodist Crusaders' broadcast Saturday, April 14, from 1:30 to 2:00 p.m. over KARK. The choir from Philander Smith College, Little Rock, will sing.

J. S. M. CANNON, superintendent of the Methodist Children's Home, Little Rock, taught a class in Christian Stewardship at Lonoke last week. He is teaching the same course this week in First Church, Paragould.

REV. CHARLES B. WYATT, pastor of Grady-Gould Charge, writes: "On Easter morning the congregations of the Grady and Gould churches enjoyed splendid programs of Easter music conducted by Mrs. T. S. Lovett and Mrs. C. O. Moore respectively."

THE District Meeting of the Woman's Society of Christian Service to the Conway District will meet at Pottsville at 10 a.m. on April 19 in connection with the District Conference of the Conway District. This will be the second day of the District Conference.

REV. ROY BAGLEY, pastor of our church at Cabot, is doing the preaching in a series of services at Washington Avenue Church, North Little Rock. Rev. John Bayliss of Second Church, Ft. Smith, is directing the music and the young people's work. Both are former pastors of Washington Avenue Church.

DR. CONNOR MOREHEAD, district superintendent of the Camden District, will deliver the baccalaureate sermon at the Magnolia A. and M. College, Sunday evening, May 13, at 8 o'clock. Governor Ben Laney will speak to the graduating class on Thursday evening, May 17, at 8 o'clock.

REV. J. THOBURN LEGG, Methodist missionary and pastor of the Immanuel Church in Montevideo, Uruguay, and his family are spending a furlough period in New York City. Mr. Legg is studying at Columbia University and Union Theological Seminary. He may be addressed at 99 Claremont Avenue, New York 27, N. Y.

DR. T. OTTO NALL was elected president of the Associated Church Press at the closing session of the annual meeting of this organization held in Philadelphia, closing April 5. Dr. Nall, managing editor of the Christian Advocate, succeeds Dr. Bernard J. Mulder of Grand Rapids, Michigan. This association is made up of the editor and publishers of Protestant religious papers.

THE following news comes from a bulletin of the Board of Education, Nashville: "The Sunday School of First Church, Fort Worth, Rev. Warren Johnston, pastor, reports a remarkable new enrollment of 475 since October. This is an increase of 76 percent in less than six months, and brings the present enrollment to 1094. An active campaign has been carried on by many of the Church School groups, and new members have been brought in every Sunday."

always be thankful for my touch with that Christian home, and for my friendship with Duncan, the eldest son.

For ten years after Duncan's death his wife remained a widow. Just recently she was married to Reverend S. R. Twitty. He and Duncan were class-mates and room-mates at Hendrix College, and from then until Duncan's death they were the dearest of friends. This marriage, therefore, promises great happiness for all concerned.

DR. HARRY W. McPIERSON, executive head of the Division of Educational Institutions of the Methodist Board of Education, has announced the election of Dr. Mearl P. Culver, of Minneapolis, Minn., to the presidency of Southwestern College, Winfield, Kan. He will succeed Dr. Charles E. Schellfield, who resigned from the presidency to accept the editorship of the adult Church School literature of the Methodist Church. The new president-elect is well known throughout connectional Methodism and is considered to have exceptional administrative ability. He is also known for his dramatic skill in reciting verbatim selections from the Scriptures.

THREE American Protestant clergymen are now visiting cities and churches in Italy on behalf of the Federal Council of the Churches of Christ in America and the World Council of Churches—planning to give immediate relief to many needy evangelical families, and to make plans for further American aid to evangelical Italian congregations impoverished by the war. They are working in cooperation with the Italian National Evangelical Committee for Relief which has headquarters in Naples. The clergymen are Dr. Robert W. Anthony of New York, Dr. W. Dewey Moore of Washington, D. C., and Rev. P. J. Zaccara of New York.

REV. RICHARD M. FAGLEY, formerly secretary of the Church Peace Union, has been named a co-secretary with Dr. Walter W. Van Kirk of the "Commission on a Just and Durable Peace," sponsored by the Federal Council of the Churches of Christ in America, it is announced by John Foster Dulles, the commission's chairman. One of Mr. Fulgley's tasks will be that of helping mold public opinion, through the churches for the kind of peace and post-war world organization the Protestant churches would like to see. Mr. Fulgley is a native of Oberlin, Ohio; and was educated at Yale University, Yale Divinity School, and the London (England) School of Economics and Political Science.

THE TURBULENCE THE WORLD ESCAPED

(Continued from page one)

personal cowardice and satanic madness would cause the leadership of Germany to almost beg their subjects to fight on now, when it means the utter destruction of the Germany they professed to love so much and also the unnecessary, useless death of thousands of their own people. This they do in order that their own lives, long ago forfeited, may be spared a few more days. Life under such leadership would have been an indescribable nightmare.

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

True liberty consists in the privilege of enjoying our own rights, not in the destruction of the rights of others.—Pinkard.

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



News About The Crusade For Christ



SUNDAY SCHOOL ATTENDANCE INCREASES AS CRUSADE PROGRAM GAINS IMPETUS

CHICAGO—While all phases of the five-point Crusade are receiving emphasis, each phase will also be singly stressed. As leaders undertake the second sprint, reports of increased enrollment and attendance in Methodist Sunday Schools are coming in from many sections of the Church.

Sunday school leaders of West End church, Nashville, which has a normal attendance of about 500, determined to increase the attendance to a minimum of 200. Permitting themselves only a few weeks to accomplish this end, everybody got busy, and when the count was taken, the record stood at 231. And that isn't the end, said the new pastor, Rev. James W. Henley, and his assistants. They propose to go right on.

At a county-wide meeting of church school workers of the Mississippi Conference which met at Carthage, Miss., Rev. Ed H. Sells states that the schools represented set goals of 25 to 50 per cent increase in enrollment. Of his own church in Decatur, he reports that on a recent Sunday they had the largest Sunday school attendance in 50 years, and in recent months has increased its average from 77 to 93.

One of the New Year objectives of the Meridian District Institute of the Mississippi Conference is a 10 per cent increase in its church school enrollment, and a 25 per cent increase in attendance. To accomplish this goal, the Institute recommended a program of home visitation in every church.

The church school at Lanette, Ala., has had a 23 per cent increase in attendance in the 13 Sundays between October 1, 1944 and January 14, over the corresponding Sundays of the previous year. To Keener Barnes, superintendent of the Sunday school goes much of the credit because of the interest he has stimulated.

It has been estimated that a child gains more knowledge and training in two weeks of vacation school than in six months attendance at regular church school reports Rev. C. C. O'Neill of Reidsville, W. Va., as he tells of the six vacation schools held last summer and attended by nearly 200 children.

In Cherokee Heights, Macon, Ga., church school attendance registered an increase of 23 per cent in the three quarters April through December, 1944, as compared with the same three quarters of 1943. The school has set a further goal of 20 per cent increase for the present quarter.

The New Orleans Area (Central Jurisdiction), whose leader is Bishop Robert N. Brooks, had paid \$173,894, or 80.9 per cent, of their quota in cash by March 15. According to Dr. J. Manning Potts, associate Crusade director, this is the largest percentage cash payment made up to that date. The Area quota was \$223,375.

CRUSADE FOR CHRIST OVERSUBSCRIBED



The following telegram was received from Bishop J. Ralph Magee, director of the Crusade for Christ, sends us the following telegram on Saturday:

Delighted to report twenty-five million Crusade subscribed. Reports to date total \$26,041,000.

CRUSADE FOR CHRIST NORTH ARKANSAS CONFERENCE

Funds Received by the Conference
Treasurer, Through April 4, 1945.
Report by Districts Per Request
Of the Cabinet

DISTRICTS:	Cash paid	Bonds
Hot Springsville	\$14,365.20	
Conway	19,862.65	137.00
Fayetteville	15,795.05	
Fort Smith	29,843.40	37.00
Helena	27,394.82	
Jonesboro	28,754.62	100.00
Paragould	17,563.68	
Searcy	13,339.65	222.00
Total, Cash	172,424.07	496.00
Bonds		496.00
Grand Total	172,920.07	

—Guy Murphy, Treasurer.

LOCAL CHURCH STUDIES DUMBERTON OAK PEACE PLAN

VIVIAN, La.—In line with the Crusade's emphasis on a new world order, the church at Vivian has been studying the Dumbarton Oak peace proposals.

Pike Hall, an attorney of Shreveport, La., and a member of the United States Regional Committee of eight on the World Court (as part of the Dumbarton Oaks plan), spoke about the peace proposals at the church on Laymen's Day, February 25. Mr. Hall outlined the development of international law and its vital place in the Dumbarton Oaks plan, and urged all Christian laymen to support the proposal when it is presented to Congress. By being informed on these vital issues, many mistakes of the Congress and the American people at the conclusion of World War I could have been avoided, he said.

The church leaders and pastor are attempting to keep the congregation informed on world peace developments as the issues arise in an effort to create intelligent, Christian action in the form of communication with members of Congress.

SALE OF HEIFER HELPS RURAL CHURCH OVERSUBSCRIBE QUOTA

CHICAGO—Wanting to have a share in the Hulen (Okla.) church fund for feeding the hungry in other parts of the world, Farmer Clifford Schneeberger and his wife sold their fatted heifer thus enabling the church to reach its quota of \$551 for the Crusade for Christ.

When Superintendent Ernest C. Hicks of the Lawton district, asked for pledges on the Crusade quota, Mr. Schneeberger gave \$80 in cash. Knowing the young married farmer had little worldly wealth, the district superintendent asked him how he had obtained the money.

"We heard about the Crusade for Christ," said the farmer, "so one day I said to my wife we have a cow and a heifer—both good, what do you think about giving the heifer to the Crusade to feed the hungry? She said we ought to do it, so I got them both fat on a little wheat pasture, and when it was announced that you all were coming out Friday night to hold a Crusade rally, I took them to town and sold them. The cow brought \$137. My wife, baby and I can live a long time on that. The heifer brought \$82.40, and the hauling and selling was about \$5, but we decided to give \$80 anyway."

Speaking in the pulpit of Asbury-First church, Rochester, N. Y., of which Rev. Weldon F. Crossland is pastor, Bishop G. Ashton Oldham of the Episcopal Diocese of Albany, N. Y., said: "You Methodists are a source of constant surprise and inspiration to us Episcopalians because of your remarkable generosity to world causes. Your great Crusade for Christ is a challenge to American Christendom. The achievement of your Asbury-First church in oversubscribing her quota of \$10,250 in one morning service is an example. We wish you might all become Episcopalians!"

CRUSADE FUND PASSES TWENTY THREE MILLION DOLLAR MARK

CHICAGO—Cash and pledges for the Crusade for Christ Relief and Reconstruction Fund totaled \$23,799,000 by March 28, as reported by district superintendents to the Headquarters Office, it has been announced by Bishop J. Ralph Magee, director.

According to reports compiled from the district superintendents' report cards up to March 30, \$9,875,829 had been paid in cash. Dr. Thomas B. Lugg, Crusade treasurer, had received \$7,582,092 in cash up to March 30.

With a number of local churches climaxing their Crusade financial efforts on Easter Sunday, final reports are still forthcoming, but to date 138 districts were reported over the top between March 15 and 30. The total number of districts successful in raising their Crusade quotas were 463, leaving 103 of the 566 to be reported over the top.

Five more Areas and 15 more Annual Conferences also reported their quotas attained by March 30, bringing the totals to 18 areas out of 33, and 55 Annual Conferences out of 109.

On March 20, Bishop Costen J. Harrell wrote to Crusade Headquarters as follows: "I am now ready to release the good news that the Birmingham Area is over the top. All districts in the North Alabama Conference and all but two in the Alabama Conference are over, and these will be heard from on Easter." Up to that date he reported \$815,306 on a quota of \$710,175. According to the Conference treasurers' reports of March 14, \$343,423 had been received in cash.

Of the Charlotte Area, Bishop Clare Purcell sent word that on March 26 the Area quota had been reached, with all Conferences over the top. The Area goal was \$1,054,025, and 14.37 per cent, in excess of the quota was raised.

Bishop J. Ralph Magee announced the Chicago Area over the top on March 26, with \$1,466,201 raised on a quota of \$1,301,925, and an excess of \$164,276. All of the 17 districts in the three Conferences of this one-state Area have contributed beyond their goals.

In his telegram to Crusade Headquarters, Bishop Charles C. Selecman stated that the Dallas Area had reached financial victory in its Crusade quota on March 15. He reported more than enough cash and subscriptions from both the North Texas and Northwest Texas Conferences, with increasing amounts still coming in.

Luther W. Wells, lay reader of the Virginia Conference, reporting for Bishop W. W. Peele, head of the Richmond Area, sent word to the national Crusade office that both the North Carolina Conference and the Virginia Conference were well over their quotas.

The golden beams of truth and the silken cords of love, twisted together, will draw men on with a sweet violence whether they will or not.—Cudworth.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

THE BABY CARDINAL

By Earl L. Allison.

A heavy late-spring rain and flowers in the garden dropped under their weight of water. Small puddles stood here and there. One was in the center of the dugout and pile where little Wilbur Burns played when it was sunshiny.

