

# Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodist Ministers in Arkansas

"The World is My Parish" — John Wesley

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

VOL. LXIII

LITTLE ROCK, ARKANSAS, JULY 13

NO. 27

## "Not Just Praying Chaplains"

WE NOTICED somewhere recently, in an article discussing the work of our chaplains, the statement that chaplains in this war are "not just praying chaplains." That was true in the last war as well. However, bombing planes and robot bombs have made this war dangerous for anyone living within range of an airfield.

It seems also that in this war chaplains have been called upon to serve men under more dangerous circumstances than formerly. As a result sixty-five chaplains have been killed in action and thirty-eight have been made prisoners of war. In addition to this a large number have been wounded in the line of duty. A recent report stated that, with the exception of the bomber command, casualties among chaplains have reached a higher percentage than any other branch of the service.

We have an example of the helpful, though dangerous service our chaplains are rendering in the report of the wounding of Chaplain Jerry Dean on the invasion front in Normandy. While administering blood plasma to a wounded soldier, this young minister from our midst received a severe wound in the hip. Chaplain Dean was pastor at Mabelvale near Little Rock at the time he entered the service.

The primary business of the chaplain in the service is to minister to the spiritual needs of the men in service. This they are doing in an unusually fine way. However, the demands on them go far afield from that point. They must be morale builders and emergency attendants at many points other than praying and preaching. The church can well be proud of the record our ministers are making as chaplains in the service.

## Blind Bombing

THE dropping of bombs from the air is one of the most terrifying and destructive methods of warfare yet invented. It is especially distasteful because of the destruction of civilian life which is almost unavoidable even when the utmost care is exercised in dropping the bombs.

The German forces introduced modern blitz bombing when they attempted to bomb England into subjection following Dunkirque. There was even in these early blitz bombings a pretense at limiting attacks to military objectives. It has been a policy of the United Nations, both for humane and military reasons, to limit attacks, so far as possible to military objectives. Despite this fixed policy, civilian property and civilian lives have been destroyed by our fliers. While we followed the pattern laid down by Germany in bombing, although we have increased the size, the intensity and the destructive weight of such attacks, the German leaders have held up "holy" hands in mock amazement and have named our bombing attacks "horror bombings."

With the use of the robot bombs the German leaders have thrown off all pretense at confining their bombings to military objectives and blindly fire a rocket in the direction of England and hope that it will hit something of value to the United Nations. No more wanton disregard for civilian life has been in evidence in this terrible war than is found in the spirit which has prompted the use of the robot bomb. This is "blind bombing" in the Nth degree and is evidence of Germany's desperate condition.

## Some Basic Truths Now Often Neglected

IT IS our purpose, for the next few weeks, to carry in this column, a series of articles under the general caption "Some basic truths now often neglected." In these articles we want to call attention to some truths which we believe the church must continue to emphasize if it is true to its mission.

In our efforts to "streamline religion and make it appear easy and attractive we have failed to stress the importance of some basic truths that are vital to the building of strong, happy, useful Christian character. This neglect of emphasis on vital truths is especially noticeable in the instructions and guidance often given now to young people and adults as we lead them to a profession of religion and to membership in the church.

Our fathers, in their work of evangelism, laid great stress on certain doctrines: Conviction for sin, repentance,

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. 11 Timothy 4:2.

confession, restitution, faith, the witness of the Spirit. They often used methods and expected types of religious experiences that gave opportunity for effective criticism. This has resulted in a reaction that has carried us to the other extreme. This "other extreme" may hold in its very nature elements of danger to vital religion more serious and alarming than any mistakes our fathers may have made in their interpretation of religion to the people of their day.

In the great evangelistic campaigns led by Sam Jones, that unique evangelist became known as the apostle of "Quit Your Meanness." That was not the sum total of the gospel he preached else his meetings would not have resulted in the revolutionary, life-saving, soul-saving revivals that changed the lives of so many people. Whether we got the idea from Sam Jones or not is beside the mark, but the idea seems all too prevalent that about all that is necessary to become a Christian is to decide to "quit your meanness," join the church and "live happy ever afterwards."

It is our very definite conviction that the "quit your meanness" formula is not enough for young people, who knew very much about the ways of the world, or for adults. Young people and adults cannot, simply by "making up their minds," disentangle themselves from the old life and adopt the new. Something much more meaningful must happen inside of them before they can become happily adjusted in the new life. This "something" we plan to discuss.

## Introducing New Page In Arkansas Methodist

THIS week we introduce a new page in the Arkansas Methodist which we trust will be of interest to our readers. Page seven will be devoted to "Current News In the Religious World." We have subscribed for the Religious News Service which will give us daily a wide range of news in the religious world. It is our feeling that, out of this extensive news coverage, we can have each week a page of interesting news items from various parts of the world dealing with some phase of the work of the church.

This new page may carry items of general religious interest received from other sources than Religious News Service but it is likely that much of the material will come through that agency.

It has been our policy to try to organize the material which goes into the paper in such a way as that our readers can most easily find matters in which they are interested. We are not foolish enough to think that any one person is interested in everything that appears in any issue of the Arkansas Methodist. Hence we have tried to keep related matter together so that our readers may have greater satisfaction in reading the paper.

Page four with its "News and Notes About Facts and Folks" will be continued as formerly. These news items are usually personal items and, so far as we are able to do so, they deal with local people or events. The material which will be carried on page seven will be of a more general nature.

## World Service Goal Reached

THE World Service goal for the fiscal year ending May 31 was an advance of twenty-five percent above the amount collected in the fiscal year which ended May 31, 1942. Reports from the General Commission on World Service and Finance indicate that the goal has been reached with almost one percent to spare. The income for World Service for the 1942 fiscal year was \$4,324,150.03. The income for this cause in the fiscal year closing May 31st was \$5,439,296.01. This is an increase in our contributions for World Service in two years of \$1,115,145.98.

While this increased giving may not have kept pace with the increased income of some, it is especially encouraging when we consider the increased cost of living, the increase of taxes and the increased amount invested in war bonds to aid in the war effort.

The recent General Conference at Kansas City authorized an apportionment to the Annual Conferences for World Service, for the present quadrennium, of an amount ten percent in excess of the amount paid for that cause by the Annual Conference for the past quadrennium. By virtue of this action, the total amount apportioned to the church general for World Service will be smaller this quadrennium than for the last. It does however set for each Conference a higher goal than was formerly reached and yet makes it possible for a much larger number of Annual Conferences to pay the askings for World Service in full. Our two Annual Conferences in

(Continued on page 4)

## Thine Is The Power

(Note: This article about "Alcoholics Anonymous," was written for the International Council of Religious Education, Chicago, at the request of its special Staff Associate in the field of Social Education.)

THE physicians read their papers on the manifestations and treatment of alcoholism in their usual technical jargon.

The guest speaker rose. In homespun midwestern accents that twenty years of public office and corporation law practice have not erased, he announced, "I don't need any notes. I learned about alcoholism the hard way." Medical muscles relaxed.

When he sat down half an hour later the doctors rushed up to give him their addresses. Would he mail them more information about Alcoholics Anonymous, familiarly referred to as A. A., a plan for redeeming drunkards that eliminates pills and drugs in favor of God?

As an A. A. beneficiary, Mr. Al-An (let us call him) naturally needs no notes in telling his story. Spreading the good news is an essential part of the program.

Hundreds of times he has told it: to dissipated men on state hospital beds despairing of God's forgiveness or indifferent thereto; to a neighbor in his own suburban village who can scarcely believe the speaker is the same man he was four years ago; to the teachers in the Sunday church school of which he is now superintendent.

Alcoholics Anonymous came into existence in 1934 when a New York stock broker decided that since neither physicians nor psychiatrists nor his own resolutions could make him stop drinking, he could certainly lose nothing by looking for help from a higher power. He found that when he put himself unreservedly into God's hands and tried to follow God's program of love and service he could stay sober! He shared the discovery with other alcoholics. As one has told another, the number has grown to include well over 15,000 members in 235 cities of the United States. They believe that two-thirds already have laid the foundation for permanent recovery. More than half have had no relapse. There are no dues. The only requirement for membership is an honest desire to stop drinking. Members are anonymous only to the public. To one another they are Bill and George and Helen.

By spiritual approach they have overcome an illness for which science has failed to find a specific cure. Many doctors now believe that alcoholism is a disease to which certain persons, by physical and mental make-up, are susceptible. These persons find it humanly impossible to control their craving for drink.

No one knows better than Mr. Al-An the tortures such a condemned man undergoes. Disappointment over losing a lawsuit of international interest launched him on a five-year period of problem drinking that hospitalized him 41 times. He saw heartbreak in his wife's eyes, saw his two young sons becoming strangers to him, asked himself, "Why do I hurt them like this?" resolved over and over never to take another drink. Sometimes he stayed sober for a few weeks and then, for no good reason, went on a spree that would last several days. When in 1940 it appeared to his doctor, his family and himself that he was doomed to die a drunkard, he considered suicide. Just then a new book called Alcoholics Anonymous fell into his hands and with it came his first hope.

Mr. Al-An read how one hundred persons as deeply enslaved to liquor as he was had learned to live normal and sober lives by adherence to a simple program of twelve steps combining the best thought that religion, psychology and psychiatry could offer. These twelve steps, still adjoined without deviation by Alcoholics Anonymous, were as follows:

1. We admitted we were powerless over alcohol—that our lives become unmanageable.
2. Came to believe that a Power greater than ourselves could restore us to sanity.
3. Made a decision to turn our will and our lives over to the care of God as we understood Him.

4. Made a searching and fearless moral inventory of ourselves.

5. Admitted to God, to ourselves, and to another being the exact nature of our wrongs.

6. Were entirely ready to have God remove all these defects of character.

7. Humbly asked Him to remove our shortcomings.

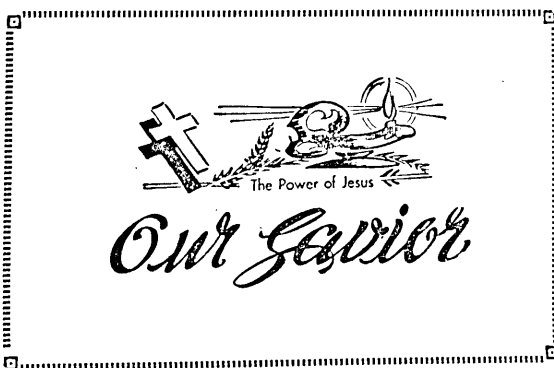
8. Made a list of all persons we had harmed, and became willing to make amends to them all.

9. Made direct amends to such people wherever possible, except when to do so would injure them or others.

10. Continue to take personal inventory and when we were wrong promptly admitted it.

11. Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.

12. Having had a spiritual experience as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.



Let Mr. Al-An tell the rest of his story. To hear how he adopted the A. A. program is to hear the story of all A. A.'s, for while differing in details their experiences are essentially alike.

Even in personality alcoholics are much the same, Mr. Al-An begins. "The potential alcoholic usually has high-strung, sensitive, neurotic tendencies requiring more careful childhood training than the average child. With undue harshness, unwarranted pampering or complete lack of intelligent parental understanding and control, he develops the pattern of emotional immaturity. Although usually possessing high ideals and aspirations, he is handicapped by his self-centered attitudes.

"It is because of this inner conflict—that this deficient, frustrated personality—that alcohol does so. Perhaps 50 per cent of the battle is won drinking. A few drinks and he feels fine. His shyness and timidity and feelings of inferiority and inadequacy disappear. He feels able to face his realities and problems. Of course it is a false adjustment that has to be continuously supported by deeper and deeper phases of alcoholic indulgence.

"As the periods of intoxication multiply it becomes harder to sober up. Now he drinks to escape from reality which has become too unpleasant to bear. Will power, love of family, self-respect are of no avail in curbing the extent or duration of his intoxication. Despair, shame and self-pity drive him lower and lower. He wants to get all the way away and not come back. He will not listen to doctor or minister."

Why, then, did Mr. Al-An, and the hundreds of others like him, heed the advice of Alcoholics Anonymous? Because the fellow giving the advice had been over the same road! He was once as bad off as I! What worked for him may work for me—at least it's worth a try.

"From that point on," Mr. Al-An testifies, "the most hopeless alcoholic is on his way to recovery, providing only that he sincerely wants to get well and will put forth a real effort to do so. Perhaps 50 per cent of the battle is won when he understands why drink has been so attractive and why he must reorganize his life on a complete nonalcoholic basis.

"The other half of the struggle depends largely upon the ability of the person to hold

himself to a new program of living to take the place of the old alcoholic order of things. He must turn his will and his life over to a Power greater than himself. I approached this religious phase of the A. A. program with fear and foreboding and finally complete bafflement. I prayed earnestly for forgiveness, but I was so in the 'dog house' with the God of my childhood faith that I could make no semblance of contact. Discouraged, I very nearly threw the whole twelve steps overboard. Yet I did not want to die a drunkard—I believed my only hope was the A. A. program, religion and all. I kept trying.

"After setting aside fifteen minutes each morning for meditation and prayer, I came to the startling realization that I had no mature or adequate conception of God. Gradually my thoughts evolved around the word power. I began to think of God as a spiritual power or presence in whom we live and move and have our being. But how to feel that power?

"One morning I had difficulty in tuning in my radio for a devotional program. When finally the dial flooded the room with beautiful sacred music, the thought came to me that the program was there on the air all that time and the only trouble was that I had not properly tuned in. If only I could tune in with God!

"Another morning, after three months of meditation and soul searching and confusion, I heard outside my window a bird singing as though his heart would burst. That bird was in tune with God! Although having no roof over his head, he was not bothered about the possibility of rain before night. No doubt he was covered with lice. Yet he was greeting the new spring day with a song of courage, and joy in his heart. If only I could bring myself to the same mental attitude of that little bird, would I be in tune with God? I well knew that God's program of living meant a spirit of good will and brotherly love, a genuine desire to be kind and helpful and to make those about me happy. Certainly it could not be that simple, and yet it was worth a try.

"I left my study and went into the kitchen where my wife was preparing breakfast and I gave her a hug and a kiss and began helping her cook the bacon and set the table. As we worked and talked together I noticed certain bird-like tones come into her voice, reminiscent of happier days. With the knowledge that I was bringing joy to my beloved wife, I began to feel happier than I had been in fifteen years.

"My two fine sons, almost of high school age and practically unknown to me, came down for breakfast. I gave them both a hug and shoved them about in a playful manner. During the meal when I asked about their school work, they looked at me in amazement. When at last they realized some change had come over me, they responded in friendship. And there in my own family circle, simply because of my changed attitude, I began to have a spiritual experience. Theretofore I had been cross and self-centered; just getting over a drunk or worrying about when I would go on another. Yet in fifteen minutes while in tune with God, and by living His program, I was able to turn my home circle from something sordid and depressing into a little bit of Heaven here on earth!

