

# Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

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

VOL. LX

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NO. 35

## Preaching For A Verdict

**D**OCTOR HARRY EMERSON FOSDICK, that consummate artist of the pulpit of the great Riverside cathedral church in New York City, avers that the kind of a preacher one turns out to be depends basically upon the idea and aim of preaching which the preacher himself holds. In his classification of preachers, there are two classes. The first group consists of those who are public speakers, who tell the people what they ought to be and do. These deliver the burdens of their hearts and chests. Because of privileged position they do not have to put up with back-talk. In all their much speaking their chief purpose is to "get them stated." The other group is composed of those who are primarily personal counselors, whose main business is the cure of souls and who, therefore, are always "folk-minded." Their interest is in people and how they unfold. And whether in pulpit or wayside clinic they deal honestly and courageously with the souls and bodies of men. Jesus was this second kind of preacher, and so should all preachers be!

In accepting this second point of view a preacher's whole idea of what a sermon—even a whole ministry should be—becomes affected. So considering the business of being preacher-in-charge will render forever obsolete the practice of merely making a speech about religion; it will give the sermon both an object and a subject and will admit the preacher into a genuinely brotherly participation in religion at its highest and best. Moreover, it will allow for the most persuasive strategy, the very most pointed appeal. This kind of preaching demands a verdict, wherein we are so lacking today, but wherein alone is the larger brotherhood and the triumphant Church.

## The Sense Of Being Wanted

**W**E ARE thinking much in these times about education for defense. That this necessity has been forced upon us no one can deny. But what of the time—not too far distant we trust—when peace will again visit the earth? With what of facility and artistry, with what of creativity and capability, will the nations be able to get back to peaceful thoughts and occupations? In a present so filled with fateful problems, how easy to lose that sense of futurity without which the enterprises of a people must always be faulty! Engulfed as we are in meeting the issues of the present desperate emergency, we are so likely to become "local" in our seeing and feeling. But if we succeed in saving even the pieces of our race and culture to a better-ordered life on the morrows, how imperative that we should get "long-distance" into our thinking and planning! With free government and democratic institutions everywhere under siege, it is easy to inculcate in youth the idea that they have something for which to die. But, what shall we urge them to live for?

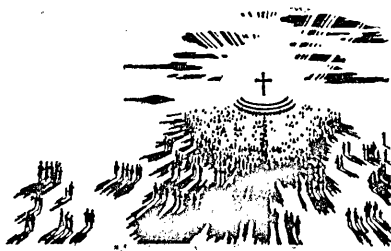
It is a tragic commentary upon the kind of society that produced them, that it took a great war scare and a huge armament program to give them the feeling they were wanted! How shall we restore the American dream of happiness through useful work? How shall we cultivate something higher than material-mindedness—how disseminate that spirit of service and devotion to Christian ideals which is so rare a flower in the hard and sadly reddened soil of these latter years?

We need to keep abreast of the present, but we need also to be ready in mastery for the higher uses of peace when it comes.

## Progress A Myth?

**I**N A recently published volume by Dr. Jacques Martin Barzun, Professor of History in Columbia University, New York City, Europe's present holocaust has been traced back in origin to the powerful ideas of Charles Darwin, Karl Marx, and Richard Wagner.

Dr. Barzun dates the real beginning of the upheaval from which the world is so sadly suffering with the publication of Darwin's "Origin of the Species," Marx's "Critique of Political Economy," and Wagner's "Tristan and Isolde." Intellectually, these three have become the forbears of Lenin, Hitler, and Mussolini—the triplet bedevillers (though Lenin be dead, yet how potently alive!) of our present world's sickened life! Dr. Barzun insists, moreover, that our whole Western civilization is now basically Darwinian—that it shares determiningly the fatalistic idea that evolution and progress are the result of the survival



of the fittest in a struggle to the death for life. All of which can in no degree be doubted; but even so, are we rightly to surrender the notion of and the hunger for the human-divine advancement in the long-time pattern of mankind and his destiny? Of what significance is the travail of a mere century, when from across the long millennium, of millennia the culture of man has not been of sufficient refining to lift the race above this warring madness? Surely man is more, and permanent peace and other fruits of progress can and will be realized in some great day. Surely it is orthodox to hold, our jungle history to the contrary notwithstanding, that in some good time it must appear "what we shall be." It is the privilege of those with eyes to see not only to behold a "new heaven" but also to see a "new earth."

Lest we become impatient victims of the short and shallow look, let us consider history. If all of history were a five-hundred page volume, someone has estimated, then all known history would be but one line on one page of that book, and the Christian era but one letter in one word of that one line. When we meditate upon our world, realizing that the stars above us are but the blood-red corpuscles of His inconceivable immensity, that the universe is but His outer garment, as are our bodies to us, and that all history is but a single accent of the Holy Ghost, then we can work and wait, too, saying each of us with the saints who have "fought in the good fight," "none of these things (the barbarisms and bestialities of man) move me!"

## Platitudinous Perfidy

**T**HE editor of our New Orleans Christian Advocate is an able and artistic debunker of officious flap-doodle. Examining with him each week's editorial offerings of our religious press, we are constrained, as indeed everyone else would be, we verily think—to agree with him that the editorial pages of our Church journals are for the far greater part mainly the instruments for unrelated moralizings that often amount to little more than a sort of platitudinous perfidy.

Here and there appears an editorial that fairly bristles with meaning and force, as he says. Not always do they represent with power and persuasion a cherished Christian view, to be sure; but even so it is an appreciated fact that they take a stand and state a view, instead of surrendering editorial space to exhibitions of literary shadow boxing which show skill and back-pedaling artistry and agility.

And while not every editor—most certainly the one of this issue of the Methodist—can be an originator and a source of inventive religious genius, yet he can speak his mind and heart, he can attack central problems and wrestle with primary and fundamental issues, and thus feed his constituency on a fare more solid by far than the fatherless propaganda and the sweet gruel-like nothings of the salve-religion with which the churches of today are "opiated."

Admitting that our ministerial and ecclesiastical terminology is at times trite for much over-use, and that our time is taken with platitudinous pilferings more than with the hard, creative toil of our calling—our hoarse protestations to the contrary notwithstanding—does it not behoove us as ministers to revitalize our religion in a more loyal use of its first truths and its ready realities? In an age when the ramparts we watch are bristling with steel, nothing less than the tenacity of grsat convictions and the audacity of eternal commitments can avail to survive and stay the hells let loose upon our world and make us apothecary to the balm of Gilead and the Great Physician there!

## Tippling In The Talkies

**W**ITH commendable consistency the Arkansas Methodist is keeping before its readers the very definite responsibility of all Christians before God to rise up in concerted and creative revolt against the veritable flood of spirituous liquors which threatens to submerge our nation.

In these days of national defense it will serve us well to keep in mind the root causes of the doom of France on the one hand and the rigid abstinence of Hitler's conquering youth on the other; for it cannot but be clear to all alike that the cause of national sobriety and sense requires that we shall banish intoxicants forever from our economy and bring to speedy end their riot of demonic carnage in the lives of millions of our people.

Have you chafed at the excessive but glorified whiskey scenes in our films? Consider for a moment the problem of booze in our movies.

The endless succession of whiskey-guzzling, cocktail smart alecs, bar-room scenes and "comedy drinkers" in the average run of motion pictures today is disgusting millions who would otherwise be outspoken boosters of the film business. Small wonder the picture industry has suffered in these recent years a thirty percent decrease in business, or a weekly loss of some twenty-five million paid admissions to the theaters. The American Business Men's Research

(Continued on Page Two)

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GASTON FOOTE.....Editor  
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## CHURCH CALENDAR

Nov. 5, North Arkansas Conference, Harrison.  
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The Editor of this issue is  
Rev. H. Mellen Fikes

## Tippling In The Talkies

(Continued from Page One)

Foundation of Chicago recently issued a statement claiming that in many cases the producers of our pictures have inserted drinking and bar-room scenes in a deliberate and direct tie-up with the manufacturers of booze. So long as this kind of commercial pollution goes on, just so long is it up to a sober citizenry to see that ticket sales suffer yet further decrease!

The Movie Radio Guide has issued a call to the American people to banish booze from the screen. Admitting that tippling in the talkies is assuming most alarming proportions, this periodical points out three things that drinking scenes on the screen teach our children: (1) That all smart people drink; (2) that it is fun to get "woozled"; (3) and that hard drinking is the logical resort of anyone who is disappointed in love or business.

Let us make the stronger and more determined protest, therefore. Then perhaps our sons and daughters can learn even from the movies that some people are smart and elegant without benefit of horse's neck, and that the pot of gold at the rainbow's end is never, never a rumpot!

Father Daniel J. Lord, S. J., of St. Louis, not long since offered blistering criticism of our common complacency concerning the sinful prevalence of booze excesses in our films. Said he: "If our daughter were reeling home like a sodden film heroine, we'd go on a diet of bread and water for her repentance. Comedy must be clean to be funny. Humor must be dry, not soaked and alcoholic, to deserve a place in the 'family entertainment' which is the films."

Is it not about time that we turned with quickened conscience and determination to this terribly urgent problem, and that we did our Christian best to bring it under banishment in our beloved state and nation?

## A SHELTER IN THE TIME OF STORM

It has been said by a great poet, that great creatures and great souls are like mountains—they always attract the storms; upon their heads break the thunders, and around their bare tops flash the lightning and the seeming wrath of God. Nevertheless, they form a shelter for the plains beneath them. That marvelous saying finds an illustration in the lowliest, saddest soul the world has ever had living in it—the Lord Christ. Higher than all men, around His head seemed to beat the very storms of sin; yet beneath the shelter of His great, consoling, sustaining spirit, what lowly people, what humble souls, what poor babes as to wisdom, what sucklings as to the world's truth, have gained their life in this world and eternal rest in God.—George Dawson.

## ABOUT PEOPLE

REV. AND MRS. B. F. ROEBUCK, Sheridan, are spending ten days with their sons in Washington, D. C.

REV. IRL BRIDENTHAL, pastor at Pottsville, has been assisting the pastor, Rev. Howard Williams, in a meeting at Vilonia.

REV. C. E. PATTON, pastor of Ola Circuit held a revival in his church at Ola which closed on August 13. There were five conversions.

REV. M. E. SCOTT, pastor at Lewisville, will begin a series of services at Star City on September 7. He will be assisted by the pastor, Rev. Fred L. Arnold.

REV. ALLEN D. STEWART, pastor of First Church, Batesville, has recently held a two weeks' revival at Calico Rock for the pastor, Rev. J. W. Johnston.

REV. CONNOR MOREHEAD, district superintendent of the Batesville District, and Mrs. Morehead are spending their vacation in Denver and Colorado Springs.

MRS. BAGLEY, wife of Rev. Roy E. Bagley, editor of our Devotional Page, was operated on Thursday, August 21, at the Baptist Hospital. She is getting along nicely.

REV. W. W. NELSON, pastor at Hazen, has closed a successful revival at Abington, near Hazen. He was assisted by Rev. Alton J. Shirey of Little Rock. There were twenty additions to the church.

REV. J. ALBERT GATLIN, pastor at Morrilton has been conducting a revival at the church at Bradford, assisted by Rev. William Scroggin, who has had charge of the young people's services. Rev. J. W. Moore is pastor.

REV. W. A. FITZGERALD, superannuate member of the former Methodist Episcopal Church, Missouri Conference, died at his home in Amity on July 29, at the age of 90 years. His family has the sympathy of many friends.

MR. MOODY B. CUNNINGHAM, evangelistic singer of Memphis, Tenn., is directing the singing and young people's work in a two weeks' meeting at Highland Methodist Church which began Sunday. The pastor is doing the preaching.

REV. FRANK C. FERGUSON, missionary in Shanghai, is due to arrive in San Francisco on the S. S. Coolidge on regular furlough on the last of August, according to a cablegram received by Associate Secretary Frank C. Cartwright, of the Foreign Division of the Board of Missions and Church Extension.

REV. TOM HUGHES, superannuate who now lives in Phoenix, Arizona, and former pastor on Holly Springs, Arizona, for four years, recently preached at the churches on the charge and greeted friends of twenty-five years ago. He held a meeting at Mt. Carmel Church and the church was helped spiritually. The salary is up to date.

REV. L. GRAY WILSON, pastor of Emerson Circuit, writes: "Rev. W. R. Boyd has just completed a revival for us at Atlanta which the people of the community say was of the highest type held in several years. We had unusually good crowds at both the morning and evening services. Bro. Boyd preached forceful sermons and we regard him as one of our outstanding preachers in the Little Rock Conference."

MRS. LEWIS, wife of Rev. Hoy M. Lewis, superannuate member of the North Arkansas Conference, and mother of Rev. C. W. Lewis, pastor of the Conway Circuit, was injured when struck by an automobile while on her way to church on August 14. She was taken to a Batesville hospital and later removed to her home at Wolf Bayou. Her condition is reported as serious.

TOWN AND COUNTRY CHURCH WORK, a leaflet of particular interest to members of the Conference Commission on Town and Country Work, has been published by Dr. A. J. Walton and Dr. A. H. Rapping, of the Town and Country Department of the Board of Missions and Church Extension. It is available for free distribution. Requests may be addressed to the Department of Town and Country Work, Board of Missions and Church Extension, 150 Fifth Avenue, New York City.

MINUTES of the historic organizational meeting of the Alaska Methodist Mission Conference in Seward from July 25 to 28 may be obtained by writing to Executive Secretary E. D. Kohlstedt, 150 Fifth Avenue, New York City. Bishop Bruce R. Baxter, of the Portland area, to whose area the Mission is administratively related, presided at the Conference. With the exception of the delegation from Nome, whose members were weatherbound, there was a full attendance at the sessions. Rev. G. Edward Knight was appointed as pastor-superintendent of the Mission with headquarters in Seward.

DR. SHERWOOD HALL, formerly superintendent of the Haija Hospital and Tuberculosis Sanatorium in Korea, has now been installed as superintendent of the Madar Union Sanatorium and Tuberculosis Clinic at Madar, Ajmer, India. He and his wife, Dr. Marian Hall, also an expert on tuberculosis, are among the missionaries of the Methodist Church temporarily withdrawn from Korea because of the war situation in Japan-controlled territories. The Doctors Hall hope in time to return to Korea—Dr. Sherwood was born there of missionary parents—but meanwhile they are lending their unique skills to India's needs.

BISHOP CHARLES C. SELECMAN writes: "During four weeks as a shut-in I had much time for reflection upon our troubled war-cursed generation. Out of it grew a prayer from my heart which I am transmitting to you. We might agree to join in such a prayer at least in sentiment. After a few days' rest I followed the doctor's instruction and am 'turning aside' to rest awhile, restore some shocked nerves, and rebuild some severed tissues. What a time I'm having with some great books and my Bible and my pen! It is my plan to return about the middle of September." The prayer appears on this page.