"Mother, my shovel is in the water and it will be ruined," Wilbur said, looking out upon the soaked landscape from a window.

His mother followed his vision with her own. "Poor little shovel!" she answered.

"May I take off my shoes and go get it, mother, and wade just a little bit?" he pleaded. "May I?"

"It's warm and I suppose you may," Mrs. Burns acquiesced.

A moment later Wilbur's bare feet were making tracks in the mushy sand. He was enjoying a sport that delights every boy.

Presently through the alley gate into the Burn's backyard came Roy Thompson, an older and somewhat wayward boy who lived on the next street. Roy was not a welcome visitor.

He was too cruel. But he had heard Wilbur's laughter and had come uninvited.

As Roy approached, Wilbur paused in his play for a moment and saw in the wet grass before him something that caught his attention. It was a young cardinal, barely old enough to fly, which had been beaten by the wind and rain from its nest in an apple tree nearby.

"Poor little fellow!" exclaimed Wilbur, running to the rescue of the half-drowned baby redbird. He picked it up tenderly and held it close.

"What is that thing?" demanded Roy.

"A baby bird, and it's hurt and sick from the rain," Wilbur said, holding out the rescued bird in his cupped hands for Roy to see.

Roy moved forward. "Give it to me," he demanded again.

But Wilbur refused. "I'm going to take it into the house. Poor little fellow!"

"No, you're not," declared Roy. "I'm going to kill it. That bird won't live anyhow." He made a menacing move toward the bird with an up-raised stick he held in his hand.

Wilbur shielded the bird and called with all his might, "Mother!"

Mrs. Burns appeared on the back porch. Roy fled through the alley gate. Wilbur took the bird to his mother and together they wrapped it in warm cloths and placed it in a box in the house.

Under their care the helpless little bird quickly regained his strength. His feathers dried and he hopped about in the box, opening his mouth hungrily when Wilbur tried to pet him. Thereupon Wilbur went exploring in the backyard, found some earthworms and fed the bird.

Through that day and the night following the baby cardinal re-

mained in the house. Early next morning he was hopping about from chair to chair, chirping with all his might, demanding breakfast. Wilbur arose and found more worms.

That day the sun was shining. It was a beautiful spring day. Outside in the apple tree the parent redbirds were calling for their lost baby.

"Its dady and mamma want it," said Wilbur.

Together they took the baby cardinal into the yard and released it. The twittering, scolding parents flew about, calling to their returned baby, coaxing it to fly. At length it tried and gained the lower branch on the apple tree. Then it flew higher, out of harm's way. Perched on a high branch, the baby cardinal sat with open mouth and ate the worms its parents brought.

"Sweet little fellow!" Wilbur said to himself again and again as he watched the bird whose life he had saved. "Just hear him sing, mother. He's singing to pay us for caring for him."

"Yes," Mrs. Burns agreed, "that is what he is doing. God sends the



FOR SOMEONE WE LOVE

*We thought perhaps you would like to see
This brand new picture of brother and me.*

*It was made for someone far away
Who writes to us most every day.*

*He wants us to be brave and strong,
Doing the right and shunning wrong.*

*Do you know who this someone can be
Serving his country, it's our own Daddy.*

—A. E. W.

PUPPY'S TRICK

By Daisy D. Stephenson.

*I've got the cutest puppy dog,
He's full of funny tricks;
Of course he's apt to chew things
up,
And even mother kicks
When shoes and magazines are
chewed,
Or curtains furnish puppy food.
But Susie's maddest of 'em all!
It happened yesterday;
She planted lots of flower seeds
And when she went away
He got to work and dug 'em up!
My funny, frisky little pup.
She won't forgive him yet, although
He thought she'd buried bones, I
know!—In Ex.*

birds to us with their sweet songs. It was fine of my boy to save the baby bird after he fell from his nest."

Each day the baby cardinal, now fully grown, returns to the apple tree to sing to Wilbur and his mother in payment for their kindness to him.—The Presbyterian.

WE SHARE EXPERIENCES

Batesville, Arkansas
April 4, 1945

Dear Boys and Girls:

I am seven and one-half years old.

I have a dog. Her name is Penny.

I read the Arkansas Methodist. My Daddy works for the America Zinc Co., of Illinois.

I am in the Second Grade. My pastor now is Brother Galapes.—Your friend, Libby Lou Turner.

LITTLE BLESSINGS

By Maud R. Lemley

*Thank you, God, for little things
For sunshine and for rain,
For trees and flowers and starlight,
For grass and golden grain.*

*For little white clouds floating,
And ripple of the stream,
For summer's blooming splendor,
And autumn's golden dream.*

*For daisies in the meadows,
For sun and moonbeams bright,
For bird-song in the tree-tops,
And for the silent night.*

*For days of joyous gladness,
And friends along the way,
For strength and hope and courage,
To meet each coming day.*

*For all the whispering breezes,
For health and joy and love,
For lovely sights and fragrance,
And for a heaven above.*

—Junior Girl.

JUST FOR FUN

Bellhop (after guest has rung for ten minutes): "Did you ring, sir?"
Guest: "No, indeed! I was only tolling. I thought you were dead."

"Hello, Sam! Glad to see you again. What are you doing now? Still pumping the church organ?"
"Yes, sir, I'm still at it. Gettin' to be a purty fine pumper, too. The other day we had a big organist over from Detroit and I pumped a piece he couldn't play."

Radio Announcer: "The three minutes' silence on your radio, ladies and gentlemen, was not due to a technical breakdown, but was sent to you by courtesy of Noiseless Typewriters."

The young man walking down the street one morning seemed to have had an encounter with a steam roller. "Who beat you up?" asked the first man he met.

"You see, it's this way," he answered. "I took my girl to a restaurant last night, and she found a fly in her soup. She called the waiter and said, 'Take this insect out of here.'"

"So what?"

"So he threw me down a flight of stairs."—Sunshine Magazine.

* An Experiment In Ministerial Training *

By EDWARD W. HARRIS, Chairman Board of Ministerial Training, N. A. Conference

LAST summer, leaders of Arkansas Methodism faced frankly an emergency situation in the matter of Ministerial Supply. In a meeting of the Town and Country Commission of the North Arkansas Conference, it was discovered that every current problem had to be judged in the light of a larger and more serious problem of all Methodism, namely an acute shortage in ministerial supply. The problem is not peculiar to this area, but is common to large areas of American Methodism. A careful analysis of the situation reveals that it is not simply a wartime emergency. Had there been no war, Methodism was facing a serious shortage in ministerial supply. At present, there are few encouraging facts that point to a change in the trend. The most optimistic hopes for additions from the armed forces to the ministry can envision only a sufficient number to offset the loss due to the choice of men to remain in the fulltime chaplaincy as a profession. Nothing short of a widespread revival of interest in religion and in the ministry on the college campuses and in local churches give any promise of a hopeful outlook in this matter. These are hard facts for the church to face, especially in view of the higher standards of ministerial training and qualifications which the united Methodist Church has fashioned for itself. The district superintendents and bishops are making decisions dictated by necessity. The list of appointments for the past two years shows a decided increase of Accepted Supplies serving fulltime pastorates in every district. These are men who have not completed their educational requirements for membership in the conference, or who are in the process of completion, or who have retired from the active ministry. These men are serving heroically during this emergency. Unless there is a marked change in the matter of

ministerial supply, this group of men will be asked to serve indefinitely. The obligation to recognize and to train these men was the subject of discussion in the Town and Country Commission, and resulted in a recommendation to the Board of Ministerial Training and Board of Education that they plan for such a special program of training for Accepted Supplies.

As an experiment in ministerial training, a School for Supply Pastors was planned at Hendrix Col-

lege, Conway, Arkansas, March 12-22. Cooperating groups were the Boards of Ministerial Training and Boards of Education of the North Arkansas and the Little Rock Conferences, and the General Commission on Ministerial Training. It was financed by the Board of Education of the Little Rock Annual Conference, through its promotion funds, and by the Board of Ministerial Training of the North Arkansas Annual Conference, which set aside this year a sum of \$1500 from the Ministerial Education Funds for the training of supplies. A total of thirty-three Accepted Supplies

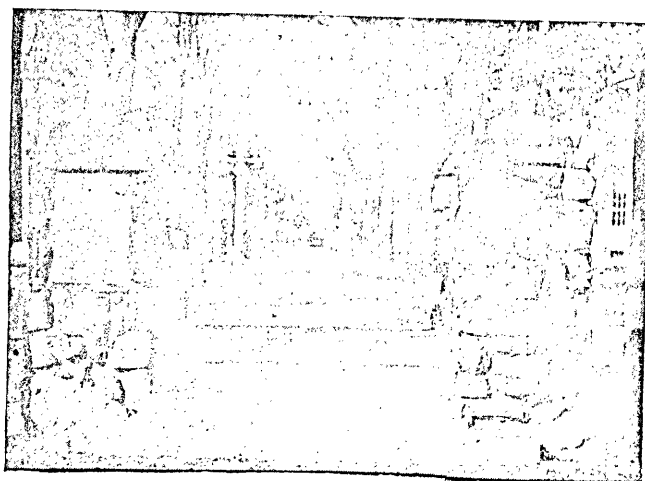
attended and completed work required for credit on two units in the course of study. Courses offered in this school will not be offered at the regular pastors school in June. Room and board was provided for each man, and each man cared for his own travel expenses. Hendrix College provided dormitory space and dining hall service at a minimum figure.

Courses offered included, "Christian Beliefs" (On trial), taught by Rev. H. M. Lewis; "The Message of

E. B. Williams; "The Church School," by Rev. I. A. Brumley and Rev. Roy E. Fawcett; "The Preparation and Delivery of a Sermon," by Rev. A. G. Walton; "Conducting Public Worship," by Dr. A. W. Walton; "The Church and the Building of Christian Homes," by Rev. W. Neill Hart; "Church Finance," by Dr. E. Clifton Rule; "Evangelism," by Rev. Glenn Sanford.

The evening program was given to a series of inspirational addresses. Bishop Paul E. Martin, presiding Bishop, spoke on "The Ministerial Task;" Dr. W. K. Anderson, "What the Minister Should Know;" Rev. Aubrey G. Walton, "Ministerial Training;" Judge J. G. Moore, "The Challenge of the Rural Area;" Dr. E. Clifton Rule, "Ministerial Ethics;" Dr. Matt L. Ellis, "What the Pew Expects of the Pulpit;" "Consecration Service," Rev. James S. Upton.

The size of the group, the community of interests, and the quality of work done during the ten day period have resulted in the recommendation by the Supply Pastors that this experiment in ministerial training be made an annual feature of the program in Arkansas. Faculty members agreed that the quality of work and interest on the part of these men made the school one of the most effective projects in ministerial training in the year's program. It has been suggested that the name be changed, in order that other undergraduates may attend, if it is made an annual feature. This however, would not take the place of the Pastors' School. The School would remain as it was originally intended "as an additional opportunity for working off two units of the course of study, and for the discussion of practical problems of pastoral work and administration." It is hoped that this school will be the first of many practical steps taken in meeting this emergency in ministerial supply and training.



Entrance, Hendrix College

lege, Conway, Arkansas, March 12-22. Cooperating groups were the Boards of Ministerial Training and Boards of Education of the North Arkansas and the Little Rock Conferences, and the General Commission on Ministerial Training. It was financed by the Board of Education of the Little Rock Annual Conference, through its promotion funds, and by the Board of Ministerial Training of the North Arkansas Annual Conference, which set aside this year a sum of \$1500 from the Ministerial Education Funds for the training of supplies. A total of thirty-three Accepted Supplies

Jesus" (First year), Rev. I. A. Brumley; "The Local Church" (Second year), Rev. Roy E. Fawcett; "The Bible Speaks to Our Generation" (On trial), Rev. I. A. Brumley; "The Abingdon Commentary" (First year), Rev. I. A. Brumley; "The Abingdon Commentary" (Second year), Rev. James Upton; "The Abingdon Commentary" (Third year), Rev. James Upton. Two classes were held each morning.

One hour and a half were given each morning to carefully planned discussions on the practical problems of the ministry. "Pastoral Visitation" was discussed by Rev.



Making A New World

By EMILY J. REID



THE Conway Woman's Society of Christian Service spring program included four special lectures on Christianity and the making of a new world. These were given at the evening hour in four successive weeks. On February 18th, Dr. O. E. Goddard of Conway explained why the church is interested in the social problems. "The church must use its influence in every sphere of life," he said. "Since God is our Father, all men are brothers." This puts the church into an intensive social program, under the impetus of Jesus' teaching of the law of love. "Our economic system must be so revised that every man can make a decent living," declared Dr. Goddard in closing.

The second lecture, by Dr. D. D. MacBrien of Arkansas State Teachers College, interpreted the problem of the U. S. Government and

post-war planning. The speaker discussed the four freedoms in terms of social betterment. He urged the church to study post-war plans, pointing out where they were at variance with Christian principles. "Let the church be faithful to its mission, seeking to penetrate the peace program with the spirit of Christ," Dr. MacBrien urged.