"As I hurried down the street to catch my train, I chanced to look back and there my wife and two boys were waving at me from the bedroom window. That had not happened for a long time and I praised God through my tears. Then and there my experimental faith ripened into genuine and profound belief and I 'turned my life and my will over to the care of God,' as I offered up a prayer for guidance to do His will. A heavy load fell from my shoulders. I felt like a new person.

"More than three years have passed since that wonderful morning. Each day my faith in God and my understanding of His power to remake the lives of men have increased. I have not only been able to let drink alone but my entire life—personal, home and business—has been changed completely. I can say truthfully

(Continued on page 8)

# THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

## KEEPING BAD COMPANY

By Chester Warren Quimby

*How is it that he eateth and drinketh with publicans and sinners?*

Christians generally eschew bad company. From childhood they have been so trained. Certain places they were not allowed to visit, and certain youngsters they were not allowed to play with. They were "bad companions." Bad company must be strictly avoided.

Moreover, "a man is known by the company he keeps," and "birds of a feather flock together." If he goes with rowdies, he is classed with rowdies. If he consorts with loafers, he must be a loafer. If he is not a rowdy or a loafer, why does he associate with such? So by training, preference and social reputation a great gulf is fixed between professing Christians and the ungodly.

But Jesus kept bad company. He ate with publicans and sinners. Here he is eating with Matthew the publican and Matthew's friends. Somewhere Jesus had become acquainted with Matthew. That in itself was something to remark. For publicans were renegade Jews who collected hated Roman taxes for the wealth they could amass. They made their unpopularity pay off in hard Roman cash. Jesus had ignored the social stigma resting on publicans and made friends with Matthew. In place of the wealth of the Roman empire, Matthew seems to have become enamored with the greater glories of the kingdom of God. So he cast in his lot with Jesus. To celebrate the occasion, he called in his friends and feasted Jesus. Jesus was in very bad company indeed according to the standards that prevailed in his day.

It is something as if a bishop today should turn aside from his ecclesiastical affairs and win the confidence of some violently revolutionary Communist leader. And in return this revolutionary Communist leader, to signal the strange event, should invite his fellow travelers to a great banquet to meet his new friend, the bishop. How the pious, vested interests of the Church would stand up and make vigorous protest! The bishop would indeed be in bad company!

But the charge of keeping bad company bothered Jesus not at all. He brushed it off with the mild irony, "I came not to call the righteous, but sinners." Keeping bad company was his chief business! Jewish scholars tell us that Jesus' keeping bad company and his way of constantly seeking after the lost were the great and original and distinctive features of his ministry.

And all of this says, If we have not been keeping bad company this week, we have not been following Jesus.—The Christian Advocate.

Nothing which is morally wrong can ever be politically right.—Gladstone.

Pity makes the world soft to the weak, and noble for the strong.—Ex.

Hate means a hot box, and sand in the bearings; while love lubricates all the affairs of life.—Ex.

## PEACE

By Ethel M. Van Vliet

*Finding the age-long hope for peace denied,  
The world must face anew war's rising tide  
And since we prayed for peace, we wonder why  
Our own must sally forth to win or die.  
We cried for peace, though we refused to know,  
Nations, like men, must reap the seed they sow.  
We prayed for peace while we dared not withstand  
Sin and injustice rife across our land.  
We watched the rise of a bloody tide  
In other lands and yet could stand aside  
And call for peace while sowing still the seed  
Of drunken lust and petty human greed.*

*There is no peace for those who have not won  
The right to peace by God's own will well done.  
If we must pay the price, choke back our fears  
Through nights of anguish filled with blood and tears.  
Be with us, Lord, and lead us into light.  
Strengthen our will to choose again the right.  
First from our sins grant swift and full release;  
So make us worthy to receive Thy peace.*

—In The Union Signal.

## FREEDOM

We hear a great deal in these days concerning freedom. We are fighting to retain certain freedoms, such as freedom of speech, of the press, of franchise, of assembly, and of worship. These are all great freedoms and are worth dying for. There are some other freedoms which are also very valuable. Jesus once said, "Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever: but the Son abideth ever. If the Son therefore shall set you free, ye shall be free indeed." Let us note briefly the different things from which Jesus frees those who accept and follow Him.

He frees from ignorance. He is the greatest of all teachers. Nicodemus said to Him, "We know that thou art a teacher come from God." He is a divine Teacher sent from the heart of the Father to a world rotting in ignorance. The greatest knowledge that any one can have is to know God, and without Jesus no full knowledge of the Father is possible. He came to make God known to the world. He Himself said, "This is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent." And again, "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

The most important thing about any nation or race of people is their conception of God. That is their standing in the world and usefulness to the world depends more upon this than any other thing. The Christian conception of God makes for one type of life and the pagan conception for another. Hitler has tried to lead the German nation away from the Christian conception and back to the pagan. There can be but one reason for this, and that is, the pagan conception is more in harmony with his desire to butcher people and dominate the world through cruelty and deceit.

There can be no doubt about it, the most determining factor of any nation or race is their conception of God. It will determine their attitudes, purposes and activities more than any other thing. So, the greatest knowledge ever brought to this world is the knowledge of God. Jesus said, "He who hath seen me hath seen the Father." To realize fully the importance of this one has only to reflect on the conceptions people have had about God, outside of Christ, and what those conceptions have led to. The greatest cruelties ever perpetrated have been done in the name of religion by people with a false idea of God. That was even true concerning the crucifixion of Christ. They who killed Him thought they were doing God's will. Yes, Christ sets people free from the bondage of ignorance concerning God. "If the Son shall set you free, ye shall be free indeed."

He sets people free from fear. Fear is one of the greatest demons of this age. On every hand the minds of many are plagued with fear. They realize that they are up against problems that are too great for them in their own strength alone. They have not formed the habit of looking to One greater than themselves who is able to see them safely through. One statement which was often on the lips of Jesus was, "It is I; be not afraid." The disciples were out on the storm-tossed sea. The midnight hour had struck. The waves were rolling high. The boat was about to be swallowed-up. They cried out with fear. Then, they looked across the way and saw Jesus coming. At first, they thought He was a spirit. But soon His voice rang out, clear and reassuring, "It is I; be not afraid." That is His message to us today. He has not left us alone. "Closer is He than breathing and nearer than hands and feet." "If God be for us, who can be against us? He that spared not his own

## GOD IS WORKING

You are never alone when you are giving all you have to the cause of righteousness. Workers in an English factory were amazed to discover one day that their king was working alongside them at a lathe and had been, for some time, without being recognized. When the news spread it sent a thrill throughout the entire plant. "The King is working with us," everybody said. Every Christian has a right to believe that. Our efforts in behalf of right are not the only efforts that are being invested in the enterprise. God's efforts are also going in alongside ours. He supplements our labors, supplying what we lack. It's a partnership we're in. Jesus once said, "My Father worketh hitherto, and I work."—R. L. S.—Christian Advocate.

Son but delivered him us for us all, how shall he not with him also freely give us all things?"

The Scripture speaks of unbelievers who all their lifetime were in bondage to the fear of death, but Jesus removes that fear. He has plucked the sting from death and has taken victory from the grave. He has "abolished death and brought life and immortality to light through the gospel!" Those who, while they live believe in Him, never die. When they come to the end of the way, they simply lay aside these bodies like worn-out garments and go to be with Him. He is the Lord of life, with Him, they can not be dead. He is not the God of the dead, but of the living. Jesus has slain the demon of fear and set believers free from this bondage. The only thing we have to be careful about is that we greatly love Him, for "perfect love casteth out all fear."

Then Jesus has set us free from the bondage of sin. Did you ever see a person bound with evil habits which made a slave of him? The prophet was thinking of the bondage of evil habits when he raised the burning question, "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil." He knew no power that was sufficient to break the bonds of such habits. Jesus did. He said, "If the Son therefore shall set you free, ye shall be free indeed." We read much of slave labor in these days. Nations have been conquered and overrun and free men transformed into slaves. Our sympathy goes out to them. We are looking forward to the day of liberation. But the greatest slavery on earth is that of sin, or evil habits. Other nations can come to the assistance of the defeated and set men free from the first type of slavery, but Christ alone can set men free from the bondage of sin. "Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever: but the Son abideth ever. If the Son therefore set you free, ye shall be free indeed." He is our Emancipator. Through Him we are free.—H. O. B.

Peace rules the day, where reason rules the mind.—Collins.



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## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### A SERIES OF FIRST THINGS MY FIRST FAMILY PRAYER

In the summer of 1895 I finished my freshman year at Hendrix College. I was a ministerial student but had not yet been licensed to preach. When I took my seat on the train at Conway to begin my homeward journey, this question immediately arose in my mind: "Now that you are going to be a preacher, what are you going to do about having family prayers in your home?" My father was a member of the church and asked the blessing at the table, but had never called the family together for worship except when our pastor spent the night with us. All the way home that question continued uppermost in my mind. Finally, I compromised with myself by agreeing that after I had been to the District Conference and been licensed to preach, then I would be in a position officially to set up a family altar in our home. The Conference met within a week after I had reached this decision with myself.

The day I got back from the District Conference I went out into the pasture, sat down on the bank of the creek, and fought the thing out. After supper that night, when all the family except my mother and I had gone to the sitting room, I said to her, "Come on, let's go in, we're going to have prayers tonight." She looked a bit surprised, but readily agreed. When I reached the door, I said, Put up your books and papers, we're going to have prayers." My father put down his volume of Shakespeare and the papers fell from the hands of my brothers as if they had been hot. Hardly knowing what I was doing, because of my nervousness, I walked across to the table, picked up the Bible, read the 23rd Psalm, and then said, "Let us pray." Until this day I have no idea what I said. When it was over, I went at once to my room.

It was the hardest thing I have ever done in the way of a public meeting, but it was worth all it cost. My mother told me the next day that after the boys had left the room, my father said, "I'm glad Forney had prayers tonight. Now I know he's in earnest about being a preacher." I had been afraid he might think I was presumptuous.

Ever, thereafter, when I went home on a visit, at bedtime, my father or my mother would bring the Bible to me and say, "We're so glad to have you home and lead us in our family devotions." For me it was a high privilege.

## NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. JOE H. ROBINSON, recently appointed to Dierks writes, "We have met with lovely people here and feel sure that they are going to be helpful co-workers." Brother Robinson was formerly pastor at Almyra, Ark.

E. W. MARTIN, Jr., who has for some time reported news to the Arkansas Methodist from Hendrix College, entered the service on July 1st, being attached to Unit V 12 of the Navy for training. He is the son of Mr. and Mrs. E. W. Martin, Sr., of Conway, Ark. E. W. Martin is business manager of Hendrix College.

THE Rev. Paul Harold Schmucker, Missionary of the Methodist Church who founded the work of Methodism among the aboriginal Dyaks at Kapit, Sarawak, Borneo, was awarded the degree of Bachelor of Divinity "with distinction" at the recent commencement of Garrett Biblical Institute. Mr. Schmucker has been preparing himself at Garrett for his future ministry to the Dyaks during these months of enforced furlough because of Japanese occupation of Borneo.

ON the afternoon of June 29th a reception was given at the 1st Methodist Church in Conway honoring Bishop and Mrs. Paul E. Martin. Pastors and their wives in attendance at the Pastor's School in Conway and many citizens of Conway were present. The reception was given on the occasion of Bishop Martin's first visit to our state as our Episcopal leader. At the reception Dr. James A. Anderson presented Bishop and Mrs. Martin with a copy of The History of Arkansas Methodism of which Dr. Anderson is the author.

EXPANDING the twelve-year-old Chinese Christian Youth Conference held annually at Lake Tahoe, Calif., into "a nationwide movement," a similar interdenominational gathering will be held for young Chinese Americans in eastern states, from July 31 to August 7 at Silver Bay, N. Y., it is announced by Paul Louie, of San Francisco, chairman of the organizing commission. The Lake Tahoe Conference will be concerned with "the role of Chinese Americans as a special group of individuals with special problems to face in the transitional years after the war."

THE Board of Missions and Church Extension is in receipt of word from the office of the Adjutant General, Washington, D. C., that Second Lieutenant Lyman B. Terry, formerly a missionary-teacher in Kulala Lumpur and in Penang, Malay Peninsula, died on November 3, 1943. Lieut. Terry was overseas at the time of his death, but it is not known whether or not he was killed in action, or in what theater he served. A native of Raymond, Illinois, he was graduated from DePauw University in 1934, and was in the service of the Methodist Church from 1934 to 1939.

BEING a missionary among the Indians at Oscoda and Saganing, Michigan, means more than preaching, thinks the Rev. John B. Silas, who includes among his routine duties carpentry, masonry, electrical work and other home-building jobs. There is no doctor within ten miles of the settlement, so first-aid treatment is in order, also the transportation of patients to the doctor or hospital. Churches in both places have recently undergone extensive repairs. Mr. Silas reports that no juvenile delinquency problem exists and that the church school is growing. He and Mrs. Silas built the log-cabin parsonage in which they live.

REV. A. W. HARRIS, our pastor at Parkin writes: Things are going along well with us here this year. I have received 28 into the

It is not easy, in these days, to maintain a family altar, but it is well worth the effort. Blessed is the soldier boy whose mind turns at eventide to the well-remembered group where his name is called in prayer.

church so far—22 by vows and 6 by letter. We have a children's choir which we have just gotten started, and which is making rapid progress. So far we have about 18 in this group, and we are providing beautiful white vestments for them. They sing on Sunday evening at the worship hour. The adult choir is also doing fine, rendering a very fine contribution to the morning services. I am directing both of the choirs. Our finances are all up to date, and all financial obligations will be met in full.

THE foreign missionary movement of Christianity is a symbol of the fact that the church stands for the unification of men and nations under the laws of brotherhood which are the laws of God as Christ revealed them," says Dr. Douglas Horton of Boston, Mass. "In all nations it attempts to bring into being a type of men and women who, governed by their own conscience, can be trusted to keep the welfare of mankind to the fore. The foreign missionary movement of the church is opposed to the hatred which is being disseminated today and bids the nations which are to gather at the peace table, if they have any concern for their own future, to build their new world order on the foundation on the Christian principles of the Fatherhood of God and the brotherhood of man."

DR. CHARLES JEROME GREEN, minister, educator and a leader in Arkansas Methodism for the past forty years passed away at his home in Conway, July 1st. A scholar, a Christian gentleman, an inspirer and lover of youth, Dr. Green has been the ideal of thousands of boys and girls who have passed through Hendrix College during his long years of service there. For forty-five years Dr. Green has been a member of the Little Rock Conference. He was conference secretary for twenty-six years and in 1940 was named secretary emeritus for life. He was actively connected with Hendrix College for thirty-eight years. The funeral service, held at the First Methodist Church in Conway, was conducted by his pastor, Rev. Edward W. Harris, assisted by Dr. C. M. Reves of Little Rock.