## A PRAYER FOR PEACE AND JUSTICE

By CHARLES C. SELECMAN

O thou eternal Spirit of love and truth, we cry unto thee from the depths of our confusion, strife, and sorrow. Thou only canst make wars to cease unto the ends of the earth. Thou only canst break the bow and cut the spear asunder, and burn the chariot in fire. Thou only canst bring peace on earth and good will to all men.

Therefore, we stretch our groping hands up through darkness unto thee. We confess our sins and the sins of our people. In penitence and faith we pray for mercy and pardon. None else can deliver us.

Do thou confound the plans and devices of evil men. Speak in thy wrath to rulers who have exalted themselves against the Lord saying: "Let us break their bonds asunder and cast away their cords from us."

Send out thy light and thy truth and lead all nations into ways of justice, peace and brotherhood. May our own nation not forget thee by forsaking thine altars, profaning thy Sabbaths and breaking thy laws. May we as a people return unto the Lord. May we be led by thy grace to work and pray and live for that golden age of peace and brotherhood and justice when all nations shall dwell as one family upon the earth, when men shall beat their swords into plowshares and their spears into pruning hooks and study war no more. Thine, O Lord, is the Kingdom and the power and the glory forever and ever. Amen.

# THE CHURCH WORKSHOP

H. MELLE FIKES, Editor

## CREATIVE LEISURE

Today, as never before, the church is rising to her task of providing wholesome and helpful recreation for her youth in particular, and for her whole membership in general. Does someone inquire why this is the duty of the church? A very learned college professor has divided man's life into four parts: work, play, love and worship. If these divisions be justifiable, then it may at once be seen just how paramount a part of our life-building concern this matter of recreation should become.

Recreation is instinctive, inevitable and may be filled with the very most wholesome physical, moral and spiritual values. Therefore, what better place can be found in which, and through which, to satisfy this basal need of man for creative activity than the church, where the highest possible fellowship may be had, and where genuinely recreational elements may most rightly be found?

But what of the test for sane and solid recreational pastime? How may we know what features of recreational possibilities are legitimate and wholesome, and on the other hand what to avoid? As someone has informed us, recreation should measure up to at least three of the following standards:

1. Should be refreshing physically and mentally.
2. Should be personally helpful.
3. Should be morally strengthening.
4. Should be socially enriching.
5. Should be interesting and enjoyable.
6. Should develop an appreciation for the beautiful.
7. Should be easy and simple enough to allow success.
8. Should be hard enough to challenge.
9. Should bring no regrets.

What of the recreational activities under the sponsorship of your church? Do they classify according to this list of standards?

Real knowledge, like everything else of value, is not to be obtained easily. It must be worked for, studied for, thought for, and more than all, must be prayed for.—Thomas Arnold.

The measure of a man's real character is what he would do if he knew he would never be found out.—Macaulay.

## MINISTERS' COVENANT

As a Christian, I see no possibility of reconciliation between the central teachings of Jesus and the necessary operations of war; as a local citizen, devoted to the cause of liberty and democracy, I am unalterably opposed to the present threatened belligerency of this country. Both as a citizen and as a Christian, therefore, I must in loyalty to conscience affirm my pledge not to use my ministry to bless, sanction, or support war.—1,900 Protestant Clergymen.

## Unanswered Prayer

"He asked for strength that he might achieve; he was made weak that he might obey.

"He asked for health that he might do greater things; he was given infirmity that he might do better things.

"He asked for riches that he might be happy; he was given poverty that he might be wise.

"He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

"He asked for all things that he might enjoy life; he was given life that he might enjoy all things."

## The Beggar

*An old beggar approached me timidly and in silence looked into my eyes. But I turned away from him my eyes.*

*I felt disgust at his face distorted by wounds, and at his depraved body, covered with rags and dirt.*

*He was not my neighbor, and Thou, O Lord, hath asked too much, when Thou has ordered me to love him.*

*Thus did I think . . .*

*But now I know that I, I am dirtier, more depraved and covered by worse wounds than that poor wretch.*

*And yet Thou didst love me*

*And yet Thy Son died for me . . .*

*. . . Bring this beggar back upon my way, O Lord,*

*That I might see myself in him,*

*That I might see Thee in him,*

*That I might love Thee, loving him!—JACOB LOMBARDINI.*

## Theories About Chewing Gum

DR. H. T. CARLEY

It is at least a possibility that, in the centuries to come, some collector of antique furniture will accidentally run his hand over the under side of a table, or a chair, or a desk, or a bench, or even a church pew in his collection and discover a wad of something that will give rise to a learned dissertation on the characteristics of ancient furniture. There is not one chance in a thousand that he will know what he is talking about, but he will propound various theories to account for the frequent appearance of this more or less symmetrical, detachable protuberance on the bottom side of furniture of the Roosevelt period.

One of his theories may be that it is an exudation of the wood of which the furniture is made—a kind of sap that came to the surface only after the wood had undergone a process of seasoning. This sap, probably liquid or resinous at first, had acquired hardness with age and, through the disintegration produced through the centuries, had the appearance of being merely stuck on.

Another theory might very well be that these protuberances were a form of ornamentation practiced by the ancients, and evidently much in vogue, because of their frequent appearance. A plausible explanation would have to be found of the fact that these ornamental little bumps were almost invariably on the under side of the furniture. It could be surmised, at least, that the ancients had an extremely keen sense of touch, and that they found exquisite pleasure in running their fingers along these hidden places and feeling these oddly shaped bumps.

Or it might be suggested that these protuberances had symbolic significance, profound in their age, but now entirely lost sight of. (This theory might inspire another learned dissertation on, "The Probable Symbolic Significance of Inexplicable Phenomena," which, by the way, would be as good a title as any for some of the dissertations produced in this day.)

Of course these theories, as well as any others that might be proposed, would all be wrong, the simple truth being that these strange protuberances were merely wads of chewing-gum, stuck there by children, young people, men and women, who were tired of chewing it at the time, but who didn't want to throw away such a delectable morsel, hoping to retrieve it and chew it some more at another time.

The trouble with a good many theories is that they are not in accord with the facts.

## Some Christian Fragments

IT WILL—

Simplify our problems if we submit them to the Divine Auditor.  
Intensify our faith when we learn to pray, "Thy will be done."  
Lighten our burdens when obediently we "cast them upon the Lord."  
Encourage our friends if we share with them the joy of service.  
Enhance our vision if we learn to look behind the "beam" of selfishness.

Quicken our ears if we train them to the "voice of reason."  
Supplement our charm if we blend it with the charm of others.  
Multiply our affections if we accept the Ten Commandments at face value.—O. J. Robinson.

## THIS MATTER OF WAR AND ETHICS

In Dr. Edgar S. Brightman's class in "Theoretical Ethics" in Boston University School of Theology, this question was raised:

*Which is more ethical—to seek a defeat of Hitler by military means in the conviction that only thus can Christian values be preserved, or to take the pacifist position in the conviction that Christ repudiates the method of war?*

Professor Brightman, who calls himself a "realistic pacifist," gave the following answer:

*If one man who has faced the whole problem in the light of his Christian conviction arrives at the military view and another who has faced it in the same spirit arrives at the pacifist view, each is equally ethical and equally Christian. Only God knows which is wiser; but infallible wisdom is not necessary to being either ethical or Christian.*

All of which may be very philosophically incisive, but lest we find ourselves in the contradictory business of making similarities of dissimilarities—making the Christian ethics more horizontal than vertical—should we not seek the more faithfully to discover and establish unity in base-beginnings as well as in field operations?

## BISHOP BROOKS ON CITIZENSHIP

I plead with you for all that makes strong citizens. First, clear convictions . . . And then clear conscience, as clear as in private interests, as much ashamed of public as of private sin, as ready to hate and rebuke and vote down corruption in the state, in your own party, as you would be in your own store or church; as ready to bring the one as the other to the judgment of a living God.

And then unselfishness; an earnest and exalted sense that you are for the land, and not alone the land for you; something of the self-sacrifice which they showed who have died for us in war.

And then activity; the readiness to wake and watch and to do a citizen's work untiringly . . . Such strong citizenship let there be among us; such knightly doing of our duties on the field of peace.—Phillips Brooks.

## A CHRISTIAN IS—

A MIND

Through which Christ thinks,

A HEART

Through which Christ loves,

A VOICE

Through which Christ speaks,

A HAND

Through which Christ lifts!

## A COUPLE OF COUPLETS

Who wants his race or his

nation

To be Lord of creation?

Let's junk all these bombers and sabres,

And let's get along with the neighbors!

—Sarah Cleghorn  
in Fellowship



# The Christian Flag On Display

By H. MELLE FIKES

IN ORDER to bring into being an authoritative standard and precedent for the display and use of the Christian Flag in Christian worship, the recent session of the Michigan Annual Conference voted unanimously to approve and support the action of those of her ministers who had given the place of honor and highest respect to the Christian Flag, but who had been so largely misunderstood in doing so.

There is always a deal of confusion attendant upon any church procedure, whether in the use of flags or other decorations and symbols, no matter the sacredness of their suggestiveness, when no standard of usage and guidance has been established and accepted. And it was for the purpose of bringing light to this problem of the display of flags, as well as to secure among us some unanimity of action, that the Michigan Conference has sought thus to give us an objective and authoritative standard by which to be guided.

In a recent issue of the Michigan Christian Advocate, Mr. James R. Pollock has written most illuminatingly concerning the action of the Conference, and concerning the rules for the use of flags in general. For our own understanding and guidance much of his article is herewith given in digest.

The action of the Conference was as follows: "We enjoin the use of the following rules for the correct display of the Christian Flag:

(a) When the Christian Flag is displayed upon the floor level with the congregation, it shall be from a staff to the right of the congregation as they face the altar. All other flags shall be placed to the other side.

(b) When the Christian Flag is displayed within the chancel, or on any level at the front above that of the floor of the congregation, it shall be from a staff to the right of the clergyman as he faces the congregation. All other flags shall be placed to his left.

Some other facts in the matter of flag display are in order, as given by Mr. Pollock.

1. There is no official flag code of the United States. No law has been compounded on the subject of flag usage. There was issued by the Adjutant General of the War Department, in 1939, however, a "Flag Circular" in which is the following item:

"There is no Federal law now in force pertaining to the manner of displaying, hanging, or saluting the United States flag, or prescribing

governed in their flag uses. Needless to say, their labor was laudatory in the highest. Excepting in one instance where the sanctuary of worship is concerned it would seem that the Legion's flag etiquette might most properly be adhered to. But on the basis of undeniable spiritual principles and long established American tradition, the Christian Flag must always receive the highest respect and honor, and, accordingly, must always be located in the chiefest place in the sanctuary. Thus the Christian Flag is to be

(c) Heraldry and military usage designate the right hand side as the position of honor.

3. A proper precedent exists in the flag usages of our armed forces.

(a) In divine worship in the Navy, the Christian pennant is hoisted above the American flag.

(b) In the Army, the Christian Flag is the only one which may be at the right of the American flag. It occupies this place of honor and respect all day on Sundays and during worship services on week days.

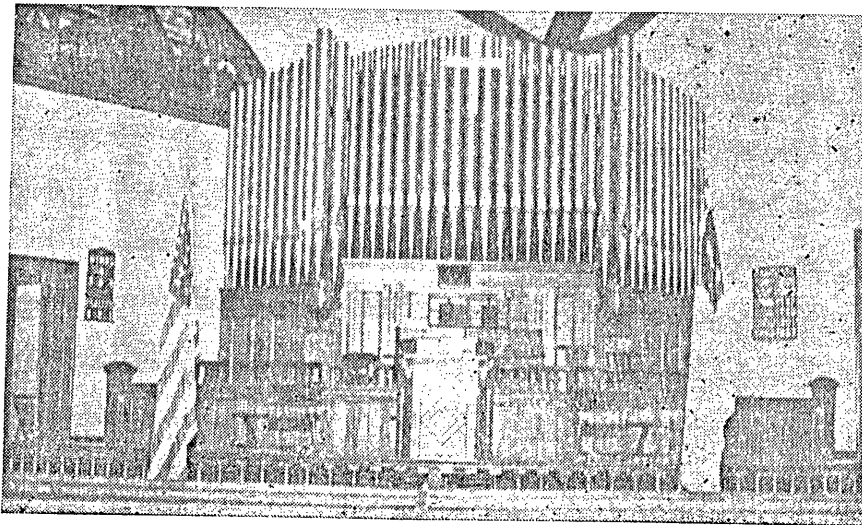
(c) The Chaplain is the ranking officer among officers. He always receives the first salute, although other officers may be of higher rank and receive higher pay.

4. The constitutional provision of separation of Church and State makes it forever illegal that secular rules should invade the sanctuary of divine worship. The Christian Church has its own domain and rests upon its own responsibility.

(a) In support of the rightness of this unique superiority of the Church, the Scriptures are amply clear. Said Jesus, "Render unto Caesar the things that are Caesar's and unto God the things that are God's." The interpretation He gave to what He meant by "God's" He gave on other occasion in these words, "Thou shalt love the Lord thy God with all thy heart, soul and body." "Him only shalt thou serve." "Seek ye first the Kingdom of Heaven and its righteousness." The apostles and Gospel writers allow for no misunderstanding of ambiguity. "One is your Master, even Christ." "In all things" Christ is to receive "the preeminence."

5. The sign of the cross on a banner is older far than any state flag in the western hemisphere. Its reach is world-wide; its dominion, spiritual and eternal.

Every church should possess and display a beautiful Christian Flag. The accompanying photograph, taken from the Michigan Christian Advocate, will guide you in giving it proper location.



The above illustrates the proper display of the Christian flag when on the floor level of the congregation. It shall be hung from a staff to the right of the congregation.

any ceremonies that should be observed in connection therewith." (A copy of this "Flag Circular" may be had from the U. S. Printing Office, Washington, D. C.)

"But what of the 'American Flag Code' which is being printed and given so wide a distribution these days?" is a question that comes at once to the fore.

In 1923 the Commission on Americanism of the American Legion called together a large number of representatives from kindred organizations for the purpose of drawing up rules by which the citizens of the United States might be

placed to the right of the minister if within the chancel and to the right of congregation if on the floor.

2. The place of honor is to the right, by both ancient and modern usage.

(a) The right hand in both the Old and New Testaments is the side of honor. In the New Testament, for example, Stephen beheld Jesus "standing on the right hand of God," (Acts 7:55; Cf Heb. 1:3, 8:1, etc.; Pet. 3:22; Rom. 8:34; Eph. 1:20, etc.)

(b) The Apostles' Creed has the familiar words "sitteth at the right hand of God."

## Labor Sunday Message

(Approved by Executive Committee Federal Council of Churches)

Requested to Be Read in Churches On Labor Sunday

THE Christian concern for democracy based on Jesus' teaching of the dignity and essential brotherhood of all the children of God, long an influence in political institutions, has more recently begun to find expression in economic and industrial relations. This concern supports the right of the common man to a voice in determining the conditions under which he works. The labor union movement, like political democracy, has its imperfections; yet it is the major expression of the democratic principle in industry. Employers in increasing numbers are freely granting to labor the right to organize and are working out constructive relationships with unions on the basis of mutual confidence. In many industries, the men and women who work with their hands and tend machines are no longer a struggling minority seeking recognition and a just share of the profits of industry. They have become a great organic movement involved directly in the worldwide struggle for the preservation and growth of democracy.

