

# Arkansas Methodist

Serving One Hundred and Sixty Thousand

Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go

all the world—" — Mark 16:15

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## The Methodist Primer

THE Methodist Church has a great, soul-stirring history of which every one of its many millions of members may well be proud. It has a doctrine so broad, so comprehensive, so discerning of vital truths that Methodists everywhere can accept and teach those truths without mental reservations and without any semblance of narrowness or bigotry. The Methodist Church has a church government—an organization—without a peer in church or state or elsewhere. The field of service of the Methodist Church, at home and abroad, is one of the most inclusive and extensive to be found among the churches of our day.

It would be wonderful if every member of the Methodist Church were familiar, in detail, with all of these facts about our church. Under present conditions, that of course is impossible. Only a few have opportunity to become familiar, in detail, with all of these facts. A large number of us have only a general knowledge of the history, the doctrines, the government and the fields of service of the Methodist Church. A yet larger number of our Methodist people have not had time or opportunity to acquire even a "general knowledge" regarding many basic facts about our church.

Bishop Charles C. Selcman has rendered a distinct service to the Methodist Church at large and to this larger group of our members in particular by publishing "The Methodist Primer." The four chapters of this little booklet give one an illuminating view of the History, the Doctrines, the Government and the Fields of Service of the Methodist Church. It contains fifty-five pages crowded with information every Methodist should have.

The Methodist Primer is published by the General Board of Evangelism of which Bishop Selcman, for some years, has been Chairman. It may be had for ten cents per copy or twelve copies for one dollar by addressing, Tidings, 708 Medical Arts Building, Nashville, Tenn.

## Robots Impotent Against Free Men

THE robot bomb is directly in line with the master strategy of the leaders of Germany. This is not the first time Germany has based her hope for world conquest on a machine. The Kaiser proudly proclaimed his goose-stepping army to be the greatest fighting machine the world had ever known. So it was, but it developed that this fighting machine, made up of human robots, was no match for an army and navy made up of free men. Hitler was quite sure that he had developed a machine composed of metal and men, each run into the mould fashioned by the "master mind," that would enable him to conquer the world. With that machine, composed of men and metal, he began his war of conquest, with every assurance of success. For a while all went well.

Again it has developed that robots, whether they be machines or men, are impotent when they are used in an attempt to conquer free men. No war develops "according to plan." There are always exigencies arising that demand freedom of thought and action. Germany's robot war against a free world was foredoomed to failure.

## Some Basic Truths Now Often Neglected

WE STATED last week that the experiences, which our fathers taught were necessary to real conversion for young people and adults, were not arbitrary requirements but "experiences which are necessary in order that we may be in a state of mind, psychologically and spiritually, that will cause us to be glad to be rid of the old life and that will enable us to happily and understandingly enter the new life with Christ." We stated that "conviction for sin" is one of the experiences necessary to that state of mind.

May we say here that REPENTANCE FOR SIN is also a necessary experience, mentally and spiritually, for sinners who would be converted. Repentance in conversion is not necessary in order to please or appease God so that He will forgive our sins. The importance of repentance to the sinner does not lie, primarily, in the fact that in repentance he is obeying a command of the Holy Book. The most im-

Except ye repent, ye shall all likewise perish. Luke 13:3.

portant result and effect of repentance in the life of the sinner lies in the fact that real repentance is such a sorrow for sins already committed that he will want, above everything else, to be free from the weight and guilt of these sins, and he will want, with God's help, to be free from sin for the rest of his life.

Mere resolutions to "quit your meanness" do not reach the deeper foundations of motive power of life as does real repentance. We are not likely to "quit our meanness" unless we are genuinely sorry that we have been mean. If, in everyday life, one does not regard seriously financial obligations already incurred, it is quite likely that debts which he may incur will also be taken lightly.

True repentance is a mental, spiritual experience. The outward expression of that experience, if there be such, is of secondary importance. The important and essential element in it all is that we have, in the deep of our soul, become conscious of the nature and ugliness of sin and that we are sorry that we have ever been deceived by it; so sorry that we resolve never to be deceived by it again.

We should remember also that repentance is not a form of penance. It is not an agony of soul by which we attempt to atone for the wrongs we have done. We do not repent so that God will be willing to forgive our sins; we repent in order that we may be in such an attitude of mind and soul that God can speak peace to our troubled hearts.

## Disappointed But Not Dumb

AT THE Pastor's School recently held in Conway, a resolution was passed, and forwarded to the proper authorities in Washington, protesting the action of the War Production Board in releasing the alcohol producing facilities of the nation's distillers from the production of alcohol for war purposes, through the month of August, thus enabling them to renew the production of whisky for that period.

We quote, in part, from the disappointing reply to this protest, received by one of our District Superintendents. "Referring to the action of the War Production Board in releasing alcohol producing facilities of the nation's distillers during the month of August. As stated in announcing this decision, it was found that these facilities could be released for a short time without injury to war production. . . . The emergency powers granted by Congress to the Board were for the sole purpose of furthering war production. When the restrictions which we have placed on the American economy are no longer necessary for war production, we have no warrant for retaining them."

Amidst all of the prohibitions and limitations which have been placed on our "American economy"—and properly so—, which have prevented the manufacture of numberless, ordinary necessities of life from automobiles to rubber bands, and have made luxuries of hundreds of other articles of common use from automobile tires to black pepper, with the pressure of all of these prohibitions and limitations still on us, we are told that the manufacture of whisky can now be resumed "without injury to war production."

Every day in press and on radio government agencies are stressing the need for increased man-power to sustain war production and to augment the armed services. Yet in the face of this shortage of man-power, the government releases the tremendous man-power, employed by the distillers, to make whisky. Every day there are warnings about food and feed shortages and exhortations to all to conserve food as a war measure. Recently Congressman Rees declared in Congress: "Livestock men and farmers throughout the country are in need of grain to produce poultry and beef and pork. In the face of all this the administration sees fit to turn about 70,000,000 bushels of grain to be used for the manufacture of alcoholic liquors." The liquor we had in stock has been a tremendous handicap to the war effort. Now we are to have more. The explanation of this action by WPB does not explain. We are disappointed, but we protest the assumption in the "explanation" that we are dumb.

## Will Moscow Supplant Rome As Religious Center?

AFTER all of our talk about Russia being anti-Christian and anti-everything tending toward religion; after the fight against the Christian religion by the Russian government that all but destroyed the church in Russia, we now have the paradoxical situation in which Moscow may become a religious center for more people than now turn their faces toward Rome to pray.

(Continued on page 4)

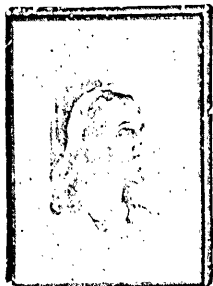


# Looking Unto Jesus



Hebrews 12: 1-2.

(This sermon, dedicated to Dr. C. J. Greene, was delivered over KTHS Saturday, July 1st, by Rev. R. S. Beasley, pastor at Traskwood).



THE Christian life is not a lonely life. While each person must run his race alone, he is never alone. We are compassed about with many witnesses. In the eleventh chapter of Hebrews we have recorded the Honor Roll of the Faithful. These, our Fathers of the Faith, were not alone but each had followers too numerous to name. They have run their race, they have kept the faith, they have finished their course and now from the balcony of glory, they watch as you and I in our turn run our race. Other witnesses we have, even angels of Heaven. Also it is our privilege to have the witness of His Spirit that we are the children of God. As the refrain of an old hymn expresses it, "He promised never to leave us: never to leave us alone." Not only do we have the Heavenly witnesses, but we are compassed about with our contemporaries: those with whom we live and move and have our being day by day. As man is a social being, no man liveth unto himself.

"Lay aside every weight." It was the custom for the runners to carry weights as they practiced for the race, enabling them to develop endurance. Athletes call it wind. But on the day of the race, all weights were cast aside that they might run without any hindrance. It is said, that in Kentucky race horses are trained to run shod with heavy rubber shoes, which are removed on the day of the race.

Weights are things in our lives that are not bad in themselves. Yet on certain occasions they may hinder us as we run our race, unless for the time being, they are laid aside. A man's business is something that is necessary and good within itself. But when his business comes between him and his God, it becomes a bad business. Some men claim that they do not have time to be religious. If a man is too busy to serve the Lord, he is too busy!

Christianity is a family religion. It is the religion of our Lord Jesus Christ that has made our homes all that they are. We are prone to agree with Sam Jones that the three words, "Mother, Home and Heaven" are the greatest words of the English language. Yet, often men and women become encumbered with many cares and let their home life, which is good and blessed in itself, becomes a weight to them religiously. Some men argue that as they are away from home six days of the week, they needs must spend Sunday at home. In reality they so bury themselves in the Sunday paper or lose themselves in the radio programs that the family is made to feel that for that day there is a star boarder in the house.

Is it not the custom in the American home to look on Sunday dinner as the big meal of the week? It means that Mother or another

serving as cook, must spend the Sabbath morning in the kitchen and is deprived of the help that comes alone from the worship of God. The home life has become a weight that needs be set aside that day.

Eating is a good habit and one we all enjoy. While some eat to live and others live to eat, with me it is a double header. But when we over eat, that which in itself is good becomes a weight. The coach keeps his team on a strict diet so that on the day of the race, they can run with endurance. Recreation is a good thing. It means just what it spells, Re-Creation. Yet with the play boy, it is so over-worked that it becomes a weight. When we allow things that are good in themselves to interfere with our religious life, they become weights that hinder us. Even a good habit becomes a bad habit, if it becomes a weight we fail to lay aside.

"The sin which doth so easily beset us." Sin is the one and only thing that causes us to lose out in the race of life. The Bible warns us, "If sinners entice thee, consent thou not." "Flee from the very appearance of evil." "The wages of sin is death." While the weight is that which is not evil in itself, sin is that which in itself is evil. Our besetting sin is not some secret sin but rather it is a known sin. Is there such a thing as a secret sin? If so, remember that the secret sin will not always remain a secret, for secrets will out. "Be sure your sins will find you out" was written in the divine order of the universe ere it was recorded on the pages of Holy Writ.