DR. J. L. CANNON, retired member of the Little Rock Conference, passed away sometime in the early morning hours of July Second. He was graduated from Southwestern University, Georgetown, Tex., in the class of 1903. He entered the Little Rock Conference in the fall of the same year. At the Annual Conference of 1940, due to failing health, he retired from the active ministry. Since that time, he has lived at Foreman, Ark. He was active in the educational work of the Conference and for many years was Chairman of the Conference Board of Education. He was a charter member of the Board of Trustees of Southern Methodist University, where he served continuously until his retirement from the active ministry in 1940. During his active years, he was never known to take a neutral position on matters of Conference wide interest. His position, once taken, was defended with courage and vigor. He will be remembered by many of the younger ministers for his unfailing kindness to them during their school years at Henderson-Brown College. His services to the church and school at Arkadelphia, covered a period of nine years.

### NOTE: Change of Date

THE Magnolia Christian Assembly has had to be postponed until August 7-11. Everything will be in readiness for even a greater Assembly. Explanation of the changes in date and personnel will reach the Pastors and District Directors within a few days.—Rev. A. J. Christie, Director.

### WORLD SERVICE GOAL REACHED

(Continued from page one)

Arkansas should determine now to pay this reduced asking for World Service in full for the quadrennium.



# The Call Of Africa



By BISHOP NEWELL S. BOOTH, Methodist Bishop of Africa

BOMBS have dug deep in the soil of Africa. They have left gaping holes in North Africa; they have torn down buildings; they have destroyed cities. But much more terrible forces have been hurled at the soul of Africa. Those have struck not only this narrow northern coastline but have devastated the whole continent.

Great sections of the population—probably a majority—have never had enough to eat. There is no need for the importation of food. The country can raise enough. But Af-

quate to meet this continuing emergency.

But spiritual destruction brings much greater suffering than either this constant catastrophe of mal-nutrition or the continuing emergency of sickness. We can relieve the distress of the hungry and heal the wounds and diseases, but sometimes I wonder if we are able to cure the hurt of the soul. And we of the Western World have released these forces upon Africa just as definitely as the bombardier releases the bomb over his objective.

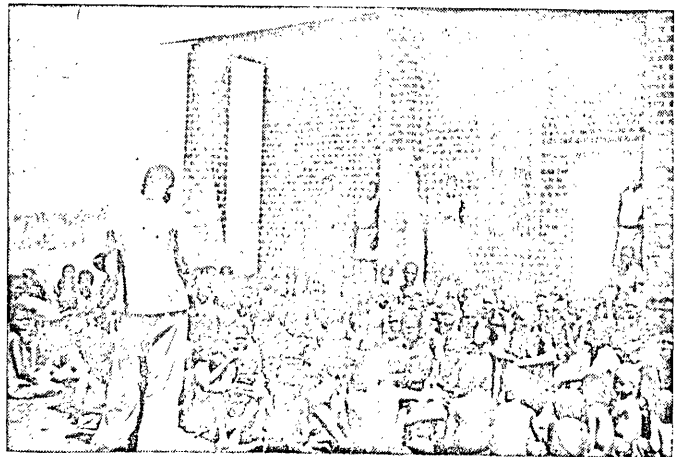
villages—and now we take them out of those same villages to work in our cities and mines—still under control, and still working for us without proper compensation. We have wanted power and the extension of Empire—so the whole of Africa has been taken from the African until he has become a stranger on his own land. We have wanted to justify all of this and so have called the African names—at best a child who must have a guardian—at worst an inferior being destined always to serve his superiors.

The African is losing that essential sense of vocation, that belief that work is a way to express the aesthetic feelings, the conviction that there is more than mere utility to be considered, that everything which is done ought to reveal something of the person doing it.

home of a people and its utilization for the service of all.

Western secularism and the veneer of sophistication are being substituted for the deep penetration of religion into every aspect of life which has been so characteristic of African culture.

If we are to answer the call for healing that comes from Africa there must be reconstruction of these elements: the aesthetic vocational sense in production, the fundamental happy adjustment to life, social cohesion, the dependence on social pressure rather than force, loyalty to leadership, the religious significance of the soil, the interpenetration of religion and daily living, the reality of the emotional life. These elements of spiritual power are not only vital to Africa, but can make their contribution to the rich-



Africa Wants To Learn

rica needs teachers—teachers of agriculture and dietetics.

In Africa as a whole there is a continuing emergency. Our agencies of mercy such as the Red Cross always leap to attention and service in an emergency such as a flood, an earthquake or an epidemic. But emergency is no less impelling because it is continuous. And the people of Africa are as much our neighbors in this shrunken world as the people in a town in Mississippi threatened with typhus because of a flood. Practically all of the people in great areas of Africa are infected with the debilitating malaria. In many places eighty per cent of the population have hook worm. How many millions of lepers there may be on the continent we are just beginning to surmise. Present staffs of doctors, nurses, teachers of hygiene are all too inade-

Our preferences have hurled Africa into the turmoil of the world current and have brought upon it these powerful elements of destruction. We wanted gold as a base for our economic life and an ornament, so we dug it from the bowels of Africa—literally taken it from the flesh of the African laborer. We have desired diamonds to flash from the finger and bore at the end of the drill. We have fenced in the African workers in ignominious control to dig them from the blue clay of Kimberly and shake them from the gravel of the Congo. We did want rubber to cushion us from the shocks and shocked the conscience of the world at the way it was taken from the jungles. We seek monopolies in cocoa so as to be sure to get our nickle bars for a nickle.

We wanted workers and drove them in slave gangs out of the



Africa Wants To Grow

The peculiarly African sense of social cohesion which gives status to each individual and weaves every members of society into a recognized system of mutual privileges and obligations is going and being replaced by social disunity and irresponsibility.

The African is losing his usual respect for authority and his loyalty to his accepted leadership.

Africa is losing the idea of the religious significance of the soil, and the importance of the land as the

ness of living in our world community.

There is full ground for hope that the healing for Africa may be found. It is in the Gospel of Christ. It is in that Gospel that the fears of the African can be overcome. It is there that the divisions can be caught up in greater unity. It is in the kind of life that Jesus gives that the threatened values of African cultural life can be found again on a higher level.

## "I'M RICH!"

By Mrs. Marshall J. Murphree  
Old Umtali, South Rhodesia

"O, I'm rich," he said, "rich in the things of God." His bronzed face reflected his deep happiness as he added, "No man could be happier than I!"

The speaker was Rev. Josiah Chimbadzwa of the Rhodesia Annual Conference, Africa. . . . When Josiah was a small boy he entered the newly established mission school at Old Umtali. But, in his eagerness to learn about the outside world, he was not content to remain at the mission. He had heard of great cities which white men were building in South Africa, and he wanted to see for himself what these were like. He made his way to one of these cities. There he found work and, considering the fact that he was just an inexperienced boy from a Rhodesian village,

his white master paid him well. The new life afforded many new thrilling experiences.

But Josiah was not happy. A Voice, which he had learned to recognize at the mission, bade him return and prepare himself for Christian service among his own people. When he approached his employer he received the reply, "O no, you must not leave me. If you will remain I shall increase your wages." But the voice remained. Josiah returned to the mission. After many years of hard work and study he finished school. He was one of the outstanding examples of what Christian education can do. His keen mind had responded to the opportunities made possible by "Hartzell Training School." His personality reflected Christ.

Since that time Josiah has served various pastorates, ranging from small out-of-the-way posts to the highest charges. On the occasion

with which this story begins, he was pastorate at Old Umtali Mission and the morning church service has just closed. Each Sunday it is Rev. Josiah's privilege to preach here at the mission where he received his training. The congregation now numbers nearly 700 people, many of whom are pupils in Hartzell Training School.

The pastor realizes the importance of his commission, and the days between Sundays are busy ones for the shepherd of this flock. In response to his great soul passion, God has rewarded him with a fruitful ministry. It has been his joy to make dark places light, to lead blinded men and women to Christ, to help the Christian young man and woman to find God's plan for their lives and to instruct the children.

Rev. Josiah's position is not one in the remunerative class—or, is it? Let him answer. "I'm rich in the

things of God. No man could be happier than I!"

Do not think that nothing is happening because you do not see yourself grow or hear the whirr of the machinery. All great things grow noiselessly.—Drummond.

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# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### THE RAIN

By Julia W. Wolfe

"Oh, dear!" sighed Beth, as she looked out of the window one rainy day, "there is nothing but rain, coming down as fast as it can. I know it won't stop, and I'll have to stay in the house when I wanted to go to Aunt Ruth's it is not right."

"Dear, dear!" said the white-haired grandmother, from the depths of her rocking-chair, "what a pity the thunder clouds will creep inside!"

There were many things outside just pining for that lovely shower! First, came Mr. Duck, who had funny little red rubbers on his feet, and whenever he walked he made a cunning, three-toed track in the soft, muddy ground. He had been warm all day, his throat was full of dust, and he could not eat a bite, for the bits of food he picked up tasted as if they had just come from the oven.

When he saw the storm clouds gathering in the sky he said, "Quack, quack! how glad I am!" and quickly set to work to oil his clothes, so that he might be ready to run about and enjoy the rain. Splash, splash! he went into the puddles, throwing the water in tiny sprays over him.

The pretty yellow buttercups out in the field were hanging their heads under the sun's rays.

"Oh, dear!" they cried, "our roots are dry and the tiny baby buds will surely wither if a shower does not come."

The frilled caps of the daisies that should have been as white as snow, were an ugly brown.

The dainty pink goblets that the clover took such pride in keeping full of the richest honey were almost empty, and the poor clover himself limp and weak, leaning against a ragged weed for support.

Down came a big raindrop right in buttercup's heart. Eagerly it drank the cool liquid. Faster and faster came the rain. "How lovely!" cried all the parched flowers, as they raised their drooping heads and felt the moisture sinking in their green leaves.

"Pour, pour! I wish it would pour!" croaked the little tree-toad, who had been under the shadow of a big leaf all day. "My coat is so dry I am afraid it will burst, unless there is a heavy shower."

The sparkling brook sang a happy song as it danced over the white pebbles: "How fast I grow! If the rain will only keep falling, I shall soon be a river! Ships with white sails will glide over my shining breast."

The rain has given everything outside new life. We think little Beth must have seen how glad the flowers were, for the thunder clouds had rolled away from her face and it was bright and smiling.

"Grandma, dear," she said, "I am so glad the pretty flowers have had their faces washed! The grass smells fresh and sweet, and the birds are singing. I was sorry when it rained, but now I am happy."

"Yes," replied grandma, "the good



*In vacation time we are busy each day  
And our time is all filled with work and play.*

*Sometimes we run with fast flying feet  
To recover our ball which has rolled in the street.*

*Without looking to see if cars are close by,  
We know this is something we never should try.*

*So we're learning to look and see what is about  
So that no one will have to cry Watch Out!—A. E. W.*

## LAUGHING SONG

By William Blake

*When the green woods laugh with  
the voice of joy,  
And the dimpling stream runs  
laughing by;  
When the air does laugh with our  
merry wit,  
And the green hill laughs with the  
noise of it*

*When the meadows laugh with  
lively green,  
And the grasshopper laughs in the  
lively scene  
When Mary and Susan and Emily  
With their sweet round mouths  
sing, "Ha ha he!"*

*When the painted birds laugh in  
the shade,  
Where our table with cherries and  
nuts is spread  
Come live, and be merry, and join  
with me,  
To sing the sweet chorus of "Ha  
ha he!"*

—From The Children's Poets.

Lord knows best what we need,  
and for sunshine and rain, too, we  
will give thanks.—Alabama Christian Advocate.

A man has written a book on  
"Bean Culture." That's vulgar. Why  
couldn't he just as well have called  
it "Mental Development?"—San Francisco Examiner.

## JUST FOR FUN

"Ever heard this one?" asked one of the group sitting around the camp fire: "A dog was tied to a rope 14 feet long. Twenty feet away was a fat, juicy bone. How did the dog get the bone?"

"Oh that old one," answered another. "You want one of us to say 'I give it up,' and then you'll say, 'That's what the dog did.'"

"No you're wrong, for the dog got the bone."

"Well, how did he get it?"

"The other end of the rope wasn't tied."

\* \* \*

Down the street limped Jones, swathed in bandages.

"Hello, old chap," asked a friend, "what's happened to you?"

"Well, it's like this," replied Jones. "I was riding my bike down High Street. A few yards ahead of me were two men crossing the road. One was pulling nothing and the man behind him was pushing nothing. I went in between them—and rode through a sheet of plate-glass!"

\* \* \*

Mrs. Smith: "Do you know, my husband likes this hat so much that he doesn't want me to discard it."

Mrs. Brown: "My husband won't let me buy a new hat either, but he isn't smart enough to think up an excuse like that."

## WE SHARE EXPERIENCES

Beebe, Arkansas

Rt. 1

June 20, 1944

Dear Girls and Boys:

I am a little girl eleven years of age. I am in the Seventh Grade.

My Sunday School teacher is Aunt Blanch Harrell. I go to Sunday School every Sunday I can. Our pastor is Rev. M. L. Kaylor.

This is my first letter and I would like very much to see it in print.—Sincerely yours, Laverne Faye Liles.

## WHAT BILL LEFT OUT

"All right—bring it here." Bill spoke impatiently. "Can't you see I'm reading I should think you could work out decimals by this time—but bring it here!"

Nell's face flushed as she brought her arithmetic. "I can't seem to understand this one," she murmured apologetically. Then, after a few moments of her brother's clear but curt explanations, she said: "Thank you, Bill."

No response from Big Brother!

"Bill, can you stop at Mrs. Morris's on your way to the gym," asked his mother, "and leave this stuff for Nell's dress?"

"Why, ye-es, I suppose so," Bill replied. It's a block out of my way, but—yes, I can do it."

"Oh, never mind it then," said his mother, "if it's inconvenient."

"No, I can do it," and Bill stretched out an ungracious hand.

Mr. Martin, setting out for his own office, looked oddly at Bill over his glasses, but Bill did not see the look.

Late in the afternoon Bill and his father came up the cement walk together.

"Sorry, father," said Bill, "but I had to leave my shoes at Castle's to be soled. Uppers are good for another three months—but I'm a little short of cash."

"How much do you want?" asked his father curtly.

Bill looked up sensitively, "Why—why, a dollar, father."

"Well—take it," Mr. Martin jerked a bill from the roll in his pocket-book and half tossed it at his son.

"But—but, father," Bill flushed, isn't it—isn't it all right?"