Dr. Philip Howell of Hendrix College in the third lecture discussed the problem of post-war plans of management of labor. "We cannot have the providing of 60 million jobs left to chance," declared the speaker. "The question is: shall it be rational or piecemeal? Since national prosperity is indivisible, government, labor, capitalism, farmers—all are mutually dependent." The Committee on Economic Development plan to secure the 60 million jobs opposes the use of private power to stifle competition; it notes

the need for collective bargaining and urges that all organized groups must plan for the good of the whole.

"The church should be activated by its teaching of the dignity of man and universal brotherhood. It should promote the common welfare and lend its influence to development of a sense of social responsibility," he said.

Dr. A. C. Ellis of Hendrix College closed the series with a discussion of the problems of agriculture and the Christian attitude toward our economic life. "This," he said "was a cross between enlightened self-interest and 'love thy neighbor.'" Tracing the effect of the first world war on agriculture, the speaker showed what the farmers face, as the second war closes. An essential problem is how to raise the level of low-income workers by better wages and better prices for farm products. This calls for full

employment in industry which will benefit all classes—not the farmers alone. Reviewing the various farmers organizations, the speaker said that no one of them had presented a complete program for social betterment. Briefly the mechanization of farm tools, rural electrification and better wage rates were reviewed as to their possible effect on the small farmers.

The lectures were attended by a group of serious-minded Christians, who earnestly weighed the problems and the cures as presented. It was their growing conviction that to have a prosperous United States, living under Christian principles, it is necessary that Christianity shall reach all other nations. The world is one, and we are a part of it. Universal brotherhood is taught only by Jesus. All must come to Him.

Neighbors

By W. W. REID

WHICH . . . proved neighbor unto him that fell among the robbers?" "He that showed mercy on him."

"Go, and do likewise."

The Good Neighbor Policy (in so far as it is not for selfish gain) has its roots far back in the foundations of our religion. In fact, "Thou shalt love thy neighbor as thyself"—the precept so indelibly portrayed by Jesus in the parable of the Good Samaritan (or the Good Neighbor) stems from the ancient law given Israel by God through Moses.

"Christian" and "Good Neighbor" should be synonymous. If, as Jesus taught, there are but two great commandments, complimentary to each other, one cannot neglect the second, "Thou shalt love thy neighbor as thyself," and be a follower of the "Great Lover of mankind."

*"Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer."*

World Service is the concrete expression of the Good Neighbor Policy of the Methodist Church. Its symbol is the Good Samaritan—giving of his time, his personal service, his wealth to assist the unfortunate one, the helpless one, the ignored and forgotten one.

Like the Good Samaritan, World Service is very personal in its assistance. It is not to be pictured as some impersonal institution answering a long distance phone call to send an ambulance. It is you, and I, and the people who sit in the pew beside us this morning,

actually stooping down beside the injured man, lifting his head, giving our fellow Methodists—Good Neighbors all—through our gifts, through



him that cup of water, placing him on the cot of rest and care.

World Service is you, and I, and

the evangelists and missionaries we support, taking the Gospel message to people who have never heard it

before; opening and conducting clinics and hospitals to prevent the further breaking of bodies: all that sound bodies may house sound minds, that the Gospel message may be received for the enrichment of life and personality.

Much of this activity of yours and mine—this Good Neighbor Policy made effective through World Service—finds outlet within our own America: "where cross the crowded ways" of our massive God-forgotten cities; where "templed hills" sometimes conceal the hardships of human living at their base; where men "plough the fields and scatter the good seed on the land," but where harvests are not always reaped in the satisfactions of life—either economic or spiritual.

Much also of this service—yours and mine—is expended across the oceans and in far distant lands. For here, too, men are needy, and there are many who pass by on the other side. Some of this World Service has, like bread cast upon the waters, been coming back to us in recent years: our sons and brothers have met kindness and Christian love—even life-giving care itself—in these strange and remote places, from those to whom you and I ministered only yesterday by our evangelistic and educational and medical services.

Every dollar given in your church and in my church for World Service helps make real our professed Good Neighbor Policy. It is actually you and I personally serving needy men and women and little children at home and abroad.

In this day of greatest need for a Good Neighbor at every turn of life's road, let us keep World Service serving!

CALLS FOR WAR SCRIPTURES CONTINUE

By Frank H. Mann, General Secretary, American Bible Society

A total of 6,920,538 Scripture volumes, which includes Bibles, New Testaments and portions of the Bible has been supplied by the American Bible Society to the armed forces during the war years. In addition to these books more than 1,018,885 volumes in 40 different languages have been furnished to prisoners of war in many countries, making a grand total of more than 8,000,000 volumes.

Each year the Society finds the demand has been progressively larger for each of the three Scripture items. The books called for in 1944 represent 39% of the entire number distributed in this four-year period. There is no let-up in the demand and the Bible Society is determined there must be no let-down in the supply.

Notwithstanding that the government has provided New Testaments for the Army (not the Navy), that the American Bible Society has supplied millions of copies, and that others also have produced Testaments for service men, still the need has not been adequately met. The demand continues—in fact, according to the Bible Society, it increases. Recently a single order came in

for 350,000 New Testaments for the European Theatre of Operations. The Society has never before had so large a single order. At the battle fronts men's thoughts are of serious things. The Word of Life is needed and wanted.

The small Scripture Portion, a Gospel or the Psalms or the Book of Proverbs have become a very popular item both in the Army and the Navy. The American Bible Society is practically the only source of supply.

The demand for entire Bibles, while considerable, is very much less than the demand for Testaments or Scripture Portions. The whole Bible is too large a volume for the serviceman to carry on his person. It can't be made into a vest-pocket edition as the New Testament can. It is required, however, in chapels and on ships for the lectern, and a special edition is available for this purpose. It is widely provided for the pews in chapels in established camps. It is needed in fixed stations where Chaplains conduct Bible classes. It is requested by many individual servicemen whose posts are more stationary. Not infrequently, it is reported to the Bible Society, the Bible is carried at some inconvenience in the equipment of men in action.

The demand for complete Bibles

CHURCHES HELP RAISE RED CROSS WAR FUND

Once again churches and religious groups the country over, through direct appeal to their membership, climaxed by observance of Red Cross Sunday March 18, have contributed materially to the success of the Red Cross War Fund and thus to the conduct during 1945 of the humanitarian services for which the Red Cross stands.

In the weeks preceding and during the Red Cross campaign church

has been greater in this war than in the last. After the war ends the demand for the Bible may perhaps increase, because men continuing in service in the armies of occupation will be in more fixed positions and will have more time available for reading.

The best proof of the usefulness of these Scripture volumes, the Bible Society feels, is the fact that so many are called for. Books are sent only on the direct order of Chaplains. If a man doesn't want the Book, it is not wished on him. If he wants it, it is the aim of the Bible Society to make it immediately available. The Chaplains are the only dispensers of the volumes and they know their value, and use discrimination in giving them out,

and religious publications throughout the nation carried the Red Cross message to their readers. Editorials, news and feature stories, pictures, special covers have emphasized the work of the Red Cross and the need for prompt and generous contributions to its War Fund. Ministers told the Red Cross story, and church leaflets and bulletin boards repeated the appeal.

The significance of this contribution of time and money and effort by church and religious groups can be seen in the renewed courage of wounded men, helped back to life and to self-reliance through the Red Cross. It can be found in the disaster-shaken families restored to security through Red Cross effort. It can be read in the words of the prisoner of war who wrote to his family, "God bless the Red Cross and all the people who make its work possible."—American Red Cross.

Jesus placed a new crown upon humanity by setting love for our fellowmen second only to love of God. He revealed new beauty in God by showing us that God desires men to be loved in company with Himself. It is as if God had said to humanity, "God cannot truly be loved save as we love men also," —Wm. M. Clarke.

“We Would See Jesus”

By BATES STURDY, Pastor, Lake Street Church, Blytheville

“And there were certain Greeks among them that came to worship at the feast.

The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.” John 12:20-21.

Text for today is the request of these Greek men, “Sir, we would see Jesus.” John 20-21.

HERE are some interested men of Greek descent making a request of Philip. “Sir, we would see Jesus.” This request must have impressed Philip. He felt that something had happened to him. Why would they choose him to show them Jesus? Was he worthy of such an honor and privilege?

Our first thought comes out of this request, SHOW US JESUS. Now what motives prompted the Greeks to make this request? There were probably two motives, that of curiosity and personal need. Maybe they were curious to get a look at Jesus. See what He looked like. What kind of a person He was. We are all, more or less controlled by curiosity. We want to see a person we have heard about, or see what someone has described. This is because our imagination has been aroused.

These Greeks heard some of the people talking about Jesus’ ministry. His miracles caught the attention of many people. They were so unusual. Think of it, they mused, He has caused blind people to see, deaf people to hear, lame people to walk, changed water into wine and even raised the dead. What a miracle worker He was came to the ears of the Greeks. Then, too, He taught with authority. Great church leaders of that day were wondering and some were angry at what Jesus had said. He had done things unheard of before and said such unusual things that the Greeks found a longing in their souls to see Him.

Not only did curiosity prompt the request but they felt a need within for Christ. Thus they requested Philip to show them Jesus. No doubt they felt that Jesus could help them. Like everyone they had their problems. Some of their problems were great and hard to solve. Probably Jesus would show them the solution to their problems, they thought. He had been so kind to other people according to the report.

But here was a present problem. How would they find Jesus? They didn’t know Him. They found Philip and honored him when they requested of him, “Sir, we would see Jesus.” They were saying in effect to Philip “You know Him and we have confidence in you. We will trust you to bring us to Him.” What confidence they had in Philip. Those Greeks were depending on him. It was up to him to show them the Lord Jesus.

How many men and women today depend on the professed follower of the Lord to show them Jesus. About the only way these needy people have to see Jesus is through us who follow Him. Should we fail to show them Jesus

they remain in their sins. They will not see Jesus.

Many are willing to confer upon us the honor to show them Jesus, as the Greeks honored Philip. They will trust us to be their guides. They are eager to discover one who never fails. They want to be better than they are at present and to submit to a great Leader. They are not satisfied with themselves. They feel we know the Divine Source for betterment. They request us earnestly, “Sir, we would see Jesus.”

There could be no greater honor conferred upon a person than that of showing Jesus to other people. Not only is Jesus the great Teacher and Worker of Miracles. He is God. John the



REV. BATES STURDY

apostle wrote about Jesus in his Gospel and said, “In the beginning was the Word, and the Word was with God, and the Word was God.” Jesus was the “Word.” Let us accept the honor with great humility and prayer.

Philip led the Greeks to where Jesus was. He forgot the honor in his quest to help a soul see Jesus. This is God’s plan of Evangelism. One who knows the Lord Jesus showing Jesus to another who does not know Him. Jesus received the Greeks. He is always ready to receive all who come to Him. These Greek men stood in the presence of Jesus. They saw Him.

This brings us to consider now—WHEN FOLKS SEE JESUS. The Greeks were not disappointed as they stood in Jesus’ presence. They were not let down. It is not with Jesus as the little girl felt about the great man who was to speak. She sat with her mother near the door of entrance into the large auditorium. Many were seated in the buildings waiting to hear the

speaker. The little girl was impatient. She asked her mother often, “When is he coming?” The mother would reply, “Just wait, darling, he will be here pretty soon.” Presently the great man appeared at the door of the auditorium. The mother said to the small child, “There he is. That’s the great man.” The girl looked and then gave a sigh of disappointment and said, “Huh, he is only a man.” She felt let down.

No one has ever been let down because of Jesus. He is the perfect One. He measures up to all demands of saint and sinner. He is more than man. He is God. He is the unsurpassed of all ages.

In him every soul desire is met. Not a single wish of the soul goes unsatisfied. In Him is the Divine Source of supply and healing. When men truly see Jesus they stand amazed at His holy perfection.

For instance, the desire for rich worship experiences are fulfilled in Him. Our adoration takes on meaning in Him. His holy presence offers the worshipper strength and illumination. As we draw near Him in sincere worship, He draws near us to bless us. He opens the windows of heaven and pours us out the overflowing blessing. We cannot contain the blessing. “Our cup runneth over.” We are made happy in Him. We rejoice in His loveliness. This experience is had in many hearts as we bring our gifts in worship and lay them upon the altar in sharing in the Crusade For Christ offering.

The Greeks have seen Jesus and go on their way. Now what are the things done to anyone when they catch a vision of the Christ? As was stated before, there is no let down and every soul desire is met, but these are not all.

Let us think of some things it does besides these already mentioned. Physical life is touched. In Psalms 103:3 “Who forgiveth all thine iniquities; who healeth all thy diseases.” The total personality is considered in these words of the Psalmist. God spoke to the Israelites of how He would bless them in various ways, if they would do his holy will.

Now if we look to Jesus we can overcome worry. Also the matter of anxiety will be brought in subjection. There are always moments of anxiety in the lives of all of us, but when we see Jesus we are able to regulate it. Furthermore, our physical being will be lifted to a higher level and our material surroundings made to contribute to our good. As we look at a person with genuine health we see physical fitness. That is good and desirable. Now if we, like the Greeks, look to and see Jesus we will enter into a state of spiritual fitness. This will qualify one to be his very best. Such will help us to be a blessing in our personal life, our homes, our community, our Church. The request, “Sir, we would see Jesus” was as though these Greeks were standing at the door to a castle of riches. Thank God they did find Him who declared, “I am the door, by me if any man enter in, he shall be saved and shall go in and out and find pasture.”