The besetting sin in your life, is a known sin. It is the sin in your life that causes men to lose confidence in you, your profession or religion, your Church and your God. Lost confidence is the hardest thing in the world to regain. Give a dog a bad name and it stays with him.

Having cast aside every weight that doth hinder us and every sin that is an impediment, "Let us run with patience the race that is set before us." While we may become weary in the way, let us never become weary of the way. To run with patience is to run with determination and endurance, faithful unto the end. "Faithful unto death."

In the race set before us, it is not only the first one to the goal who is the victor. That would be disheartening for the rest of us, for in that case, only one could win. In the race of life, every one is victorious who safely reaches the goal. Only those who fall by the way side and stop short of the goal fail. Victory is assured to all who run with patience, determination and endurance unto the end.

"Looking unto Jesus." Salvation does not come by one look at the crucified One. We are not saved once for all. We must run our race from the foot of the cross at the place called Calvary even unto the City of God. As we run, we must keep our eyes focused on Jesus, the Living Christ, high and lifted up "at the right hand of the throne of God." If we take our eyes off Christ, our doom is sealed. As long as we look unto Jesus, there will flow from the throne of God such a stream of grace as will give us strength to run our race.

Isaiah used the expression, "They that wait

upon the Lord shall renew their strength." It is harder to walk and faint not than to run and not be weary. It is easier to "mount up with wings as eagles" than to run and not be weary. On her wedding day the bride can soar above the clouds. As long as the honeymoon spirit abides, she can run and not be weary. But when the new bungalow has become an old house and the responsibilities of the home are many and the cares of life annoying, it takes a lot of love to look at the same old face over the coffee cup every morning. It is most difficult to walk and faint not. When the walk lags into a drag there is danger of stumbling and falling by the wayside.

This experience holds true in all the relationships of life. One example more must suffice. On his graduation day the graduate walks among the stars. For the first few years out of school he can run and not be weary. But when he has been on the job long enough to get old on the job then the testing time comes. He must then learn to walk and not faint. On the fly leaf before the senior section of a college annual the cartoonist pictured the graduate introducing himself and shaking hands with a man who represented the World. The artist pictured the senior in cap and gown, with diploma under arm addressing the World. "I am John Wise, A. B." Mr. World gripping the graduate by the hand responded, "My young hopeful. Come along with me and I will teach you the rest of the alphabet."

On the cracked side of the old Liberty Bell of Independence Hall, Philadelphia, is an inscription of Scripture. "Proclaim liberty throughout all the land unto all the inhabitants thereof." We long to see the day when we may proclaim liberty throughout all the world, unto all men everywhere. It is a long road before when the Kingdom of God shall so come among men that we shall study war no more and all peoples of the earth shall dwell in righteousness and peace. That great and glad day will dawn only as the sons of men look unto Jesus as the Master of men and the Prince of Peace.

In the hymn we sing, "O sometimes how keen seems the Day and some times how weary my feet; but toiling in life's dusty way, the Rock's blessed shadow, how sweet." We look unto Jesus, for the Cross of Christ ever stands as the shadow of a great rock in a weary land.

In the words of the poet we read:

"Not to the strong is the battle,  
Not to the swift is the race:  
But to the true and the faithful,  
Victory is gained through grace."

They that wait upon the Lord, looking unto Jesus, shall "Dwell in the secret place of the Most High and abide under the shadow of the Almighty."

Dearly beloved, "Looking unto Jesus" is our message. In the light of the message allow me to make a dedication. To my Bible professor of my college days at Hendrix, who has been an inspiration and benediction in my life, the Reverend Doctor Charles Jerome Greene of Conway, I dedicate this message.

"And now may the Grace of our Lord Jesus Christ be with you. Amen."

## SOLDIERS GET HOME WELFARE REPORTS THROUGH RED CROSS

In the last-minute rush to put their affairs in order before D-Day, more than 37,000 American servicemen in Great Britain called on the Red Cross during May to get reports on the welfare of families at home, for help in personal problems, for reassurance on matters that had arisen since leaving their home ports for other problems, the Red Cross reports.

To get the answers to many of the problems and to prevent unnecessary worry over emergencies at home, Red Cross field directors and their assistants exchanged more than 31,000 communications with local chapters and with

Red Cross National Headquarters in Washington.

A Red Cross field director in North Africa also reported an increase in requests for Red Cross service to servicemen, particularly in rest camps for troops coming back from the Italian mainland and adjacent islands.

"If Red Cross workers at home could only see the soldier when a message from a chapter concerning the welfare of his family is handed to him, they would feel more than compensated for the service they are giving," wrote one Red Cross representative.

"That we are often able to quiet the natural anxiety of the men within a reasonably short time is a satisfying experience we wish we could share with the thousands of volunteers

in Red Cross chapters who are so largely responsible for the link-with-home service we try to give."

## PRAYER FOR THOSE WHO PRAY

Our Father, we thank Thee for those who pray, for the men and women who through their intercession keep our world close to God. How our hearts are steadied and reassured as we think of them. Hear their prayers, we beseech Thee, on behalf of broken homes and anxious hearts, on behalf of our fighting men, on behalf of our bleeding world. Hear them as they pray, "Thy Kingdom come. Thy will be done on earth." We ask in the name of Christ. Amen.—Ryland Knight in Christian Index.

# THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

## WHENCE FORGIVENESS

By Chester Warren Quimby

*Who can forgive but God only?*

The blunt answer is: No one. The Pharisees were right. Anyone can forgive personal insults, errors, unkindnesses, injustices and falsehoods. What one has suffered from the hands of others one may forgive to others. But to pronounce forgiveness of soul is another matter. Sin is a disease of the soul that, while it expresses itself in insults, and falsehoods, lies beyond the power of the human spirit to judge and cure. Only God can see deep enough to judge and forgive it. However desperately one's sin may have wounded another, in the last analysis it is a sin against God. He alone can forgive it.

Yet before these sharp thinking Pharisees stood Jesus over the palsied man saying quietly, "Son, thy sins be forgiven." Moved with indignation they object, "Who can forgive sins but God only?" They were right.

And this is exactly Mark's point in this declaration that Jesus had the right to forgive sin because he was the Son of God. This has been verified in every Christian of Mark's day. Coming as sinners to Jesus, they had been flooded with the cleansing forgiveness of God! Jesus is our forgiver!

But the Pharisees were also wrong. For any good man may pronounce forgiveness. John represents Jesus as specifically stating that his followers have the right and power to declare forgiveness. They cannot grant God's forgiveness, but they can declare that God has forgiven. "Whosoever sins ye forgive, they are forgiven unto them." When one possesses the true spirit of Christ, he possesses the discernment to perceive when another has received the forgiveness of Christ.

Often people need to be told they are forgiven. They get quite mixed up about themselves. Especially they doubt the possibility of their staying forgiven. Forgiveness seems too good to be true. And staying forgiven seems beyond all possibility. They need some sure declaration, "You are forgiven. God has forgiven you, and he can keep you forgiven!"

Had Jesus been like us only, the Pharisees would still have been wrong. For any good man has the power to say, "Friend, thy sins be forgiven." It is the high privilege of all forgiven souls to recognize and declare penitent souls forgiven. "Are ye able?"—From "The Christian Advocate."

You must learn, you must let God teach you, that the only way to get rid of your past is to get a future out of it. God will waste nothing. There is something in your past—something, if it be only the sin of which you have repented, which, if you put it into the Savior's hands, will be a new life to you.—Phillips Brooks.

Those who have obtained the farthest insight into nature have been, in all ages, firm believers in God.—Presbyterian Record.

## FORGET IT

The genuinely considerate man is more of a novelty than he should be. Most of us in our treatment of our fellows are somewhat like the Englishman who said to his valet: "Take my bawth for me, Squibbs—and, Squibbs, while you're about it, make it a cold plunge."

*If you see a tall fellow ahead of the crowd,  
A leader of music, marching fearless and proud,  
And you know of a tale whose mere telling aloud  
Would cause his proud head to in anguish be bowed,  
It's a pretty good plan to forget it.*

*If you know of a skeleton hidden away  
In a closet, and guarded and kept from the day  
In the dark; whose showing, whose sudden display  
Would cause grief and sorrow and lifelong dismay,  
It's a pretty good plan to forget it.*

*If you know of a spot in the life of a friend  
(We all have spots concealed, world without end)  
Whose touching his heartstrings would sadden or rend,  
Till the shame of its showing no grieving could mend,  
It's a pretty good plan to forget it.*

*If you know of a thing that will darken the joy  
Of a man or a woman, a girl or a boy,  
That will wipe out a smile or the least way annoy  
A fellow, or cause any gladness to cloy,  
It's a pretty good plan to forget it.*

—Anonymous.

From "Poems of Inspiration" by Morris and Adams.

## PARTNERS IN SALVATION

Surely, we have experienced enough in recent months to convince us that the hope of the world lies only in Christ. If that is true, then, the most important thing Christians can do is to bring others into a saving relationship with Christ.

In the first two verses of the ninth chapter of Matthew we read, "And he entered into a ship, and passed over, and came into his own city. And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee." Luke and Mark both tell us that Jesus was in a house and such a crowd was around that the four men who brought the sick man could not get him to Jesus and so they—not to be outdone—climbed on the roof of the house, tied ropes to the corners of the mat on which the sick man was lying, lifted part of the tile from the roof and let the man down through it into the midst where Jesus stood.

I want us to draw three lessons from this event: first, what Christians can do; second, what sinners must do; and third, what Jesus will do.