"Oh, yes, I suppose so," gruffly. Then, suddenly, a fatherly hand clapped Bill's shoulder and Mr. Martin laughed. "I am just giving you an object lesson. I've left out the finishing touches to my work."

"I'm quoting from a motto your grandmother used to have hanging in her room. I thought of it this morning when you were helping Nell with her decimals and doing your mother's errand. You did what they both asked—but—well, this is the motto. I do not even know who is the author of it: 'Don't forget to put the finishing touches on your work. God borders the brooks with violets.' Great things, those 'finishing touches,'—those 'borders of violets.'"

"Oh!" murmured Bill, and then again, with a look that pleased his father, "Oh!"—Selected.



# CURRENT NEWS IN RELIGIOUS WORLD

## FIRST CHURCH POLITICAL CAMPAIGN LAUNCHED BY CONGREGATIONALISTS

GRAND RAPIDS, Mich. (RNS)—The General Council of the Congregational Christian Churches decided here to enter the field of politics, the first denominational body in the United States to do so.

The Council in biennial convention approved a program which will provide information to church members on important issues in public life and will supply facts about candidates and their records.

Church members will also be encouraged to take an active part in local, state, and national public service projects and to work for better government on all levels.

The old New England custom of "election sermons" will be revived in Congregational Christian churches throughout the country. Ministers will be asked to preach on the relationship of politics and Christianity.

Presenting the program to the General Council, Dr. Arthur H. Bradford, Providence, R. I., said its purpose is to "help the people of our churches to be as bold and wise in political action today as were the pilgrims when they planted the seed of democracy in the new world."

"Every political action in town and city and state must be brought to judgment in the light of the moral and religious truth at the heart of the Christian Gospel," he added.

The political program will be directed by the newly-formed Committee for Christian Citizenship, an agency of the denomination's Council for Social Action.

## ANTIPATHY TO CHURCH SEEN LESSENING AMONG COMMUNIST YOUTH

MOSCOW (By Wireless) (RNS)—Opening of churches and liberalization of church policies do not indicate a widespread religious revival in Russia, some observers here believe.

Nevertheless, a new and surprising attitude toward the church is frequently noted, particularly on the part of young Russians born in the post-Revolution period.

One informant reports a conversation with a 20-year-old girl worker in a large plant, who is an executive of her factory club and a member of the Komsomol, Communist youth organization.

"When I get married," she said, "it will be in church."

After her companion expressed astonishment that a member of the Komsomol should want to get married in church, the young worker replied:

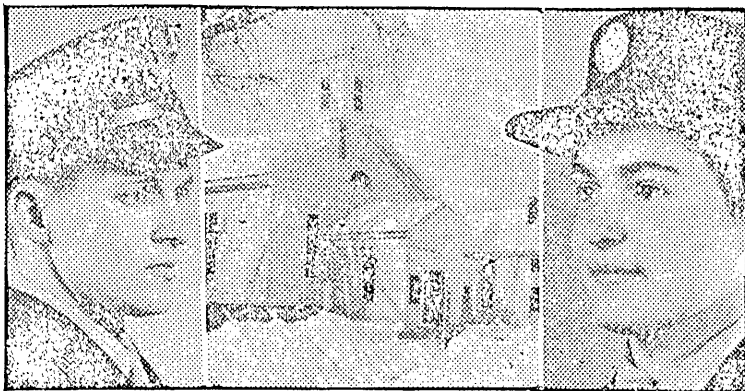
"Well, it's so much more formal, and solemn, and binding."

She talked on, telling that her sister, also a member of the Komsomol, had given birth to a baby daughter and had had the child christened in church.

"She did it to please her grandmother," the girl explained. "Maybe she wouldn't have done it before, but now all this is permitted."

Wherever the cross is rediscovered there is a new burst of spiritual power.—E. Stanley Jones.

## Patriotism Separates Pastor, Parsonage Partner and Parish



FALL RIVER, Mass.—North Methodist Church of this city recently contributed both the man in its pulpit and the lady in its parsonage to the war effort. On the same day that the Rev. Raymond T. Mattheson, 29, received his commission as a First Lieutenant in the Army Chaplains Corps, his wife, Elizabeth Rowell Mattheson, formerly of Haverill, Mass., was sworn in as a Private in the WAC. Chaplain Mattheson was brought up in Lawrence, Mass., and educated at Boston University.

So far as is known this is the first instance of a minister and his wife joining the colors at the same time. He is now in Chaplains School at Harvard University. She's in Fort Oglethorpe, Ga.

## NAZARENES CONTRIBUTED \$54 EACH TO CHURCH DURING YEAR

MINNEAPOLIS, Minn. (RNS)—Streamlining its sessions, originally scheduled to last 10 days, the Church of the Nazarene completed its eleventh quadrennial session in six days here. About 4,500 delegates and visitors attended.

Among concluding business was selection of Kansas City, Mo., as site of the Nazarene Theological Seminary, establishment of which the assembly had voted earlier.

A financial report showed that the church's approximately 200,000 members contributed an average of \$54 each to the denomination during the past year. During the 1939-43 quadrennium, members contributed \$30,000,000, an increase of \$9,000,000 over the previous four-year period.

The assembly created the Nevada-Utah district of the church, giving it 58 districts. Nevada and Utah were a part of the Northwestern district.

## METHODISTS ASSIGN BISHOP TO RECONSTRUCT GENEVA JURISDICTION

ATLANTA, Ga. (RNS)—Dr. Paul N. Garner, dean of the Duke University School of Theology, and recently elected bishop of the Methodist Church, has been assigned by the Southeastern Jurisdictional Conference to reconstruct the Geneva, Switzerland, jurisdiction. It covers Switzerland, Belgium, Poland, Czechoslovakia, Yugoslavia, Italy, Hungary, and North Africa.

When Westminster Abbey was blasted, Americans felt shocked, wounded, and unhappy; yet few who mourned asked themselves what they personally were doing to strengthen their own churches.—Gertrude S. Trowbridge.

True religion is life at its finest and highest and best.—Ex.

## COURT RULES MONEY LEFT FOR MISSIONARY WORK NOT SUBJECT TO TAX

DALLAS, TEXAS (RNS)—An opinion that money left by a person for use in church missionary work within the state is not subject to the Texas inheritance tax has been handed down here by State District Court Judge Sarah T. Hughes.

The ruling was given in a suit brought by the First National Bank in Dallas as executor of the estate of A. L. Ewing, who died in March, 1942, for construction of a bequest in his will leaving \$60,000 in trust to the First Presbyterian Church for its charity and missionary activities. Officials and members of the church testified that before his death, Ewing had expressed desire that the trust fund be spent in Texas.

## 20% OF REFUGEES IN BRITAIN ARE CHRISTIANS

LONDON (By Wireless) (RNS)—Of the 56,000 German and Austrian refugees now in Great Britain, 20 per cent are Christians who have come under the German ban because of Jewish forbearers or because they opposed the Nazi regime on political or religious grounds. These facts are revealed in a five-year survey completed here by the Christian Council for Refugees from Germany and Central Europe.

Ninety-five per cent of the refugees are engaged in work connected with the British war effort, the survey discloses. The Christian Council has provided 161,000 pounds to help refugees during the five years of its existence.

## METHODIST CHURCH IN SOUTH AFRICA JOINS WORLD COUNCIL

LONDON (By Wireless) (RNS)—The Methodist Church in South Africa has joined the World Council of Churches. Membership of the Council now comprises 83 churches in 28 countries.

## METHODIST BISHOP CONDEMNS NEWSPAPERS FEATURING 'IMMORAL' STORIES

PASADENA, Calif. (RNS)—Condemnation of the publicity given the recent immorality trial of a noted motion picture actor was voiced by Bishop James C. Baker in an address to 1,000 ministerial and lay delegates attending the annual sessions of the Southern California-Arizona Methodist Conference here. Bishop Baker denounced the modern tendency toward sensuality and referred to the space given by newspapers to the actor's trial as "a scandalous waste of news print."

Bishop Baker, whose conference area includes 300 churches, with a membership of more than 100,000, cited the alarming rise of juvenile delinquency among teen-age boys and girls as a result of public display of sensational immorality.

"Instead of being repressed, lewdness and sensuality are being encouraged," said Bishop Baker. "It is one of the scandals of our times that when the Government is talking about saving newsprint, tons of vitally needed paper are used by the panderers of lust to display sensational immorality like that in the trial of a certain movie actor."

While scoring the "many writers who make their living as panderers to the baseness of men," the Bishop complimented those newspapers and reporters that exercise self-imposed censorship on news that would encourage a morbid interest in immorality. Bishop Baker praised an unnamed Catholic Naval Base Commander in the Hawaiian Islands who "rang down the curtain" on an act which "descended to a lewd level."

## REPORTS SERVICE MEN'S CONSTANT NEED FOR RELIGIOUS BOOKS

GRAND RAPIDS, Mich. (RNS)—A constant need for good, recent religious books, both for chaplains and service men, was reported by Dr. Richard L. Fegley to the General Council of Congregational Christian Churches here. He revealed that "we are often called upon to assemble 2,500 magazines and 250 books for a transport. So far we have always been able to fill the need."

Dr. Fegley, who heads the chaplains' division of the denomination, said that the Church now has 374 Army chaplains and 74 Navy chaplains in service, representing 10 per cent of all its pastors. Nine chaplains will be needed each month of the coming year to meet the government quota, he added.

A formal expression of gratitude was sent to the chaplains by the General Council, and tribute was also paid to them by Dr. William Barrow Pugh, chairman of the General Commission of Army and Navy Chaplains. "Our chaplains," he said, "are not just 'praying chaplains,' they are right in the thick of the battle with their men. The casualty figures now read 65 killed, one missing, and 38 prisoners of war. This is the highest casualty rate in the services, outside the bomber commands."

## Bishop Booth Knows Africa

Bishop Newell Snow Booth, Ph. D., newly-elected Episcopal head of the Elizabethville (Belgian Congo) area of the Methodist Church, has been in missionary service in Africa since 1930. He is well acquainted with the African peoples and the problems of the continent through experiences, study and travel through the southern and central colonies. His area will include the Belgian Congo, Southern Rhodesia, the Transvaal, Portuguese East Africa (Mozambique), and Portuguese West Africa (Angola).

During his first years of ministry in the Congo, Bishop Booth was stationed at Kanene, as principal of the Central Training School where the Methodist Church has been training all its young native men for the ministry, for teaching, and for nurse service in the Congo. Each of these men, selected from the lower schools conducted by the Church out in the villages and among the tribes, is trained as an evangelist, as a teacher, given experience in the administration of first-aid and simple remedies to the sick, and also trained in methods of improved agriculture. When they leave the training school they are assigned to villages where they become demonstrators of these skills and crafts to their fellow-countrymen. In addition to supervising this work, Bishop Booth traveled out to the villages where "Kanene boys" are serving and counseled in their work.

During more recent years, he was assigned to the thriving city of Elizabethville, which now will be the center of his Episcopal area. Here he was superintendent of a vast district of churches and schools, pastor of the large Methodist Church of Elizabethville—a reproduction of which was shown by the Belgian Government in its literature at the New York World's Fair—while he and Mrs. Booth were co-principals of a school of more than 500 boys and girls.

Bishop Booth is a native of Belchertown, Mass., a graduate of Boston University and of its School of Theology; and holds the degree of Doctor of Philosophy from the Hartford Seminary Foundation. He was pastor in Massachusetts for three years while preparing for missionary service. He also studied in Belgium. He is a recognized authority on religious education among primitive people, and has had pub-

lished in Africa "Serving God in the Sunday School" and "Educating a Bantu Community," and texts in the Bantu language. For some years he was the secretary of the Belgian Congo Sunday School Association and was the Congo representative at the sessions of the World Sunday School Association in Oslo, Norway. At the time of his election he was on furlough from Africa, and was teaching courses on African peoples and conditions in the Kennedy School of Missions, Hartford, Conn.

Both Bishop and Mrs. Booth are fluent in the use of French—the



BISHOP NEWELL S. BOOTH

official language of the Congo—and in Elizabethville they have made the acquaintances of practically all the important Belgian officials stationed there. They also use two of the principal Bantu languages—Bishop Booth preaching in them, Mrs. Booth teaching in them.

Mrs. Booth, a native of Castle Hill, Maine, was a high school teacher in Rhode Island before her marriage. She is a graduate of Boston University, and has an M. A. degree from Hartford Seminary. She has successfully written many children's stories, with an African background appearing in church school publications, and many articles in the fields of religious and general education.

Bishop and Mrs. Booth have two children; Newell S., Jr., born in Boston; and Esma-Marie, born in the Congo.

## Bishop W.J. King Goes To Liberia

Bishop Willis Jefferson King, Ph. D., D. D., one of the leading educators of the Methodist Church, and president of Gammon Theological Seminary, Atlanta, Ga., is the newly chosen Episcopal head of the Methodist Church in Liberia, Africa. He was elected by the Central Jurisdiction and assigned to this area in June.

Bishop King has long been identified with the Methodist Church and with its training of young Negro men for the ministry of Methodists and other Protestant churches. Gammon Seminary, under his presidency and while he has been hold-



BISHOP W. J. KING

ing the chairs of Old Testament and of Christian sociology, has become America's leading center of training the Negro ministry, and has also shown an interest in missionary work in Africa.

Bishop King was born in Rose Hill, Texas, October 1, 1886. He was educated at Wiley College, Boston University School of Theology and Harvard University. His Ph. D. degree in sociology, and his honorary D. D. came from Boston University.

After a notable career in pastorates in New York City, Galveston, Tex., and Houston, Tex., he was called to a professorship at Gammon. For a two-year interval between the professorship and the presidency of Gammon, he was president of Samuel Houston College, Austin, Texas. In 1929-30 he traveled in Europe and the Near East as

a fellow of the Julius Rosenwald Fund, carrying on studies for the American School of Oriental Research. He has actively represented Negro churchmen and scholars at the World's Student Christian Federation in China, at the Conference on Life and Work at Oxford, England; on the National Preaching Mission; and on many learned societies. He is the author of a notable volume, "The Negro in American Life."

Liberia, to which Bishop King has been assigned is the oldest foreign field of the Methodist Church. The Rev. Melville B. Cox, the church's first foreign missionary began work there in 1833. Missionary bishops were elected to serve in Liberia, and sometimes elsewhere in Africa, for some years, and three of these were Negroes from America. Bishop Matthew W. Clair, a general superintendent served in Liberia from 1920 to 1928; Bishop William O. Shepard supervised it from the Paris Area; and Missionary Bishop John M. Springer served it as part of the Elizabethville Area. Now it becomes a separate area with residence in Monrovia.

The Christian work in Liberia—evangelistic, educational, and medical—has risen or fallen as missionaries have been available and as Liberia's internal politics have been favorable or unfavorable. The tropical climate has been a major problem of missionaries and natives alike.