### Democracy and Labor

In countries where liberty and equality prevail as ideals of human relations, there the labor movement is strong. Where they are not applied to industrial relations, there

unions are few and weak. Where democracy has been discharged, as in the totalitarian states, there the independent labor union movement has disappeared. The existence of these contrasting situations is not a mere coincidence. Democracy, by the very law of its nature, must extend into industrial and economic as well as political relations. Totalitarianism, by an equal inherent law of its nature, must destroy an independent labor union movement. Industrial civilization must either extend more democratic control to those who produce and to those who consume economic goods and services, or it must center total power in a political state. There seems to be no other alternative. If we cannot have the spirit of Christian democracy in industry, all democracy is jeopardized.

### New Opportunity

It is well that church members face this fact and come to terms with it. A new missionary opportunity presents itself. The churches

should urge the further application of the Christian principles of democracy to industrial and economic relations. If this new missionary call is heeded, the Christian forces will play a vital part in the era just ahead. If it is ignored, they are likely to have little part in solving our most urgent social problems and infusing spiritual life into social.

### Spirit and Purpose

The fundamental religious concern with industry has to do with its spirit and purpose. If we are to develop an economic order which will express the spirit of Christ, who came "not to be ministered unto, but to minister," the primary test of production and distribution must be not a private advantage but the common good. A Christian spirit must find appropriate economic forms to fulfill its basic purpose of the greatest service to human need.

In the area of industrial relations the churches must make clear not only that labor has the right to organize, but also that the principle

of such organization is socially sound. At the same time as labor grows in power, it must assume the moral responsibility which power entails. Organized labor can command public support only as it deals effectively with various elements in its ranks which weaken confidence in its integrity. It must live up to the Christian spirit which is essential to democracy. It must itself practice democracy in control and, where necessary, put its own house in order. It must also refrain from discriminating against any workers because of color or creed. Many unions have led the way in fair interracial relations in their own membership and have set a worthy example to civic and religious organizations. Others have yet to accept and to practice this Christian democratic principle.

This hour of crisis calls for a Christian movement, which has renewed its spirit and clarified its vision of the wider implications of its Gospel, and for a labor movement which has purified its practices and set its eyes on the farther goals of true democracy. All groups are summoned to work together for a better ordering of society upheld by religion on the one hand, and by the productive labor of hand and brain on the other.

# THE DEVOTIONAL PAGE

ROY BAGLEY, Editor

## PUNGENT PARAGRAPHS

There is no philanthropy equal to that which the gospel plants in the human heart. It turns the severest sacrifices for Christ and humanity into pleasures, and enriches the soul with impulses and aspirations that grow only in the soil of love.—Independent.

It is as natural and reasonable for a dependent creature to apply to its Creator for what it needs, as for a child to solicit the aid of a parent who is believed to have the disposition and ability to bestow what it needs.—Archibald Alexander.

The defects of a preacher are soon spied. Let him be endued with ten virtues, and have but one fault, and that one fault will eclipse and darken all his virtues and gifts, so evil is the world in these times.—Luther.

He that is possessed with a prejudice is possessed with a devil, and one of the worst kinds of devils, for it shuts out the truth, and often leads to ruinous error.—Tryon Edwards.

When you see a man with a great deal of religion displayed in his shop windows, you may depend upon it he keeps a very small stock within.—Spurgeon.

## IF GOD HAD THE MONEY

By EDGAR P. WELCH

In the magazine, "Your Life," Robert Rice tells a story about Moss Hart who had been an unusually successful writer of plays. The 36-year-old New York-born playwright is very proud of his manor in Bucks County, Pa. Profits from nine unusually successful years have been poured into the estate. He was recently showing his treasures to a young lady, first the gardens, then the specially made furniture.

"And," he said, "notice the way the light hits the corner of this desk . . . I had the window specially built where it is so that the sun's rays would come in just that way in the afternoon . . . and that lacy shadow on the corner of the desk comes from a special kind of tropical shrub that I planted there outside the window . . . It was imported from Peru." Hart paused a moment, then added:

"Can you imagine," he said in an awed voice, "what God could do if He had the money?"

To this we would add, "Can you imagine what God could do if He had the money—His tithe?" God made all things well. Man cannot equal His landscaping. But there are many sore spots in this world of ours due to man's oppression and selfish withholding. If Christian men and women would bring His tithe to His altar it would enable the Church to minister in His name and many of our pressing problems could be solved.—Westfield, N. Y.

The life of every man is a diary in which he means to write one story, and writes another; and his humblest hour is when he compares the volume as it is with what he vowed to make it.—J. M. Barrie.

## POEM OF THE WEEK

### The Little Grey Church

*Though you may journey from pole to pole,  
In foreign countries roam,  
Strange how a little grey village church  
Can hold your heart at home!*

*Is it because you were christened there?  
Or once, in childhood's day,  
Sobbed in its shadows because you found  
No words with which to pray?*

*Is it because of a mother's grave  
Beneath the ancient yew,  
Or a father who kneels alone  
Within the family pew?*

*Clear, over thousands of miles of sea,  
O'er cities, roar and strife,  
Bells of some little grey village church  
Will call you all your life!*

*What is their message, my friend, to you?  
My bells peal forth to me  
Comforting promises such as this:  
"And there shall be no more sea."*

—Beatrice Plumb.

—From Christian Herald, Sept. 1941.

## Teach Us To Sing

By HARRY P. ARMSTRONG

A singing people have always been a happy people, and vice versa. Through all history we are confronted with stories of songs of the home and nation. Wherever men have lived there has arisen the folk song and the religious song.

Dr. Isaac T. Headland says, "You may search the non-Christian world and you will not find one well trained or cultivated human voice." The demand for proper music created our first conservatories and through all the ages music has been preserved by the church.

'Tis a fact that a singing church is a going church. Spiritual blessings are a result of effort, they do not float down out of the sky as the autumn leaves. One of the major tasks in any and every church is to get as many members as possible to take an active part. Congregational singing is one place where all can have a part, and great singing by an audience, either small or large, is one of the most beneficent works in all of the church program. People should learn to put something into a service. How many of our people come to church to hear and to see and have no idea of putting their best into the service that it may prove a great blessing not only to themselves but to others.

We are living in a world where one can get most any kind of music they wish from their radio, and the tendency on the part of an increasing number of people is to get all of their music second hand, not to create any of it. 'Tis true that we may get better music on the radio than we can make but we lose that blessing needed for ourselves of being creators instead of consumers.

It has been my good fortune to

have led singing in some of our greatest churches and to have been instrumental in getting people to sing. In my judgment it is of greater benefit to the service than choir or solo contributions, much as they help.

What an impetus would be given to every service if every attendant would seek to find a message for themselves in the songs and to enter into the singing with a real warm heart.

One may not sing much but the very act of singing inspires others, lifts one's heart and soul and makes for a greater service. A very dear friend of mine, a man of unsurpassed pulpit ability, was sitting in a service and not singing. A stranger came up and asked him if he was a Christian and he replied that he was and the pastor of such and such a church. The stranger added, "well you were not singing and I didn't think you were a Christian."

The Psalmist said, "Let everything that hath breath praise the Lord." Singing is one of the best forms of praise. Let us sing and sing His eternal praises. Yes, Lord, teach us to sing, making a melody in our hearts unto the Lord.

## THE CHURCH NEEDS TODAY

More tithes and fewer drives.  
More action and less faction.  
More workers and fewer shirkers.  
More backers and fewer slackers.  
More praying and less straying.  
More of God's plans and less of man's.  
More divine power and less human 'pow-wow.'  
More burden-bearers and fewer tale-bearers.

—Bulletin of the Philadelphia Federation of Churches.

## SENTENCE SERMONS

Temptations are sure to ring your door bell but it is your fault if you ask them to stay for dinner.

Church membership is not an elevator into heaven.

A good deal of laziness of mind is called liberty of opinion.

The invention most needed by churches now is a collection plate that can be passed by radio.

Forget yourself for others and you will never be forgotten by others.

Sin remains the same in essence and results no matter what label you put upon it.

When it is finally settled that a thing is impossible watch some fellow do it.

Be on the level and you will not be likely to go down hill.

## MONEY VICISSITUDE

An Illinois business man took a dollar bill, pinned a piece of paper to it, asking that everybody who spent it to write down what it was for, and put it back into circulation for two weeks. At the end of the time the appended piece of paper carried the following items:

Spent five times for salary.  
Spent five times for tobacco.  
Spent five times for cigarettes.  
Spent three times for candy.  
Spent twice for haberdashery.  
Spent three times for meals.  
Spent once for automobile parts.  
Spent once for groceries.  
Spent once for washing.  
Spent twice for shaves.  
Spent once for toothpaste.

God never had a chance with that dollar. There are millions of others that never touch an offering plate in the church. Which comes first in life, one is made to ask, God or groceries? —Bulletin, Fourth Presbyterian Church, Chicago, Illinois.

## JOHN R. MOTT HAS SAID:

"We hear much of frozen assets, but much more serious is what we might well call 'frozen sympathies.'"

"The American Protestant Churches are challenged today to enter upon another stage of external and internal expansion. This movement under the leadership of the Living Christ is not static but vital and dynamic. His command has not been fulfilled. It has not been repealed. It is still operative."

"Christ's world-wide mandates and program should have right of way."

## BENEDICTIONS

"Now unto the God who smiles upon mankind, believing that eventually each will find his relation to the Eternal, be our tribute of love and devotion forever. Amen."—Marcus Bach, in "Vesper Dramas."

"Watch, stand firm in the faith, play the man, be strong!  
Let all you do be done in love."  
—I Corinthians 16:13-14 (James Moffatt).

# CHRISTIAN EDUCATION

REV. CLEM BAKER, Executive Secretary  
Little Rock Conference, 723 Center St., Little Rock

REV. IRA BRUMLEY, Executive Secretary  
North Arkansas Conference, Conway, Ark.

## ATTENTION, PASTORS AND CHURCH SCHOOL SUPER-INTENDENTS, LITTLE ROCK CONFERENCE

September will be one of the most important months in the year for Church School workers getting ready for the opening of the new Church School year the first Sunday in October.

For the first time complete plans for the Church School under Unification have been finally worked out and will be put in operation with the beginning of October. Our literature has been completely revised and is coming out the first of October for the first time under the unified plan. Our Young People's work under our new name and new plans will go into effect the first of October.

Our plans for Missionary Education in the Children's and Young People's Divisions are now ready to be explained and adopted by local churches. A whole set of new manuals and guide materials are now ready. All of these things are so important that we have arranged with the District Superintendents for a series of district and sub-district meetings during the month of September. Dates for these meetings will be announced next week. In the meantime, this is an appeal to all pastors and superintendents to get ready to attend these district meetings in preparation for the new year's work.—Clem Baker.

## VACATION SCHOOL AT CENTENNIAL

The Centennial Methodist Church, located two and one-half miles north of El Dorado, reports a successful Daily Vacation Bible School on July 21-29, from 8:30 to eleven o'clock each morning. The school, under the leadership of the superintendent, Mrs. C. L. Kidwell, had classes for the Primary, Junior, Intermediates and Seniors, 15-17 years of age. There were classes of study worship, play and handicraft. Pictures were made daily of each group and activity. Sixty-six persons attended the school with 37 receiving perfect attendance certificates. The closing program, with 43 children taking part was given at night, with a large crowd present.—Reporter.

## BATESVILLE DISTRICT TRAINING SCHOOL

Plans have been completed for a five-day training school for the Batesville District to be held at Batesville First Church, September 1-5. The opening assembly will be at 7 p. m. on Monday, September 1. An excellent list of courses and instructors have been secured. Two of these instructors will have just returned from the leadership school at Lake Junaluska: Miss Lula Doyle Baird and Dr. J. H. Hicks.

The following courses are to be offered: Teaching Children in the Church School, Miss Lula Doyle Baird, Morrilton; Personal Religious Living, Rev. Robert Bearden, Jr., Truman; and Teachings of the Prophets, Dr. J. H. Hicks, Southern Methodist University, Dallas, Texas.—Ira A. Brumley.

## THE NANCY GREEN BIBLE CLASS

The Nancy Green Bible Class of the Highland Methodist Church, Little Rock, was organized in January of 1927, with a charter membership of seven. In the past fourteen years it has grown in enrollment to more than one hundred, and this despite the fact that in

um at Booneville. Each Thanksgiving and at Christmas time it is the unfailing practice of the class to distribute baskets to those of our Blind Women's Home and to the poor of the Highland parish. On Mother's Day the class furthermore provides an exquisite pot flower for



the interest of a more closely classified church school organization it was divided in August of 1934.

The class has been noted for its many benefactions across the years. Not only has it supplied largely and happily to the teacher need of the church, it has been a faithful agency in procuring new members for the church, in making financial contributions on its debts and on flood relief, as on the Woman's Building at Mt. Sequoyah and many other worthy enterprises of the local church. Moreover the class has shown a helpful interest in a number of young people in the sanator-

presentation to the eldest mother in the morning worship.

The present corps of officers of the class are as follows: President, Mrs. C. H. King; Vice President, Mrs. Charlotte Hendon; Secretary, Mrs. G. L. Boyce; Treasurer, Mrs. F. S. Mosley; Reporter, Mrs. G. C. Evans; Pianist, Mrs. H. G. Barnes; Assistant Pianist, Mrs. James Parker. Mrs. Nancy Green, the class organizer, is still the efficient and acceptable teacher.

The men in the picture are the Pastor, the General Superintendent and the Adult Division Superintendent.

## NORTH ARKANSAS COUNCIL OF CHRISTIAN EDUCATION TO MEET

The North Arkansas Conference Council of Christian Education will meet at Hendrix College, on September 8 and 9, the meeting beginning at 11 a. m. on September 8.

The district directors of children's work under the leadership of Miss Lula Doyle Baird, Conference Director of Children's Work; district directors of youth under the leadership of Rev. James Upton, Conference Director of youth work; district directors of adult work under the leadership of Rev. Glenn F. Sanford, Conference Director of Adult Work, assisted by Rev. Roy Bagley, Director of young Adult Activities, will make plans for the Conference program for the coming year.

The district superintendents will meet to plan and relate the program of Christian education to the total Conference program.

The work of these conference and district leaders will give guidance to the Conference Board of Education for 1941-42.

This conference council meeting will be held in connection with the meeting of the young adult leaders.—Ira A. Brumley.

Send in your subscription if your time is about to expire.

## NORTH ARKANSAS YOUNG ADULTS TO MEET

Representatives of the young adult group in the territory of the North Arkansas Conference are invited to take part in the first conference-wide meeting of the Young Adult Fellowship, Conway, September 8 and 9.

The meeting will be held on the Hendrix campus, beginning at 11 a. m., September 8 and closing at 11:30 a. m., September 9. Should groups find it impossible to attend both days they should plan to come for Monday, September 8.