There are a few things that we as Christian people sorely need. We need to realize that there is much we can do. We need to understand if we don't do what we can it will never be done. The Lord is depending upon us. "He alone can save the world, but He can't save the world alone." "The fields are white to the harvest, but the laborers are few; pray ye, therefore, the Lord of the harvest that he may send more laborers into the har-

vest." We want to put off the doing our duty in helping make a better world. "Men say there are yet four months and then cometh harvest." The disposition to put off things and to pass the buck has brought our world to a bad condition. Some times we can get the consent of our minds to do our duty, but we put it in the future tense. I saw a very helpful motto hanging in an office which read, "DO IT, AND DO IT NOW." Usually, we don't plan to do it at all. We know it ought to be done, but we figure to "let George do it," or to carry it up to a higher realm, "let God do it." The work thus undone, the Kingdom of God lags and selfishness, fear and hatred fill the world.

I am a strong believer in the social gospel. Without it, an individual may have a vital personal contact with Christ and yet be ignorant of his duties and responsibilities to others. But I am thoroughly convinced that the social gospel alone will not solve our problems. People may be taught ever so clearly what their duties and responsibilities are in all relationships of life, but unredeemed humanity is too selfish to practice these principles. For example, will an unredeemed person love his neighbor as he does himself? Will he love his enemies? If he is slapped on one cheek, will he turn the other? Will he put the interest and welfare of others, at least, along by the side of his own and sometimes above his own? The answer to all these questions is, "no." Yet we realize that these principles will have to be practiced if we have a righteous, warless world. Jesus felt that those who accepted Him as Saviour and imbibed His Spirit

would faithfully practice these principles.

Christian people, through the church and its strong right arm, the Sunday School, can bring others into a vital relationship with Christ, and in so doing they will be building the better world we are hearing so much about. If Christians all over the world would be as determined to bring others to Christ as were these four men who brought their sick friend, the Kingdom of God would come on the earth during this generation.

Now, what must sinners do? The Phillippian jailor asked, "What must I do to be saved?" Paul answered, "Believe on the Lord Jesus Christ and thou shalt be saved." They can turn their backs on their sins and trust Jesus Christ as their Saviour, and not only so, they can determine by His grace and indwelling spirit to follow in His footsteps. The trouble is too many people have tried to take Christ as a Saviour and refuse Him as an example. That can never be successfully done. Taking Him as a Saviour to eliminate past sins and as an example to guide future conduct will heal the hurts of this old world. Sinners can have faith in Christ. The sick man did as well as those who brought him. We read "When Jesus saw their faith he said to the sick of the palsy, Son, thy sins be forgiven thee."

Now, as to what Jesus will do, the question is easily answered. He has a perfect record of never refusing any person who ever came to Him for any kind of help. He caused the lame to leap, the blind to see, the deaf to hear and the dead to get out of their graves. They couldn't have a funeral around Jesus; He broke them up and sent the dead restored to life back home. Paul said of Him, "This is a faithful saying and worthy of all acceptance that Jesus Christ came into the world to save sinners of whom I am chief." John said, "God gave his only begotten Son that whosoever believeth on Him should not perish but have everlasting life." Peter said, "He himself bore our sins in his own body upon the tree that we being dead to sin might live to righteousness."

Read again the text above and the parallel accounts in Mark and Luke. Christians can bring the sin-sick to Jesus. If sinners are to be saved, they must forsake their sins, accept Him as Saviour and follow Him as example. Jesus will always forgive when these conditions are met. He purchased this privilege when He came in the flesh and died on the cross.—H. O. B.

Every blessing we receive brings with it an obligation—a case of noblesse oblige. It is not a matter of what others do for us. Upon this principle, we owe most to the person who does least for us.—Religious Telescope.

When a fellow gets puffed up about what he has accomplished, it is a fairly sure sign that he will accomplish little more.—The Friend.

Force yourself to do little things well and you will do the big things well from habit.—Stephens.



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## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### A Series Of First Things

#### MY FIRST SUMMER AS A PREACHER

Rev. W. A. Steele was my pastor when I was licensed to preach. I spent the summer holding meetings with him in the churches on the Nashville Circuit. In that I was most fortunate. He had not been trained in any theological seminary; my recollection is that he was not even a college graduate, but he was a thoroughly good man and knew how to help a young preacher who was just beginning his work.

He taught me how to sing. Riding horseback along the country road on our way to Doyle, where we were to begin a revival, he explained to me the meters of the hymns which we sung. First, he sang a verse of "A Charge to Keep I Have," and told me it was a short-meter tune. Then he sang a verse of "Am I a Soldier of the Cross," and explained that it was common meter. Next, a verse of "Just As I Am," and informed me that it was long meter. Until this day, after more than forty years, I naturally want to sing all hymns of those three meters by the tunes he taught me. He sang "with the spirit and with the understanding."

When we got to the church that Sunday morning, we hitched our horses to a swinging hickory limb. Then he said, "While the people are gathering, let's go down to the grove for a little season of prayer." We followed the "path the calf made" until we came to a big log. He got on one side of it and motioned me to get on the other. There we knelt and he began to pray. I was employed mostly in watching him. He started very quietly, then his face began to glow, his lips to move and his tears to flow. Like Jacob of old, he literally "wrestled with God" until he won the victory.

Then he arose, turned his face toward the church, and said, "Come now, we're going to have a great meeting today." As we walked away together, I said, "How do you know?" He said, "I feel it in my soul." The results proved the correctness of his faith. He told me he often prayed all night at the beginning of revival meetings.

Later on, I attended a famous theological seminary and had great teachers, but so far as praying and singing hymns were concerned, he taught me my first and greatest lessons. His simple faith, wholesome spirit and consecrated life were a benediction to me and to many

## NEWS AND NOTES ABOUT FACTS AND FOLKS

MRS. O. C. BIRDWELL, wife of our pastor at Waldo, underwent a serious operation at the Jones Clinic in Waldo and was for a time seriously ill. She is now reported much improved.

REV. AND MRS. FRED SCHWENDIMANN of Altheimer announce the arrival of a son, Robert Newton, who was born on July 20 at the Davis Hospital in Pine Bluff. Mrs. Schwendimann and Bobby are doing nicely.

REV. J. L. SHELBY, pastor at Keiser, writes: "We are in a great meeting at Garden Point Methodist Church. We began last Sunday and up to Tuesday night we had ten to join the church and take the vows. We have a good charge. Our district superintendent, Rev. J. A. Gatlin, is making things happen in the Jonesboro District."

REV. WESLEY J. CLARK of California, Missouri, writes: "Some of my friends of Arkansas may like to know of my progress in Missouri. Since I have been at California, Missouri, there have been steady growth and progress. The members added equal 25 percent of the membership when I came. The Benevolences have increased .35 percent and have been overpaid this year by 16½ percent for general and conference work for this year. The salary has increased 50 percent. Plans are now underway to secure funds for a new parsonage."

REV. IRL BRIDENTHAL, our pastor at Clarendon, reports that Dr. J. T. Carlyon, of the Southern Methodist University, taught a very helpful training school at the First Methodist Church in Clarendon, beginning July 2nd, and running through the 4th of July. Twenty-two certificates of credit were issued to workers of our church in Clarendon at the close of the school. Mrs. Carlyon, an active worker in the Beginners Department in Highland Park Church, in Dallas, was with Dr. Carlyon and rendered valuable service to the church through some meeting for the Beginners Department.

THE Methodist Church of Leachville has just closed a very successful and interesting Vacation Church School. The school lasted one week and was well attended. Miss Ruth Lee was director of the school and Miss Jo Ella Pierce served as secretary. Mrs. W. L. Bryant had charge of the Intermediates, Mrs. Willis Herndon and Miss Jo Ella Pierce the Juniors, Mrs. R. E. L. Bearden and Mrs. Clemma Edwards taught the Primary group, Mrs. E. H. Tall had charge of the Beginners, and Mrs. P. W. DeJarnette and Mrs. Raymon Covey took charge of the Art and Hand work. On Friday morning from 10:00 to 11:00 o'clock the school had "open house" and invited the parents and friends in to see their work.

DR. CONNOR MOREHEAD will be in Chicago this week as a representative of this episcopal area in a meeting of the Committee of Two Hundred. This is a church-wide committee which will formulate plans for the "Crusade for Christ" which will be projected next year. Dr. Morehead will be on vacation while on this trip and will attend sessions of the Pastor's Institute at the University of Chicago. The following guest speakers will fill his pulpit at First Methodist Church in his absence: Rev. H. O. Bolin, pastor of Capitol View Methodist Church, Little Rock, on July 30th; Dr. Matt L. Ellis, president of Henderson-Brown Teachers College, Arkadelphia, August 6th; Dr. E. T. Wayland, editor of Arkansas Methodist, August 13th and Dr. Robert W. Goodloe, Southern Methodist

others. He approached his work heart first. I am glad I made my first efforts to preach the gospel under his supervision.

Brother Steele enjoyed religion. He was a happy saint. He always looked as if he had a good taste in his mouth. He loved people. He will enjoy Heaven. I loved him and will always cherish his memory.

University, Dallas, Texas, August 20th. The eleven o'clock services of First Church are broadcast regularly over KLRA.

#### DR. GEORGE WASHINGTON TRUETT

In the passing of Dr. George W. Truett on July 7 at his home in Dallas, Texas, the Southern Baptist Church, lost a great preacher, author and religious statesman.

Dr. Louie D. Newton, close friend for twenty-five years, in a tribute in The Christian Index, says: "Dr. Truett has held every honor in the gift of the Baptists of the world. He was president of the Southern Baptist Convention, 1927-1929, and he was elected president of the Baptist World Alliance in Berlin, Germany, in 1934, serving through the sixth world congress, held in Atlanta in 1939. . . . In world Baptist affairs, Dr. Truett stood foremost among the leaders of his day and generation. He presided at the meeting of the Baptist World Alliance in Toronto, Canada, in 1928, in the absence of Dr. E. Y. Mullins, who had been stricken a few days before the congress was convened, and at Berlin, in 1934, he was unanimously elected as president. . . . His presidential address at the meeting of the Baptist World Alliance in Atlanta in 1939 remains one of the historic documents of church history. . . . His address on the steps of the national capitol in Washington in 1920 was described by Washington newspapers as the most compelling preaching in the open air since the days of George Whitfield and John Wesley. . . . His one consuming desire during his illness, as throughout his long and illustrious life was expressed in his own words as follows: 'That I may find and follow the will of God, which is always right and always best.'"