The Church has high hopes that under Bishop King, tried administrator and scholar, the cause of Christ may thrive among the people of Africa's only Negro republic.

The science of life, man, and society now enables us, if we will, to build a human utopia upon this earth. Where we go from here need no longer be a myth or legend. It is a challenge to human imagination and to social engineering. And it cannot be ignored. If we drift without planning, then indeed, the human future will be a tragic voyage, on an uncharted sea.—Harry Elmer Barnes.

You are not likely to have your back to the wall if you keep your shoulder to the wheel.—N. C. Christian Advocate.

Living one's faith is the best method of defending it.—Earl Riney.

## THINE IS THE POWER

(Continued from page 2)

these have been the happiest and most constructive three years of my entire life."

Part of this constructive urge finds expression on Mr. Al-An's church school activity. He believes that the A. A. program embodies the fundamentals of a living religion which he wants to share with the youth of his community. Remembering his own childhood, when he collected a string of medals for perfect Sunday school attendance but met God only as a mighty judge whose side he must be on when he died, Mr. Al-An seeks to give boys and girls a broader view of religion—one that might have saved him from his adult pitfalls. He is encouraged by the fact that ministers and priests are recommending A. A. to problem drinkers.

Mr. Al-An reads every worthwhile religious book that comes out, passes it on to his church school teachers. Once a month he calls together

his staff for a devotional discussion. With his new-found zest for life his energy seems inexhaustable. Inestimable hours he gives to A. A. work. A telephone call at midnight may hurry him to a state hospital. When he takes a man out on parole, he keeps watch over him until the critical adjustment period has passed. Mrs. Al-An never knew when two or three such guests may descend for dinner. Sometimes a new member stays in the Al-An home for several weeks. So grateful is Mrs. Al-An for the miracle A. A. worked in her family that cheerfully she opens cans, shares her husband's company with a shoe salesman or mechanic.

Each Tuesday evening Mr. Al-An meets with four hundred of his fellow A. A.'s for a cafeteria dinner, followed by a program of "testimonials." This reporter attended a meeting recently. One feels instantly the current of understanding and boosting that sweeps from one to another—clerks, office girls, dentists, attorneys, journalists, laborers, housewives. Peo-

ple who would never have met in the same drawing room here mingle in complete informality, and social equality. All are eager to tell their story, laying bare their inmost souls if it will help someone else. They have not merely separated from liquor—they have found a way of life. Hope and patience and laughter are here and a God one can talk to.

The meeting closes with the Lord's Prayer from the hearts of Catholics, Protestants, Jews and A. A.'s with no creed except belief in a Higher Power. Perfectly the spirit and program of Alcoholics Anonymous reflect that prayer. "Forgive our trespasses—thy will be done—lead us not into temptation—for thine is the power."

Strange, isn't it—that the broader a man is, the more the straight and narrow way appeals to him?—Charles Banning.

"The man who gets but never gives may last for years but never lives."



# Hemp And Flax Are Cultivated In Switzerland's Grisons Oberland

By MARIE WIDMER

Unlike in many other parts of Switzerland the spinning wheel has not become antiquated in the Grisons Oberland. On the contrary, it is very much in use in many a homestead throughout the winter. In spring and autumn the picturesque ritual of sheep shearing furnishes

served for the culture of hemp and flax.

Hemp originated in Asia, and the people of China were taught to cultivate it in 2800 B. C. While the cultivation, harvesting and preparation of the hemp fibre is very similar to the work which flax

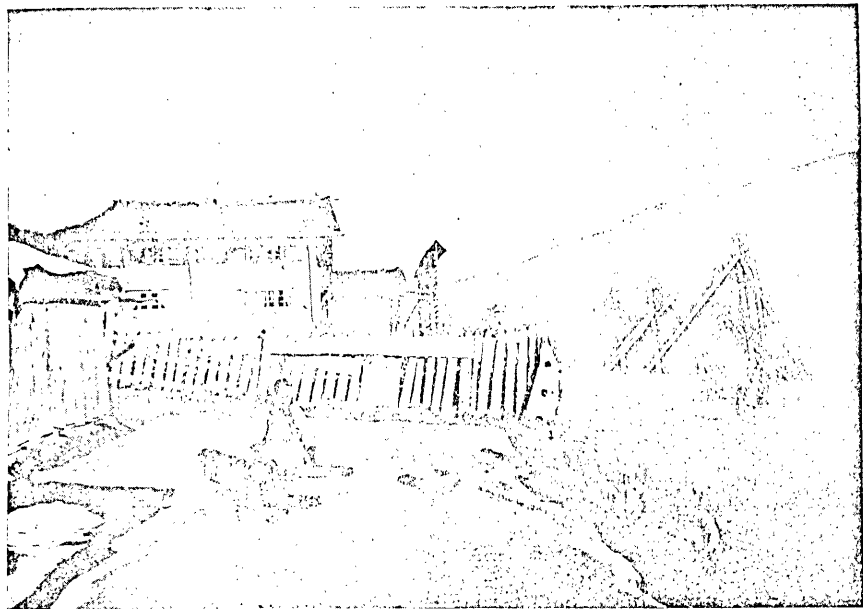
tier regions. When cultivated primarily for the fibre, the flax is pulled up by hand before the "bolls" or seed capsules are quite ripe. It then passes through various operations, including rippling (removing the seeds from the stalks,) wetting (soaking, to facilitate the separation of the fibres), drying, rolling and scutching (separating the woody parts from the actual fibre.)

The soaking process is a most important stage. It is done in pure soft water, usually in a dam or pond 4—5 feet deep. Both hemp and flax are tied in small bundles for this purpose and every precaution is taken to keep them well submerged. Within 10—14 days

placed along the sunny side of dwellings for further drying, or a huge lattice-work frame is erected for final sun and air exposure of the harvest.

Frequently the concluding work of scutching is accomplished in a jolly "bee". Neighbors give each other a helping hand and the mistress of the house rewards her "company" with refreshments.

After this preparatory work follows weeks and months of spinning, weaving and sewing. But even this arduous labor does not prevent a housewife from expanding further efforts upon her handiwork, by adorning some of it with exquisite embroideries. And thus it



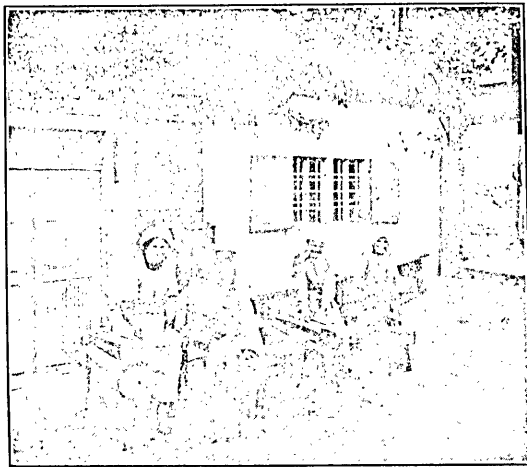
Flax raising, spinning and weaving are still in vogue in different Swiss districts. This photograph shows a peasant woman engaged in one of the several processes connected with this work. In the background are the tall racks which are used for the final drying of flax.

huge quantities of wool, which the never idle fingers of the housewives spin, weave and fashion into the durable, yet attractive garments one sees in this region. But wool is not the only home product which claims feminine attention. Every well-ordered farm whose mistress is accustomed to establish and replenish her own linen supplies, also maintains an area especially re-

production entails, hemp is of much coarser texture. The use of flax reaches back to the earliest periods of civilization, and it has been established that the Swiss lake dwellers cultivated it extensively. From its exceptionally strong fibres they made stout ropes, fishing nets and linen.

While hemp grows better in high altitudes, flax also thrives in lo-

Hemp and flax are cultivated in the Grisons Oberland, Switzerland. This photograph shows a group of happy maidens engaged in one of the several processes connected with this work.



this particular process, which calls for a daily examination, is completed and the plants are ready for drying. This takes from one to two weeks, and again requires undivided attention, frequent turning being necessary. Hemp is also

comes to pass that the majority of young girls from districts where the spinning wheel and weaving loom are still kept busy, enter matrimony with a trousseau of highest quality, entirely home-made.

## INTERNATIONAL ECUMENICAL SERVICE IN AFRICA

"Recently we attended a 'service oecumenique interallie' at the Reformed Church in Algiers, North Africa," writes Miss Martha Whiteley, Methodist missionary in that North African metropolis. "The church was decorated with plants and also with the flags of all the Allies.

"Pastor Boegner gave the message for the French church; the next was a chaplain representing the English churches; then our own Methodist missionary, Mr. Hansen from Norway; and after him an American chaplain. Last of all was a young Kabyle Christian who has done preliminary medical studies and who is now helping in the Rolland mission, Mr. Rolland being mobilized and absent.

"As Mr. Albriciat said, 'The Kabyle didn't exactly follow the subject, but he said what was on his heart and that was perhaps better.' He spoke of his people and their need of knowing Christ, and being a part of the inter-church movement too. He spoke with as much or more conviction than the others, and he had a good audience.

"After the service there was a tea in the home of a wealthy member. Not everyone had been invited there, but there were per-

haps sixty in the big salons. It is interesting to meet new people, and to see old acquaintances some of whom I meet but rarely; also to introduce some of my countrymen to some of them. I also presented French Protestants to French Protestants.

"We need to have more of such gatherings, but it is difficult to be free, unless Sunday is not a work day for them. There was plenty of tea and food and what was left over was sent out to the French Protestant Orphanage—a treat for them, I imagine."

To interpret Christ by his daily living and to make plain the way that leads to him is the Christian's highest privilege.—Costen J. Harrell.

When our hearts are aglow with divine love, then religion will be a real power in our lives and in the world.—Dutton.

Laziness travels so slowly that poverty soon overtakes him.—Benjamin Franklin.

A man's difficulties begin when he is able to do as he likes.—Thomas Huxley.

A happy or unhappy state of mind depends more upon disposition than fortune.—Ex.

## THESE BUDDHISTS KNOW SACRIFICE

"Chinese Buddhists have long been adopting Christian customs and plans to their own religious needs—and now they have gone in for a real program of Buddhist evangelism," reports Mrs. Ailie S. Gale, M. D., Methodist missionary in Tzechung, West China.

"We have long heard of Buddhists singing their chants to Christian hymn tunes, organizing Sunday schools after our fashion, and occasionally holding 'retreats.' But at the beginning of Passion Week, a priest arrived in Tzechung, with his disciples—and it is interesting to note there are just twelve—for evangelistic services. His services were held each morning at six and were attended by large crowds. It was reported that the district magistrate and the mayor and his wife and many officials attended.

"A sum of money was raised for the expenses, but when the priest demanded that the amount be increased to \$50,000 it was done. They say the man is well-educated and a good speaker. When he asked them to bring sacrifices of silks and brocades, also expensive foods, they responded and all these things were burned to send up to the gods. When the cost of food and clothing is so exorbitant and there are so

many insufficiently fed and clothed, my heart ached for them. I had asked the magistrate just the week before to tell me how many people in this city of 60,000 had insufficient food and he said, 'One out of every four.' And yet this same magistrate was at the burning of precious food that might have been given to the poor. The prophets of old had visions of this and the Master himself warned his disciples against this sort of thing.

"Some of our friends attended to see what kind of spiritual food the people were given, but, alas, it was only platitudes. How our hearts longed to give them the vision of the crucified and Risen Christ! Pray that many of these folks (some of whom come occasionally to the church) may come by the way of the cross to the Savior."

The way to world peace is a road that no nation can travel alone.—The Christian Index.

Vote for and Support  
**State Senator  
JULIAN JAMES**  
Jonesboro, Arkansas  
**For Congress**

First District of Arkansas  
"We Need Changes in Congress"

### CHINESE SOLDIERS SERVED BY METHODIST HOSPITAL

"Nineteen soldier lads—Chinese conscripts—have recently come as patients to the Methodist Hospital in Tzechung, Szechuan Province," reports Dr. Ailie S. Gale, missionary physican now in West China. "The officer tells me that there are many, many more back in the camp, but our space is limited and we can't take more. I am wondering this morning if we will not have to erect a mat shed to care for these sick lads who need care so badly. This hospital has come to the place where it is going to have to put on an addition if it is to care for the folks needing help. We have been thinking and planning in terms of a doctors' and nurses' building but

now we feel that we shall have to plan in terms of wider service for patients, also. How thankful we are that a new Chinese doctor and his wife, a graduate nurse, arrived in time to help us with these very sick men who are not only depleted in vitality but covered with 'itch'—and itch takes much time and labor.

"One of the difficult problems is that vaseline is so scarce and the little that can be bought on the street is \$90 for one oz! When it takes many ounces for each patient each day you can figure what a problem it will be to cure these lads. How we pray that they may each catch something of the Master's spirit while here that they may carry away with them to fill their hard, sad days. . . .

Fourteen of the nurses have already joined the church, and this morning four more were received on probation. There is a young blind soldier who is much interested. He attended chapel one morning, asking to give his testimony to his faith in God. Poor lad, his eyes improved so He could see a little light; so he went exploring on his own, and fell down the steps and broke both wrists. We were all ready to send him to a blind school for soldiers but now we shall have him with us until his arms are well. His care is being paid by gifts from America. Pray for him that he may find joy in the Lord as he learns to earn his living."

Reputation is precious, but character is priceless.—Earl Einry.

### WALKING WITH GOD

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

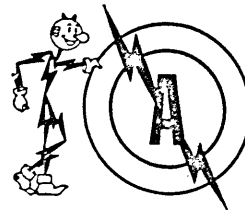
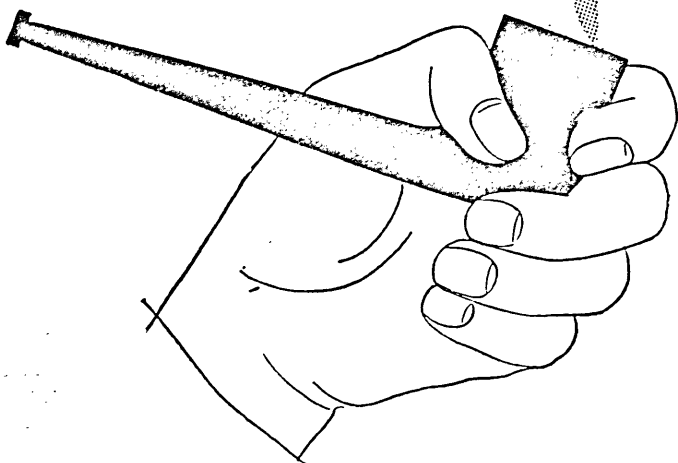
## REMEMBER?

How good it is to live in a land at peace! Yes, we know as well as you the heartaches and the worries of wartime living . . . and we just as heartily pray for the day when once more a man can sit back and relax. We believe that day is not too far away.