RELIGION IN DEMOCRACY

(Continued from page 2)

prove sufficient to save either our democracy or the world. They merely stimulate selfish money-getting. If our nation in war is the arsenal of democracy, in peace it is the fountainhead and spiritual stronghold of democracy. To prevent civilization from a complete collapse a warning issued by the late President Calvin Coolidge during the debacle of the 1920’s is again appropriate. He said: “We do not need more national development, we need more spiritual development. We do not need more intellectual power, we need more moral power. We do not need more knowledge, we need more character. We do not need more government, we need more religion. All of our learning and science, our culture and our arts will be of little avail unless they are supported by character. Unless there be honor truth and justice, unless our material resources

are supported by moral and spiritual resources there is no foundation for progress. A trained intelligence can do much but there is no substitute for morality, character and religious convictions. Unless these abide, American citizenship will be found unequal to its task.”

To produce men and women possessing moral intelligence, spiritual sensitiveness, unquestioned character and lofty idealism, the spirit of true Christianity must penetrate our life, perhaps as never before. Irrespective of how much leaders may deplore the present situation relative to the teaching of religion, the fact remains that the chief way there is now of meeting the need is through the church. In a few cities week-day instructions in religion is being given, yet the church school as far as the Protestant church is concerned is responsible for religious instruction.

In view of the crisis, permit me to conclude

by paraphrasing a statement from Carlyle: “The church’s grand business is not to see what lies dimly in the distance, but to do what lies clearly at hand.” If the church does what is clearly at hand in this connection, it will vitalize its established agencies for teaching religion. It will strengthen its own educational institutions of higher learning which are committed to emphasis upon the spiritual and help them to render their highest service. In fact, if democracy is saved and freedom and justice preserved for the world, all institutions that give attention to the molding of the spiritual ideals of our youth must zealously labor to create an environment in which the Christian faith may grow and prosper.

I believe a knowledge of the Bible, without a college course, is more valuable than a college course without knowledge of the Bible.—William Lyon Phelps,

AN APPRECIATION OF DR. HUTCHINSON

By C. P. Newton

The weekly articles by the beloved Forney Hutchinson are highly prized by me. I turn first to his message upon receiving my Methodist each week. I believe I could detect his personality in these contributions, even if his name did not accompany them. I make no claim that I have ever known him intimately, and yet if one has known him at all there is a warm intimacy in the association or contact.

I recall an incident when I was head of a state institution, at the period when he was pastor of First Church in Little Rock. It was an afternoon one summer. Brother Hutchinson came into my office and after a brief word, suggested that we kneel for prayer. He did not tarry and seemed unwontedly serious at the time. But he could never know how he lifted me with the visit and prayer, for I happened to be rather low and lonely at that hour.

I was vacationing in Colorado, summer of 1919. Governor Brough had called an extraordinary session of the General Assembly. I was returning to preside in the House. Stopping at Oklahoma City, I called up Brother Hutchinson, merely to greet him, but he told me to wait right there at the hotel and he would be down in a few minutes. He came in his Model T touring car and incidentally took me to the county court house and State Capitol to meet the public officials there. I was struck with the number of state and county officials who knew him and greeted him as if they were old friends, although he had then been on his work there only a few months. He was popular with men of all churches.

Seven years later, I went through Oklahoma City, on my way to San Francisco, when Judge Vaught, Federal District Judge in Oklahoma, boarded the train for the same destination. While on the trip I asked him if he knew Forney Hutchinson, and he said he should know him as he was a member of the Board of Stewards at St. Luke's; and I think he said he was chairman of the board. He told of an incident that aptly describes this saintly man. He said the Board of Stewards of St. Luke's was in a session, one purpose of which was to raise the salary of the pastor. Brother Hutchinson walked in on the meeting and told them he was aware of the proposal, that he would not accept a raise and begged them not to embarrass him or themselves about it. There was no salary raise. One can easily believe this story of a man who renounced a bishop's post in the great Methodist Church, South. His self-abnegation, his consistent love of his fellowmen, his sustained spirituality and his sweet-spirited humanism, stamp him as a great and good man. Thus I reminisce about him, as he so lovingly and so often does about others.—Little Rock, Arkansas.

Oh, give me a religion with a soul, with magnificent enthusiasm and splendid audacity! I like the man who rose in an inspiring meeting and said, "Mr. Chairman, I move we moved the world." Let us have zeal, even though some of it may be zeal without knowledge.—Herbert Booth Smith.

SUBSCRIPTIONS RECEIVED SINCE LAST REPORT

- 14 Viola Ct., Luther Love.
11 Wilmar Ct., Roy W. Bevan
9 Jackson St., Magnolia, L. C. Gatlin
Primrose, Clinton Atchley
Good Faith, Everett Vinson
Dover-London, B. E. Robertson
7 Malvern J. L. Hoover
1st Ch. Little Rock, A. G. Walton
1st Ch. Ft. Smith, F. G. Roebuck
6 Pine Bluff Ct. J. A. Tadlock
16th Section, F. M. Sweet
Morning Star, R. B. Howerton, Jr.
5 Little Rock, Pulaski Heights, F. D. Galloway
Little Rock Winfield Memorial, Kenneth Spore
4 Hot Springs, 1st Church, W. B. Slack
Camden 1st Church, J. L. Dedman
Fairview, L. E. Wilson
Norphlet, A. E. Jacobs
Des-Arc Bethel, O. L. Thompson
Little Rock, Oak Forest, A. H. Dulaney
Scott Street, John McCormack
Okolona, A. C. Rogers
Calico Rock, Clarence Wilcox
Lorado, Alvin Gibbs
3 Arkadelphia Ct., J. W. Hunter
Strong, C. C. Vanzant
Nashville, J. W. Mann
Greenbrier, Byron McSpadden
Hackett, J. C. Cofer
Colt, J. C. Ritchie
Maynard, W. G. Conner
2 Dalark, Forney Harvey
El Dorado, A. H. Freeman
Huttig, G. W. Warren
Kingsland, R. S. Beasley
Bauxite-Sardis, G. E. Reutz
Kee-Tomberlin, Howard Williams
Emmett, George L. Cagle
Glenwood, L. O. Lee
Gurdon S. T. Baugh
Murfreesboro-Delight, Eldred Blakeley
Texarkana, 1st Church, C. M. Reves
Yelleville, Farris McDonald
Conway, Ct., J. M. Workman
Plainview, W. L. Russell
Plummerville, Jack Long
Centerton
Rogers, J. T. Randle
Springdale, V. E. Chalfant
Altus-Alex, W. W. Peterson
Alma, A. L. Riggs
Clarksville, Ethan Dodgen
Hartman, Frank Shell
Van Buren 1st Church, J. T. Wilcox
Blytheville, 1st Church, S. B. Wilford
Blytheville Lake Street, Bates Sturdy
Jonesboro 1st Church, C. R. Culver
Paragould 1st Church, Guy Ames

Osecola, Earl Cravens
Walnut Ridge, Robert Bearden
Weiner, Porter Weaver
Kensett, H. A. Stroup

1 Benton, J. M. Hamilton; Carthage-Tulip, J. R. Martin; Couchwood, Albert Burrough; Hot Springs, Grand Avenue, J. D. Baker; Leola, Clyde Swift; Sparkman Sardis, J. A. Newell; Traskwood, J. W. Nethercutt; Centennial, El Dorado, P. D. Alston; Harmony Grove, H. R. Neighbors; Junction City, S. B. Mann; 1st Church Magnolia, L. M. Starkey; Marysville, O. L. Daniels; Smackover, W. R. Burks; Stephens, H. E. Holland; Austin, K. K. Carithers; Bryant Ct., J. T. Thompson; Carlisle, M. W. Miller; Hazen, W. R. Boyd; Little Rock, Asbury, Neill Hart; Little Rock, Forest Park, L. E. N. Hundley; Little Rock, Highland, O. E. Holmes; Little Rock, St. Marks, Little Rock 28th Street, C. H. Farmer; Fountain Hill, A. R. Wingfield; McGehee, R. A. Teeter; Tillar-Winchester, J. E. Majors; Warren, D. R. Robinson; Grady-Gould, C. B. Wyatt; Pine Bluff, Hawley Mem., C. D. Cade; Sheridan-New Hope, J. A. Simpson; St. Charles, J. W. Rushing; Star City, Noel Cross; Dierks, Joe Robinson; Hope, R. B. Moore; Mineral Springs, W. C. Lewis; Mt. Ida, W. S. Cazort; Washington, D. L. McCauley; Foreman, C. A. Simpson; Texarkana, E. T. McAfee; Desha, T. O. Love; Elmo-Oil Trough, J. B. Stewart; Melbourne, R. E. Lee; Newark, J. M. Hughes; Swift-Alicia, H. C. Minnis; Dardanelle Ct., Morrilton Ct., No. 1, M. B. Short; Ola Ct., J. L. Leonard; Vilonia, L. H. Peck; Alpena Pass, G. G. Davidson; Bentonville, L. M. Conyers; Elm Springs, D. P. Conyers; 1st Ch. Fayetteville, P. V. Galloway; Gravette-Decatur, J. E. Thomas; Green Forest, O. R. Findley; Pea Ridge, M. L. Edington; Prairie Grove, A. A. Eason; Booneville, I. L. Claud; Ft. Smith, Goddard Mem., E. H. Hook; Ft. Smith, Grand Avenue, Brady Cook; Greenwood, O. D. Peters; Kbler City Heights, Theron McKisson; Paris, J. H. Hozgard; Prairie View-Scranton, J. F. Glover; Waldron, J. M. Harrison; Holly Grove, J. W. Glover; Marvel, J. W. Glass; Parkin, A. W. Harris; West Helena, J. W. Watson; Wynne, J. O. Whitworth; Greenway, A. G. Presson; Piggott, C. W. Good; Rector, 1st Ch., M. A. Bierbaum; Smithville, L. F. Huggins; Beebe, H. O. Eggensperger; Damascus, Hoy M. Lewis; Heber Springs, Central, J. H. Smith; Jacksonville, W. H. Harrison; McCrory, Ralph Hillis; McRae, J. M. Talkington; Pangburn, C. J. Wade.

TO SURVEY WEST COAST CITIES

An interdenominational study of churches in five Pacific Coast cities greatly affected by wartime population shifts is now in progress under the auspices of the Committee on City and Bilingual Work of the Home Missions Council of North America. The purpose of the study is to determine the number of people who have entered the cities, their background, and the effectiveness of the church's program of service among them as it has operated in housing projects, temporary surroundings or in already existing churches. Results of the study will be used to arrange future comity agreements and to use more effectively churches serving the cities to be studied.

Executives in charge of city work for several denominational boards will direct the project in various cities. Cities to be studied and those in charge will be: Portland, Ore., Dr. Channing A. Richardson, Methodist; Seattle, Wash., Rev. David Barry, Presbyterian, U.S.A.; San Francisco, Rev. John Halko, Northern Baptist Convention; Oakland, Calif., Rev. A. Ronald Marrix, Protestant Episcopal; Los Angeles, Rev. R. W. Sanderson, Los Angeles Council of Churches.

If the Father deigns to touch with divine power the cold and pulseless heart of the buried acorn, and to make it burst forth from its prison wall, will He leave neglected in the earth the soul of man, made in the image of his Creator? If He stoops to give to the rose-bud whose withered blossoms float upon the autumn breeze, the sweet assurance of another springtime, will He refuse the words of hope to the sons of men when the frosts of winter come?—William J. Bryan.

AMERICAN BIBLE SOCIETY "ON THE AIR" AGAIN

By courtesy of the Blue Network the American Bible Society will join in the program "Your Life Today," which is given on the Network Monday through Friday mornings at 7:15 a.m. Central War Time.

The Bible Society will have the Monday morning broadcast for a period of six months under the theme "The Bible Speaks." Dr. Eric M. North, general secretary of the American Bible Society, will be the speaker during April and Secretary R. A. Betts in May. It is expected that D. Francis C. Stifler, editorial secretary of the Society, long a favorite broadcaster for many, will join in the series later.

The topics for the first three months are: April 2, "The Bible Speaks to Human Hearts;" April 9, "The Bible Speaks to Our Armed Forces;" April 16, "The Bible Speaks Behind the Barbed Wire;" April 23, "The Bible Speaks to Men and Nations;" April 30, "The Bible Speaks to Liberated Peoples;" May 7, "The Bible Speaks to Fathers and Mothers;" May 14, "The Bible Speaks to Young People;" May 21, "The Bible Speaks to Persons Under Strain;" May 28, "The Bible Speaks to Islands of the Seven Seas;" June 4, "The Bible Speaks to the Enemy Countries;" June 11, "The Bible Speaks to an Awakening Orient;" June 18, "The Bible Speaks in Times of Personal Crisis;" June 25, "The Bible Speaks to Illiterate Millions."