Dr. Truett was pastor of the First Baptist Church of Dallas for forty-seven years.

#### WILL MOSCOW SUPPLANT ROME AS RELIGIOUS CENTER?

(Continued from page one)

Because Russia will be the dominant force in both Europe and Asia, after the war, it will likely follow that the Russian Orthodox Church will increase in power and influence as Russian diplomacy brings under the influence of the Russian state the various nations of Europe and Asia. Italy will be so weakened and discredited by the war that one cannot foresee the time when it will again be a first-rate world power. With the decline of the political power and influence of Italy, there will come, almost inevitably, a decline of the power of Rome as a religious center for the old world.

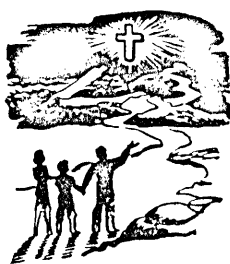
Whether the Russian government has had any change at heart regarding religion is very doubtful. However, it becomes more evident with each passing day that Russia is being led now by some of the most brilliant, capable, far-seeing statesmen and military leaders of the day. Whatever their personal viewpoint about religion may be, they have become aware that man is inherently religious. They apparently have become convinced that they can build a stronger Russia, by granting freedom to religion, than they can by attempting to destroy religion.

Since Moscow is to be the strongest political center in the old world, Russian leaders may take pride in making Moscow also the religious center of the old world. With a sphere of influence that will be dominant in both Europe and Asia, and with Rome going into partial eclipse, it is altogether possible that Moscow will outrival Rome as a religious center for Catholic forces of the old world.

The highest attainment, as well as enjoyment of the spiritual life is to be able at all times and in all things to say, "Thy will be done."—Tyron Edwards.

# In The Valley Of The Shadow--With God

By REV. PAUL E. WAGNER, Missionary in Dhulia, India



and uniform adjusted as if he were ready for inspection. However, the background of the picture is a dark sky dotted with white clouds. Written across the sky are these words:

*"Yea, though I walk through the Valley  
of the shadow of death  
I will fear no evil, for thou art with me."*

This is a lovely picture—but it is a picture. It is difficult to imagine the Psalmist writing these words in such a calm or peaceful atmosphere. The generally accepted picture behind this Psalm is a David in exile—a refugee! He is being hunted; he is fleeing to save his life. He is hungry; he is thirsty. He is tired; he is lonely and homesick—an outcast! The valley the shadow is real to him—but so is the presence of God!

In August 1942 I was on tour in my missionary work in India. I was about 550 miles from my wife and my children, touring in one of the most backward areas of Hyderabad State in South Central India. One afternoon an Indian friend came to me as a messenger. I shall never forget his first string of sentences as he said, "You had better pack and leave for home at once. Riots broke out in Bombay four days ago (it had taken my friend three days to reach me) and they are spreading over India. Gandhi has been arrested; there is still fighting in the Bombay streets, trains have been delayed . . ."

So he continued to describe what was happening when the Congress leaders were imprisoned two years ago.

I boarded the daily bus and started home to Dhulia. This village where I was touring was on a plateau, and soon we came to its edge and started our descent into the valley. These were monsoon days and the dark clouds seemed to be banked against the hillside that afternoon. Soon we started to enter the valley with its clouds, heavy rain and lightning—all a picture of the valley of the shadow in my mind. I did not know what was ahead as I travelled through an India in turmoil. Before going far, however, I found that I had trusted myself into the hands of one who is the good Shepherd. The New Testament's counterpart of the Psalmist's meditation became my assurance, "I am with you always . . ." I also knew that a voice said, "I am with your loved ones always, even unto the end of the world." His presence remained with me; I trusted Him.

There are times when human happiness does not seem to have the final word in the valley of the shadow. We never can forget those days when the wife of our dearest fellow-missionary lay dying of cancer in our home in India. She was far from her loved ones in America. She was in pain. This was her valley of the shadow. Yet, how many times she seemed to look beyond us and with calm trust said, "Yes, Father . . . Yes, Father." Thousands of miles away in America her parents radiated this same spirit when a cable brought news of the death of their only daughter . . .

One day I heard that old Tukeram was ill. I almost dreaded to go to see him because my heart was heavy when I thought of his condition of life. Tukeram was in his upper seventies—old age in a land where the average life expectancy is 27 years! I knew that he received a small pension—too small! I also knew that his sons did not care for him but even involved him deeper and deeper in debt for their selfish

needs. This all seemed too unjust to such a saintly old man like Tukeram. Tukeram was beloved by everyone in the village of Ranjangaon.

I came into the little home of Tukeram and found him deathly ill with fever. My heart went out to him because I felt that his thin and weak frame didn't seem to have a chance against the burning fever. I didn't want to tax his strength. So I arranged for him to have milk each day, and started to take my leave.

Before I knew what happened, I found that old Tukeram was sitting up and had taken my hand and was holding it close to his burning chest. His eyes that were bright with fever searched mine and he said, "Saheb, mi probbu jeshu christavar priti karto" (which being interpreted means, "Saheb, I do love the Lord Jesus Christ.") I don't remember the rest of my visit that day; I do know that I couldn't keep his words from my mind. I knew that he wasn't lonely. I took my leave.

The next village that I visited on my tour was Adhgaon. I couldn't but tell them about Tukeram's illness and his closing words to me. Then one old man came to me and asked me to look about the village with him. He pointed out a fallendown village home and said, "Old Tukeram used to live here. When he did, there was a beautiful garden about the house." What a lovely memory! When Tukeram lived here, there was a beautiful garden about the house!

Tukeram didn't die. Three years later I brought him to the village where I was living to remain with us. I have a picture of him in his spotless white turban, shirt and dhoti (loin cloth). He is sitting and talking with a boy from our Rural High School in Puntamba. That is what he is still doing: he goes from house to house, from hospital patient to hospital patient, yes, even from school boy to school girl, shedding his benediction on all. He was still doing this when I left India last year. The secret of his life is, "I do love the Lord Jesus Christ."

## Interest In The Bible Stirred By War

THE war has brought about a tremendous increase in Bible reading and in interest in the Old and New Testaments, Dr. George S. Reamey, editor of the Virginia Methodist Advocate, is convinced.

An experiment tried by the Advocate early this year indicates that Virginians are eager for directed Biblical readings and for interpretations of the verses in the light of modern needs.

Last January Dr. Reamey published in the Advocate a list of 40 Biblical chapters, which he suggested as Lenten reading. He did not print the text of the chapters, preferring subscribers to read them in their own Bibles. As an afterthought he suggested that persons who read the chapters drop him a postal card and tell him so. Actually he did not expect to hear from more than a few subscribers. Much to his surprise the Advocate was literally deluged with cards and letters. Over 660 persons wrote Dr. Reamey that they had read the messages with interest and profit.

Many of the writers also enclosed lists of persons in their homes, offices or church organizations who had read the chapters. In this

way the names of some 2,000 regular Bible readers were sent in. The majority of the cards not only commended the Lenten series, but asked Dr. Reamey to continue similar ones in future issues.

In response to the request Dr. Reamey started on April 27 publishing a series of suggested reading for each day in the week, based on the Gospel of Matthew. He also included comment on the verses selected and application to the daily life of the reader.

Since he felt that these should reach a wider field than the Advocate's limited subscription list, he suggested that each reader make a copy of the Bible references for four or five friends. Approximately 150 persons wrote personal letters to say that they were following the request and distributing the readings to others.

More than ever convinced that interest in Bible reading was on a high tide, Dr. Reamey then wrote to the 450 pastors in the Virginia Methodist Conference. He asked if they thought members of their congregations would be interested in purchasing a booklet containing similar daily readings and comments. Immediately requests for such a booklet came rolling in.

Recently the booklet, designed to give consecutive readings with explanatory notes and comments on the Gospel according to Matthew, came off the press. Already 7,000 of the booklets, selling at ten cents each, have been sent out and more orders are arriving daily. So successful has been this first venture that Dr. Reamey expects to publish a similar booklet on the Gospel according to St. John in the near future. If the demand continues it will be followed by several more on the other gospels and the Act of the Apostles.

The present booklet gives directional daily reading with comments for a full eight weeks. It differs from other books of the type in that it actively promotes the actual reading of the Bible itself. "There is no substitute for the Bible," declares Dr. Reamey, "no matter how good the substitute may be. There is urgent need that people get back to the daily reading of God's Word and that they take time to understand its message for the day in which we live." He adds that never before in his memory does he feel that there has been a time when the average person was so receptive to guidance in Bible study as he is today.

### METHODIST MISSIONARY HEADS BENGAL RELIEF

The Rev. Walter G. Griffiths, of Berkeley, Cal., missionary of the Methodist Church in Calcutta, India, is head of the relief committee which has been set up by the Bengal (India) Christian Council to ad-

minister missionary and other funds for the assistance of famine victims in that area. This famine, the worst in India in this century, has taken thousands of lives and has left in its wake malnutrition, epidemics, and economic losses that affect many millions of people who are normally among the poorest in

the world. The Bengal and the Indian governments are endeavoring to lift this burden from the people, and American aid is being sent by the churches and administered by Mr. Griffiths and his committee of missionary and Indian Christians. Mr. Griffiths, a graduate of the University of California and of New

York University, has been in India since 1920; recently he has been in charge of the famed Lee Memorial Mission in Calcutta.

"Early to bed and early to rise" and the next morning your head won't feel three times its size.

—Ashland Progress.