And when it comes, and when we have all once more taken our places in a world at peace, we will have a lot to remember. We will remember with comfort the way in which electric power has helped in the battle of production. We will remember that not once has electricity been too little or too late . . . that at no time has civilian use been curtailed to supply military users . . . that electricity has been plentiful because sound business planning made it that way.

But most of all we will remember the cooperative spirit of all our customers in conserving electric power, and thus helping us in the biggest task we have had since the beginning of our company . . . helping win a war.

And here is something we want YOU to remember: when peacetime living is again the carefree, enjoyable thing we Americans like, electricity will STILL be doing its part to make your home more comfortable . . . and it will STILL be one of the cheapest items in your cost of living.



*Waste in War is a Crime!  
Don't waste electricity just because  
it's cheap!*

## ARKANSAS POWER AND LIGHT CO.

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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## GRADUATES SAY "THANK YOU"

Graduates from institutions sponsored by the Woman's Society of Christian Service have expressed their gratitude for letters of encouragement and congratulations sent them by Mrs. William N. Alexander, chairman of the Spiritual Life Committee. For several years Mrs. Alexander has written to every graduate. This year she wrote 325 letters.

Replies have emphasized what the institutions have meant to the students and their hopes for the future. Excerpts from representative letters follow:

"I want to tell you how much your letter meant to me. The message it contained was real and challenging," writes a student at a National Training School. "I am indeed looking forward to being employed by the Woman's Division. In two weeks we graduate. I do not yet know my work, but whatever it is to be and wherever I am, I hope I can turn off hate, fear and self and turn on faith, and hope and love. I know I can through Christ. Thank you again for your interest and for the sense of fellowship which your letter brought."

"Thank you and every lady that has made it possible to have Christian institutions," says a Vashti graduate. "Vashti is a wonderful school and her staff members give excellent training and advice to her students. Vashti is not only a school, but a home. It's strange, but when the girls go home for vacation, they always say, 'it will soon be time to return home.' Thank you for the letter. It was very inspiring and helpful."

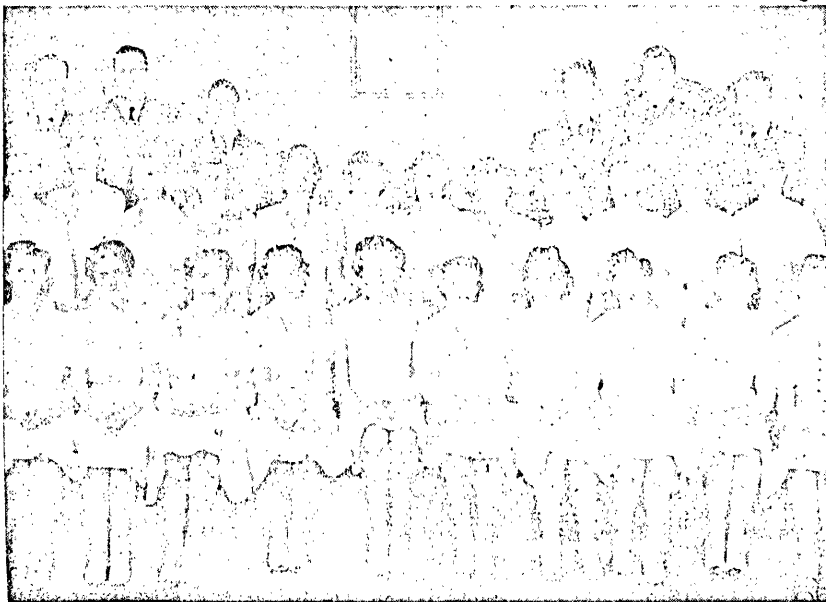
"I wish to express my thanks to the members of the Woman's Society of Christian Service, through you as their representative, for the letter of congratulations," writes a loyal Bennett graduate. "To the best of my ability I will try to put the bit of advice that was given into practice so that I may make a worthwhile contribution toward the coming of a just and enduring peace for our world."

"You spoke in your letter of the dark world we will soon be facing," writes still another. "We realize that, and yet we feel prepared to meet that world because Vashti has trained us for just such a world. Our theme for the entire year has been, 'Preparation for Earning a Living and Establishing Permanent Christian Homes.' That theme has been carried into all phases of our life here at Vashti. We are sad at the thought of leaving Vashti, but we will carry those principles of Christian living with us, everywhere we go."

We all feel that Vashti is the most wonderful place in the world, and we want to serve her in any way we can. I, myself, want to one day come back as a teacher, and am looking forward to that a great deal. We have thought often of the many nice things you have done for us, and hope that, by service and devotion, we can be of some use in the Kingdom of God."

Faith is patience with the lamp lit.—Tertullian.

## MISSIONARIES AND DEACONESSSES RECENTLY COMMISSIONED



Bottom row: (left to right) Miss Marietta Mansfield, Miss Lucille J. Webster, Miss Ruth Emory, Miss Iva M. McCarter, Miss Helen Wildermuth, Miss Eleanor Hickok, Miss Darlean Johnson, Miss Mary E. Ferguson, Miss Leola Wedell, Miss Mary Helen Wood.

Center row: (left to right) Mrs. Maurice E. Culver, Mrs. Ernest E. O'Neal, Jr., Miss Lucille Miller, Mrs. Omar L. Hartzler, Miss Mary Shacklette, Miss Ruth Brooks, Miss Pauline Stone, Miss Orlene McKimmey, Miss Lois M. Davidson, Mrs. Walter F. Mason, Miss Blanche Marquart, Miss Harriet Luter.

Top row: (left to right) Rev. Maurice E. Culver, Ernest E. O'Neal, Jr., Rev. Omar L. Hartzler, Rev. Walter F. Mason, Leonard T. Wolcott, Wallace Heistad.

Those not present when picture was taken: Miss Ruth Longstaff and Robert McFarland.

Twenty-three young women, all with college and post-graduate degrees, were among the class of home and foreign missionaries and deaconesses commissioned by the Board of Missions and Church Extension of the Methodist Church in June. Nine are deaconesses and five are home missionaries to serve in America. Five are single young women going overseas, and four are going to foreign fields with their husbands. Those to foreign countries are: Miss Marietta Mansfield, of Oakland, Ky., to India; Miss Margaret L. Miller, of Indianapolis, to Portuguese East Africa; Miss Lucille J. Webster, of Gary, Ind., to India; Miss Helen L. Wildermuth, of Columbus, O., to Rhodesia, Africa; Miss Ruth E. Longstaff of Norwalk, Conn., to Liberia, Africa; Mrs. Maurice E. Culver, of Wilmore, Ky., to Rhodesia; Mrs. Omar L. Hartzler, of Monrovia, Calif., to the Belgian Congo; Mrs. Walter F. Mason of Washburn, N. D., to Chile; Mrs. Ernest E. O'Neal, Jr., of Saucier, Miss., to Brazil.

## THE COUNCIL OF CHURCH WOMEN ELECT LEADER

In a recent meeting the Council of Church Women of Greater Little elected Mrs. Ernest C. Farabee as its next President. Mrs. Farabee is president of the local Women's Society of Christian Service of the Highland Methodist Church.

The Council is interdenominational and is composed of thirty-three churches of Greater Little Rock. The Council of Church Women is to be congratulated on having such capable leadership. By its action it also has conferred an honor on the Highland Methodist Church and Mrs. Farabee.

## PRAYER

Infinite Architect, direct our building! Make us wise beyond the fragment of time we spend on earth. And grant that we may regard nothing as a trifle if it concerns Thy will. Amen.—Amos R. Wells.

Failure is only a spur to the one who received it right.—Edmund Vance Cook.

## HUNTER MEMORIAL HONORS NEW MEMBERS

On June 20th the Woman's Society of Christian Service of Hunter Memorial Church, gave a luncheon in honor of the seventy-six new members received this quarter. There were 115 present. The table arrangement was beautiful with flowers of almost every color. Among the guests were Mrs. Homer Adkins, Mrs. C. M. Reeves, Mrs. C. R. Roy, and Mrs. Fox of Scott Street Church who gave a most inspiring devotional, the theme, "Singing the Lord's Song in a Strange Land," the scripture the 137th Psalm. There were eleven women present who were members of Hunter Memorial when Dr. Watson was pastor here 43 years ago. Mrs. J. M. Lamb and Mrs. E. W. Bostic, chairman of the Circles were made life members of the W.S.C.S., thus honoring them for their faithful and efficient work. The meal went far beyond the proverbial church meal, in fact it was delicious. Mrs. Frank Agee sang a beautiful solo.



Ensign Esther O. Johnson, U.S. N.R., recently told a national conference of Churchmen considering the ministry of the church to returning service men and women, that the women in the armed services are not going to be basically changed after the war from what they were when they entered the service of the country. She thinks they will be more firm against blundering, hypocrisy and bigotry than they ever were before; that they will insist that a war shall not happen again; that if they return to their former jobs they will be more efficient, and that if they are married they will be better partners for their experiences.

"The Brides' School," operated by the American Board of Commissioners for Foreign Missions (Congregational) in Chilesso, Portuguese West Africa, enrolls sixty prospective brides, most of them Christian girls from the native villages, who are taught home-making, cooking, and general rules of public and personal health. They are also taught Christian doctrines, Bible stories, and Christian songs. Many of these girls marry native Christian boys who go out into the villages as preachers, teachers, or medical assistants. So popular has the Brides' School become that the mission is calling for a woman educator, a doctor, a nurse, and a married couple for evangelistic work, to help enlarge the Christian service program.

One really has to learn the etiquette of making hogan (home) calls on the Navajo Indians or one will not know whether or not she is welcome, says Mrs. H. J. Reemtsman, missionary at Fort Defiance, Arizona. She explains that when one stops in front of the hogan those inside look out and see who is calling. If they go back and slam the door they want you to come in. If they come outside and close the door behind them, it means they don't want you inside, but will talk to you outside. If you enter, you sit quietly for some minutes, no one talking; then you quietly arise and shake hands with everyone in the hogan. Then you can tell the purpose of your call—probably through an interpreter. One of the most appreciated gifts, Mrs. Reemtsman says, is a religious picture to hang on the wall.

An excellent program was rendered after the fashion of "Breakfast at Sardis" with Mrs. W. C. Watson as master of ceremonies. Mrs. Paul Birnbach acted the part of "Joe the Filipino," Mrs. Maggie Harmon drew the "Wishing Ring," and Mrs. S. L. Galusha was voted the "Good Neighbor." Every one was presented with a lovely corsage. Silent prayer was offered for all our people in the Service, closed with prayer led by Dr. W. C. Watson.—Mrs. H. L. Galusha.



# Methodism Stirs New Life In China

By BISHOP W. Y. CHEN

**F**ORTY years after Robert Morrison's arrival in China, the first two missionaries of the Methodist Church landed in the teeming port of Foochow. That was in 1847. It had taken them 140 days to cross the Pacific. It took them twenty years to gain one convert. In the midst of fierce opposition, diseases, death, and internal uprisings, the missionary and Chinese pioneers were dreaming their greatest dreams.

Before the end of one century millions have been won to the Kingdom of Christ. One conference after another has been founded throughout the country. From our forefathers we have received the priceless heritage, their unshaken faith in God and man.

Methodism is marching on in China today. In fact the whole Chinese nation is on the march. Seventy million people have been driven out of their homes. Millions and millions have been on the road many of them, like Abraham, knew not where they would go. The movement of the cultural institutions, the trek of students and teachers from occupied territories to Free China, and the mass transportation and transplantation of machinery from war areas to the interior constitute a most dramatic and heroic movement. The great migration of China is without parallel anywhere in the world.

Even the domestic animals sometimes joined in the march. When the Japanese soldiers occupied a city, a town, or a village they were bent on a feast after conquest, but often found it deserted, only a pig, a dog, or a cat in one home or another. Before the fall of Nanking, the Department of Animal Husbandry of the College of Agriculture and Forestry of the Central University sent a big herd of several thousands of the best pure-bred dairy cows and pigs to Szechwan Province. At the time of the hurried evacuation, however, the "Noah's Ark" was not big enough to accommodate all the cows and pigs. Several hundred were left to their fate in Nanking.

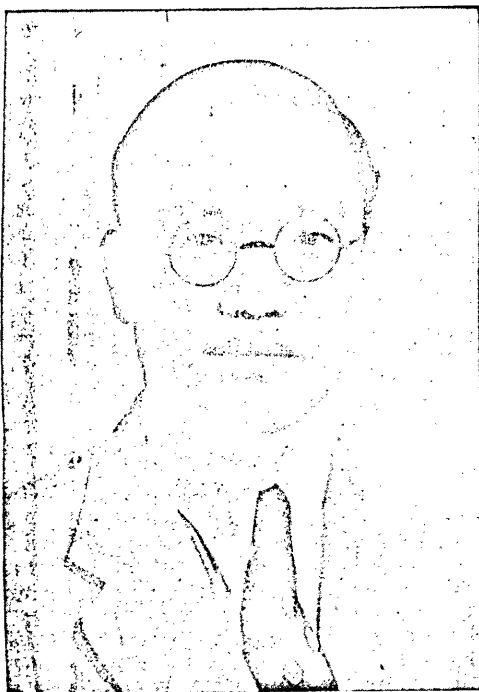
Two staff members, however, were determined to save the stock. They transported the animals, batch by batch, across the river to Pukow on the north bank of the Yangtze; and thence they shepherd them all the way westward. The cows walked very slowly, and the pigs were even slower. So the most they could do was three or four miles a day. There were great rejoicings when the University authorities in faraway Szechwan learned that their highly-prized animals were living up to the best traditions of refugees in China.

In the midst of all these movements, Christ's truth is marching on. Methodism has followed the refugees on the road, the soldiers into the trenches, the wounded into the hospital, and the children into the homes.

Even in the occupied area the Church remains a beacon light during the darkest hours of the nation's history. On the top of the tower of our church, Moore Memorial in Shanghai, there is a revolving lighted cross against the black and dark sky in the night. It serves as a symbol of sacrifice, guidance, and salvation in the metropolitan city of Shanghai. Upon the entry of the Japanese force, the Church was occupied by the Japanese marine force. The cross was immediately covered by a flag of the Rising Sun. For a time it seemed that all the light of faith, hope, and love had gone out in darkness and despair. But through the protest of Chinese and Japanese Christians the flag of the Rising Sun went down and the cross with

its bright light emerged again, casting its rays on the dark corners of Shanghai. Brute force may triumph for a while; but God will bring hope out of despair, light out of darkness. That is what the Methodists are witnessing today in the occupied areas of China!