The meeting is being held to complete an organization of the Young Adult Fellowship; for providing information for young adult leaders in local churches; and for creating inspiration for carrying forward our young adult program.

It is the plan of the Conference to have a Young Adult Fellowship organization similar to that for the youth. The future program of work will be vitally related to the Conference Board of Education, but with the young adult leaders giving freedom to work out a great conference-wide program.

It is hoped that your church is making plans to have one or more young adults representatives.

While the meeting is in the interest of the young adult program and organization, older adults are welcome. Many of the teachers of young adult groups have passed the thirty-five year age limit.

Voting rights in the young adult conference fellowship will be limited to adults under 35 years of age.

Arrangements have been made through the Board of Education for the use of the dormitories at Hendrix from Monday noon until Tuesday noon. The college is not opening the dormitories for students until Thursday, Sept. 11, to make this opportunity for our group.

The cost will depend on how much each desires to pay for food. There will be a registration fee of seventy-five cents, which makes possible the use of the dormitory. It will be necessary to provide your own linens. Bring a pillow if you desire one. There will be no other costs for the dormitory other than the registration fee.

Dr. J. T. Carlyon of Southern Methodist University will be inspirational speaker. We are fortunate in having Dr. Carlyon at this time.—Ira A. Brumley.

## LIMITATIONS

"This is a great mystery."—Eph. 5:32.  
"We only see a little of the ocean,  
A few miles distance from the rocky shore;  
But, oh! out there beyond—beyond the eye's horizon  
There's more—there's more!"

"We only see a little of God's loving,  
A few rich treasures from His mighty store,  
But, oh! out there beyond—beyond the life's horizon  
There's more—there's more!"  
—Anonymous.

In speech, conduct, love, faith and purity be an example for your fellow Christians to imitate.—Ex.

## BACK-TO-SCHOOL

**WARDROBE**

**Junior Frocks**

**Sweaters'n Skirts**

**Sport Jackets**

**Co-Ed Shoes**

**Belle-Sharmeer Hose**

**Joyce Play Shoes**

# Kempner's



# National Emergency And Youth

By J. H. REYNOLDS, President Of Hendrix College

(A recent address delivered before the Little Rock Kiwanis Club)

**N**ATIONAL emergencies test the character of a nation. This testing is going on throughout the world today, America included. American youth is facing its greatest opportunity to prepare for national and world service ever presented to any youth in human history.

The defense of democracy against totalitarianism and our aid to England are lifting our appropriations to about 50 billions. The Draft Act is another reply to Hitler. The agitation of Wheeler and Lindbergh with America First organization as aid is an appeal to antiquated isolation based on ignorance of international affairs.

In all wars youth has borne a disproportionately large share of the burdens. They fight the battles; they die for the cause of their nation; they do not bring on the war, but have to pay largely the blood penalties of the war. What shall be our attitude towards youth in this national emergency?

*Shall We Lower the Draft Age From 21 to 18?*—Jefferson Davis, president of the Confederacy, when it was proposed to lower the draft age to bring younger men into the Confederate army, opposed it and said: "Let us not destroy our seed corn." Chiang Kai-Shek, the Generalissimo of China, in fighting Japan moved colleges and universities from cities along the coast back 2,000 miles into the interior. He directed the young men in colleges to move with the colleges and universities and to continue their education, because, he said, others will fight the shooting war; I want you to continue your education that you may help rebuild China after the war. These two statements come from statesmen. They answer the question raised in this paragraph, should America reduce the draft age from 21 to 18. Why should we not reduce the draft age?

First, because boys should be at home under the influence of parents, the local church, and in colleges. It is the most decisive period of their lives. Their value to society will largely be measured by the influences and training received during this period. The stability of the nation depends upon the strength and maturity of our young men. To put them into the army during this period robs them of a birthright to develop fully their physical, mental and moral capacities.

Second, there is no national emergency justifying such an action. America has sufficient manpower above 21 years of age to meet every legitimate demand for an army.

Third, the February Conference in Washington.—A conference of college presidents of the nation at Washington last February reported that America had two armies; First, the *uniformed army* trained in military camps and prepared to repel any attack by an enemy; Second, the *civilian army*, led by leaders of

civilian life—its statesmen, educators, preachers, doctors and jurists. These leaders have been trained by American colleges for the last 300 years, a task performed well. These leaders keep alive civic and democratic ideals; they draw from the churches and communities the spiritual ideals that underlie

and when supplied America's need for technicians will be met for several years. Therefore, many are advising boys now entering college to choose a technical college. Do these advisers know that before these boys graduate the war will be over and we will be demobilizing war industries? When those boys come out

North and South; there will be calls for thousands of young men and women from the United States to take important posts as educators, ministers, managers of businesses, and even as government counsellors in Latin America. A general college education, including Latin American languages and civilization, will furnish the preparation required. In Europe very few young men will be left; her social, governmental, and business problems will be acute. The trained American young men and women will be sought after. There will be, therefore, large opportunities for young men and women trained in general education.

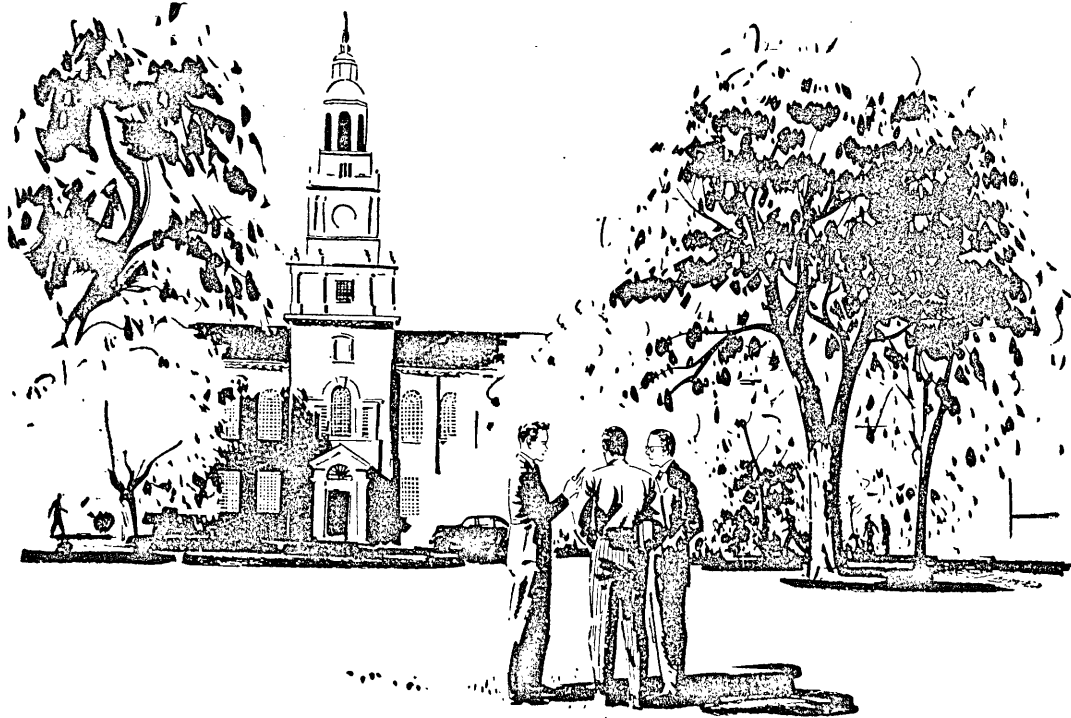
Therefore, the voices calling for American trained youth will be far greater than at any other time in history. General education will give them the equipment for all of these fields.

*World Peace*—Moreover, the war, while destructive, has caused people of the nations to rise above local and national considerations, to think across national boundary lines, and in terms of world problems. Statesmen must be broader, therefore, and must have a wider perspective; they must think in terms of organizing a stable international order to end wars and to guarantee peace as a primary basis of national life.

President Wilson stated that we entered the last war to make the world safe for democracy. But democracy is sorely imperiled. Hence, isolationists tell us that America should not have anything to do with the European war. Plausible, but is it sound? They assume that America is innocent and that Europe is responsible for the war. But do we remember that America won the last war, that at its close instead of assuming her responsibilities to her allies, the United States withdrew from Europe and refused to have anything to do with the League of Nations and with establishing and guaranteeing an international order in Europe? Who is responsible, therefore, for the present war? For Hitler? Is not America largely responsible for it? Isolationists say, let America live apart by herself. Possible in the time of Washington and for a few decades afterwards, but now impossible.

Must not America, the most powerful nation in the world, share these responsibilities in building a better world order? Isolationism has no place in the world today, and the addresses of Wheeler and Lindbergh rest upon a fundamental fallacy. They ignore the history of the last quarter of a century. Our isolationism during that period is costing us today many billions annually. America needs a larger sense of humanity, a consciousness of the interdependence of nations and of her share in the responsibility for peace and war. This war is ours. We should join England at once. Our entrance now would turn the tide against Germany. It would be

(Continued on Page Twelve)



democracy. Both armies are essential to the defense of American democracy.

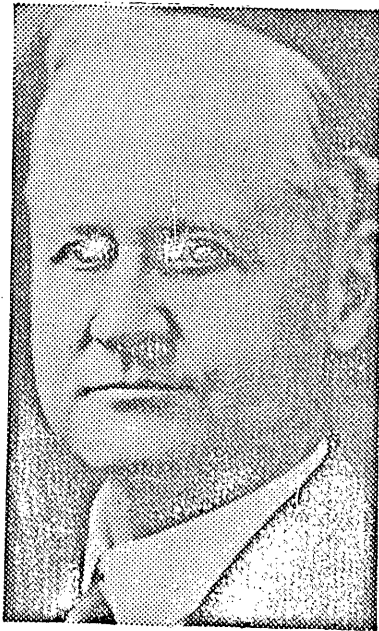
*Should the graduates of high schools now entering college be advised to enter a military school?*—This advice runs about as follows: We may get into the war; you may be called by the draft into the army; attend a military school, and when you finish you will enter the army with a commission as an officer and thus avoid the training camp and the life of the buck private. This advice sounds plausible, but do the good people giving it remember that the war will probably be over and the army will be demobilizing before these young men graduate? In the meantime, they will have failed to get the kind of education that will best fit them for civil life; for bear in mind that after this war civilian life will continue to be dominant in America. The United States is not going to adopt European militarism.

*Should young men leaving high school now enter a technical school?*—Owing to the big threat of totalitarianism America is building a great navy, air force and large military equipments. We are expanding existing plants, and are building new ones on a large scale. This calls for an unprecedented number of technicians to man these industries

of college they will face a situation when there are hundreds of thousands of technicians out of employment; they will be without jobs, thanks to their advisers.

*General College*.—The young men entering college today will have a far better opportunity for employment if they take a general education in the standard American college than if they enter either a military or a technical school. Why will there be a big demand for men trained in the general college? The general college has educated our leaders for civilian life throughout history. They are jurists, educators, preachers, statesmen, and social leaders. The background of knowledge in literature, philosophy, science, religion and the social sciences is necessary for the training of such leaders. After this war there will be the greatest demand in history for men thus educated. Why?

*Social Leaders*.—There will be so many acute social problems created by the war, problems of government, of moral and spiritual leadership, of education, both in America and in other countries. American youth will be better qualified than any other young people to take this place of leadership not only here, but also abroad. We are building up a solidarity among the Americas,



DR. J. H. REYNOLDS

## With The Churches

### TYRONZA METHODISM

Over a period of ten days, July 6th to 16th, Tyronza Methodism experienced a season of Spiritual blessings. Our pastor, Rev. E. G. Kaetzell, with the splendid help of Rev. J. T. Randle of Clarendon, were our guides throughout these days.

Brother Randle, in his quiet easy way, brought helpful messages. To those of us who attended and were earnestly interested in the deepening of our inner-selves, we found his soft spoken words were thought-provoking, and helped us into a deeper and fuller life in Christ. Bro. Kaetzell directed the song services and did a thousand and one other things which needed to be done at this time.

Many of the Methodist folks have been lifted above the common place into a realization of the better things to be found in a closer walk with God. No one can determine the results of an undertaking for the Kingdom of God. When we honestly give our best, God will take care of the results. So many of us estimate results by attendance and members received. This is not to be discounted, however, let us be reminded that the deeper things of life cannot be counted.

Many have united with our church as a result of this effort, others have been quickened in their inner lives, and their activities in the church show a part of their gain from these services.—Reporter.

### QUARTERLY CONFERENCE PRESCOTT DISTRICT—4TH ROUND

Saline Mission, at Boto, Aug. 31, 11 a. m.  
Murfreesboro-Delight, at M., Sept. 7, 11 a. m.  
Gurdon, Sept. 7, 7:30 p. m.  
Prescott Station, Sept. 14, 11 a. m.  
Blevins Ct., at Blevins, Sept. 14, 7:30 p. m.  
Mineral Springs Ct., at M. Spgs., Sept. 21, 3 p. m. Preaching at M. Springs at 7:30 p. m.  
Okolona Ct. at Trinity, Sept. 28, 11 a. m.  
Glenwood, Sept. 28, 7:30 p. m.  
Washington-Ozan, at W., Oct. 5, 11 a. m.  
Emmet-Bierne, at Emmet, Oct. 5, 7:30 p. m.  
Center Point Ct., at Trinity, Oct. 5, 3:30 p. m.  
Prescott Ct. at Midway, Oct. 12, 11 a. m.  
Hope, Oct. 12, 7:30 p. m.  
Prescott Station, Oct. 15, 7:30 p. m.  
Columbus Ct., at Col., Oct. 19, 11 a. m.  
Spring Hill Ct. at S. Hill, Oct. 19, 3:30 p. m.  
Mt. Ida Ct., at Mt. Ida, Oct. 26, 11 a. m.  
Forester, Oct. 26, 7:30 p. m.  
Amity Ct., at Amity, Nov. 2, 11 a. m.  
Nashville, Nov. 2, 7:20 p. m.  
Bingen Ct., at Sweet Home, Nov. 9, 11 a. m.  
Waterloo Ct., at Carrollna, Nov. 9, 3:30 p. m.—J. D. Baker, D. S.

### Good For Over 100 Years

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### EYE COMFORT

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**JOHN R. DICKEY'S**  
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brings quick relief to burning, smarting, over-worked eyes resulting from exposure to wind, dust, glare, excessive reading. 25c & 50c at drug stores.  
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### SUGGESTED PROGRAM FOR METHODIST YOUTH CONFERENCE

Ferncliff, September 6, 1941:  
**Friday Morning**

11:30—Registration and room assignment

12:30—Lunch

**Friday Afternoon Session—Youth Work In Local Church**

1:45—Devotions led by President Christie.