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### PROFESSOR BULLFROG'S TRIP

By William Allen Ward

Professor Bullfrog was already late at the bend in the creek where he was due to give jumping lessons to all the little frogs of the swamp. But the Louisiana sun was hot and the wind was soothing to Professor Bullfrog's brow. So he sat down under a magnolia tree beside the creek and had almost dropped asleep, when he looked in the lazy waters and saw Old Man J. Thomas Alligator dozing on the surface of the stream.

Professor Bullfrog knew that the alligator was a good swimmer and could take him down the stream in a rush; but he also knew the old fellow had a bad temper and would not move an inch if he was not coaxed.

But Professor Bullfrog acted and then talked. He leaped on top of the alligator's slimy back. The alligator, awakened by the pounding on his back, was startled, and started swimming down the stream.

Within a few minutes the alligator turned the bend in the creek and Professor Bullfrog croaked: "Thank you, Old Man Alligator, I enjoyed the ride."

The alligator had not realized until Professor Bullfrog leaped from his back to the bank that he was hitchhiking on his slimy back. He was very much provoked, but it was too late. Professor Bullfrog croaked in joy as the alligator turned the bend.

At the bend in the creek the frog children were waiting for their leaping lessons.

"You must learn to stand on the bank and leap far into the water," Professor Bullfrog was saying. "Just watch me. I'm one of the best jumpers in this swamp. Just watch me!"

Professor Bullfrog leaped.

And he leaped right in front of Old Man Alligator, who by this time was wide awake and on his way back to his favorite resting place.

"I'll snap you right in two!" the alligator sneered between his sharp teeth.

Professor Bullfrog started swimming and the big alligator started after him. It was a close race but Professor Bullfrog had one more trick in his bag. He dived under the alligator, then leaped on the Old Man's back and from that safe place he was able to brace himself for a big leap to the shore. And all the little frog people croaked happily. But Professor Bullfrog frowned and said, "You must show me more respect. But I'm mighty glad to get out of reach of that alligator. So, now, we'll all just go home."—Southern Churchman.

Mother: "James, why are you late?"

James: "Teacher kept me."

Mother: "Why?"

James: "In class she asked me how many teeth a person has, and I said, 'A mouthful.'"



## HELPERS ALL

*In naming friends who help a lot  
Throughout the summer days,  
We made a list of those who serve  
In many different ways.*

*Of course, the list was headed with  
Our own Dad and Mother,  
Then members of the family  
Like sister and brother.*

*Milkman, doctor, grocery boy,  
The names came thick and fast,  
Pastor, teacher, iceman, nurse,  
A whole procession passed.*

*It's fine to have these many friends  
Who have so much to do.  
Let's all decide that we'll join in  
And be a helper, too.—A. E. W.*

## A BOY WHO KNEW

An American boy nineteen years of age found himself in London, where he was under the necessity of earning his bread. He went straight to a printing office and inquired whether help was needed.

"Where are you from?" inquired the foreman.

"America," was the answer.

"Ah," said the foreman, "from America. Can you set type?"

The young man stepped to one of the cases, and set up this passage from the first chapter of John: "Nathaniel said unto him, Can there any good thing come out of Nazareth? Philip said unto him, Come and see."

It was done so quickly, so accurately, and administered a delicate reproof so appropriate and powerful, that it at once gave him influence and standing with all the office. He worked diligently at his trade, refused to drink beer or any strong drink, saved his money, returned to America, became a printer, publisher, author, postmaster general, member of congress, signer of the Declaration of Independence, ambassador to royal courts, and finally died in Philadelphia at the age of eighty-four. There

## JUST FOR FUN

Man—Oh, a policeman went in the church and brought the bride out!

Spinster—My! My! What had she done?

Man—Married the policeman!

Mrs. Gray: You're looking very happy this morning. Have you had good news?

Mrs. Jay: Wonderful. My husband has broken down, and we're going to Palm Beach for the winter.

An Indian in New Mexico returned to the village for the third time to buy a dozen bottles of cough syrup.

Druggist: "Someone sick at your house?"

Indian: "No sick."

Druggist: "Then what on earth is all this cough syrup for?"

Indian: "Mmm—me likum on pan-cakes."

are more than one hundred and fifty counties, towns, and villages in America named after this same printer boy—Benjamin Franklin.—Selected.

## WE SHARE EXPERIENCES

Magnolia, Arkansas  
July 17, 1944

Dear Boys and Girls:

I am a member of Christie's Chapel Sunday School. My teacher is my grandmother, Mrs. J. A. Kirkpatrick.

I am nine years old. I am in the Fifth Grade. I go to Emerson School. I have a sister six years old and a brother two years old.

The pastor of our church is Rev. J. W. Nethercutt.—Your friend, Ernest Carrol Broughton.

Holly Grove, Arkansas  
July 17, 1944

Dear Boys and Girls:

I am a girl eleven years of age. I go to Sunday School every Sunday. I haven't missed but one Sunday during 1944.

I am going to visit in Little Rock this summer. My mother, my sister, my daddy and my brother are going with me.

I enjoy very much reading the Children's Page.—Sincerely yours, Myra Sue Suddeth.

Clarksville, Arkansas  
July 21, 1944

Dear Friends:

I am a little girl nine years old. I go to Sunday School every Sunday and to Church every other Sunday. Our pastor is Rev. S. B. Bryant.

I have four sisters and two brothers. One brother in service stationed at Keesler Field, Mississippi. I have a pet dog named Sandy. We live on a farm and have lots of fun. We are harvesting peaches now and I put the liners in the tubs. I am saving my money to buy a war bond.

I read the Children's Page each week and enjoy it so much.

My school will start in September. I will be in the Fifth Grade. My teacher will be Miss Ruth Farmer.—Your friend, Anna Lou Kauffeld.

Teacher: "Junior, how many make a few?"

Junior: "Three or four."

Teacher: "How many make a dozen?"

Junior: "Twelve."

Teacher: "How many make a million?"

Junior: "Very few."—Ex.

Freddie: "Mother, Marilyn said that she had a watermelon as big as my head."

Mother: "I believe she was stretching that, don't you?"

Freddie: (After thinking a minute) "Why, can you stretch watermelons?"

## TRY IT

When little folks are loving,  
It makes folks love them, too.  
Now, boys and girls, just try it  
And prove that it is true.

For every smile you give them  
They'll give one back to you;  
They simply cannot help it.  
Love makes the smiles break through.



# CURRENT NEWS IN RELIGIOUS WORLD

## ARKANSAS SUPREME COURT UPHOLDS DRY FORCES

LITTLE ROCK, Ark. (RNS)—For the third time, the Arkansas Supreme Court has answered with an emphatic "no" the claim of wet forces that the state's local option law is unconstitutional on the grounds that service men are denied the right to vote since they are away from home when elections are held.

"The contention is entirely without merit," the court ruled. "No elector in the armed forces is, has been, or will be prohibited from voting by any provision of this act. It is the war and the necessity of winning it which has taken them away from their homes. The act has nothing to do with it."

The act, voted in the general election of Nov. 1942, was promoted by the state's Anti-Saloon League, formed of churchmen of all faiths. Fifteen counties and several municipalities have voted out all alcoholic beverages under its provisions.

The court's decision was the second victory for the dry forces. Earlier, the state brewers association dropped plans to fight for initiation of a 3.2 beer law which would not be affected by local option.

## DESCRIBES NEW TRENDS IN CHURCH ARCHITECTURE

DALLAS, TEXAS (RNS)—Church architecture in the United States is being revolutionized among Protestant denominations to make services more dignified and to bring more families to the church for recreation and social life, Elbert M. Conover, director of the Commission on Architecture of the Federal Council of Churches, told ministers at the Texas Pastors School at Southern Methodist University here.

Mr. Conover said that the trend in building houses of worship is toward smaller churches to accommodate a normal attendance, rather than the convention-hall type of structure. The problem of unusually large attendance on Easter and other special occasions, he said, is solved by holding two services.

Churches are building better recreational and social facilities, Mr. Conover said, including assembly rooms with stages, equipped with motion picture apparatus. In many city areas, church swimming pools are a boon to the welfare of young people, he declared.

Mr. Conover has been visiting various parts of the country to survey plans for post-war building activities among Protestant churches.

## INDUSTRIALIST LEAVES OVER HALF MILLION FOR RETIRED METHODIST CLERGYMEN

CHARLOTTE, N. C. (RNS)—Eugene Macon Cole, industrialist who died here recently, left over a half million dollars as a foundation for Methodist ministers and their wives of the Western North Carolina Methodist Conference. The bequest was made known when the will was filed for probate.

## "THE THREE NIECES" OF THE CHILDREN'S BIBLE HOUR



Virginia, Henrietta and Margaret, known to millions as the "Three Nieces" of the Children's Bible Hour broadcast. The girls, who are sisters, are a regular feature of this weekly program heard every Saturday morning at 10:00 AM (CWT) over one hundred associate stations of the Associated Broadcasting Corporation. This program has attained national recognition through its clear cut presentation of the Gospel to children. The program originated in the auditorium studio of WLAV in Grand Rapids, Michigan, and released to the nation through the facilities of the ABC Network, has a participating studio audience of over two hundred boys and girls.

## DUTCH NAZIS FORM YOUTH GROUP TO OPPOSE CHURCH AND PARENTS

LONDON (By Wireless) (RNS)—Dutch Nazis in occupied Holland are intensifying efforts to control youth through a Young Comrades Guild organized to combat the influence of parents, schools, and churches. Membership will comprise young people between the ages of 14 and 24.

Dedicated to "inciting the youth of Holland to revolt against parents," the new movement is a branch of the Dutch National Youth Storm (NJS), patterned after the Hitler youth organization in Germany.

Stormvlag, official Dutch Nazi organ, comments: "The NJS must break with all organized youth education of the past. Schools, parents, and the church have occupied themselves with, or have influenced, the education of youth, but have made boys and girls into unbalanced beings."

"The NJS recognizes the family as the natural basis of education, but the mistakes of many families must be corrected, and so the NJS has to oppose parents."