The first broadcast is Monday morning, April 2, 7:15 a.m., Central War Time. This is the eighth consecutive year the Bible Society has been giving a coast-to-coast series on the Bible.

When God is taken at His word and fully trusted, there is exercised a confidence which enables its possessor to defy all adverse power. This is the faith which overcomes.—W. Hudson.



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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

PARAGOULD FIRST CHURCH STUDIES "CHRIST AFTER CHAOS"

The Woman's Society of Christian Service of the First Methodist Church in Paragould has completed the study of the book, "Christ After Chaos," by Bishop Arthur Moore, which was held at the prayer meeting service for six weeks.

The first meeting, which was held February 7, was opened with the group singing, "Let the Lower Lights be Burning." The devotional, "Christ's Sermon on the Mount," was given by Mrs. Guy C. Ames, using as her scripture the 15th and 16th chapters of Matthew. Mrs. N. C. Harrington, study leader, gave several introductory remarks about the book. The Rev. Guy Ames, church pastor reviewed the introductory chapter.

February 14, County Judge J. A. Walden reviewed the second and third chapters. The devotional taken from Eph. 4: 28-32 was in charge of Ross Ford.

February 21, John Baumgartner of Marmaduke, reviewed the chapters on, "Korea, Burma, and the Philippines." Mrs. L. D. Barfield gave the devotional, having as her scripture Romans 8:26-29.

Mrs. N. C. Harrington reviewed, "Europe and North Africa," and Mrs. Albert Fowler had as her chapter, "Africa," at the meeting held February 28. The devotional, "Fellowship of Christian Love," was given by Mrs. Ben DeVoll.

March 7, Mrs. F. A. Poe reviewed the chapter on, "India." Miss Letha Phillips gave the devotional, "Christ's Suffering on the Cross."

The concluding chapter was reviewed March 14 by W. A. McBride. The devotional, "Righteousness," was given by Mrs. Mollie Davies. The closing prayer was led by the Rev. Ames.

This was a very interesting study with an attendance of 100 per cent. —Mrs. Roy McLerkin, reporter.

COTTER W. S. C. S.

On Sunday morning, January 14, the following officers of the W. S. C. S. were installed by the pastor, Rev. C. E. Patton: President, Mrs. W. V. Adams; vice president, Mrs. F. B. Ortman; corresponding secretary, Mrs. Sel Weaver; recording secretary, Mrs. W. H. Graham; conference treasurer, Mrs. J. A. Van Beber; local treasurer, Mrs. Marvin Franks; chairman Missionary Education and Study, Mrs. M. F. McNabb; chairman Social Relations and Local Church Activities, Mrs. H. S. Evans; Supplies, Mrs. John Deathridge; secretary Children's Work, Mrs. Leonard Rice; secretary Youth Work, Miss Lily Douglas; secretary Student Work, Mrs. R. M. Ruthven; Spiritual Life, Mrs. Roy Finley; Literature and Publicity, Mrs. Alton Deathridge; chairman Fellowship Committee, Mrs. Marvin Franks; chairman Membership Committee, Mrs. Mary Hogue; chairman Night Circle, Mrs. Eve Williams; chairman Day Circle, Mrs. Alton Deathridge; treasurer Night Circle, Mrs. Bill Thompson; treasurer Day

"BE STILL AND KNOW THAT I AM GOD"

*Father take my life and hush its fretful din
And fill me with thy strong serenity.
Let there be such a calmness in my life
That fear and hate shall find no place to hide,
And envy, greed, and anger drop away,
Leaving my spirit cool as the fresh dawn.
Great source of life which gave me brain to think
And hands to work and heart to love and grieve,
Give now the gift that every worker needs
In these mad days when riot rules the world,
That gift without which
Life is waste and void—Help me be still!*

—Selected.

MAY FELLOWSHIP DAY

By Mrs. J. D. Bragg

On the fourth of May the women of the Christian churches will come together with united purpose to study one of the most important issues in "Our Town"—the problem of returning service personnel.

Recently presidents, executive secretaries, and staff members of various church boards met to discuss phases of work growing out of war situations and there seemed to come naturally into our thinking the subject of what the churches are doing and can do even more effectively for the returning service men and women. Out of this grew the request to The United Council of Church Women, sponsors of May Fellowship Day, to stress this particular phase of the opportunities for service in Our Town. We are told that already more than a million and a half men have returned and they continue to return at the rate of 100,000 per month. Specialists close to the whole situation say, "if only the women understood how they could help in all of this." It will be the purpose of May Fellowship Day to inform church women of what they can do to help.

A small, free leaflet giving advance information has been sent to all women's societies of many of the denominations in the local community. So let one society not wait upon the other; contact other societies and see that The May Fellowship Day is observed in your community. Many communities are organized and will do this, but this is not true of every community. This is a good place to begin to work for there are returning servicemen in every town.

Programs for May Fellowship Day may be secured at literature Headquarters, 420 Plum St., Cincinnati 2, Ohio. Price ten cents. Likewise, this issue of The Methodist Woman will be valuable in planning for this day.—Methodist Woman.

Circle, Lily Douglas; and reporter, Mrs. C. Everette Patton.

On January 31 we had a very impressive pledge service with an increase in our pledge over last year. We have two Circles in our Society with a total membership of 50. The Day Circle meets every other Wednesday afternoon and the Night Circle meets the 2nd and 4th Wednesdays. We have completed one Mission Study Book, "The American Indian." We have furnished and re-decorated the New Parsonage that the Church has bought since Conference. We pledged and paid \$150 on the Crusade for Christ. On February 15 we sponsored a "Breakfast at Sardis" and made \$115 from it.

The W. S. C. S. gives the Children's Division of the Church School a Party with refreshments once each month. Also they entertain the Youth Fellowship group and serve refreshments at their social hour after Church each Fourth Sunday evening. Both groups are learning something of Missions through these efforts and make a contribution to same.

We are looking forward to a successful year in the Woman's work. His kingdom will be nearer our hearts.—Reporter.

TURRELL W. S. C. S.

A unique meeting of the W. S. C. S. was held at the home of Mrs. W. L. Moxley March 6th at 2:30. The devotions for the month were given by Miss Ludie Etter from the devotion booklet.

Mrs. Moxley led the lesson using the Navajo Indian as her subject. Mrs. Sally Clapp and Mrs. Herman Spears reviewed the booklet, "Spires on the Desert."

Mrs. Stark gave an interesting talk on her visit to the Navajo Methodist Mission. The solo, "Juanita," was very beautifully sung by Mrs. Carlton Jerry. Four junior girls dressed in Navajo costumes sang a Navajo love song.

The house was arranged to represent an Indian home. The chairs and davenport were covered with Indian blankets. On the table, covered with a Navajo scarf were Indian relics, pottery and jewelry. Mrs. Moxley's collection of Indian pictures was enjoyed by every one.

The junior girls in Navajo costumes served. Salmon croquettes in the form of a tepee, and nuts served in little canoes, made of bright colored construction paper demonstrated the originality of the hostess.—Mrs. Letha Stark.

APRIL DEVOTIONAL

"Jehovah Rules the Seasons"
Theme: Behold I Set before Thee an Open Door

Instrumental prelude: "This Is My Father's World"

Canticle to Worship: "Open to me the gates of righteousness. I will enter into them to give thanks to Jehovah. This is the gate of Jehovah; the righteous may enter into it."

Hymn: "This Is My Father's World"

Poem:

"I heard a bird at the break of day
Sing in the greening trees,
A song so mystical, so calm,
So full of certainties,

No man, I thought, could listen long
Except upon his knees . . .
Yet this was but a single bird
Among the greening trees."

Meditation:

All through the last year we gave our thought to Jesus as we launched into the deep for Him. Today He is dearer to us because as we ventured buoyantly for Him our faith was strengthened and we had a greater companionship with Him.

This year we are entering the OPEN DOOR. The Psalms are an open door through which we will seek an understanding fellowship with the Father. The Psalms are outpourings of praise from hearts of love for Jehovah, praise for His magnificent gifts to the children of men, and appreciation for His infinite and unsearchable goodness.

Scripture:

First Reader: Psalm 135:6-7
Second Reader: Psalm 147:7-8, 15-16

Prayer:

Appreciation for the awakening of the earth.

For a great spiritual awakening of the Church

That we, awakened, take Christ to our anxious and troubled world.

Hymn: "O Worship the King"

Benediction:

"Lord of sunlight
Lord of starlight
Lord of the seasons
Teach us to know,
How best to love Thee,
How best to serve Thee,
'Mid summer's showers
Or winter's snow." Amen.

—Mrs. D. G. Hindman.

DANVILLE GUILD MEETS FOR FORUM ON SOCIAL SECURITY

Miss Lois Cheyne was hostess to the Danville Wesleyan Service Guild at the regularly monthly meeting February 27th. The meeting was held in Miss Cheyne's home with sixteen present. Mrs. Robert Hays Williams was welcomed as a new member.

The program opened with group singing followed by prayer. Mrs. Jimmie Wright, accompanied by Miss Aleen Lewis, sang "Lead Me Gently Home, Father." During a brief business session, Miss Cheyne reported that she had prepared the monthly news letter which the Guild sends to the service men and women from this area. Continuing

(Continued on page 16)

CURRENT NEWS IN THE RELIGIOUS WORLD

CALL FOR SPECIAL DAY OF PRAYER

A call for the observance of a special Day of Prayer for the success of the United Nations Conference in San Francisco was issued in New York by the joint action of the official heads of 34 national church bodies. Addressed to more than 140,000 local churches throughout the nation, the appeal designated Sunday, April 22 as the occasion for united intercession and also asked that special services of prayer be held on Wednesday, April 25, the day the Conference opens.

Warning that the failure of the United Nations Conference would mark a long step toward a third world war, the message issued by the church leaders stressed their concern for the outcome of the deliberations and expressed the belief that the success of the Conference can offer "reasonable hope for the development of a just and durable peace."

Among the 34 signers are Bishop G. Bromley Oxnam, New York, President of the Federal Council of the Churches of Christ in America; Commander Harold Stassen, President of the International Council of Religious Education; Mrs. Harper Sibley, Rochester, President of the United Council of Church Women; Dr. Robert M. Hopkins, New York, Chairman of the Foreign Missions Conference of North America; Dr. Douglas Horton, New York, Chairman of the American Committee for the World Council of Churches; Dr. Herman N. Morse, New York, President of the Home Missions Council of North America. The other signers include the heads of 25 Protestant denominations and of three branches of the Eastern Orthodox Church; the Russian, the Syrian and the Ukrainian.

GINLING GRADUATE GETS SCIENCE AWARD

Miss Hsia Chih-jung, a graduate of Ginling College for Women which is a Christian institution founded by American women missionaries, and now "in exile" in Chengtu (from Foochow), was the only woman among nineteen Chinese scientists recently given awards and cash prizes by the Ministry of Education for their contributions to science and technology. Miss Hsia's contribution was a formula for the processing of Chinese vegetable oil so that it may be used as a super-heated cylinder lubrication and also as fuel for steam, gasoline, and Diesel engines. It has made it possible for busses, now a major method of transportation in China, especially for war materials, to be run on available native vegetable products.

Jesus placed a new crown upon humanity by setting love for our fellow men second only to love of God. He revealed new beauty in God by showing us that God desires men to be loved in company with Himself. It is as if God had said to humanity, "God cannot truly be loved save as we love men also," Wm. M. Clarke.

TO REPRESENT FOREIGN MISSIONS INTERESTS AT SAN FRANCISCO CONFERENCE

BISHOP JAMES C. BAKER of the Methodist Church has been asked to represent Foreign missions interests at the approaching San Francisco Conference of the Allied Nations. Bishop Baker has been notified that he will be one of a group representing religion and some other interests and will be given opportunity for unofficial participation in this important world conference at San Francisco.

Bishop Baker is chairman of the Division of Educational Institutions of the Methodist Board of Education and is also president of the International Missionary Council, a world missionary organization comprised of all denominations, each having its own national organization and missionary work throughout the world.



Bishop James C. Baker

"A CUP OF COLD WATER"

Dr. Ernest F. Tittle

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

MEETING OF CHILDREN'S EDITORS

An important meeting of children's editors of four cooperating denominations will be held in the Methodist Publishing House, Nashville, the week of April 16, according to Dr. C. A. Bowen, editor-in-chief of Methodist Church School publications.

The participating denominations and their representatives are: Northern Baptist, Miss Margaret Clemens, Philadelphia, Penna., Congregational, Miss Jeffie Eleanor Moore, Boston, Mass.; Disciples, Miss Hazel Lewis, St. Louis, Mo.; and Methodist, Miss Edna Lloyd, Nashville, Tenn.

During the week these editors of children's publications will complete the preparation of new closely graded courses for children of kindergarten age to be released in October this year. It will be a workshop session, according to Miss Lloyd, local editor, and will mark the first time for interdenominational cooperation in production of Church School materials for the four to five years of age group. The cooperative plan was initiated by the International Council of Religious Education.