2:00—The Methodist Youth Fellowship—Arthur Terry

2:45—Organization in the Local Church:

(a) Senior-Y. P. Departments—C. R. Hozendorf

(b) Intermediate Departments—Mrs. C. B. Nelson

(c) Forum led by C. R. Hozendorf

3:45—Youth Literature—Clem Baker

(1) The Sunday School Session

(2) Evening Meetings

(3) Manuals and Guides

4:30—Methodist Youth Fund—led by Arthur Terry

5:15—All take a swim

6:00—Supper

7:00—Vespers—Dr. C. M. Reves

**Friday Night Session—Youth Work In the District**

7:45—Sub-district Organization—W. Neill Hart

8:15—Sub-district or Union Meetings—Theda Belle Findley

8:45—The District Director—Charles H. Giessen

9:30—Fellowship

10:00—All in bed

**Saturday Morning Session—Conference Youth Program**

6:00—Rising bell

6:30—Morning Watch—E. C. Rule

7:00—Breakfast

8:00—Business session:

(1) Report of District Directors

Arkadelphia District—R. O. Beck

Little Rock District—Mrs. C. B. Nelson

Monticello District—J. B. Hefley

Pine Bluff District—Theda Belle Findley

Prescott District—Charles H. Giessen

Texarkana District—Otto W. Teague, leader

(2) Report of Treasurer—Marjorie Simmons—Mrs. R. A. Thomas

(3) Miscellaneous Business

9:30—Youth Caravans—Otto W. Teague, leader

Reports from District Superintendents;

Arkadelphia District—J. E. Cooper

Camden District—Leland Clegg

Little Rock District—Dr. C. M. Reves

Monticello District—Harold D. Sadler

Pine Bluff District—W. Neill Hart

Prescott District—J. D. Baker

Texarkana District—J. Wayne Mann

Forum—Plans for 1942

10:00—Summer Assemblies and Camps—Arthur Terry, leader

Monticello Assembly—J. B. Hefley

Magnolia Assembly—Roy E. Fawcett

Camp Ferncliff—Fred R. Harrison

Senior and Youth Assemblies—Arthur Terry

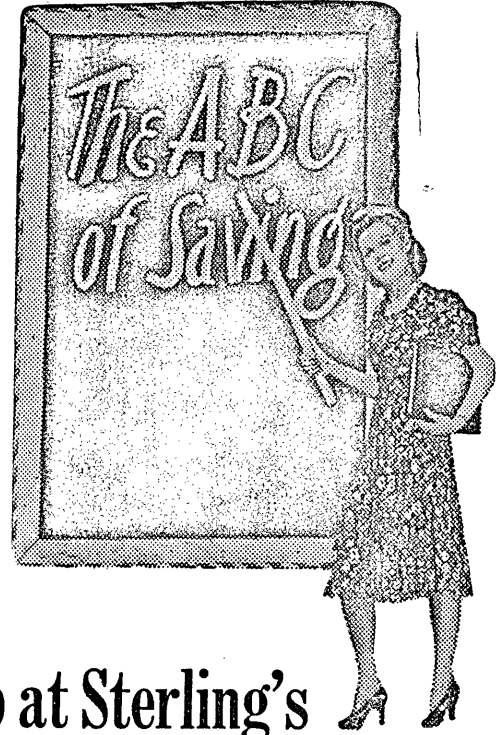
Forum—Plans for 1942

11:00—Goals and Objectives—followed by general forum—Clem Baker.

### ARKANSAS METHODIST ORPHANAGE

Contacts with a number of the brethren, preachers and laymen, during the week just passed have added to my joy, and experience tells me that the brethren are growing more and more in earnest in their care for the helpless children. With such a Conference paper as

the Arkansas Methodist and the great number of readers of same, I can but be thankful that I am related to and love the brethren of the ministry of our state. Whatever may be the criticism of the writer and else, I love my brethren. I want you to pray for us and to come to see us.—Yours truly, James Thomas, Executive Secretary.

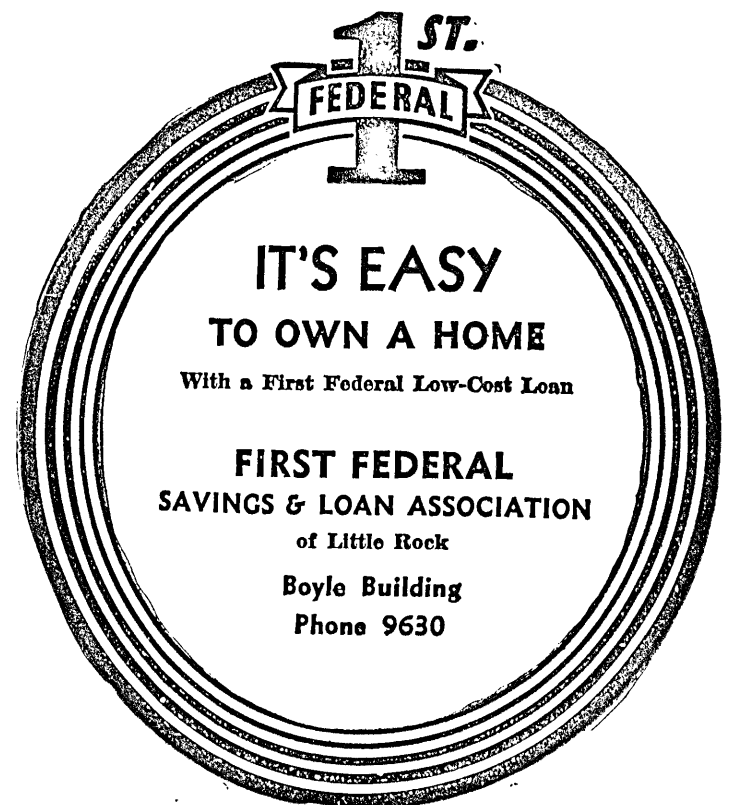


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## NEWS in the WORLD of RELIGION

BY W.W. REID

India is learning to swim. Even Indian women are learning to swim. And Christian teachers are the cause of the spread of this "art." For many centuries swimming was looked down upon in India because it was the "necessary occupation" of fishermen, boatmen, and some others of the low-caste groups of workers. To swim placed the swimmer in the low-caste category. "Why should I, a student, be so undignified as to do the work of the fisherman?" was the question students asked when it was first suggested that they learn to swim. Now a number of colleges have swimming pools. Recently the first swimming pool for college women was opened at Isabella Thoburn College—the "Kunwarani Lady Maharaj Singh Swimming Pool." Sir Maharaj Singh, husband of the woman for whom the pool was named, made the dedication speech.

Rev. Robert L. Wharton, D.D., of Greensboro, N. C., for forty-two years a Presbyterian missionary in Cuba and for twenty-three years superintendent of the schools of his church in that country, has been awarded the highest honor Cuba's government can bestow—"Knight of the Order of Carlos Manuel de Cespedes." In 1900 Dr. Wharton organized at Cardenas, LaProgresiva, which today has 750 students and boasts an alumni group of many men prominent professionally and in the government. Later he organized two other schools and eight Presbyterian churches in the interior. Back again in Cardenas he has superintended the work of a score or more schools, and has also been a promoter of sports and a leader in civic life. One of his civic interests has been the paving of streets in Cardenas—a movement he inaugurated in a series of debates at LaProgresiva. The municipality has officially named him an "Adopted Son" and "Benefactor of the City"; and he has been honored by the Association of Public School Teachers, by the Cuban Red Cross, and by the Liceo de Cardenas.

The Gilbert Henry Community Center, Crab Orchard, Kentucky, recently received a call from the office of the judge of Garrard County. "Could you use some cuttings from the WPA sewing room?" "Yes, thank you," was the reply. But the workers at the Center were rather startled when a truckload of thirty 50-pound bags arrived. Members of the Center's sewing classes, however, went to work, and soon the scraps were made into rugs, pillow tops, skirts, blouses, pot holders, quilts—and more quilts. An exhibition of the products was held under the trees at the Center, and hundreds of people were helped with useful and ornamental articles.

"Man's environment is partly natural, partly social, and partly Divine," says Dr. Theodore M. Green,

of Princeton University. "Nature, man, and God are the three great facts with which we must all come to terms. History has abundantly demonstrated what our Christian theologians have always maintained, that man can preserve and foster his human dignity only in proportion as he responds to the Divine Initiative and maintains, in his own life, a vital tension between the natural and the Divine. Without a religious anchorage we must inevitably fall back into a state of nature, a state of brutal, sub-human animality. This is the predicament in which the world finds itself today. The irreligious and anti-religious humanism of recent decades is transforming itself before our very eyes into a naturalism which proclaims that might is right, that the individual is the pawn of the state, and that human dignity and value are illusions. Can any doubt remain that Christianity is absolutely essential to our democratic society and way of life?"

Interdenominational and government cooperation by missionaries among American Indians was emphasized by the Fellowship of Indian Workers in national conference in the Vavajo Mission School, Farmington, N. M., recently. Representatives from fifteen denominations and fifteen Indian tribes attended. Meeting to consider the problems and opportunities presented by Indian work, the group recognized that "the most significant contribution that can be made at this time to American democracy is to ease social tensions and racial conflicts within our nation." Suggestions offered new workers among Indians by "veterans" in the field included the following: "Go slowly"; "Don't get in a hurry, but always go ahead"; "Remember that Indians will read the workers before they will read the Bible"; "Meet them on the level"; "Use the simple words of the Master"; "Look at problems through the eyes of the Indian people."

"Christ does not make you good. He gives you the power to be good, and helps you to go on being good, but he leaves the continual choice between good and evil to your own will. Otherwise you would not be a free soul, as he wants you to be."

**NEURALGIA**  
Capudine acts fast because it's liquid, relieving pains of neuralgia quickly, pleasantly. Soothes upset nerves. Follow directions on label. All druggists. 10c, 30c, 60c bottles.

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IN 7 DAYS  
take **666**

### 2,200 NEW MEMBERS IN CONGO

During the past three years more than 2,200 Bantu people of the Belgian Congo have been added to the membership of the Methodist Church, according to a report made to the Governor-General of the Belgian Congo by Superintendent Newell S. Booth of Elisabethville. The increase has been especially notable near Sandoa, one of the outstations of the Southern Congo Conference, and near Kanene, the former center of the Central Training School where men are trained for the ministry and the teaching service of the Methodist Church.

"This result has been largely due to the evangelistic fervor of the national staff which has grown to sev-

enty in these years," says Dr. Booth. "Throughout the mission the workers have reached out to minister to one hundred new villages, anxious to bring their people to that reasoned faith in God which is the foundation of a stable civilization. It is the conviction of the mission that such a faith is the only sure guide of these people in their leap from primitive ways into the complexity of modern life."

A man who is turning out careless, imperfect work is turning out a careless, imperfect character for himself. He is touching deceit every moment, and this unseen thing rises up from his work like a subtle essence and enters and poisons his soul.—Henry Drummond.

## Educational!

### A VISIT TO COHN'S IS A FASHION EDUCATION

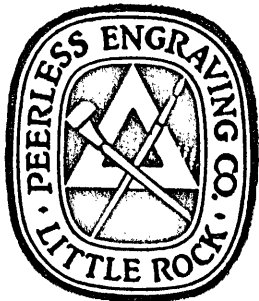
Women who want to know what's new in the fashion world could do no better than study the fall and winter collections at Cohn's.

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## CHILDREN'S STORYLAND

MRS. KATHLEEN STOREY, Editor



### THE SLEEPY MAN

Nurse says the sleepy man  
Is coming—let us run,  
And watch him through the keyhole;  
'Twill be such glorious fun.

So they softly crept to the playroom—  
Little Ted and blue-eyed Nan—  
And waited long and patiently  
To see the sleepy man.

At last it came their bedtime,  
And nurse looked all around  
For Baby Nan and Little Ted  
But neither could be found.

So then she sought the playroom,  
And lo, behind the door,  
The sleepy man had caught them both  
And laid them on the floor.—Selected.

### THE FRIENDSHIP BOX

By MARY C. ODELL

Pedro was the little boy who ran errands for the Senorita Teacher. Once a week he rode with his father down the mountain roads to the city where the load of pottery bowls and vases was sold. Once a week he brought the Senorita Teacher's mail or little packages she sent for from the stores, packages that she often shared with the dozen Mexican boys and girls who came to the little church to hear her tell stories about the kind and brave and good Jesus.

Today Pedro arrived with a package which he said had come on an airplane from the United States. He showed her the air-mail stamp.

"Oh," said the Senorita Teacher, "I know what this is. It is something for you children, too. I had a letter from a teacher in the United States, saying it was coming. Here, Mario, open it. Then all of us can see what is in it."

With trembling fingers, Mario opened the package, careful to undo all the knots in the precious string, and not to tear the stamps, while the other 11 children crowded close to see.

"A book! It is a book!" cried lame Gonzales. "Oh, Senorita Teacher, it is a book!"

On the first page was a snapshot of a group of boys and girls. There was also a letter underneath it saying who they were and why they were sending this book. It was to make friends with the Mexican children. It was to show them what they did and how they lived.

All morning long the children looked at the book. Over and over they turned the pages. Margarita could not take her eyes away from the page of lovely babies. Felipe could scarcely believe that there were so many splendid buildings as were shown on the city page. Marda kept turning to the pages of good food, so different from the sort of thing her mother cooked. Luigo, who had a cow of his own, wanted to have the book opened at the dairy page.

But it was lame Gonzales who

made the suggestion. "We must do something for these children," he said. "We must show them that we want to be their friends."

"Splendid, Gonzales!" The Senorita Teacher replied.

"But we have no pictures!" Marda cried.

"Felipe can paint some," Margarita suggested.

The Senorita Teacher smiled. "Let us each do something," she said. "Let us pack a box of things. We may each do something different to put into the box."

"I will make some jars and vases," declared Pedro.

"I will weave some little hats," said Marda.

"I will carve a cart with oxen pulling it," Gonzales promised.

"I will dress one of the dolls my mother makes," Margarita added.

Another promised to make a string of bright-colored gourds and peppers which are so gay and festive.

By the time the box was ready it was full of many interesting things which the children had made with their own hands from materials close at hand. Much thought and care had gone into the making, until the Mexican children felt that they were real friends of these boys and girls from the United States.

When Pedro and his father started down the mountain road one morning with their cart-load of pot-

tery, there was also a big box addressed to the children of a certain church in the States. Pedro kept his hand on the box to steady it. In his pocket were coins earned by the children for the cost of sending the box. Pedro felt very important as he waved in passing the Senorita Teacher's house that morning, very important and very happy, too.—The Religious Herald.

### JUST FOR FUN

Teacher: "Rastus, what animal is noted for its fur?"

Rastus: "De skunk. De more fur you gets away from him de better it is fur you."