## CHINA ASKS ALLIES FOR PRAYERS

NEW YORK (RNS)—A cable urging America, Great Britain, and other Allied nations to pray for China has been received here by the Foreign Missions Conference of North America. The appeal was signed by Luther Shao, acting head of the National Christian Council of China.

It was seven years ago, July 7, 1937, that Japan launched its attack on China.

## METHODIST LAYMAN TO HEAD AMERICAN BIBLE SOCIETY

NEW YORK (RNS)—The American Bible Society has elected Daniel Burke as the 19th president of its 128-year-old organization. A Methodist, Mr. Burke heads the New York law firm of Burks & Burke, and has been a member of the Board of Managers of the Bible Society for 20 years.

## CLERGYMEN TO PUSH ACTION BY CHRISTIANS FOR JEWISH HOMELAND

NEW YORK (RNS)—A series of institutes to stimulate Christian action for the establishment of a national home for Jews in Palestine will be sponsored this fall by the Christian Council on Palestine in cooperation with the American Palestine Committee. The institutes will meet at Chicago, Ft. Worth, St. Louis, and San Francisco.

In addition to urging withdrawal of the British White Paper of 1939 and the fulfillment of the Balfour Declaration, the institutions will advocate a program for the admission of Jewish refugees into America to the limit unfulfilled immigration quotas in 1944.

A similar series of meetings was sponsored last year in Chicago, Denver, Omaha, Detroit, Boston, and West Coast cities. Organized in 1942 to aid in the rehabilitation of persecuted Jews in Europe, the Christian Council on Palestine has a membership of 1,500 American clergymen.

## FOREIGN MISSIONS WILL SEEK SURPLUS ARMY MEDICAL SUPPLIES AFTER WAR

NEW YORK (RNS)—Surplus medical supplies of the U. S. military forces that may be available in the several battle areas after the war are being sought for mission hospitals, it has been revealed here by Dr. Edward H. Hume, director of the Christian Council for Overseas Work.

The Council has requested the War Department to consider the possibility of giving mission boards of the various churches an opportunity to obtain supplies and equipment, either through purchase or gifts. It is anticipated that mission hospitals in Africa, China, and Europe will face an unprecedented demand on their services and facilities from civilian populations of war-torn countries, and the need for medical material will be acute.

Dr. Hume reports that the War Department has indicated a favorable response to the Council's request.

## ORGANIZE VIRGINIA COUNCIL OF CHURCHES

RICHMOND, Va. (RNS)—Eleven denominations representing more than 51 per cent of all Protestant forces in Virginia have organized the Virginia Council of Churches to sponsor joint action on mutual problems. The new body was termed by its leaders as "potentially the most forward step taken by the Virginia Protestants in this generation."

Member denominations are the Methodist Church, the Protestant Episcopal Church, the Presbyterian Church in the U. S. (Southern), the Associate Reformed Presbyterian Church, the Church of the Brethren, the Congregational Christian Churches, the Disciples of Christ, the Evangelical and Reformed Church, the Society of Friends, the United Brethren, and the United Lutheran Church.

Although the Baptist Church is not among the members, a Baptist clergyman is one of the organization's "members at large." Dr. W. Taliaferro Thompson, Presbyterian clergyman and professor at Union Theological Seminary here, was elected Council president.

It is planned to invite Negro churches to join the Council. A paid executive secretary will be elected next fall, when a program for the coming year will be formulated.

## AMERICAN-BORN CHURCHMAN ARRESTED IN NORWAY

STOCKHOLM (By Wireless) (RNS)—American-born Dean Arne Fjellbu, one of the most persistent opponents of the Quisling regime in occupied Norway, has been arrested by German authorities in a raid on headquarters of the Norwegian Missionary Society in Oslo. The latest action against the former dean of Trondheim Cathedral climaxes many attempts by the Germans to silence the rebel clergyman.

Dean Fjellbu has been a prominent figure in the church fight in Norway since 1941, when he was fined heavily for having protested against the persecution of Jews. In February, 1942, he led a vigorous protest against the holding of a Nazi political service in Trondheim Cathedral, and was subsequently ousted from his post as dean. Attempting to carry on his religious work at Hvitsenchapel at Oslofjord, south of Drammentown, he was later interned for a short period.

Dean Fjellbu is the son of an Iowa clergyman. He completed his theological studies in Norway, taking post-graduate courses in Berlin and Heidelberg. For a short time he was a chaplain in the German capital, and afterwards, for three years, was general secretary of the Student Christian Movement in Norway. He was appointed to Trondheim Cathedral in 1927, and became dean ten years later.

Every noble life leaves the fibre of it interwoven in the work of the world.—Ruskin.

To be thrown upon one's resources is to be cast into the very lap of fortune.—B. Franklin.

## Concerning Evangelism In Our Annual Session

By O. E. GODDARD, Chairman of Board of Evangelism



WHEN more than three hundred Christian men and women enter Morrilton and remain there several days, everybody in Morrilton ought to get an impress and impact from these servants of the Most High God. We are to be lodged in these homes and given the hospitality of the city because we are there on business for the King. The Board of Evangelism is praying and planning to make this annual session a Pentecost—an Upper Room occasion for all who attend. Bishop Martin has been consulted and he is in most happy accord with the plans and will do all within his power to make it such a conference.

The following suggestions are now submitted:

1. Let family worship be conducted in every home where there is a guest.
2. Let the Upper Room prayer service be held thirty minutes before the conference opens each morning. The meetings will be held in the upper room of the educational building.
3. A group will visit the public schools as often as desired to conduct public worship there.
4. A group will visit the hospital to pray with each patient who desires it.
5. Another group will visit the jails to pray with each prisoner who desires it.
6. Still another group will hold services at the shops and mills if possible.
7. If there is no law against it, street services will be held at best time to reach the street crowd.
8. An outstanding evangelistic preacher will preach in the afternoons and at nights.

### EXTRA YOUTH

Extra Church was proud of the fine young people who attended the Youth Assembly at Conway. They brought back a lot of information and inspiration. On the night of July 15 they gave a program at the church in which they told us something of what the assembly meant to them. They say they will never forget that week, nor yet be able to tell us all about it.

The following is an outline of the program given: Song, Take Time to Holy, choir; Scripture, Ecc. 12, Elaine Langford; Prayer, Aura Farmer; Song, I Need Thee Every Hour, choir; Talk: Theme Song, Once to Every Man and Nation, Juanita Riels; What it Means to be a Christian, Earlene Pahal; World Friendship, Sybil Crawford; Six Pillars of Peace, G. P. Riels; In General What We Learned, Juanita Riels; Meals and Campus Life, G. P. Riels; The Life of Jesus, Marjorie Sawyer; Song: This is My Father's World, choir; Youth benediction, all.

Besides a regular class in which each earned a training credit each took a subject from the interest group such as singing, handcraft,

Bishop Martin was asked to nominate a preacher from Louisiana as Louisiana and Arkansas are to be in the same area during this quadrennium. The bishop nominated Dr. Lewis Stuckey of Baton Rouge, La. Dr. Stuckey was chosen and has accepted the invitation.

Dr. Stuckey has been informed as to our plans and is highly pleased with them as indicated in this excerpt from his letter. (The letter was a personal letter to me but I take the liberty of giving it this publicity to show his attitude toward our plans.)

"Dear Doctor Goddard: Your telegram and letter were received, and I thank you and your Committee on Evangelism for inviting me to be your conference preacher; and I pray that by the help of God I shall be able to assist you and your committee in your efforts to lead your conference to greater evangelism. I like your plans very much, and wish that every conference would follow them. Our annual conferences used to have powerful spiritual services but in recent year they have been too much 'All business.' In going over some old records in First Church, Baton Rouge, the other day I found that in 1860 the Conference met in this church and that a great revival continued throughout the session. At the end of the conference seventy people united with this church as a result of that conference revival. I believe that since the Lord is the same Redeemer He has always been that if we will but meet the same conditions our fathers met, we shall see like results."

Let prayer be made in every home and from every Methodist heart in the North Arkansas Conference from this hour forward that our approaching annual conference be a Pentecostal conference—an epochal conference, a heart-warming conference.

quiet games, folk games, dramatics, etc. Though credit was not given in this latter group, it was thoroughly enjoyed and well worth while.

The young people all expressed their appreciation of the efforts of the preachers, teachers, counsellors and other leaders who made the assembly a high spot in the lives of the young people.

The church appreciates the enthusiasm of these young people, and is receiving great dividends for the small amount of money invested in them.—Elizabeth Knight, Extra Church, Monticello District.

Few are the material resources we have failed to explore. The inexhaustible spiritual resources we have but barely tapped. The faith that can move mountains remains impotent because we venture not with God to attempt and to do the impossible. Love's tremendous power for the healing of men and of nations is shackled for lack of heroes of God who are ready to explore the mighty forces of the Cross as men are now exploring their futile faith in the might of force.—Matthew C. Cavell.

### REVIVAL AT GOOD FAITH

On Sunday, July 2, we began a two-weeks' revival with our district superintendent, Rev. W. Neill Hart, bringing us the message that night. During the next four nights we were privileged to hear a message from each of the Pine Bluff pastors: Rev. V. D. Keeley, Rev. George W. Robertson, Rev. T. T. McNeal, and Dr. E. Clifton Rule, respectively. Each of these men brought us inspiring and helpful sermons.

Brother Hart returned to us on Friday night, July 7, and remained with us throughout the rest of the meeting. During the day he led us in personal evangelistic work; and at night he brought messages which not only helped us spiritually, but challenged us to greater work in the Kingdom.

It can well be said that the community, as well as the church, experienced a revival. An outstanding result of the meeting was the receiving of thirty-two additions to the church. Twenty of these came on profession of faith.—Everett Vinson, Pastor.