Chungking, the wartime capital of Free China, has been subjected to persistent bombings. In 1939 two-thirds of the city was bombed and burned to the ground; more than 20,000 people were wounded or killed. In the midst of the ruins there stands the old Methodist Church, in the heart of the city, defying all bombs and fire. At one time it was the only church standing in the whole city. Through the horrors of the last seven years, even in the most hectic hours of airraids, the old Methodist Church in Chungking can boast that not a single Sunday morning service has been suspended. The guns and bombs shook the cities into ashes. They shook factories into ruins. They shook fields and forests and orchards into wreckage. They shook the finest school buildings from



BISHOP W. Y. CHEN

their foundations. But the throne of God cannot be shaken! When the thrones of the earth totter and tumble, the throne of God endures! This is what the Methodists are witnessing today in Free China!

Our young men have seen a vision. The idea and spirit of Methodists have found a place in the national life, fulfilling great human needs in the hours of travail. At least three nationwide movements have been started by the lay members of the Methodist Church; namely, the New Life Movement, the Society of the Friends of the Wounded, and the National Christian Gold Offering Movement.

If Wesley helped to save England from revolution, it may be said with equal truth that the Methodists in China through the New Life Movement are helping to complete the work of the revolution which made China a republic. The New Life Movement has a Methodist origin. Its founder, Generalissimo Chiang Kai-shek, is a Methodist. The general secretary of the Movement, Col. J. L. Hwang, and practically all

other staff members are Methodists. It has been called by some, quite rightly, the "lay Methodist movement."

The New Life Movement in China starts with the correction of people's habits and emphasis on such virtues as honor, justice, integrity, and conscientiousness. We find similar efforts by Wesley to correct bad habits among the people and to establish discipline in their lives. His "works meet for repentance" included cleanliness and orderliness as necessary duties and as prerequisite for attendance at class meeting. This is partially the same requirement for the people with the New Life Movement in China.

This is, however, only outward form. A new life, according to Generalissimo Chiang Kai-shek, is also an inward change. "This new life," he says, "can be obtained only through embracing Christ's spirit of love and readiness to sacrifice." There is no greater need in China today than the spiritual awakening of the nation, which can only be brought about by the power from above. Methodism meets the moral wants in China!

The Society of the Friends of the Wounded, grew out of the need and distress of the sick and wounded soldiers despite what the government and relief agencies could do for them. Mr. William Hsu, principal of a Methodist school, saw a vision of work of love and mercy among the wounded. In 1939, on Christmas day, he organized a Society of the Friends of the Wounded, which has since become a Nationwide Movement. The Society now has four million members, and 116 branch societies throughout Free China. Young people are recruited for service to the sick and wounded in base hospitals behind the Chinese lines. Some of those served in the hospitals are wounded Japanese soldiers.

The National Christian Gold Offering Movement is a voluntary patriotic act on the part of the Chinese Christians to give one-tenth or more from one's income regularly to the Chinese government until the end of the war. This movement was started by a Methodist layman, General Feng Yu-hsiang, known as the "Christian General." Inspired by this act of Christians, a nation-wide movement was launched by various groups with Marshal Feng Yu-hsiang as director, and a Methodist pastor as general secretary. The headquarters is in the Methodist Institutional Church in Chungking.

Being a northerner, Marshal Feng Yu-hsiang is tall and stout. He often preaches in the Church. If he were a conductor, and would shout "all aboard," you could hear him at the next station. He is an old-fashioned Methodist type of preacher. He often sings songs composed by himself, and through his singing he has influenced many to give to the war-chest liberally and sacrificially.

English Methodism was considered, at the death of its founder, a marvelous fact in British history. Methodism, it has been affirmed, was a special provision for the early spiritual needs of America. The Revolution opened the continent for rapid settlement by immigration. With its "lay ministry" and its "itinerancy," Methodism alone could afford the ministrations of religion to this overflowing population and could lay the moral foundations of many of the great states of the West. The time has now come for Methodism to lay moral foundations for a new China. Moreover we are laying the moral foundation of the world for "as China goes, so goes the World."

## GOD INVITES CONFIDENCE

I threw a club at a dog once. Poor old dog! I merely meant to drive him away. That dog gave me one of the presumptive surprises of my life. He grabbed that stick in his mouth and in a great confident gladness came bounding up to me and dropping the club

at my feet, looked up victoriously and made ready for another throw. I could have cried. That dog had beaten me with my own stick. I patted him on the head, and of one thing I am sure, I never threw any more clubs at that particular dog. He conquered me by putting confidence in me.

God appreciates confidence. No trustful heart will be spurned. He were not God if he could cast a soul away that would implicitly rely on him.—M. S. Rice.

Two necessities in doing a great and important work: a definite plan and a limited time.—Hubbard.

The fire of a forest will burn out, but you cannot arrest the effect of a cruel word. It will go on slaying, poisoning, embittering beyond your control forever.—Earl Riney.

Coming together is a beginning; keeping together is progress; working together is success.—Ex.

# "I HOPE TO FOLLOW YOUR FOOTSTEPS . . ."

By Maurice Emerald Levit, Superintendent, Fifth Street Community Center, Philadelphia, Pa.

Does mission work pay? Sometimes when we get discouraged we wonder about it ourselves. Then comes proof that it is worth while and we take new heart and enthusiasm and go on. I submit the following letter received from one of "my boys now in India as an illustration."

This boy was born and lived in a band-box house court, meaning a little house of three rooms piled one on top of the other. We call them "three rooms straight up." His mother is insane, he is one of a large family. Always restless, much of the time disobedient, I was always scolding him or threatening to expel him from the community center classes. Then came the war. Not waiting for the draft, he enlisted soon after Pearl Harbor was attacked. At first his letters were about the kind you would expect from a boy from such environment. Then as he found himself his letters changed.

Last week I received a letter from him headlined "In India." It was in answer to one of my letters. I write all of my boys regularly. His letter was so heartening to me that I thought you might be interested also. It is the dividend from all the worry that he caused in other years. And please remember there are scores of boys like him. More than 100 are now in the service. Almost every letter I get ends with the plea, "Please keep praying for us boys." Yes, I guess it is worth while after all to stick by when you are discouraged. Here follows the letter just as it is written. Remember, the phrasing is his.

"Dear Rev. Levit; received your letter last nite when I came back from my job. What is it? Well, all that I can tell you is that I am a Radio operator and in time some of us will be recommended for the Air Medal and the Distinguished Flying Cross for our efforts, and it is something worth working and looking forward to. Yes, Rev., I was thinking of the good times I had spent around the Center; at that time I was a fresh kid. And how you used to put up with us and call us into your office and give us a good heart-to-heart talk when we got off the beam once in a while. But it was all in fun and we couldn't realize the harm that were in some of our pranks.

"Some day I hope to have a Community Center and try to follow your footsteps because I now realize how much a youngster needs to be put on the right track, and your slogans and aim and work has half of the problems won if put forth with the right efforts and patience as you have done with us boys who are now sailors, soldiers, marines, etc., now serving our country as you have served to fit us while we were just growing kids.

"I can recall all the good times I had at the farm and even tho we were unruly at times your patience made us sorry afterwards for what we had done.

"Since this mess has begun, most of us boys have scattered all over the world. But I know that we all yearn for the 'old country' and we will be 'hicks.' Hawaii is a nice place. I was there once. You

did have Hawaii spelt wrong but that is all right.

"I hope the day will soon come when we can all gather in your office and have those heart-to-heart talks again. I haven't seen many camels since I left North Africa and haven't seen an elephant or tiger here as yet.

"Regards to all the staff. And other workers at the Center. Tell them to keep the old times in store for the future 'Whities' and 'Albies' and 'Zinchaks' and 'Careys' and 'Rudolphys' and 'Johnnies,' so that they may enjoy them as well as we did when we were youngsters playing basketball, May Days, bow-

ling and all other things which we grew to love and look forward to in the years that we spent at your House of Good Will. Give my love and regards to your wife and family and may God bless you all, and remember us boys in your prayers. —One of your boys, 'Johnnie.'

"P. S.: Keep smiling till victory."



# DAVE TERRY

Is Known By Action  
And Results — NOT  
By Words And Promises

Through his experience as the ranking member of War Department and Agriculture Sub-Committees on Appropriations, DAVE TERRY made many important contacts which will enable him to procure for Arkansas its just share of the federal post-war expansion program to be supervised through these departments.



★ Member of General Assembly of Arkansas and Congressman for 9 Years.

# DAVE TERRY Stands For

1. Lasting Jobs for War Veterans,
2. Black-topping Dusty Farm Roads,
3. Raising Teachers' Salaries,
4. Helping Little Business Man,
5. Increasing Cash Crops on Farms,
6. Continuing Flood Control Program,
7. Extending Soil Conservation,
8. Lowering reight Rates,
9. Cooperating with Farm Extension Service,
10. Establishing More Processing Plants,
11. Economizing to Reduce Taxes,
12. Advancing the Livestock Industry.

JOIN THE SWING TO VICTORY — ELECT

# DAVE TERRY Governor

# What Has Made The Republic Of America Great?

By ESTELLE PEACOCK HAWBECKER, Hot Springs

A subject that is vital to all the nations, and one that is worthy of the consideration of all peoples, is now before the American Congress; and we may well ask ourselves, at this time, some questions that will start us thinking again as a Nation:

1. What has enabled our merchants to interchange the products of different sections of the world advantageously?

2. What has been our greatest blessing in the preservation of life and health?

3. What has given one hundred millions of Americans more independence, freedom, security, prosperity and happiness than any other people have ever enjoyed?

4. What has made the Republic of America supremely great?

What do you say is the answer? I think that just one word will answer each of them correctly and that word is EDUCATION. Knowledge is the most genuine and real of human treasures for it is Light—as ignorance is Darkness.

Several hundreds of colleges, scattered throughout the length and breadth of these United States, are now opening their doors to thousands of boys and girls (in our own state are located some twenty-odd of these colleges). Gathered into these institutions are the greatest possibilities in the way of human resources that our country possesses. These institutions are provided with the best trained faculties equipped with the best physical facilities and supported with the largest sums of money ever placed at the services of our children. All of which indicates the faith our citizenry and our Government impose in the boys and girls now entering school—and no one would for a moment question the worthiness of the boys and girls, or doubt but that it is the best investment that one could make in humanity.

In the main, there is no class better prepared to grapple with or more capable of a sympathetic understanding of our human relationships; or in a position to do a greater service to mankind than our college graduates—men and women of trained minds, fitted to make the best of any situation. As a whole, they have set a noble example of unselfish service and have used their capabilities of leadership in making the world round-about-them more wholesome, more efficient, and more satisfying.

To my mind, there are ten requisites which stand out pre-eminently, that will help one through their college days—and, as a matter of fact, go with them into their chosen life-work:

1. ONE MUST HAVE FAITH: Faith may be said to be the very cornerstone of personality (and personality is one of the foremost features in a successful life. It is one of the biggest factors in unconsciously developing contact with people that are really worthwhile; leaders in school, church, or business). The great gift of faith is threefold: Faith in ones-self; Faith in one's fellowmen; Faith in one's Creator.

Every great invention; every great civic project; ever great poem, was first dreamed—in a master mind.

3. ONE MUST BE A "DOER": Not all the faith; not all the dreams; neither would accomplish much unless the faith and dreams were put into action.

4. ONE MUST HAVE COURAGE: It takes real courage to carry on in the face of disaster.

5. ONE MUST BE PATIENT: No great undertaking; no great achievement; no great life was ever accomplished by a single effort.

6. ONE MUST HAVE CONSIDERATION: Be generous, kind to one's fellowmen. All the other virtues accomplish little unless one is interested, heart and soul, in humanity. It is the sympathetic, the understanding individual who wins our love.

7. ONE MUST BE TRUE: "To Thine own self be true, and it must follow as the night the day, thou canst not then be false to any man," so the Immortal Shakespeare wrote.

8. ONE MUST BE CHEERFUL: Cheerfulness and optimism are vital factors in personal magnetism in drawing others to us.

9. ONE MUST BE CALM: In these days of hurry and strife, this is essential. It is the boy or girl of poise who accomplishes the most.

10. ONE MUST CULTIVATE AN ATTRACTIVE APPEARANCE: A merchant wraps his choicest goods in a careful manner. He encases a rare jewel in a satin-lined box. So should a boy or girl, who has cultivated rare qualities of the mind and soul, so portray these in his or her appearance that others are charmed thereby. Lord Tennyson, in his "Idylls of the King," perhaps sums up the ideals of life, the real personality, as well as anyone. Remember the vows of the Knights of King Arthur's Round Table?

"Live pure,  
Speak true,  
Right wrong,  
Follow Christ, the king, else  
Wherefore born?"

When we have won this personality for ourselves, what then is its value? It will mean joy; the satisfaction to ourselves of making the most of our lives; of being that for which our Lord created us.

Howard A. Wheeler has given us a "Creed" which I think should help everyone—whether he is in school, on his way to school, or out in the world—working or playing:

"I would be true, for there are those who trust me;  
I would be pure, for there are those who care;  
I would be strong, for there is much to suffer;  
I would be brave, for there is much to dare;  
I would be friend to all—the foe, the friendless;  
I would be giving, and forget the gift.  
I would be humble, for I know my weakness;  
I would look up and laugh, and love, and live.

If we follow this creed we will

"Going! Climbing! Building! Creating! is fun. It's living. Arriving is the end."

"If you always face the sunlight the shadows will never bother you."

The call of God to young people to give their lives to the preaching of the gospel and doing mission work, is also a call of God to people with means to make their training possible.—Baptist Standard.

The worst misfit is the person who fails to fit his or her life into God's plan.—Ex.

Selfishness is silly because it is deadly to its possessor as well as being hurtful to others.—Ex.

## What Church Men Say About J. BRYAN SIMS

Candidate for Governor Of Arkansas



### A Prominent Methodist Layman Says:

Knowledge and experience are two of the greatest elements of success.

We have three men in the race for Governor. The people want the best man. Bryan Sims is that man . . . because he is honest and courageous and has had 22 years experience in state finances under seven different governors.

He knows how to make effective the program he has outlined. I am his manager for Pulaski County. I deem it a privilege to do the job.

CAUGHEY E. HAYES

Treasurer Little Rock Methodist Conference  
Member Board of Stewards Winfield Methodist Church, Little Rock

### HON. J. BRYAN SIMS, A WORTHY BAPTIST LAYMAN

Some inquiries have come to us concerning Mr. J. Bryan Sims, who is a candidate for governor.