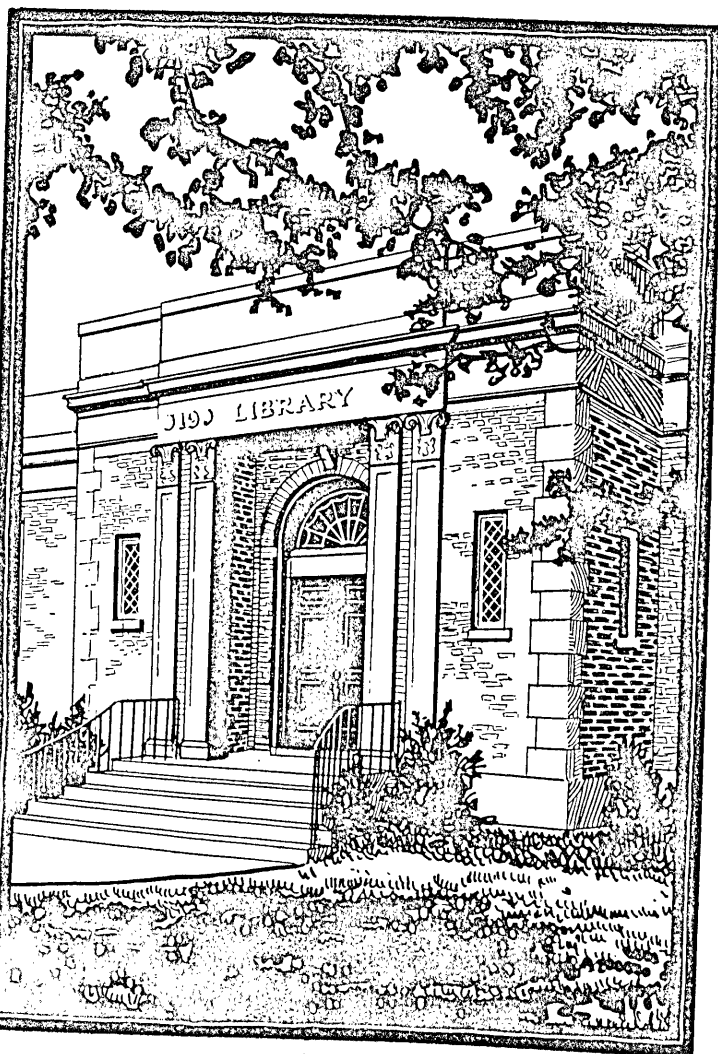
Employed (to newly-hired stenographer): Now I hope you thoroughly understand the importance of punctuation?

Steno: Oh, yes, indeed. I always get to work on time.

Aunt Jemima was brought into court one day for unmercifully beating her "orneriest" child. The judge after giving her a severe lecture, asked if she had anything to say.

"Jes one thing, Jedge. I wants to ax you if you was ever the parent of a perfectly wuthless culled chil'?"

## HELPING PRODUCE *the* SOLDIERS of CIVILIZATION



¶ America is producing Soldiers of War, well-trained and well-armed. Billions of dollars and the whole energies of millions of people are making those Soldiers of War possible.

¶ But America—and the world—needs another kind of soldier—Soldiers of Civilization. Doctors . . . Social Workers . . . Teachers . . . Statesmen . . . Christians: all these a war-torn world will soon be crying for in its efforts to rebuild a better world upon the debris of the old.

¶ To produce Soldiers of Civilization is the task of the Home, the Church, the School. All three must double and redouble their energies in the present crisis. Hendrix College resolves to do its part.

## HENDRIX COLLEGE

CONWAY, ARKANSAS

ARKANSAS METHODISM'S ARSENAL OF DEMOCRACY

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. J. R. HENDERSON, Editor

## CONFERENCE REPRESENTATIVE WRITES ABOUT SCARRITT COLLEGE

A number of Conference women attended Scarritt College this summer and one Associate Representative wrote the following letter to her Conference:

Nashville, Tenn., June 26, 1941.  
Dear District Assistant:

As you see, I am taking a course on missions at Scarritt, and I am wishing every Conference officer could have the same privilege.

It is an inspiration just to be here, to walk through the beautiful buildings, live in its attractive new dormitory, and worship in its lovely chapel. It has an atmosphere that makes one truly want to be better—to go back to greater service.

A number of missionaries are here from various fields, studying to fit themselves for better service when opportunity returns. There are nationals from Brazil and refugees from Czechoslovakia; young men preparing themselves for special work; a Presbyterian missionary from Iran; others, as I, trying to become better lay workers.

You would be thrilled with the many beautiful, talented and attractive young women preparing for special service both at home and abroad. Some of the young people do not have sufficient funds to continue their study. Right now they are not sure whether they will be able to return to Scarritt next fall or not. There is not sufficient scholarship aid available at this time and the uncertainty as to future funds prevents their knowing how to plan.

This has so concerned me that I felt I must write to you who are Conference representatives of Scarritt College. For the sake of these gifted students will you please urge that individuals and groups, church and church school, among young people and adults, become Scarritt Associates, by making an annual contribution to the Associate Fund.

Our Conference has not reached the proportionate amount we could give and this is a fine opportunity to do so. Ask for larger gifts where there is the least chance of getting them, but take all dollar gifts offered. Could you write a special appeal or present it in groups and personally at meetings? This is an S. O. S. for funds are needed this summer to assure those girls and boys of their fall work.—Your Conference Representative for Scarritt College.

## MATERIALS FOR SPIRITUAL LIFE GROUPS

Does your Spiritual Life leader have these materials which have been advertised in The Methodist Woman?

The Presence of Jesus, by Weatherford ..... 20c  
A Packet On Prayer ..... 25c  
A Packet On Stewardship 25c  
All may be obtained from Literature Headquarters, 420 Plum St., Cincinnati, Ohio.

## The Last Supper

Perhaps at first they talked of little things  
At supper-time that evening in the spring—  
The upper room was dim with candle-shine  
As Jesus sat with twelve, remembering.  
Then quietly He said, "There is one here  
Whose kiss will bring betrayal by and by."  
They did not look at Judas curiously,  
But each man murmured, "Master, is it I?"

Each one looked inward, frightened lest he find  
A shoddy place where he had dreamed of steel,  
None placed the guilt on any other guest  
Who had partaken of that gracious meal . . .  
When there are hungry on my little street,  
When I see tears or hear a heart's hurt cry  
Because some one has failed to keep high faith,  
May I, too, murmur, "Master, is it I?"

—HELEN WELSHIMER.

## Marvin Keislar, Son Of Missionaries, Going To India



Marvin Keislar



Mrs. Mary Keislar

For forty years the Rev. and Mrs. Mott Keislar have been among the most effective missionaries of the Methodist Church among the out-castes and the low-castes of India. They make a "one-family missionary team"—for Mr. Keislar is skilled as a physician and surgeon. One is a Doctor of Divinity, the other a Doctor of Medicine—both serving the basic needs of mind, body and spirit.

Those who have seen the motion picture "Padre Sahib," will remember Dr. Mott Keislar as the ever-ready-to-help sponsor of the hero; and Dr. Edna Beck Keislar as the hospital physician. One of their greatest services to India was the establishment, in the early 1900's of orphanages for famine victims—boys and girls now grown to maturity and most of them in active Christian service. Dr. Edna was also the pioneer founder of anti-tuberculosis clinics and sanatoriums in India, and has been a national president of the Woman's Christian Temperance Union in India.

And now a son of the Drs. Keislar and his young bride are soon to leave California for India to become missionaries of the Methodist Church. Both have been accepted for this service by the Board of Missions and will soon be consecrated.

The Rev. Marvin Albert Keislar, the son, is now a student minister in Berkeley, Calif., having last year completed work for an M. A. degree at the Pacific School of Religion. He had his secondary schooling in Woodstock, India, and in Los Angeles, and is a graduate of the College of the Pacific. Born in India, he is familiar with the Hindustani language; and—like his father—is ready to teach and to preach, or to carry on Christian social work.

Mrs. Marvin A. Keislar is the former Miss Mary Carolyn Fleming, daughter of the Rev. and Mrs. Isaac Fleming, of Berkeley, Calif. She is a graduate of the University of California, and has been active in church and musical circles, as a nursery school teacher, and as a hospital assistant. Both she and her husband look forward eagerly to the prospect of devoting their lives to India's needy peoples.

"Because of my background in India, I know the great basic needs of the people of India," says Mr. Keislar. "They are living in poverty, ignorance, superstition, and disease. I believe in missions because I know what they are doing and what they can do further. I believe that missions are an essential part of Christianity. To give evidence of my belief, I must be a missionary. I want to give my life to help the people of India. I want to help spread Christian brotherhood and understanding between nations and races. Mission service seems to me to be an effective way of doing this."

So many little faults we find!  
We see them, for not blind  
Is love. We see them, but if you  
and I  
Perhaps remember them, some by  
and by  
They will not be  
Faults then, grave faults, to you  
and me,  
But just odd ways, mistakes, or  
even less—  
Remembrances to bless.

—George Klinge.

## HEALTH PROJECT AT RIVERVIEW COMMUNITY HOUSE

Miss Ruth Heflin, deaconess at Little Rock has been supervising a full summer program at Riverview Community House. In addition to the regular activities, including Sunday school, the sewing classes, Girl Scout activities, a hot lunch project for some 35 school children has been carried on with the help of the WPA and a group of the older girls of the community. The older girls have received valuable training in planning, preparing, cooking and serving the food. The food has been furnished by the WPA and the local Mission Board. Records have been kept regarding the improvement in the general health of the children, all of whom were underweight. It is hoped that as a result of such a project the children will be better fitted for school when it opens in September.

## SCARRITT ASSOCIATES

The following have sent \$1.00 each to Mrs. W. S. Anderson, Little Rock Conference representative for Scarritt College: Mrs. Rhoda Rucks, Confederate Home; Mrs. J. D. Montgomery, Rison; and Rison W. S. C. S. The recent report of Scarritt Associates reports that Little Rock Conference has sent in the largest number of Associates for June, July and August. This is due to the untiring efforts of Mrs. Anderson, and the fine way in which she constantly remains on the job.

## HARTMAN SOCIETY

The Woman's Society of Christian Service met August 19, after a month's vacation. The meeting was well attended and a fine program on Stewardship as Applied to Cooperation was given with Miss Ethel Bunch, Miss Lois Hardgraves, Mrs. Amos Kendall and Mrs. Otis Gould taking part. Mrs. Mattie Douthit was heard in a special musical number. A visiting committee was appointed to visit the new families who have moved to town. Our fall mission study will begin August 26.—Miss Ethel Bunch, Publicity Supt.

It is motive alone that gives character to the actions of men.—Ex.

## STUDY LEADERS' MEETINGS N. ARKANSAS CONFERENCE

Searcy Dist., Aug. 26—Heber Springs.  
Paragould District, Aug. 28—Corning.  
Fayetteville District, Aug. 3—Springdale.  
Fort Smith District, Sept. 4—Fort Smith, Goddard Mem.  
Conway District, Sept. 5—Russellville.  
Jonesboro District, Sept. 16—Jonesboro, Huntington Ave.  
Batesville District, Sept. 17—Batesville, First Church.  
Helena District, Sept. 18—Forest City.



## NATIONAL EMERGENCY AND YOUTH

(Continued from Page Seven)

a crime if we permitted the triumph of Hitler. He hates America, and soon all America would be the object of his skillful attacks. We must discharge our duty to Europe, to Latin America, and to the Orient, and we must do it now.

*The American Way of Life.*—In our efforts in counseling and directing youth, let us see to it that they are given a thorough understanding and training in the American way of life. They must be schooled in freedom and liberty; they must be led to understand the social, religious, and political implications of a democracy; they must be led to see that religion lies at the basis of freedom. If they are trained in this American way of life, theirs will be a flexible, generous mind, a mind free from prejudices; and, therefore, they will be in position to render a large social service, whether in the United States, or in other nations. If thus trained in sufficient numbers our American youth may come more or less to type the social thinking of the world. They will take liberty back to the countries of Europe, even to Germany. They will carry freedom to Africa, to Asia Minor, to India, and to China and Japan. They will be welcomed in all of the countries as messengers of peace, good will, and a better social order.

Shall we guide the American youth in its higher destiny of carrying the blessings of Christian civilization and democracy to all the countries of the world and of organizing a sound international order?

The small courtesies sweeten life; the greater ennoble it.—Bovee.

## "DOESN'T THE AIR TASTE GOOD?"

"Doesn't the air taste good!"

This is what one happy city child exclaimed to the Rev. Maurice E. Levitt, pastor of Fifth Street Community Center, Philadelphia, for twenty-three years. They were walking along a country road together on one of the outings sponsored by the Center. Many youngsters in the "band-box area" in Philadelphia come from crowded and unsanitary homes, are undernourished and would be deprived of the "good-tasting air" were it not for the Center. It also conducts a vacation school.

During the winter, too, about 1,000 boys and girls, ranging in age from four to twenty years, benefit from the Center's club and class activities. There are no playgrounds in the neighborhood and some of the young people "get into trouble with the police," says Mr. Levitt, but he has seen several become successful teachers, artists and skilled craftsmen in spite of their handicaps. "To feel that we have a part in their success is a reward of our work," he says.

To hundreds of lone old people in the neighborhood the Center offers friendship and understanding, in addition to food and clothing which they desperately need. "We reach more than 400 directly in our services and try to supply the friendliness they need."

## ONLY ONE WAY

A Godless education is certain to come to disrepute sooner or later. It lacks a foundation and will fall. Science does not provide a final remedy for anything that would make the world better. The discoveries of modern science have placed into the hands of man weapons altogether too dangerous to be intrusted to those who feel no responsibility to their fellow man or to God. Man's plans for making the world better have been tried through the centuries and found wanting. They are attempts to redeem the world by leaving out of the plan the Great Redeemer; plans for peace without the Prince of Peace; plans for a new creation without the Creator! Without God there would be really nothing worth living for in this very imperfect world. Neither science nor any other human achievement will ever give eternal life to anyone. Only Jesus the Christ, the Son of God, can do this.—The P. H. Advocate.

All eyes see God's benefits, but few see God.—Mark Guy Pearse.

## WHY SUFFER With STOMACH Disorders?

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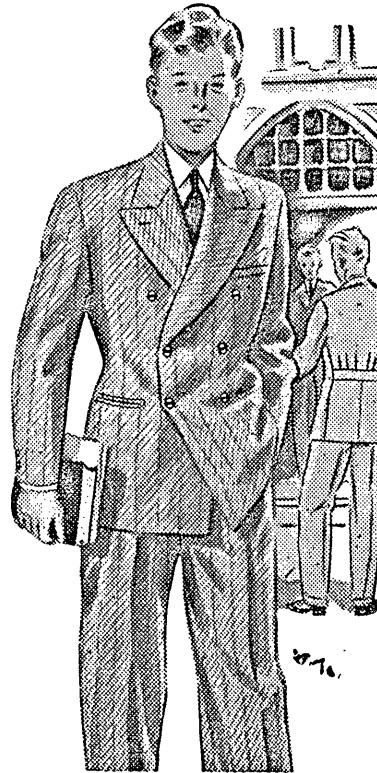
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Knicker Sets ..... \$4.57

"Boyville" Mackinaw ..... \$2.98

All Wool Jackets ..... \$2.98

Boys' School  
Sweaters ..... \$1.00

## Royal Portable \$29.95



\$3.00 Down—Carrying Chg.