### YOUTH CARAVAN AT QUITMAN

The Methodist Church of Quitman was fortunate in securing a Caravan for the Youth Fellowship Organization during the week just passed. The team was composed of Miss Lucille Adams, counselor, Raymond Mills, Sue Osborne and Dorothy Gilbert all of Jonesboro.

The work of the Caravan was outstanding, and much could be said of the worship services given each night at the close of the evening's work. The spiritual uplift received from the services of these young people will long linger in the lives of those who availed themselves of the opportunity of attending the meetings. The attendance was unusually good, and every meeting there was an increase in the number present which demonstrates how growing was the influence of this work.

The church is indeed grateful to those who made it possible for these young people to spend the week in the Quitman Church and community and takes this means of expressing its appreciation.—W. F. Bryant.

### DR. TITTLE ON GERMAN PEACE

"What should be done with Germany?" asks Dr. Ernest Fremont Tittle, of Evanston, Illinois, and after reviewing various proposals he says: "We can choose to believe, despite all the evidence to the contrary, that the German people, one and all, are uniquely and incurably wicked; and we can treat them accordingly. But that way madness lies—madness and ruin for all Europe, and not for Europe only but also for the whole world. Perhaps, after all, we would do well to base our answer on the insight of Him who said, 'Ye have heard that it is said, Thou shalt love thy neighbor and hate thine enemy. I say unto you, Love your enemies; do good to them that hate you.' Perhaps we would do well to recall and lay to heart words spoken to a great gathering in Madison Square Garden, New York City, by Madame Chiang Kai-shek, who in the name of Christ, which she did not hesitate to pronounce, declared that hate is not the way out."

### CLASS AT LOUANN ENTERTAINS

Members of the Adult Class of the Methodist Church met at the home of their teacher, Mr. L. D. Perdue, Wednesday for a very enjoyable lawn party. The host was assisted in entertaining by his daughter, Miss Helen, and Mrs. Willie Crumpler.

A semicircle of chairs was placed on the lawn for the guests. After a few minutes of greetings and conversation, the pastor, Brother Small, led the group in prayer. Mr. Perdue gave a short talk. Then the fun began. Everyone who would was asked to tell a humorous story or joke. During this time a delicious plate lunch with punch was served by Miss Perdue and Mrs. Crumpler.

An expression of appreciation of the class for the lovely entertainment was made by everyone standing and saying, "We'll be in Sunday School next Sunday."

The meeting closed with a prayer led by Mr. C. D. Fowler.—Reporter.

### METHODIST DEFENSE PROJECTS

Among recent efforts of the Methodist Church to take the Gospel ministry to people working in boom-town defense and war production areas are the following: it is building a church and furnishing a minister in the new housing project at Marietta, Georgia; in Norfolk, Virginia, the Woman's Society of Christian Service (Methodist) has opened a Wesley Community House for children otherwise without a place to play, and four ministerial workers have been sent for service in nearby villages; at Guilds Lakes, near Portland, Oregon, churches, Sunday schools, community houses, and daily vacation Bible schools have been opened; in New London, Connecticut, trained religious and social workers have been employed by the Methodist Church and a community school and several Sunday schools have been established, while there has been close cooperation between the Church and the Child Care Committee of the city.

### A STRAIGHT LINE

Bobbie was working away at his drawing lesson. Presently the teacher came around to see what progress he was making.

"Look here, Bobbie," she said, "that line isn't straight."

"No, it is not quite straight, I know," answered Bobbie, "but I can fix that up later."

"A straight line never needs to be straightened," said the teacher quietly, as she turned away to look at the work of another pupil.

That simple remark the teacher made set Bobbie to thinking. "A straight line never needs straightening." How much better, then, to make the line straight, rather than to draw a crooked line, which would have to be straightened afterward. Besides, a line that has partly been rubbed out and then made straight never looks quite as well as one that is drawn perfectly true and straight the first time. When we speak the truth we do not have to stop and correct what we have said.—Selected.

You can't get anywhere today if you are still mired down in yesterday.—Ex.



# Administration Backs Whisky Over Food

By DR. J. RAYMOND SCHMIDT



WHISKY wins at the cost of the war effort. Tires and food may run low, but whisky stocks must be replenished for the enrichment of the distillers and their stockholders. That is the purport of the announcement on June 20, when Donald M. Nelson, chairman of the War Production Board, informed the distillers that their plants would not be needed during the month of August for the manufacture of industrial alcohol.

The announcement came as a total surprise in view of Mr. Nelson's opposition to granting such a holiday as expressed on more than one occasion in testimony before the Senate Judiciary Subcommittee, of which Senator Pat McCarran is chairman. This will be the first interruption of the government contract under which the distilleries have been producing industrial alcohol since October, 1942.

Wet newspapers are jubilant over Mr. Nelson's decision. They point out that one month of distilling may produce "something more than 50,000,000 gallons of blended whisky running 80 and 90 proof." Of course, nothing is said about the vital grains such as wheat, rye, and barley, that will thus be diverted from food purposes for both humans and animals. It is generally admitted that corn will not be available because of the order of WFA forbidding the sale of corn in the "Midwest Corn Belt" except to the Commodity Credit Corporation. Presumably the corn has been reserved for livestock feeding to prevent a possible meat shortage.

It should be noted that Marvin Jones, War Food Administrator, and his associates in WFA were described as "irate" following Mr. Nelson's announcement. However, the country need not be surprised to read in the press some morning that permission has been granted for the use of corn in distilling whisky. If Mr. Nelson could be persuaded to back down, doubtless the same powerful administration pressure could bring Mr. Jones in line. As far as this scribe can read between the lines, somebody "higher

up" has given the word that it wouldn't be good politics to deny the distillers their request on the eve of a presidential campaign.

Representatives Joseph R. Bryson and Edward H. Rees were the only men in Congress to speak out against thus truckling to the distillers. On June 21 at the opening of the session in the House, Mr. Bryson addressed his colleagues as follows:

"Mr. Speaker, yesterday as guests of the War Department, Members of Congress were permitted to witness the showing of the invasion of our troops on D-day in France as portrayed by an untouched moving picture. As we watched our men of great courage walk boldly into the jaws of death we did not realize at that moment WPB was releasing the restrictions from intoxicating liquors so that 50,000,000 gallons would be made available for beverage purposes. This action on the part of WPB presents a strange paradox.

"Yesterday we appropriated additional moneys for the continuance of the guayule rubber program, evidently so that grain now being used for the manufacture of alcohol could be used for needed human consumption. Lately we appropriated additional billions of dollars for the UNRRA program, thus providing for the feeding of liberated people. Surely the use of necessary food materials for the manufacture of intoxicating liquors is tragic when there is such a great need for food to keep body and soul together.

"What helpful contribution liquor has, is, and will make to the war program is difficult to see. In an English cocktail lounge a high-ranking army officer, not there for prayer, is said to have divulged the vital secret of our invasion day. Our Military Affairs Committee has just revealed in an exhaustive report the reprehensible conduct on the part of a high-ranking Army officer and an erstwhile citizen of Germany as they indulged in the use of intoxicating liquors.

"The people for whom I have the privilege of speaking regret and condemn the appropriation of essential substances so sorely needed to sustain life and necessary for the successful prosecution of the war to be used in the manufacture of liquor.

"I urge that hearings be forthwith resumed on H. R. 2082, which is very similar in its terms to a bill that became a law during World War One, providing for wartime prohibition. Congress should not recess until action is taken on this vital matter."

Two days later, Mr. Nelson's shameful retreat was given another airing in the House, when Mr. Rees said in part:

"Mr. Speaker, the announcement by the War Production Board and approved by the administration that the Nation's whisky distilleries are to be released from war production so they can produce alcohol to make between fifty and sixty million gallons of whisky or gin is the most absurd, unreasonable, and unjustified thing that has come out of a war agency for a long time . . . .

"To make it worse, it appears the order has the approval of the War Food Administrator. For many months there has been a dire shortage of feed in this country. The shortage has been so acute we have imported grain from Canada free of the tariff in order to provide additional supplies of feed for our livestock and poultry. Only a few weeks ago the War Food Administrator was directed by the War Department to freeze 70,000,000 bushels of corn so the Government could have it in the manufacture of airplanes. Livestock men and farmers throughout the country are in need of grain to produce poultry and beef and pork. In the face of all this the administration sees fit to turn about 70,000,000 bushels of grain to be used for the manufacture of alcoholic liquors. They say, of course, they are not going to use supplies of corn, but they are going to use approximately 70,000,000 bushels of wheat and rye needed right now, not only for feed, but also for human consumption . . . .

"Mr. Speaker, millions of people in occupied Europe are hungry and many are starving for lack of food. We have promised to help them, and yet in the face of that situation we are diverting millions of bushels of food to be made into alcoholic liquor . . . .

"The American people are not so gullible that they are more interested in having less tires and more liquor, or less food and more whisky.

"Mr. Speaker, the order ought to be rescinded now."

## THE CHURCH IN EUROPE'S TOMORROW

By Leslie Bates Moss

The United Nations Relief and Rehabilitation Administration is the intergovernmental agency set up by forty-four nations to provide the food, clothing and medical help necessary to restore normal functioning to the 300 million beleaguered victims of Nazism in Europe, and to still more millions in Asia. The nations planning together will portion out the available supplies on the basis of need.

It is doubtful whether there is enough in the world to provide adequately for feeding those who hunger. Therefore, UNRRA officials point out how important it is that those who carry those supplies shall be able to do so with the utmost of sympathy and understanding. A large part of our service to the embattled civilians of Europe will lie in helping them to give their allegiance to the cooperative undertakings which peace will require.

Under the strain of years of war and bombings and undernourishment they will have lost physical and even mental energy. The spiritual attack they have faced has been ruthless. Therefore, the announced determination of UNRRA to offer help to these people to help themselves is the wise plan. They are the ones who have to rebuild their own houses and lives. We cannot rebuild their lives. We can just provide them with the necessary materials so that they can begin to function in building their share of a peaceful society. They will be tired—tired beyond our ability to conceive, tired even to their very souls.