HYMN SOCIETY ENLARGES ITS SCOPE

The Hymn Society of America, a national organization of hymn writers, composers and publishers, which has spear-headed a campaign during the past twenty years to have better hymns and better music sung in the churches of America, is now enlarging its membership to include ministers, choir directors, organists, and laymen interested in the use of better hymns. The Society has chapters in New York, Boston, Philadelphia, and Chicago, and is affiliated with bodies having similar purposes in London and in Chengtu, China. The noted composer, T. Tertius Noble, Mus. D., F.A.G.O., is president of the Society, and the Rev. Edgar H. Rue, 156 Fifth Avenue, New York City, is chairman of the committee securing the additional membership.

DARK PEOPLES AT UNITED NATIONS CONFERENCE

According to a statement from Washington, the San Francisco Conference of the United Nations, meeting on April 25, will be attended by representatives of a number of countries populated by dark peoples, among them Ethiopia, Liberia, Haiti, Santo Domingo, Costa Rica, Cuba, Egypt, India and the Philippines. It is not yet known, however, to what extent the problems of dependent peoples will be included in the discussions.

Meantime the National Association for the Advancement of Colored People has addressed to Secretary Stettinius a strong appeal, asking that the conference affirm the legal equality of the great racial groups of mankind, and that dependent peoples be accorded immediate voice in their governments, be protected in the ownership and use of their natural resources, and be given assurance of ultimate choice of full citizenship or political independence. To safeguard their rights the appeal calls for an international mandates commission.

DR. QUILLIAN DELIVERS THIRKIELD LECTURES

The Thirkield Lectures were delivered this year, March 6 and 7, by Dr. Paul W. Quillian of Houston, Texas. This was the eighth series delivered at Gammon Theological Seminary, Atlanta, Georgia, as a result of the bequest of the late Bishop Wilbur P. Thirkield. Dr. Quillian spoke on the four kindred themes: "What Should the Minister See? Be? Say? Expect?"

Coincidental with these lectures, the Commission on Ministerial Training held a conference for those in charge of ministerial training in the Central Jurisdiction. The program included six addresses on the theme "The Job of the Church as I See It" by Rev. S. H. Sweeney of St. Mark's Church, New York, Pres. M. Lafayette Harris of Philander Smith College, Rev. J. W. E. Bowen, editor of the Christian Advocate (Central Edition), Rev. M. W. Clair, Jr., of St. Mark's Church, Chicago, Pres. J. W. Haywood of Gammon and Mr. Charles C. Spaulding of Durham, N.C. In addition the gathering was addressed by Dr. Charles F. Boss, Jr., of Chicago. Dr. William K. Anderson, educational director of the Commission arranged the conference program and presided. Dr. Allan MacRossie started such conferences in 1929. This is the 16th session of this sort sponsored by the Commission.

"FAMILY LIFE MUST BE CONSERVED"

"With half our war time marriages threatening to end in divorce and with our juvenile delinquency due to parental neglect reaching an all-time high, the American home may become our greatest war casualty," it was warned in a statement released today by a committee representing Protestant, Catholic and Jewish faiths planning the 1945 observance of National Family Week, May 6 to 13, throughout the United States and Canada.

Through its secretary, the Rev. Harry C. Munro, director of adult work for the International Council of Religious Education, the committee declared that "war inflicts its first wound in the heart of the family. Separation, bereavement, dislocation, parental neglect, haste, ill-advised or frustrated marriages are all part of the costs of war."

"Yet with adequate spiritual foundations the family can take it," the committee's statement avers. "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 by the various religious faiths of America."

Representatives of Catholic and Jewish faiths serving on the National Family Week Committee with the Rev. Mr. Munro are the Rev. Edgar Schmiedeler of Washington, D. C., secretary of the Catholic Conference on Family Life, and Rabbi Ahron Opher, Synagogue Council of America, New York City.

CURRENT NEWS IN ARKANSAS METHODISM

FIRST CHURCH JONESBORO

First Church, Jonesboro, is moving forward in its program in a fine way.

Over \$12,000 was pledged in the Crusade for Christ offering and \$7,798 of this amount has been sent to the Conference Treasurer.

The Sunday School is growing in enrollment, attendance and interest, reaching a new high in attendance Easter Sunday. A total of 556 were present despite a heavy rain.

The week of March 12 a program of visitation evangelism was carried on. Laymen and young people did a most excellent work in the field of evangelism. A total of eighty persons were received into the church on Psalm Sunday and Easter. Fifty seven of this number were by baptism or vows. Easter Sunday morning people came to the church through a downpour of rain to tax the seating capacity of the church.

The week of April 15 our church will be host to the youth of the city in a great program for youth. We are making plans for some special youth work for this summer. A training center for Fellowship Teams will be held in Jonesboro July 9-13. These Fellowship Teams will go to churches throughout the conference to work with youth. The Board of Education of the conference is co-sponsor with the First Methodist Church in this work. We are planning to add another youth worker to our staff for the summer months to work in several of the churches immediately around Jonesboro.

Rev. Cecil R. Culver is pastor, Miss Lucille Adams, Director of Youth Work.—Reporter.

EASTER SERVICES AT LOCKESBURG

With the ringing of the bell summoning the people to the sunrise services of the Methodist Church, one of the most impressive services ever witnessed in the churches since history began. Regardless of the rain, a large crowd assembled for the early morning service in the beautifully decorated church and took part in the Easter pageant with special music. Sunday School followed, then came the morning services.

We feel that the spirit of the services is best described in those words, "It is good to go into the house of the Lord." A beautiful climax to the service came when Leon Wilson Nash, of the Navy, home on furlough, joined the church. His wife is a Lockesburg girl whose father and mother are as much a part of the church as the foundation its self.

A candlelighting program marked the evening service. Amidst the chaos of this world, it is good to have had such a beautiful day in recognition of the service of our risen Lord.—Mrs. H. D. Latimer.

It is time gained, rather than lost, which is given to prayer before beginning a day's work. If one must start his work a little before daylight, he would do well to start praying a good while before daylight.—Henry Clay Trumbull.

TO THE METHODISTS OF ARKANSAS:

We are now in the episcopal residence provided by the Methodists of Arkansas. It is a lovely home and will be enjoyed by each resident bishop and his family. The members of the committee appointed by the two conferences to secure the home have been most thoughtful of our comfort in all their plans for it, and on every hand there has been evidenced a gracious spirit to us that has made us happy. We should like to assure you of our appreciation for the privilege of living in this attractive and comfortable home.—BISHOP AND MRS. PAUL E. MARTIN

HOPE CHURCH STRESSES RELIGION IN THE HOME

The Hope Methodist Church School conducted an intensive program on Home Religion for several weeks prior to Easter. All adult classes were asked to release parents of children of Junior age and younger to attend a temporarily organized Parents' Class which was conducted at the Sunday School hour in the main auditorium. Outstanding speakers were selected from the church to address the group. The elective unit which appeared in the December and January issues of the Christian Home, "Religious Nurture In The Home" was used.

As a climax to this study parents and children were asked to observe the last week of Lent by attending a Church Family Night meeting in their neighborhood. Monday night, March 26th, a group of Methodists gathered at the home of Mr. and Mrs. Earl O'Neal, Tuesday night, March 27th at the home of Mr. and Mrs. R. L. Broach, Wednesday night with Mr. and Mrs. Syd McMath, and Good Friday night in the parlors of the church when the pastor's wife, Mrs. Robert B. Moore, was hostess. Each evening there was a period of fellowship when the children played, the grownups had an old-fashioned get-together and punch and cookies were served by the Woman's Society of Christian Service. Brother Moore then spoke briefly on the importance of family altars, presenting the various church publications which are aids to "The Church In The Home," and which he said, if used in conjunction with the Bible and Methodist Hymnal would keep family worship from falling in a rut. "The Romance of The Christian Home" was presented by Kodachrome Slide much to the delight of the youngsters. More than a hundred persons attended these neighborhood gatherings.—Kathleen Broach, Superintendent, Children's Division.

BOARD OF STEWARDS ENTERTAINED

Rev. Hal Pinnell and wife entertained the Board of Stewards of the DeWitt Methodist Church at the parsonage with a Buffett Supper. A delicious meal was served and was enjoyed by all.

This was the regular monthly meeting and business was conducted after the supper.

Brother Pinnell and wife are doing a wonderful job in our church. —W. F. Schallhorn, Jr., secretary, Board of Stewards.

GREENWOOD

Sufficient evidence has been shown since our arrival at our new appointment at Greenwood that this will prove to be one of the richest years of our ministry.

The work of the church has moved along with delightful success, not because of the efforts of the new pastor, but because of the splendid response on the part of a good, church-minded people, the foundation work for which has been laid by the many fine predecessors who have come and gone this way. At the very beginning the church received the pastor and his family with open arms, greeting us with a most generous pounding of the very finest gifts.

All finances are paid to date. We are over the top with the financial phase of the Crusade for Christ. On our quota of \$1028.00 we have received a total of \$1248.00 cash and pledges.

In spite of the rain we had a good Easter service. We baptized two babies, and six people joined the church on profession of faith, three children and three adults. That makes a total of eleven received into the church by transfer and vows.

We are continuing an ever expanding building program, adding the finishing touches to our fine educational building which was begun during the pastorate of Rev. J. M. Barnett and completed during the pastorate of Rev. Martin Bierbaum. A very nice kitchen cabinet has been completed, tables and other equipment for Sunday School rooms are being built and aside from the educational building, a new, brick tile garage has been built for the parsonage car.

We are building, growing and moving forward. We are crusading for Christ.—O. D. Peters, Pastor.

ST. CHARLES

During the week of March 12-19 Rev. Fred R. Harrison of Pine Bluff lead the Methodist people of St. Charles in an inspirational meeting. Brother Harrison did some fine preaching and the congregation as a whole expressed itself as inspired to do better and greater work.

On Easter Sunday morning the pastor was privileged to dedicate eleven children and take one member into the church by certificate.—John W. Rushing, pastor.

The average man fusses over pin-pricks until a mule kicks him, then he learns the difference.—Herbert N. Casson.

EASTER DAY AT PULASKI HEIGHTS METHODIST

Easter Day was truly a wonderful day in the life of Pulaski Heights Methodist Church. At 6:30 A.M. our young people gave a Sunrise Easter Program, very beautiful and inspiring, at the conclusion of which a group of young people was received into the church. We had two identical services, one beginning at 9:55 in which the Young People's and Children's Divisions were especially represented. At the close of this service we received our class of boys and girls. The other service began at 10:55. At the beginning of this service five babies were dedicated to God in baptism; and a large group of adults was received at its close. A total of 34 new members were received during the day. This makes a grand total of 86 received since Conference. This class of adults came into the church largely as the result of a Home Visitation Campaign conducted by the pastor with about thirty of our laymen cooperating in the special effort. As many more will follow later as a result of this work.

The Crusade goal of \$5,500 was over-subscribed to the amount of \$1,072.50, despite the fact that all of our people were already obligated with regular payments to the Building Fund.

Since Conference a total of \$5,920.00 has been raised on the Building Fund, \$3,000.00 of this amount being over and above any pledges previously made.

\$800.00 has been spent in repairs on the church. The Woman's Society of Christian Service has spent better than \$1,500 in making the parsonage more comfortable. All items in the year's budget are paid in full to date.

The fine people of this church love their former pastors. I hear their names mentioned in grateful tribute and tender memories as I move in and out among them. The harvest that is being reaped now is very largely coming from the good seed sown and the effective work done by them; all of which makes the work, to the present pastor, joyous and delightful.—E. D. Galloway.

RECEIVE RADIO MESSAGE FROM SINGAPORE INTERNEE

The Rev. Hobart B. Amstutz, Methodist missionary in Singapore, has been interned by the Japanese since the capture of Malaya. Mrs. Amstutz and their children are in the United States at present. A broadcast from Japanese sources, addressed to Mrs. Amstutz, was recently intercepted by the U. S. radio listening authorities and forwarded to Mrs. Amstutz by the Provost Marshal's Office, Washington. The message follows:

"Thanks for your birthday cable. Bruce's picture, letters from mother, Arthur (a cousin), etc. thrilled me. Looking hopefully, steadfastly to reunion and work. Miss you poignantly. Thoughts and prayers always for you all. Try to radio reply. Best wishes for the New Year. Abundant love.—Hobart B. Amstutz."

"Let not your
heart be troubled—"

IN MEMORIAM

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

WAGNER—L. J. Wagner was born September 20, 1868, and departed this life January 28, 1945. He lost his companion three years ago. Since that time he had made his home with a daughter, Mrs. Solon W. House of Murfreesboro. He left one other daughter, Mrs. John Keys of Mineral Springs. Mrs. Rena Fant, a stepdaughter, lives at Murfreesboro. Mr. Wagner left fifteen grandchildren and seventeen great grandchildren.

Mr. Wagner won many friends through his duties in the diamond mine near Murfreesboro and community affairs. He joined the Methodist Church at Chapany when he was just a boy. Later he transferred his membership to Murfreesboro where it stayed until his death. The Methodist Church will miss Brother Wagner but Heaven will be richer for his going. The writer was in charge of the funeral services.—Eldred Blakely.