• Brand New 1941 Model—Manufacturer's list price is \$44.50—With standard 4-row 84-character American keyboard! Famous accelerating typebar action... and other Royal features; automatic ribbon reverse... back space key... long line space carriage return... left margin stop... right warning bell... finger comfort keys. Black wrinkled finish. Pica type.

## SCHOOL DAY DRESSES

Sizes 7 to 16 They're

Honey Lane

Sizes 3 to 6½ Its

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\$1.00

Exclusive with Sears! Delightful dresses with new ideas and smart details. Gay cartwheel skirts... suspender tops... "Dutch girl" types—a grand assortment to choose from! Early Fall prints, good mid-season colors and lots of the fashion-sponsored plaids and checks.

GIRLS COATS—

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SWEATERS ..... \$1.00

RAYON PANTIES,

2 to 16 ..... .25

TUCK STITCH

PANTIES ..... .20

GIRLS' SLIPS,

2 to 16 ..... 39c-59c

SCHOOL SHOES,

..... \$1.99 and \$2.99



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# THE LAYMAN'S PAGE

A. J. SHIREY, Editor



## A VACATION FROM RELIGION

All over Arkansas, for that matter, all over America, there can be found in almost every community people who claim to be affiliated with the church, but never do anything of a religious nature. They have completely ceased attending the public services of worship. They do not support with their prayers or their money the work of the church. They have gone on a vacation from religion. In many cases the vacation has become the settled state of their existence. They tried forgetting God and His church, liked the experience, and now have taken that way of living as a permanent thing. These people are lost to the church and to the service of God. Thousands of them have their names on the roll of church membership in the church of their neighborhood. Others are claiming membership in churches in some part of the country far away from their place of residence. In some cases the church has ceased to exist where they once were members, and are still claiming membership.

### The Cure For Backsliders

The church has not faced the problem of dealing effectually with these religious vacationers in an effective way. It is true, modern methods of personal evangelism as advocated by Dr. Guy Black and others, does help to solve the problem. It is probably the most effective means of getting non-resident memberships moved and placed in the church of one's home community. The trouble with the business of hounding down old church memberships is, for the most part, you don't have much when you get them. A person who is not interested enough in his religion to move it when he moves himself to a new home, just isn't going to be worth a great deal to the church that gets him to allow it to transfer his nominal membership, as a result of high-powered persuasion. If he was that indifferent to begin with, transferring his church enrollment certainly will not cure the trouble.

Here is a case where prevention would undoubtedly be better than efforts at cure. If we had some system of bringing people into church membership which would make such demands upon those uniting with the church as to insure them having a good enough case of religion to give them "stickability," we would be spared the present unwholesome situation. We are not without guidance as to what course would remedy the situation. The church in Korea has shown us the way to overcome the situation to a remarkable degree.

### Give Them Effective Religion

If people who unite with the church had first to be soul-winners, themselves, they would enter the church as Christian workers, bearers of the "Good News," not as mere "joiners." To be effective evangelists, they would of necessity have to clarify in their own thinking the great truths of the religion which they profess. This is the type of requirements laid upon all who enter the church in Korea. If it were practiced in America, we would no doubt see a new life and new zeal

come into the church. When we fill our church membership rolls by pushing people into the church by methods that barely succeed in getting them in at all, we need not be surprised that they so readily and easily go on religious vacations.

## WHAT IF IT HAD BEEN YOUR SON?

On July 30, Private Carl B. McClellan, of Indiana, was killed in a guardhouse riot of 350 soldiers prisoners at Fort Knox, Kentucky. The Union Signal of August 23, on page 2, carries a story about this lad's death that deserves widespread publicity, as it reveals how the sinister forces of evil around the training camps are responsible for this lad's death and could easily cause the death of any boy who might take a few too many beers.

Young McClellan's death was reported, according to Senator Nye, to his family as being due to an accident on the rifle range. This falsification was for the purpose of covering up the fact that 350 soldier boys were in the guard house for going "A. W. O. L." The army did not want to advertise this fact, since it reveals a situation not at all wholesome.

When Miss Elizabeth A. Smart of the W. C. T. U. investigated the situation at Fort Knox to learn what was the reason for so many of the boys being in the guard house, she learned that they were in there principally for drinking too much beer at the joints across the road from the reservation. Our military authorities have said repeatedly that they did not wish to stop the sale of intoxicants to the soldiers. They simply urge the boys to refrain from over indulgence. When they fail to do so, army discipline is applied. This means time in the guard house. "A soldier's life may be sacrificed in a guard house riot, but nothing must interfere with the sacred right of tavern-keepers to sell beer on the very doorstep of the camp." These are the conclusions reached by Miss Smart.

## ROMAN CATHOLIC CHILDREN TAKE THE PLEDGE

The Roman Catholic Church in America and many other parts of the world has so long thrown its influence on the wrong side of the balance in the fight against alcoholic beverages that it is news when Catholics climb aboard "The water wagon." The following clipping from the Union Signal makes interesting reading:

"To encourage the spread of temperance societies and to discourage the use of alcoholic beverages at social affairs, the Catholic church of Australia and New Zealand and recently issued a decree to its priests and its people upholding the practice of administering the TOTAL ABSTINENCE PLEDGE to all children at confirmation."

That news item puts American Protestantism to shame. What church do you know of in this country that is pledging its new members to abstain from the curse of alcohol? Let us reverently "take our hats off" to the Roman Catholic Church of Australia and New Zealand. They have shown us the way.

## LET'S STOP LIQUOR ADVERTISEMENTS IN ARKANSAS

There is every reason to believe that even just a little "pressure" at the right place could stop all forms of liquor advertisements in this State. Undoubtedly the vast majority of the citizens of Arkansas would be glad to have the radio, newspapers and billboards of our State freed from this type of advertising.

This advertising is certainly of no benefit to our people. It helps to create a favorable attitude toward that which is a blight and a curse to our fair land.

The Methodist Church should invite her sister churches to join with her in a campaign to end the advertising of any and all forms of alcoholic beverages in this State. We failed in the last session of the Legislature to get any prohibitive or restrictive measures on the sale of liquor passed. WE CAN WIN A FIGHT TO STOP ADVERTISING "BOOZE." So let's start the fight!

Minnesota is certainly no "drier" in sentiment than Arkansas. A recent poll on the sentiment of the people of that State on the question of eliminating liquor advertising from the radio, newspapers and roadside billboards reveals that 86 per cent of the people are in favor

of stopping all such advertising. Housewives registered the strongest protest with 92 per cent of them favoring the stopping of liquor ads of all kinds. Farmers came next, with 90 per cent favoring stopping it. Lawyers brought up the lowest score, with 78 per cent of them favoring the prohibition of liquor advertisements. Undoubtedly, Arkansas people have as much "horse sense" and moral decency as the people of Minnesota. This would be a blow to the liquor industry which would have far reaching effects. LET US STRIKE!

## THE BIBLE

What food for thought  
What inspiration for action  
What comfort for sorrow  
What protection from chilly winds  
What a rest when weary  
What a retreat for renewal  
What a strength for weakness  
What a guide for conduct  
What a shield from the enemy  
What a light for darkness  
What life for death  
What promise of eternal joys  
What acquaintances with immortals  
What hope of everlasting fellowships—and  
What a neglected book!

# P F E I F E R S

*Before School Bells  
Chime  
It's Shopping Time!  
--at Pfeifers!*

BOYS AND GIRLS WON'T  
BE "BORED OF EDUCATION"  
IN OUR KEEN CLOTHES . . .



Happy the boy or girl who starts back to school dressed as we can dress them up! Smartly and economically . . . in fresh, durable new clothes that will take a lot of hard wear from active boys and girls. And, good news to parents, these clothes can all be bought on Pfeifer's Payment Plan which makes paying a pleasure . . . ask about it at the Credit Office, Balcony.

## TO A WATERFOWL

Whither, midst the falling dew,  
While glow the heavens with the last steps of day,  
Far through their rosy depths dost thou pursue  
Thy solitary way?

Seek'st thou the plashy brink  
Of weedy lake, or marge of river wide,  
Of where the rocking billows rise and sink  
On the chafed ocean-side?

There is a Power whose care  
Teaches thy way along that pathless coast—  
The desert and illimitable air—  
Lone wandering, but not lost.

Thou'rt gone, the abyss of heaven  
Hath swallowed up thy form, yet on my heart  
Deeply hath sunk the lesson thou hast given,  
And shall not soon depart.

He who, from zone to zone,  
Guides through the boundless sky thy certain flight,  
In the long way that I must tread alone  
Will lead my steps aright.—WILLIAM CULLEN BRYANT.

### PREACHING IN THE BAZAAR

By DONALD F. ELBRIGHT  
Cawnpore, U. P., India

Jesus was a bazaar preacher.

In the Bible it is written that he went through the villages preaching the Gospel. He found a few people when he went into the synagogues. He met the multitudes in the bazaars.

Bazaar preaching is one of the best known forms of Christian activity in India.

We know that if we are to preach the Gospel to every creature in India we must go where they are. They are in the bazaar, on the way to a mela, resting under a tree near the village well. The method is simple. We sing a "bhajan" or "gazel" and then tell of our Lord and Master, Christ Jesus. Preaching is illustrated by pictures and charts. Tracts are freely distributed. Gospels are not given free. Hearers may buy Gospel portions at one piece each. We find that people respect the little book if they must pay for it.

So we may preach to one hundred people in a village bazaar but they have come from a dozen little villages for the weekly bazaar. They will take the Word of God into all these villages and the Good News may reach the ears of hundreds. We are faithfully sowing seed and believe with confidence that some day a great harvest of souls will be realized. This is touching on one of our big problems. We must keep working for an ideal we may never see realized.

### LIFE AT ITS BEST

Again, we go back to the truth that God has made us live life at its best. This is our right, and this the purpose of God who made us in His image. Jesus declared He came not to destroy men's lives, but to save them. That He would open to men the more abundant life. And the life of which He spoke was for this world as well as for the world to come. We have no right to take what God has given—of opportunities, talents, physical and mental powers—and use for any lower purpose than to glorify God in our bodies and in our spirits which are His.

The appeal and challenge of Jesus to us is: Accept life and all its opportunities as God's gift. Purpose to use life and all its opportunities

as in His sight and according to His will. Be not content with less than your best, in the work given you to do while in the world, and as His Spirit directs.

With our Lord the individual is never lost in the crowd. He rejoices with those, and in those, who fight the good fight of faith, and He sorrows because of those who fail to reach the best in life. Ar. Dr. Chas. R. Brown says in "The Quest of Life:" "Jesus enters and passes through every city. He goes about looking into the face of every man, rich and poor. He calls every man by name, by that new name which indicates what the man may become. And every man who hears that voice and allows his better nature to open the door will find that salvation comes to his heart. He will begin in that hour to live as a child of God." This is what we have in mind in "life at its best."—Dallas News.

### DOES PRAYER ACCOMPLISH ANYTHING?

Take the testimony of Dr. John R. Mott: "Whenever I have had an opportunity to know the inner life of any man who has accomplished great things for God in the world, I have discovered that prayer has not been a prominent, but the dominant, activity of his life."

One who knows what effectual prayer is, Dr. E. Stanley Jones, writes in "The Christ of Every Road" as follows:

It has been said that the Reformation was born in Luther's prayer closet. All reformation, individual and collective, begins in some one's prayer closet. I find myself better or worse as I pray more or less. It works with almost mathematical precision. We find, sooner or later, that in prayer we either abandon ourselves or we abandon prayer. I find God fading out of my life to the degree that prayer fades out. The fading out of the God-consciousness is the greatest tragedy and loss that this generation has sustained. Prayer will rediscover it.

I do not argue the question as to whether anything happens in prayer—I simply testify: It does. It works.

But let it be noted that in prayer I do not bend God to my will, but I bend my will with God's. He can therefore do things through me that He otherwise could not have done.

If in our universe some things are left open contingent upon the human will, so some things are left open contingent upon prayer. Prayer digs the channels from the reservoir of God's boundless resources to the tiny pools of our lives. Through prayer we begin to live by His power.—Tarbell's Teachers' Guide to the International Sunday School Lesson.

### DON'T BE A GROUCH

All the angels in heaven cannot satisfy a grouch. His presence will turn sweet milk sour and convert a paradise of God into a howling wilderness. There is no room on earth or in heaven for a grouch.

The following story will serve to emphasize what we are driving at.

An old grouch had a son in Cornell. At the end of the first year the son came home in high feather. He stood second in his class. "Second," said the old man. "Second! Why didn't you stand first? What do you think I'm sending you to Cornell for?"

The young man returned for his second year, determined to win first place. At the end of the year he went home and announced his standing to his father. The father looked at him a few minutes in silence, then shrugged his shoulders, and said:

"At the head of the class, eh? Well, Cornell can't be much of a university after all!"—North Carolina Christian Advocate.

## BLASS

Arkansas' Largest Assortment of  
**BACK-TO-SCHOOL  
FASHIONS**



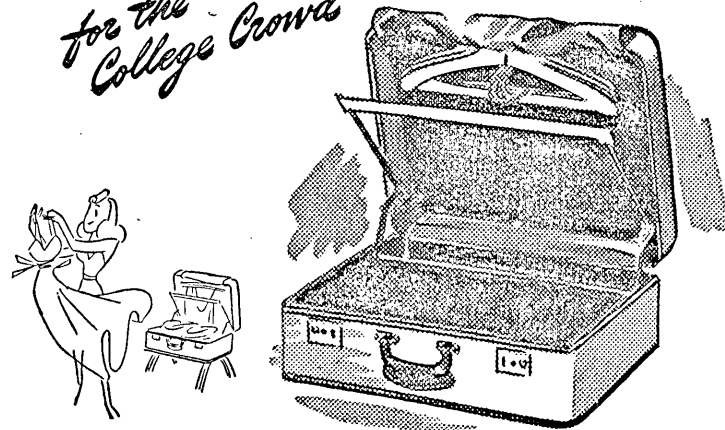
Ready For Your  
Selection

For over 70 years Blass has been headquarters for Arkansas' younger generation with the smartest back-to-school needs at prices that appeal to parents' budgets, whether large or small.

Every Customer Must Be Completely Satisfied

## PATTISON'S

for the  
College Crowd



To Carry Your Best Beau-Catchers!

## HARTMANN MADEMOISELLE

You can trust your filmiest formals to the Mademoiselle... they'll ride wrinkle-free! This stunning new case carries 4 to 6 dresses (on hangers)... accessories and other apparel. It's "correct" luggage for co-eds... stop in today... and let us show you!

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HARTMAN CASES FOR COLLEGE MEN, ALSO!

We invite charge accounts. We pay carrying charges.

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Selling Good Luggage for Over a Third-Century at  
Third and Louisiana



## INTERNATIONAL SUNDAY SCHOOL LESSON

Lesson for August 31

### JOHN URGES CHRISTIAN LOVE

LESSON TEXT—I John 3:13-18; 4:7-21.  
GOLDEN TEXT—Let us not love in word, neither in tongue; but in deed and in truth.—I John 3:18.