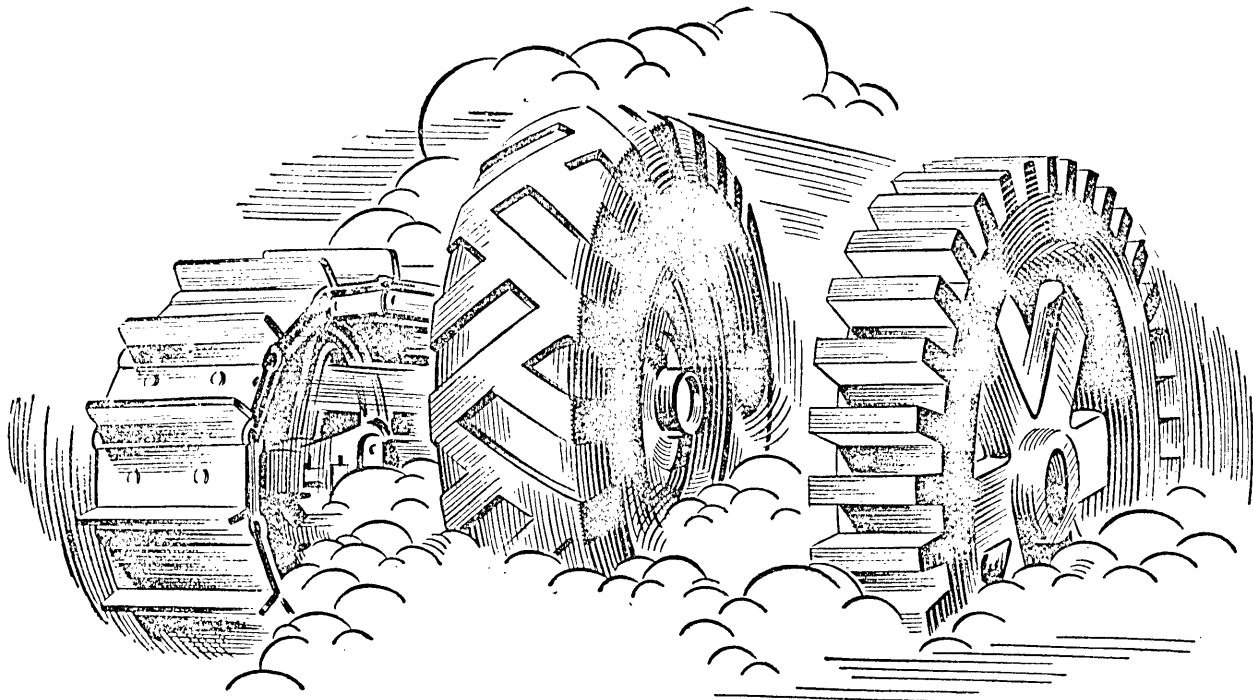
We are happy to say that Mr. Sims is a member of the Second Baptist Church in Little Rock and is a useful worker in the Men's Bible Class of the Church. Recently, his entire office force at the State House attended, I am told, the Sunday School class of which Mr. Sims is a member.

Brother Sims' father was an honored Baptist preacher, so was his brother, Clark. Clark Sims was pastor of the Dermott church where he passed to his reward in the winter of 1928 when the influenza was so destructive in this state. Clark was one of our very finest and best and most dependable young preachers. Honorable Bryan Sims is true also to the Christian standard. He is a man of unusual integrity and is a positive and fearless character.

No, we are not telling you how to vote. We have not told Mr. Sims that we are going to vote for him. But in answer to inquiries we are giving an appraisal of one of our splendid Baptist men. He is a man of whom Baptists have no reason to be ashamed but of whom we have many reasons to be proud.—B. L. Bridges.

—Arkansas Baptist, June 14, 1944.





## Petroleum Powers the Wheels of Progress...in Arkansas

IN 1922, when oil was found in the El Dorado and Smackover fields, Arkansas was rediscovered by America. The State became an important factor in the national economy—a producer of power and lubrication for the wheels of progress.

For the present, it is contributing a vital share in winning the war. Arkansas petroleum and its countless by-products are adding greatly to the might of America on the battle fronts of the World.

After victory, petroleum will contribute to the progress of Arkansas. A sizable "dent" will have been made in the Nation's known supply of oil—and Arkansas will again become a center of necessary exploration and production. New wells will be drilled to tap new sources of petroleum. This will mean more jobs, more activity, more prosperity in Arkansas long

after the war...another of the many indications that—

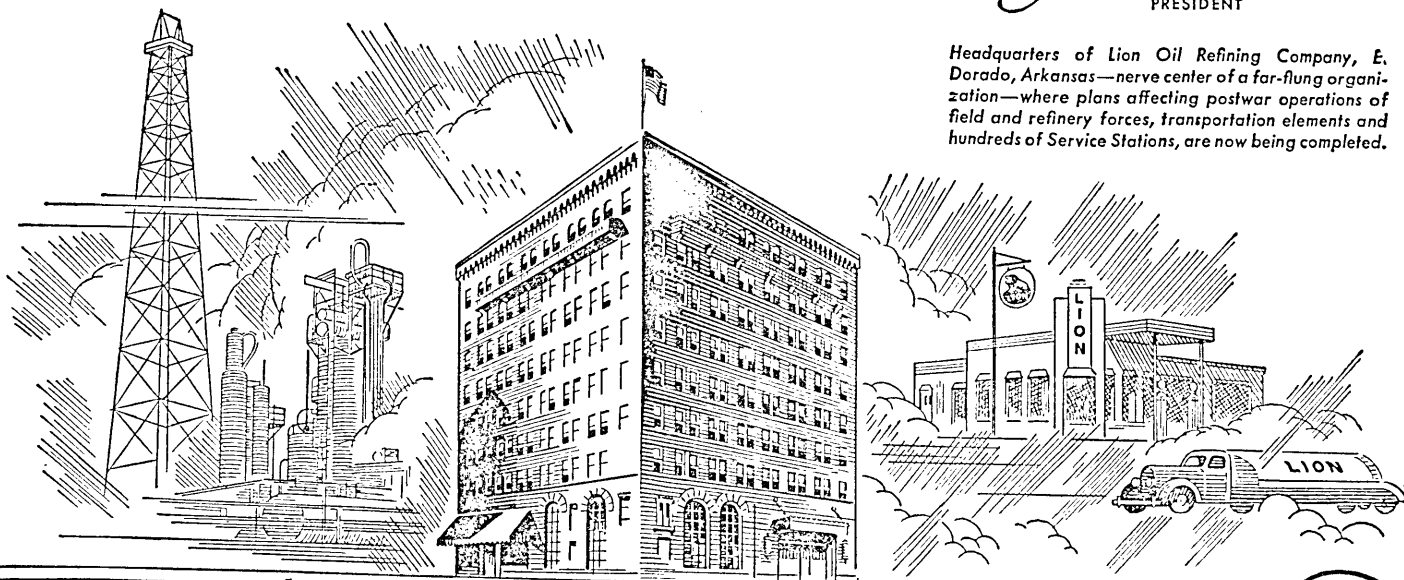
### A Greater South Is In the Making

Playing a dominant part in Arkansas oil, Lion Oil Refining Company, through constant research and experimentation, has succeeded in developing and is now producing from Southern crude oil, several components of 100 octane gasoline...vastly improved lubricants...Butadiene, the basis of Buna-S synthetic rubber...ingredients for explosives...and other vital materials required for war.

From these activities have come increased employment and expanded payrolls! From them will also come post-Victory products destined to contribute materially to the greater industrial and economic advancement of the South!

*J. W. Barton*  
PRESIDENT

Headquarters of Lion Oil Refining Company, E. Dorado, Arkansas—nerve center of a far-flung organization—where plans affecting postwar operations of field and refinery forces, transportation elements and hundreds of Service Stations, are now being completed.



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Gasoline Powers the Attack  
... Don't Waste a Drop!

## The Sunday School Lesson

By DR. W. P. WHALEY



### SUCSESSES AND FAILURES OF ISRAEL

LESSON FOR JULY 16, 1944

SCRIPTURE TEXT: Judges chapters 1, 2, and 3.

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

#### I. Conditions in the Time of the Judges

At the age of 110, Joshua, the great military leader of Israel, died. From his death about 1450 B. C. to the anointing of king Saul about 1100 B.C. was a long period of confusion, anarchy, idolatry, oppression, repentance, deliverance, and relapse in Israel. They had lost Moses and Joshua. Their government was supposed to be a theocracy, and Jehovah their king. After twenty-five years of war, Joshua had made only a partial conquest of the country. Several tribes had not come into possession of their allotments. Under other leaders, some tribes made unsuccessful efforts to take what Joshua had assigned them. Some found it easier to move in among the heathen, trade with them, intermarry, and attend their worship. Some heathen communities were put under tribute to Israelites; and some Israelite tribes were enslaved to heathen kings.

The natives of Palestine were a settled people. They had good farms, they lived in brick and stone houses grouped in walled cities, they had kings, and some of these kings commanded armies with war chariots of iron. They had a long established religion, with temples of worship, priests, and an elaborate ritual.

The Israelites had long been a nomadic people. They had no land, except as they took it by force; most of them lived in shabby tents, and some in caves; they had no rulers, except in emergencies; the tabernacle at Shiloh was so far from most of them they could not worship there often, where some tribes tried to carry on the worship of Jehovah; there were no regular schools or teachers among them; the first preacher (prophet) mentioned came in the days of Gideon (Judges 6:8); and until the days of Samuel preaching was very rare (Samuel 3:1).

We cannot be surprised at the sad plight of the Israelites. They had not been kept informed about the great leaders of their past; few of them knew of their miraculous deliverance from Egypt, the forty years of the exodus, or the victories of Joshua. Their hard life in a hostile country, and almost continual war, were not conducive to intellectual, moral, and spiritual life. Moses had tried to prevent such a wretched plight: "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deut. 6:6,7)

Moses hoped that the home life, home teaching, and home influence of the Israelites would preserve the

people; and they did preserve a remnant; for there were at all times some who knew the history of their people, kept themselves from idolatry and worshiped Jehovah in their simple way, and prayed for divine help in time of distress. But for this remnant in good homes, Israel might have been a total loss. It is still important that good homes keep children informed about great personages and events of the past, and keep them pressing forward on the proved highway.

#### II. The Judges

The monotonous story of the Israelites during this three hundred and fifty years is the repeated round the clock record: the children of Israel did evil in the sight of the Lord, they forsook the Lord and worshiped Baal, they provoked Jehovah to anger, He delivered them into the hands of their enemies, the hand of Jehovah was against them, and they were sore distressed, then they cried unto the Lord and He heard them, and Jehovah raised up judges who saved them, and they had rest from their enemies, and the Children of Israel again did evil in the sight of the Lord, and so on over the whole round time after time.

Backsliding is a loss of ground, a loss of time, a loss of truth. If the human race would hold what it wins, remember what it learns, and press for the road ahead, how fine our progress!

"Jehovah raised up judges," and this is the list that delivered Israel so many times during that three hundred and fifty years: Othaniel, Ehud, Shamgar, Deborah, Gideon, Abimelech, Tola, Jair, Jeptha, Ibzan, Elon, Abdon, Samson, and Samuel.

A judge was not a permanent officer. He was called up by an emergency in some tribe. There was not a judge in each tribe. The judge drew no salary. He was not a real governor. He was a strong man who could not put up with the oppression of his people any longer, turned away from his own private affairs, and in the name of Jehovah went to war with the enemy. He felt he was divinely called, as we preachers feel we are divinely called to preach. God does not speak with a human voice, but His still voice is so compelling that millions of people dare not disobey it.

#### III. Christianity 3500 Years Ago

In last Sunday's lesson we called attention to the religion of Abraham, Moses and Joshua. They were outstanding Christians of ancient times, but they would hardly be considered Christians in the light of the New Testament. You may wonder at some things you read in the Old Testament, and ask if the

#### CONWAY-PERRY COUNTY YOUTH FELLOWSHIP

The Perry-Conway County Youth Fellowship of the Methodist Church met Monday night, July 3, at Perryville.

The program was prepared and presented by the young people of the Perryville Methodist Church. Those taking part on the program were Mary Lou Poteete, Patsy Rickman, Reece Bowen and Katherine Sue Harmon. Pryor Reid, president, presided over the business session.

The next meeting will be held on Petit Jean Mountain, Thursday, August 3, in connection with the Methodist Young People's Camp, which will be in session.

During the recreation period games were directed by Mary Lou Poteete and refreshments were served.

Approximately seventy-five young people were present from Perryville, Perry, Oppelo, Overcup and Morrilton.—Thomas Hugh Moore, Reporter.

men and women it tells about are models for Christians today. No: the Old Testament gives us a picture of the ancient world, and a history of the beginnings of Christianity. God never meant the Old Testament to be the final Word for Christians, else the New Testament would never have been written.

The Old Testament pictures the ancient world very dark intellectually, morally and spiritually. There was very little mental culture. Moral standards were low. The religion of the world was heathen. Ignorance, superstition, and immorality covered the earth. Christianity began in the hearts of Abraham and a few others who lived in this darkness; and they, by the dim light of their early faith, began groping forward through the intellectual, moral, and spiritual darkness of the world. Much heathenism clung to their new religion. They did not get rid of all ignorance, superstition, and sin at once. Each generation trimmed its light of faith, and handed on to the next generation a brighter light. Christians became more intelligent, less superstitious, more moral, and more spiritual.

Christianity has from Abraham until now been a growing religion—in faith, in knowledge, in morals, and in spirituality. "The path of the just is as a shining light, that shineth more and more unto the perfect day." The perfect day has not yet come to the world; but the days are brightening. Superstition is giving way. We are entering a day of knowledge. The scientific age is just dawning. We must be Christians in the age of the airplane, the radio, television, and hundreds of other modern electric achievements. Even in the greatest advance of human knowledge and achievement, "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." The world will never be less Christian but more Christian. Abraham didn't know much about being a Christian, but he made a faithful effort. The people of this day are wonderfully blest with light that Abraham and Moses did not have. They did not have even the Old Testament; while we have that and the New Testament.

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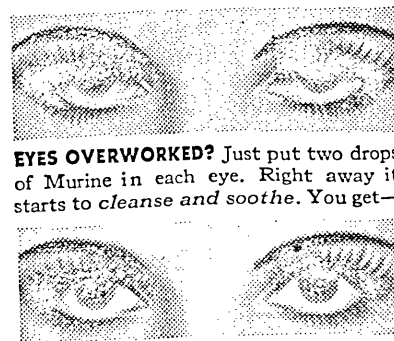
#### When EXHAUSTION leads to Headache

Don't let headache double the misery of exhaustion. At the first sign of pain take Capudine. It quickly brings relief, soothes nerves upset by the pain. It is liquid—already dissolved—all ready to act—all ready to bring comfort. Use only as directed. 10c, 30c, 60c.

**Calotabs**  
Next time you need calomel take Calotabs, the improved calomel compound tablets that make calomel-taking pleasant. Sugar-coated, agreeable, prompt, and effective. Not necessary to follow with salts. Caution: Use only as directed.

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