MARTIN—John W. Martin was born in Milton Co., Alabama, July 32, 1863. He died in Little Rock in the early part of 1945. In 1870 he moved with his parents to Saline County where the family settled and where he grew to manhood. In 1891 he was married to Miss Martha Jane Hall. To this union four sons and five daughters were born. He is survived by two of the sons, S. H.

Martin of Moorewood, Okla., John K. Martin of Kansas City, Mo., and all of the daughters, Mrs. Dell N. Ferrell of New York City, Mrs. W. A. Felton of Baytown, Texas, Mrs. Leo W. Ganso, Texarkana, and Mrs. Henry M. Stamper of Little Rock and Miss Rose Mary Martin of Reading, Pa., and four sisters, Mrs. Laura Scott, Mrs. Jim Douglas, Mrs. Fannie Rieves, all of Little Rock, and Mrs. Della Kirkpatrick of Benton. He lived with his growing family near Salem Camp Ground until 1901 when he moved to Cabot where he lived until the death of his wife in 1934. Since that time he has made his home with his daughter, Mrs. Stamper in Little Rock. He was a member of Winfield Church during that time.

He was converted and joined the church at Salem in early life and that sacred place was always the religious center of his life. He especially enjoyed the camp meetings and missed attendance at very few of them. He was especially gifted for leading in public prayer and was often called on to lead. His deep sincerity and his warm heart so evident from the rich tone of his voice in prayer melted the people to tears and everybody felt it well worthwhile to hear Uncle John Martin pray. His life before his family and before the public was an open book. It is doubtful that he ever yielded to an evil impulse

in his life. Surely the Kingdom of God has been increased by the long and earnest life of this good man. His sweet Christlike spirit made its deep impression on all who knew him. He lived right and there can be no question about how he died. His loved ones know where he is now and that he will be waiting on the Golden Shore for their coming.—His friend, Will N. Bragg, Oklahoma City, Okla.

MULHERIN — Doyle Mulherin was born March 29, 1914, at Griffithville, Arkansas, and passed away February 9, 1945. He spent his life around Griffithville until about four years ago when he moved to Little Rock where he was employed with the Western Meat Market. He was the victim of a robber who shot him after robbing him near Stuttgart, Arkansas.

He was married to Miss Ruby Matthews, October 1, 1935. To this union was born one son, Glenn Doyle.

Mr. Mulherin is survived by his wife and son, father, two brothers and three sisters, and many relatives and friends.

Funeral services were held at Griffithville with Rev. Hoy M. Lewis of Heber Springs in charge.—Hoy M. Lewis.

STEVENS—Another in the Christian life has gone to her reward.

Mrs. J. T. Stevens of Murfreesboro, Rt. 1, passed away on February 26, 1945. She was born February 24, 1855.

Mrs. Stevens was a Christian of the highest type. She was a mother-in-law of Rev. Jessie Hamilton of Benton and grandmother of Rev. Clyde Parsons of College Hill, Texarkana. She made her home with her daughter, Mrs. Tommy Parsons, Murfreesboro, Rt. 1. She is survived by her children, Mrs. Parsons, Mrs. Hamilton and Robert Stevens of Prescott.

Hers was a truly patient Christian life as she joined the Methodist Church in her young days and was always ready for service wherever the opportunity offered. She was an invalid for the past five years and was the most patient Christian that it has ever been the privilege of the writer to know. I believe that she will live on in the lives of her family and neighbors for years to come.

She was buried by the side of her husband who preceded her in death several years ago. The services were conducted by the writer, assisted by Rev. Eldred Blakely, pastor of the Murfreesboro Methodist Church, at the home of her daughter, Mrs. Tom Parsons near the Saline Methodist Church between Murfreesboro and Delight. She was in deed and truth a mother in Israel.—Her pastor, A. N. Youngblood.

Mission Board Plans "Dirt Farmer" Service

Development of a new agricultural service through the appointment to farm home units of trained agricultural lay missionaries has been approved by the Executive Committee of the Division of Home Missions and Church Extension of the Board of Missions and Church Extension. Plans for the training of personnel and the purchase of farm home units are now underway.

According to Dr. Clarence W. Lokey, executive secretary of the Section of Home Missions, under whose supervision the project will operate, the plan contemplates the commissioning of lay missionary ministers to be appointed to mission charges provided with a farm home unit. The size of the unit may be from one-third to one-half or even a full-size farm unit, depending upon the existing need and proposed use to be made of the farm. It is expected that the lay missionary minister will be a "dirt farmer minister" in the community, dividing his time between the maintenance of the farm and the development of a practical religious program that will strengthen the church in the community.

It is possible that two home units may be located on the mission farm, one to be occupied by an intern serving one year internship on a subsistence basis under the direction and training of the lay missionary minister. The intern may be in preparation for service as a commissioned missionary or he may be a consecrated young farmer whom the church may assist in finding a well located fertile farm unit and assist him in owning it, he also to be dedicated to the Christian mission and building of the foundations of Methodism for that service in the community.

It is contemplated that this lay missionary minister will be sustained on the basis of the home and food and fiber for home and family needs, as produced on the unit and a base pay to be derived from that portion of the production of the farm which normally belongs to the tenant

under a tenant land owner contract and support provided by the church or churches assigned to his ministry. If required, other funds from the budget of the Home Mission Section of the Board will be available for that purpose. The rent portion of the production of the unit will be used to liquidate the purchase of the home unit or the purchase price of other such units or other services of the Methodist mission.

Interested individuals, church groups or communities who may desire to provide farm home units, may do so, designating them as "missionary specials" without World Service Credit.

It is anticipated that this proposed plan will attract youth not expecting to enter the ministry, but deeply interested in devoting their lives to such service. Lay missionary ministers may also be recruited among those persons now preparing to be vocational agriculture teachers, county farm agents, or to follow other rural vocation and who have an evangelistic zeal for the Christian mission. Some men now enrolled in theological seminaries are expected to be attracted by this project.

The ideal preparation is a college degree in agriculture, including farm management, agricultural economics, rural sociology, etc. with a graduate degree in religion, including church administration.

Approval by the Executive Committee of this project is in accord with General Conference action of 1944, which stated, in a report of the General Commission on World Service and Finance: "Let it be the duty of the Division of Home Missions and Church Extension to develop the home missionary policy of the church and establish demonstrations throughout the church." The committee to supervise the project will be composed of the chairman of the Division, the executive secretaries of the Division and of the Section of Home Missions, the bishop of the area, the superintendent of the district and the president of the conference Board of Missions

and Church Extension in the area where the project will be located. Persons interested in further information are asked to communicate with Dr. Lokey at 150 Fifth Avenue, New York 11, New York.

WALL STREET BUSINESS MEN PRESENT BIBLES TO OLD JOHN STREET CHURCH

Wall Street business men are scheduled to present to Old John Street Church, historic shrine of American Methodism, 100 Bibles at a noon-day service Tuesday, April 10. Mr. Carl E. Holmes, an insurance broker and member of the national Boy's Work Committee of the Y. M. C. A., will make the presentation. Mr. Holmes is the general chairman of the Laymen's Christian Council, an organization of business men of various denominations, which sponsors luncheons and services in Old John Street Church.

The Rev. Robert H. Dolliver, pastor of the church, will accept and dedicate the Bibles, speaking on the subject "The Significance of the Renewed Interest in the Scriptures." Following the dedication of the Bibles a film, "The Book for the World of Tomorrow," produced by the American Bible Society, will be shown. A book-plate which is a replica of the first book-plate used in the "Preachers' Library," which was housed in "The Preachers' House," the original residence of the Methodist circuit-riders quartered in New York in the early days of the Republic has been printed for the Bibles. "The Preachers' House" stood next door to Wesley Chapel, which was the name of the original building of John Street Church, dedicated in 1768.

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

A Hospital Served Pyengyang

By W. W. REID

FIVE years ago, the Union Christian Hospital in Pyengyang, Korea, was the outstanding medical institution of that great Oriental city.

Buildings will have to be repaired if not actually replaced.

And, it is expected, Dr. Anderson will leave Africa for Korea, being enabled to begin life and work

yang, just after Japan's annexation of Korea, and after the pre-annexation Christian revival movement had reached its peak. He found many thousands of Christian Koreans eager for his healing touch. In 1923 the institution was enlarged to become the Union Christian Hospital of Pyengyang; the Presbyterian co-operated in its support.

Writing of his work in this Hospital, Dr. Anderson said:

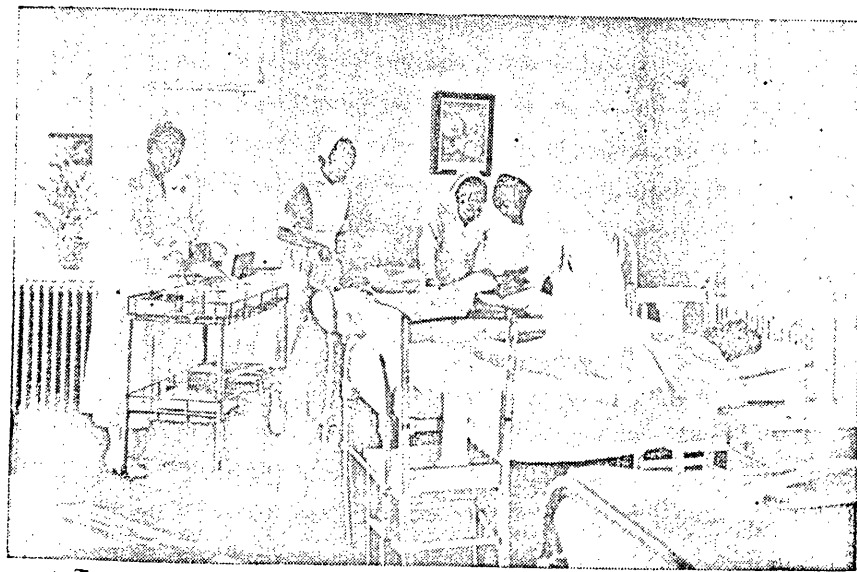
"While the routine work is much the same as in any hospital in any country, we see unusual cases and some that result from ignorance and superstition. These cases, of course, are not the rule, they are rather the exception . . .

"By means of the X-ray two cases were found to have copper needles in the abdomen, in one case thirty-four, in the other forty-four. These lay among the intestines and some of them were actually imbedded in the bone of the spinal column, having been driven in as treatment for symptoms of indigestion. This is an old Korean method of treatment.

"We would feel lost without the X-ray equipment now. And it is

a satisfaction to do this work as it should be done. A patient was X-rayed and found to have tuberculosis of the spine. He got panicky in mind and then got his friends to send him to Japan to a 'large and famous hospital' for consultation. He was examined and X-rayed, but among twenty-five X-ray machines not one could produce a first class picture. The professor apologized for them, confessed that he was ashamed of them and advised him to return here for a good picture!

"Another man tells us how he had been an enemy of things Christian, persecuting all believers, kicking them and abusing them; but he was impressed by the things he saw and heard while a patient. He had time to read the Scripture and to think, and he was soundly converted. He now gives all his time to the spreading of the Good News, which is new and real to him. His hard heart was softened by the ministry of love. There were at least 350 others who became sincere Christians during one year, and many Christians were blessed and brought closer to Christ."



Scene in a Korean hospital ward

The physician-superintendent of the Hospital was Dr. Albin Garfield Anderson, formerly of Chicago.

Today, behind the iron curtain of Japan's war, the Hospital is not serving the Christian community; if open, it is used by the Japanese for her military forces; if closed, its equipment is in enemy hands.

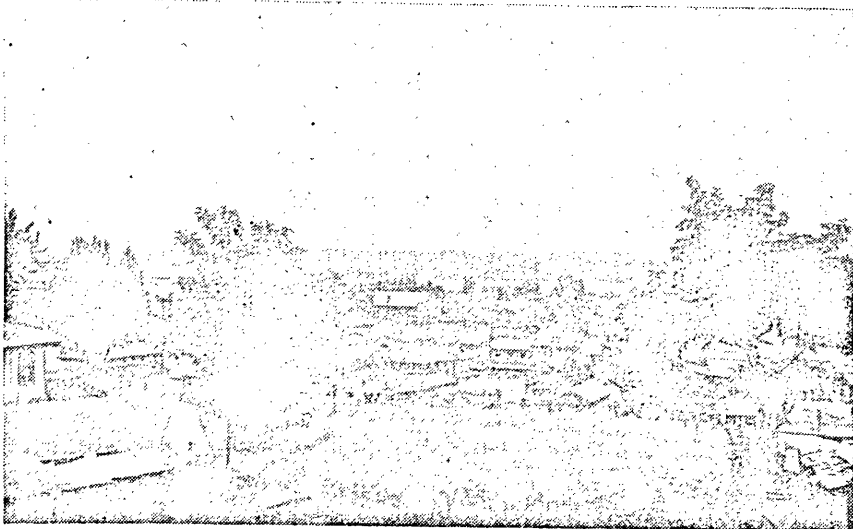
Today, Dr. Anderson is in virtual "exile" from his beloved Korea. He is in Nyadiri, Southern Rhodesia, Africa, where he has helped the Methodist Church establish a hospital for needy African people.