Love is a word so abused in modern speech that one almost hesitates to use it, and yet it stands for the very finest in all human relationships, and presents to us the very essence of the nature of God. We do well to redefine the meaning of love in our Sunday school classes this next Sunday. Love is not that sentimental, "wishy-washy" feeling which prompts the writing of emotional ballads, which are (like the supposed love of which they speak) "here today and gone tomorrow." Nor is it that lustful thing which now parades itself shamelessly as love, when it is nothing but animal passion. Nor is it that weak thing which totalitarian dictators make it out to be when they declare that to attain, a people must hate, not love.

"Love is a desire for and delight in the welfare of another." It reaches out to all mankind, coming from God and being manifested in the gift of His Son as our Saviour. It is stronger than any earthly bonds. It is able to bear unbelievable burdens; yes, because He loved us Christ bore the sins of the whole world on Calvary. It expresses itself in courtesy, in high standards of life, and in sacrifice. Love is, as Henry Drummond put it, "the greatest thing in the world." Read I Corinthians 13 for Paul's exalted description of love.

Our lesson reveals two important facts about love—

#### I. Love Is an Evidence of Regeneration (I John 3:13-18).

There are two groups of people, the saved and the unsaved. The unsaved in Scripture are designated as "the world," meaning, not the physical world, but the world of unregenerate men who are against our God and His Christ. The saved are those who have come to God in Christ, who love Him and are in the center of His love. That love is, according to John, an evidence that we know God. There is an interesting contrast here.

##### 1. The World Hates and Kills (vv. 13-15).

Today the wicked heart of man apart from Christ is revealed in the tragic events which have embroiled the whole world in conflict.

The point is that we as Christians should not be surprised if that kind of a world hates us. In fact, we should be troubled if it does not hate us, for if our Christianity means anything, it must be utterly distasteful to a world driven by hatred and the lust for blood.

##### 2. The Christian Loves and Gives (vv. 14, 16-18).

The mark of a Christian is love for God and love for the brethren. That love demonstrates its genuineness by giving freely to meet the need of a brother, just as God freely gave His Son for our redemption. (cf. James 2:14-17).

The background of such an attitude is a proper understanding of our relationship to God, and an appreciation of His nature.

#### II. The Very Nature of God Is Love (I John 4:7-21).

God not only loves, but He is love.

1. God Is Love (vv. 7, 8).  
"Love is the very essence of His moral nature. He is the source of all love" (R. A. Torrey). Only the one who knows God as love knows Him at all.

There is much thoughtless and meaningless talk about the love of God, as though it meant that He is careless about enforcing His divine law, that somehow He will overlook and excuse careless and wicked living. The fact is that the love of God has no real meaning unless it is understood in the light of the cross, for

2. God's Love Is Manifested in Christ (vv. 9-16).

He was sent as the giver of eternal life, the propitiation for our sins, our Saviour, and thus as the highest and deepest expression of God's love. Faith in Christ (v. 15) puts the believer in the very center of the love of God. Precious hiding place!

3. Love Casts Out Fear (vv. 17-19).

Fellowship is impossible in an atmosphere of fear, but love rules fear out. In Christ we realize that God first loved us, and then our hearts go out to Him in a warmth of devotion which brings us so close

to Him that all fear is gone. The result of such fellowship with God follows, for

4. He Who Loves God Loves His Brother (vv. 20, 21).

If a man loves God, he will obey Him, and His command, which to the Christian is, "Love your brother." That is "the first and great commandment" (Matt. 22:36-40; Deut. 6:5; Luke 10:25-28). There is no use in our talking about loving God if we have no love for the brethren, for in doing so we make God testify against us that we are liars (v. 20).

Many a man refuses to let his shortcomings rest in peace.—Ex.

A man can find safety with his head stuck in a gas mask, but he will never find salvation there.—Morgan Williams.

Men trained in intellect but not in religion and morale will become a menace to the country.—Theodore Roosevelt.

It is well enough to have a good opinion of yourself, provided you live up to it.—The Virginia Methodist Advocate.

Better is a handful with quietness than both the hands full with travail and vexation of spirit.—Solomon.



### AMONG YOUNG PEOPLE AT HOME, IN COLLEGE, IN TRAINING CAMPS *The Upper Room Makes a Wide Appeal*

FROM the thousands of letters received expressing appreciation of *The Upper Room* as a daily devotional guide, these have come to indicate its widespread appeal among young people:

"One of our young women now in college has an Upper Room Club meeting in her dormitory room for the reading and study of *The Upper Room*."  
—A pastor.

"I have found *The Upper Room* a great help in understanding and exercising the Christian way for us to live and I give a number of copies each quarter to my friends."  
—A twenty-one-year-old machinist.

"As a student I have received help and strength from daily devotionals in *The Upper Room*."  
—A student pastor.

"There are infinite riches in this little book which should be valuable to the school boy as well as to the business man. It is a spiritual help and moral guide throughout the day."  
—A student.

"Realizing that *The Upper Room* fills a definite need in the lives of young people, the devotional committee of our young people's society wishes to place an order. I have used *The Upper Room* and appreciate it immeasurably."  
—A worker among young people.

"We are mailing a copy of *The Upper Room* to each of our boys in military service camps."  
—A church secretary.

#### A New Devotional Book You Should Have in Addition to *The Upper Room*

A *Pocket Prayer Book*, compiled by Bishop Ralph Spaulding Cushman. 144 Pages, imitation leather, vest-pocket size. 25 cents, postpaid.

Contents: I. Foundations of Worship; II. Devotions; III. Morning Prayers; IV. Evening Devotions; V. Evening Prayers; VI. Holy Communion; VII. Special Prayers; VIII. The Christian Life; IX. Prayer in Scripture.

Order from *The Upper Room*,  
Nashville, Tenn.

Are you making use of this devotional guide for YOUR young people? All ages respond to its spiritual appeal. The October, November, December issue is now ready for distribution. Yearly subscription 30 cents, postpaid; foreign, 40 cents; 10 or more copies to one address, 5 cents each, postpaid. Pastors or group leaders may use our consignment plan with privilege of returning at our expense all unused and unsold copies. Send all orders to

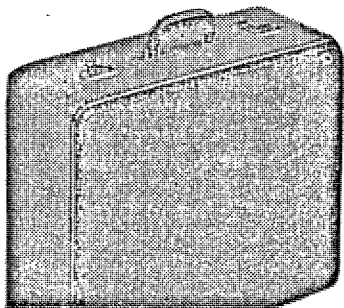
### THE UPPER ROOM

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Exactly what the smart college girl wants! In Brown Vogue or Tropic Tan. Holds almost everything! Slim air-travel style with matching pieces from Overnight case at \$12.50 to Jackknife Wardrobe at \$32.50.

COLLEGE MEN'S

2-Suiters, \$18.50

Handsome, rugged, holds 2 suits perfectly and plenty of other things.

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LUGGAGE - SHOP  
303 MAIN STREET

Initials in Gold Free!  
Luggage Repaired -

# FIRST METHODIST CHURCH

## Church School

CHURCH SCHOOL	
Departments	Classes
Nursery .....17	Bethell .....41
Beginner .....25	Blakeney .....11
Primary .....30	Century .....58
Junior .....36	Lydian .....12
Junior Hi .....35	Rommel .....23
Senior Hi .....29	Rule .....9
Y. P. ....41	Sunshine .....9
Adult Of. ....3	Young Men ....4
Gen'l. Of. ....6	Couples .....5
Total .....394	
Young People's League .....37	
Young Adult League .....58	
Total .....95	

### WORKERS—ATTENTION!

All Church School teachers and officers will meet in the banquet hall Thursday evening, August 4. Be present for the fellowship supper at 6:30 P. M. and for important work of making plans for Rally Day and Promotion Day.

Remember Thursday, September 4th, 6:30 P. M.

### WATERMELON FEAST FRIDAY NIGHT

The members of the Young People's Soft Ball Team are to sponsor a Watermelon Feast Friday evening, September 29, the proceeds to be used toward the expense of entering the Team in the Southwestern Regional Church Tournament.

All who like watermelon and high class entertainment by our Softball team are invited to meet at the church at 7:00 P. M.

Twenty-five cents will cover everything—all the watermelon you can eat, and the other interesting events of the evening.

Those with cars are asked to bring them.

### LEAGUE MEETINGS

The Young People and Young Adult Leagues will meet for fellowship at 6:00 P. M. Sunday with programs following at 7:00.

Miss Martha Halbrook will lead a discussion in the Young People's League on "Singing in Worship." Alexander Weir will lead the singing and Charles Bagley will be at the piano. Recreation will be directed by Miss Kathryn Donham.

Mrs. Guy Cazort will speak on "Our Vacations" in the Young Adult League. The Lawhorn Sisters will sing and Miss Thelma Jean Proctor will read.

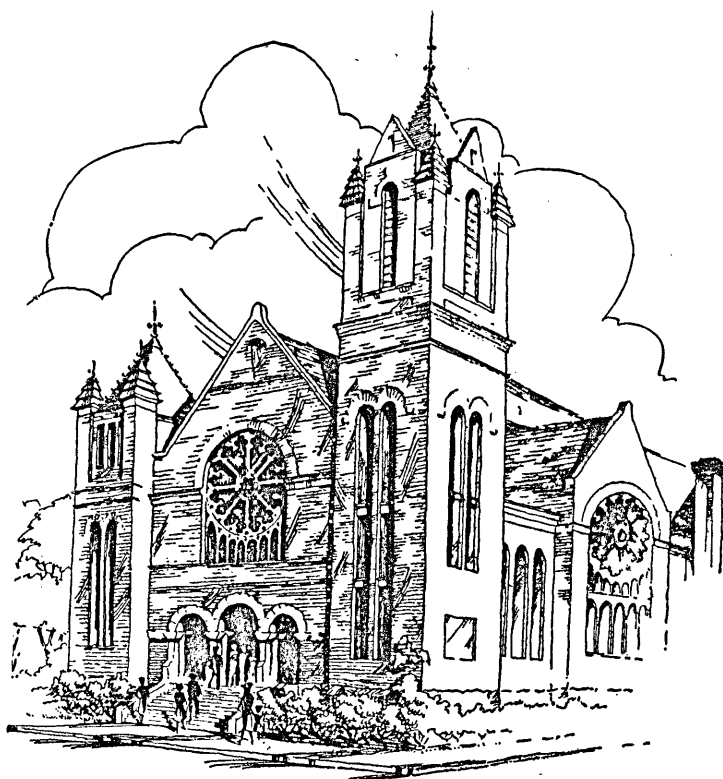
### CHANCEL CHOIR TO RESUME REHEARSALS

The Chancel Choir will resume rehearsals, Thursday evening, September 4, at 7:30. All members are urged to be present at this first meeting.

### SON OF FORMER PASTOR TO WED

The wedding of Miss Ernestine Matkin, daughter of Mr. and Mrs. E. B. Matkin and Donald Martin, son of Bishop and Mrs. W. C. Martin, will be solemnized at 5:00 P. M. Saturday afternoon, September 6, at Pulaski Heights Methodist Church, with Bishop Martin and the Rev. Fred Harrison officiating.

An invitation is extended to all First Church friends.



## FIRST METHODIST CHURCH

Eighth and Center

WARREN JOHNSTON, D. D., MINISTER

HAROLD EGGENSPERGER  
Associate Minister

JOHN W. CLINE, D. D.  
Minister in China

MISS SUE MEDLOCK  
Executive Secretary

MISS SIBYL IVEY  
Church Secretary

JOHN SUMMERS, Minister of Music

## At First Church

SUNDAY AUGUST 31

- 9:30 A. M. Church School  
10:45 A. M. Morning Worship  
Sermon: GIFTS MORE PRECIOUS THAN GOLD  
Rev. Harold Eggensperger  
Anthem: Thanks Be To Thee, O Lord (Handel)  
Mrs. Curtis Stout, Soloist  
Offertory: My Soul Is Athirst For God (Gaul)  
Mr. Benalfred Williams  
6:00 P. M. Epworth Leagues

## Only One More Sunday To Go

We must balance our budget for the third quarter before the first Sunday in September.

## Pay-Up Week August 31—September 7

Since Sunday, August 31, marks the end of the third quarter, your Finance Committee is making an effort to have all pledges paid for nine months during that week.

## The Treasurer's Books Show:

Amount due on budget for nine months.....\$22,732.50  
Total receipts to date ..... 20,437.99

Amount necessary to balance the budget .....\$ 2,294.51

The "Honor Roll," in recognition of the faithfulness of those whose giving makes possible the successful operation of our church budget, will be published in the Arkansas Methodist early in September.

Your Finance Committee deeply appreciates the splendid cooperation shown by the membership of First Church in our efforts to meet all obligations monthly.

B. DOYLE COLVERT,  
T. B. FATHERREE,  
Co-Chairmen, Finance Committee.

## Church Activities for the week

### TUESDAY:

Board meeting of Woman's Society of Christian Service, 10:00 A. M.

Business meeting, 10:30.

Lunch and fellowship, 12:00 noon. Afternoon program.

### THURSDAY:

Spiritual Life Groups, 10:00 A. M. Mrs. B. J. Reaves, 1904 Battery. Nonpareil Class Room.

Workers' Council Dinner, 6:30 P. M.

Chancel Choir Rehearsal, 7:30 P. M.

### SATURDAY:

Open House for enlisted men at Camp Robinson and Adams Field, 2:00 until 10:30 P. M.

## WOMAN'S SOCIETY OF CHRISTIAN SERVICE

The monthly Board meeting of the Woman's Society of Christian Service will be held Tuesday, September 2, at 10:00 A. M., in the Nonpareil Class Room. All officers and circle chairmen are urged to attend this meeting.

The business meeting will open in the Chapel at 10:30 with a devotional led by Mrs. C. M. Reves.

Luncheon will be served in the church banquet hall at 12:00 o'clock. Make reservations through Mrs. W. C. Adamson, telephone 4-1409. The afternoon program will be in charge of Mrs. J. B. Withee. The music will include a voice selection by Mrs. Elbert Jones, Jr.

## FIRST CHURCH SOFT BALL TEAM "FIRST"

We congratulate our Young People's Soft Ball Team on the record made in Y. M. C. A. Church League.

First Church Team won first place in the League during the season which has just closed with the record of no games lost, one forfeited.

Our team has been given the opportunity of going to Oklahoma City to play in the Southwestern Regional Church Tournament. In the history of the Tournament, ours is the first Team invited from Little Rock.

The boys plan to leave for Oklahoma City the evening of August 31st. They are busy raising funds to help defray the expense of the trip. If you would like to share in making it possible for First Church Team to accept the honor which has been offered, please send your contribution to Russell Feild or Robert Gannaway.

Let's keep First Church Soft Ball Team "First"

## INFORMATION FOR THE PASTOR

(Please check, tear off, and place in the offering plate Sunday.)

Name.....

Address.....

- ( ) Sick and should be visited.  
( ) Moved or changed address.  
( ) Newcomer to the city.  
( ) Methodist not affiliated.  
( ) Desire to unite with this church.