When the war is over, one of the first uses to which Crusade for Christ funds will be used will be in the re-establishment of the Union Christian Hospital in Pyengyang as a service institution for the Korean people and especially for the Korean Christian people who have suffered more than others through the war.

there again with the aid of the Crusade for Christ. Eventually, with similar aid, other doctors and other nurses, American and Korean, must be found, and trained, and equipped to rebuild the staff of this noted Hospital.

Dr. Anderson, Illinois-born, son of a Methodist elderage in the former Central Swedish Conference, first went to Korea in 1911. He had been trained for his ministry at the College of Liberal Arts and at the Medical School of Northwestern University; and has followed this by internship at Milwaukee Hospital, and in St. Francis Hospital, Wichita, Kansas, specializing in the use of X-ray which was then coming into prominence as a tool of the medical profession.

His medical ministry began in the Hall Memorial Hospital in the ancient and populous city of Pyeng-



A View of Pyengyang, Korea

SPECIAL EDITION OF PROTESTANTISM GOES TO CHAPLAINS

As a result of cooperation between the General Commission on Army and Navy Chaplains and the Commission on Ministerial Training, a special edition of Protestantism, a Symposium has gone to 7,000 Protestant Chaplains in the Armed Forces. The latter Commission furnished the copies of the books, which were mailed out by the Chaplain's Commission.

This edition comprised the 11th to 17th thousands of this volume. It contained an additional chapter on the Church by Doctor Nels F. S. Ferre of Andover-Newton Seminary. Of the seventeen thousand copies of Protestantism published, less than 2500 remain in stock.

Protestantism is one of the Evans-ton Series, the 1944 publication of the Commission on Ministerial Training. The Commission's 1945 book will be entitled Making the Gospel Effective. It contains twenty-two chapters, among the writers being Professor Petirim Sorokin, Professor Robert L. Calhoun, Doctor Ernest F. Tittle and others. It

aims to answer the questions . . . What kind of world are we to live in? What is the gospel for such a world? How can the gospel be made effective in various areas of work? What are the leadership qualities required?

This full-sized volume will be published by the Commission on Ministerial Training within another month. It will be sent free to all active Methodist ministers with the proviso that the Commission hopes to receive from each recipient one first class book for replenishing demolished libraries in war destroyed areas of the world.

Other publications of the Commission this year will be new editions of The Student's Handbook (out May 25th) and of Pastor and Church, to appear some time later.

In addition the Courses of Study include A Guide for Bible Readers which is being gotten out by the Commission to guide students in Bible preaching. There will be eight volumes in all, four in each of the two Testaments. Serving as general editor of this series is Doctor Harris F. Rall of Garrett. Writers of the volumes are as follows:

Old Testament: Professor W. G. Williams of Iliff; Professor J. H. University; Professor Wm. G. Chanter of Drew and Professor Elmer A. Leslie of Boston; New Testament: Professor M. J. Shroyer of Westminster; Professor Albert E. Barnett of Garrett; Professor E. P. Blair

of Garrett; Professor John Knox of Union.

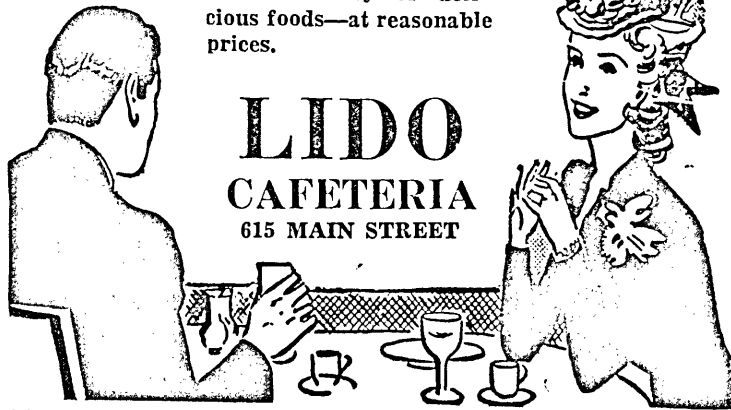
The books will be uniform with the second series leadership training series selling for 60 cents. The Methodist Publishing House is publishing this series and also The Student's Handbook and Pastor and Church.

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The Sunday School Lesson

By DR. W. P. WHALEY



THE FOUNDING OF THE NATION

LESSON FOR APRIL 22, 1945

SCRIPTURE TEXT: Exodus chapters 18, 19, and 20; Acts 7:17-44.

GOLDEN TEXT: "Righteousness exalteth a nation; but sin is a reproach to any people." Proverbs 14:34.

I. Read the Scripture Text

There is not time in the class discussion to bring out all in this scripture text; but, if we carefully read it at home, we can more easily enter into the class discussion. The scripture itself is the most important part of the lesson material. Before Sunday, let us refresh our minds about the life of the Jews in Egypt, the birth of Moses, the deliverance of the Jews from Egypt, the giving of the law on Mt. Sinai, etc.

The first part of the scripture for today consists of the advice of Jethro to Moses. Jethro is mentioned with several names: here he is called Reuel, in Num. 10:29 he is called Raguel; in Ex. 3:1 he is called Jethro; in Judges 4:11 he is called Hobab. He was probably a descendant of Abraham through Keturah (Gen. 25:1-5). His religion was evidently not so different from that of Abraham.

Jethro's advice was good. It would be good advice for our president and governors today. Discuss his several suggestions.

II. Moses Prays over the Matter (Ex. 19:3-7)

"And ye shall be unto me a KINGDOM OF PRIESTS, AND A HOLY NATION." This was God's response to Moses' prayer. The subject of our lesson is "THE FOUNDING OF THE NATION." I doubt that God ever meant for the Jews to be a separate political nation, like other nations. They were to be A KINGDOM OF PRIESTS, that is, A CHURCH. In the two lessons before this, we have traced the Jews as a religious group back to Babylonia. Abraham came out of Babylonia under a religious impulse, carrying in his heart a belief in the coming Christ. God's promise to him (Gen. 22:15-1), after offering Isaac, was "in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." The political organization which the Jews formed in the time of Samuel was not a blessing to other nations, but anything else. Political nations are not usually spiritual blessings to other nations. Religious organizations, churches, carry spiritual blessings to "all nations." Jesus' directions to His disciples was just a repetition of God's directions to Abraham, to carry the blessing of Christianity into all the world.

Abraham's descendants went down into Egypt as a religious group. Before they left Egypt they were

organized as a church, with elders, priests, etc. In the wilderness they were a church, with the tabernacle as their center, and priests as their leaders. In that forty years they had much teaching and training for church life, but none for politics. Samuel knew the Jews were making a mistake in asking for a king (1 Sam. 8:6-), but the politicians put it over him and the Lord, too. It is doubtful that any of the great prophets approved the ambitions of the Jews to be a political nation. Hosea (13:9-) said, "O Israel, thou hast destroyed thyself; but in me in thine help. I will be thy king; where is another that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and a prince? I give thee a king in mine anger, and took him away in my wrath."

III. The Church of Israel

The Jewish church took the name ISRAEL from the religious experience of Jacob (Gen. 32:24-32). Political nations are not founded upon religious experiences, but churches are.

There was always conflict between the political rulers of the Jews and the spiritual leaders of the church of Israel. Samuel reproved and condemned king Saul. Nathan reproved and condemned David. Solomon, so glorious to the political nation, was a terrible disaster to the church of Israel. He was much like an Egyptian Pharaoh. He enslaved thirty thousand of his own people (1 Kings 5:13). He filled his harems with foreign and heathen wives. He built heathen altars at which these heathen wives might worship. He wrecked the country financially, and split it politically. The two resulting nations Judah and Israel, were continually at strife.

The church scribes, who kept the records, said of almost every king, "he did evil in the sight of the Lord." A prophet came upon king Jeroboam as he was presuming to burn incense upon an altar, and "cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord: Behold a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee." (1 Kings 13:1-). Nearly all the kings, from Solomon on, encouraged idolatry, married heathen women, and generally corrupted the country. The burden of the prophetic messages was rebuked and condemnation of the kings. The story of Elijah and Ahab is typical. (1 Kings 17-).

Finally both nations, Judah and Israel, failed; and the leading people were carried to Babylon. Before the time of Christ the country

DR. SOCKMAN TO TALK ON "HEART OF THE GOSPEL"

Dr. Ralph W. Sockman, pastor of Christ Church, New York, and the weekly speaker on NBC's "National Radio Pulpit" program, (Sundays, 9:00-9:30 a.m., EWT) spoke "The Heart of The Gospel," for April 8. On April 15, he will deliver a sermon on "Our Unused Gains," and on April 29 his message will be "Our Hearts' Hungers."

"The Spiritual Significance of the San Francisco Allied Conference" is the title of a talk by Dr. Samuel McCrea Cavert for the program of April 22.

The National Radio Pulpit is a regular Sunday program series broadcast by NBC in cooperation with the Federal Council of the Churches of Christ in America. Bob Denton announces and directs.

had fallen a prey to the Romans. The Jews never succeeded as a political nation.

The only good the Jews have ever done has been in a religious way. They had a genius for religion. They produced a great religious literature, Old Testament and the New Testament. A long roll of saints are a credit to the Church of Israel. They preached the Christ, held on to the faith, and finally produced Him; but, when Jesus came, the politicians were still clamoring for the resurrection of the kingdom of David and Solomon. If Jesus had claimed that kingdom, He could have had it; but He said, "My Kingdom is from above." He made no effort to restore the political kingdom, and none of His followers have tried to do so. Jesus did not restore the political kingdom of the Jews, but He did restore the Church with a group of Jews that "received Him." (John 1:12).

If the Jews had stuck to the divine plan, and devoted their genius for religion to the building of the Church and the preaching of the Christ, they might have escaped the disasters that have marked their history; and the children of Abraham, like the stars of heaven and the sands on the sea shore, and scattered over the whole earth, might have been a spiritual blessing to "all nations." Jesus gave himself for the church. He tried to redeem it, teach it, and fit it for a world mission.

St. Paul was a great Jew, and the greatest preacher of Christ. Suppose the whole Jewish people had followed him and the other apostles in the Christian church! It was their rejection of Christ, their spiritual King, that brought their disaster. (Matt. 23:37). Christ was their hope, not a new David or Solomon. Paul held on to the end of his life to his hope for the restoration of his people, the Jews; but it was not the restoration to national life, but their return to Christ; so that Jews and Gentiles might move forward as a world conquering Church. (Read Romans 11th chapter).

(This discussion may be surprising to you. I may be wrong in my position. I will welcome suggestions and criticism. I am sure many of you are capable of throwing light upon this matter.)—W. P. W., Conway, Ark.

Discretion in speech is more than eloquence.—Lord Bacon.

DANVILLE GUILD MEETS FOR FORUM ON SOCIAL SECURITY

(Continued from page 11)

the plan of having a different person responsible each month for the meeting and the issuing of the news letter, it was announced that Mrs. R. B. Chitwood would be chairman for the month of March.

At the conclusion of the business meeting, our pastor, Rev. H. J. Couchman, led a lively forum discussion of the topic "How Important Is Social Security?"

The meeting closed with the serving of delicious refreshments by the hostess.—Gladys Sachse, Secretary.

CRUSADE NEWS PARAGRAPHS

The Crusade treasurer's office has reported that the Louisiana Conference, (Central Jurisdiction) had paid \$45,318, or 97 per cent, in cash on a quota of \$46,875 by March 15. Up to this date the Louisiana Conference ranked highest in percentage cash payment.

From his post in the Philippines, Chaplain George M. Schreyer sent \$75 as an offering from the soldiers in his battalion to the Crusade for Christ Relief and Reconstruction Fund. Chaplain Schreyer, who joined the service in 1941, is the former pastor of the Tryone, N. C., church.

Word has come from Bishop Ivan Lee Holt of the St. Louis Area, that Missouri State Governor Phil M. Donnelly, who is a member of the Christian Church, became interested in Methodism's Crusade for Christ Relief and Reconstruction Fund campaign and wanted to make a contribution. From his office in Jefferson City, Governor Donnelly presented a check to Superintendent J. M. Shockley of the Lebanon District and Rev. Vernon Becker, pastor of the Methodist church at Lebanon, Mo., which is the Governor's hometown.

A little girl was watching her mother working among the flowers. "Mother," she said, "I know why flowers grow; they want to get out of the dirt!"

That is a child's saying, and like innumerable sayings of children, it has a deep and sweet significance. When I heard it, I thought it expressed what ought to be the aspiration and progress of the soul. Our lives ought to be continually rising into the floral beauty and getting away from the dirt.

Our spirits should be climbing into heavenly places, laden with flowers and fruits and continually getting away from the flesh. And this is not the only line of aspiration. It is the gracious purpose of God. What we ought to be we can be; the power of the resurrection can lift us into life and beauty, and we may be like the whitest lily, pure and undefiled.—Australian Christian.

Pay as little attention to discouragements as possible. Plough ahead as a steamer does—through rough or smooth weather, rain or shine. The point is to carry your cargo—and make your port.—Malcolm W. Babcock.