Much of the Nazi attack has been against the churches. Against the Jews, they have vented their especial hate. But the Nazis have tried by every means to defraud people of the spiritual teachings of the churches. Now, in the period of rehabilitation, the churches in every community shall be centers of fresh and reviving life. The churches are, of course, composed of the local people. War weary people turning again to peace will find in the churches almost the only organization or institution that has survived the storm of hate and destruction. Their buildings of worship may be gone, but centers can be rebuilt for worship, with our help. Training will be started for new and younger leaders in the church. Refugees and displaced people far from home can be brought back to their homes and helped to start in gainful occupations once more.

The churches may well become in many places the first focus for new community life. This is the place where the church can render the service which is its peculiar ministry in the world—the building of brotherhood. The church is in fact the training ground for hope, because by its spiritual discipline and purpose it can continue to gather up and reinforce the gains in social and spiritual understanding which have come about through the resistance movement.

Are you willing to stoop down and consider the needs and desires of little children. . . and to trim your lamp so that it will give more light and less smoke and to carry it in front so that your shadow will fall behind you?—Henry Van Dyke.

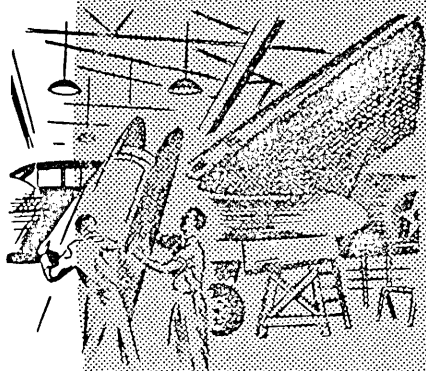
A RECENT statement of the Federal Council of the Churches of Christ in America gives approval to the government and church policy of resettling Americans of Japanese descent in communities in the Middle West and in the East. It says: "We have noted with deep concern the expressed attitude of certain public officials against the resettlement of people of Japanese ancestry in their communities. We call attention to the fact that these are law-abiding people whose character and conduct have been exemplary under trying ordeals such as few of us have had to face. They have been thoroughly investigated by governmental agencies before being released from relocation centers for resettlement. There has not been a single person of Japanese ancestry brought to trial in any U. S. court on charges of sabotage. American soldiers of Japanese descent have served this country with courage and distinction in Europe, Africa, and the Southwest Pacific."

BELIEVING the old adage that Satan finds mischief for idle hands, and that this has close relationship to present-day juvenile delinquency, the Rev. James R. Colby of Christ Episcopal Church, East Tawas, and St. John's, Au Sable, Michigan, has organized a group of thirty of his parishoners to revive old and almost forgotten crafts. In the group are boys and girls as well as adults. They are occupied and kept off the streets, and, Mr. Colby says, are not apt to get into trouble. Among the activities are sewing, repairing toys, making quilts, printing, linoleum blocks, and rug weaving.

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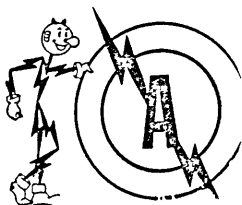
Your Arkansas Power & Light Company's system of sound business management plays an important part in your community. We supply the power that lights your home and lightens tasks; we sell comfort. It is part of our work to see that you farmers get the power you need—and most vital of all, that the power demands of war industries be met at all times.

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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## CARLISLE GUILD HONORS MRS. J. M. WORKMAN

The Wesleyan Guild of the Carlisle Methodist Church honored Mrs. J. M. Workman at a Fellowship dinner Tuesday evening, July 11th at the church.

A large number of the friends of the Workmans were guests.

Mrs. D. T. Rowe, Mr. and Mrs. Oscar King of Conway and Mrs. J. H. Patterson of Little Rock were among the out of town guests.

Miss Mary Burnett presented a very interesting program.

Mrs. Miller, first speaker of the evening, reviewed the work of the Guild and told of the many acts of service the Guild has performed since it was organized. She emphasized the fact that Mrs. Workman had sown the seeds and that all the results are harvests being reaped.

Dr. Workman gave a stimulating talk on "The Church After the War." He stressed the importance of service, sacrifice and giving.

The choir sang, "Peace Be unto You" and "Children's Hymn of Praise" assisted by the recently organized Junior Choir.

One outstanding goal set up at the recent General Conference in Kansas City was to promote a better understanding between the white race and the minority races. The Missionary Cultivation committee of the local Guild has accepted this as a special goal for this year. Two little colored girls, Odessa and Bernice Anderson sang two spirituals in an unaffected manner and responded to an encore.

At the conclusion of the program, Mrs. W. L. Boone, Guild president, gave an impressive tribute to Mrs. Workman. She expressed the deep appreciation of the Guild members for Mrs. Workman's untiring efforts in organizing the Carlisle Guild.

Mrs. Boone concluded the tribute with the presentation of a life membership to the Woman's Society of Christian Service to Mrs. Workman.

Mrs. Workman's response was both inspiring and touching.

As a benediction, the entire group sang "Bless Be The Tie That Binds."

The theme carried out in the decorations was the National Guild Motto, "The World to Serve." Mrs. Chas. Long was chairman of decorations and did the hand painting. The tables were attractive with unique arrangements of garden flowers and vines. An unusual feature of the table decorations was the hand painted place cards designed with a world map at the top center and The Guild motto printed underneath. A special feature was a Missionary Center in the dining room with a hand painted motto, "The World to Serve." This motto was framed and placed above a large globe map of the world. On one side was the Christian flag and on the other was the Flag of the United States. A basket of flowers to the front and on either side completed the center.

My patriotism lives and flutters as a sentiment, unless I know that the land I live in is a contribution to the righteousness and progress of the world.—Phillips Brooks.

*Blessed are they that keep justice, and he that doeth righteousness at all times. Psalms 106:3.*

## THE ETERNAL GOODNESS

*I bow my forehead to the dust,  
I veil mine eyes for shame,  
And urge, in trembling self-distrust,  
A prayer without a claim.*

*I see the wrong that round me lies,  
I feel the guilt within;  
I hear, with groan and travail-cries,  
The world confess its sin.*

*Yet, in the maddening maze of things,  
And tossed by storm and flood,  
To one fixed trust my spirit clings;  
I know that God is good!*

—John Greenleaf Whittier.

## WESLEYAN SERVICE GUILD NORTH ARKANSAS CONFERENCE

North Arkansas Conference has 57 Wesleyan Service Guild groups organized as part of the Woman's Division of Christian Service. In these groups there are more than 1,000 members enrolled. These women are employed women of the church and use the materials adopted to their needs and interests.

These 57 units have their own organization—officers, membership, meetings, program, budget—but there is a close cooperation between these Guilds and the Woman's Society.

The president and the treasurer of the Guild are members of the Executive Committee of the Woman's Society in the local church.

Any employed woman may become a member of the Guild through the contribution of prayer, service and money to help carry on the Guild and other Woman's Division of Christian Service projects, and the work of Christian social relations and local church activities.

The Guild work is carried on through a fourfold program, the enrichment of spiritual life, missions, Christian social relations and local church activities and recreation.

Jonesboro District has the distinction of being the first district in the conference to set up its district organization. This was done at a meeting of Guild representatives held in Jonesboro Sunday, June 24 with the Conference Secretary presiding at the meeting. The Guild of Jonesboro First Church with Miss Elizabeth Malone, president, was hostess for the meeting. After a delightful luncheon served in the recreation hall the group went right into their business meeting and Mrs. Maye Korpeter, a member of the Jonesboro First Church Guild was unanimously elected district secretary. Jonesboro District has eleven active Guilds with 170 members.

Fort Smith District also has eleven Guilds while Helena and Conway each has nine Guilds. Fayetteville has seven Guilds and Searcy

## FORREST CITY WESLEYAN GUILD

Eleven members and two visitors enjoyed a delightful meeting of the Wesleyan Service Guild at the home of Mrs. Bessie Fletcher on Tuesday night, June 27, at 8 o'clock.

The meeting was opened with prayer led by Mrs. Fletcher and Mrs. Lawrence presided over the business session. The treasurer made a good report of pledges collected. Among items of new business, the Guild voted to donate \$10.00 to the Red Cross fund for the outfitting of kit bags for overseas service men. A \$10.00 contribution was also made for the purchase of textbooks to be used by the Youth Fellowship in their study courses this fall and winter. Discussion was had regarding the recognition and remembrance in some small way of elderly persons and shut-ins of the community, and a definite plan was devised by which this will be done. Mrs. Ben Fogg is chairman of the committee on this project.

Mrs. H. L. McClendon was elected Chairman of Spiritual Life to succeed Mrs. J. E. Harris, who has moved to Fayetteville.

Mrs. Fletcher conducted the mission study about the Rural Work in Mexico. A delicious sandwich plate was served during the social hour. Mrs. Oliver, Mrs. Turley, and Mrs. Culley were co-hostesses, and Mrs. Riley Hunt and Mrs. Elizabeth Sellers visited the meeting.

Mrs. Lawrence, Miss Sarah Howle, has six. Paragould has five and Batesville has three.

Plans are now under way to set up the District organization in each of the districts at an early date.

There may be other Guilds organized that are not yet listed with the conference secretary. The District organization has many advantages in that closer contact can be kept with each local unit and others can be organized. Also the work of all will be strengthened and better coordinated so that the Guilds can best take their place in the work of the church.—Mrs. Effie Rogers, conference secretary.



Women trained in the Christian schools of Iran (Persia) seem to be establishing the beginnings of a suffragist movement. The Y.W.C.A. was organized in Teheran largely for the benefit of the large group of British nurses serving there, but now appears to be heading for the organization of an association of Iranian women of whom the leaders will be the alumnae of the mission schools. Among the leaders of the movement are a professor whose avocation is the establishment of baby clinics in Teheran and vicinity, and the daughter of a former prime minister. The latter is a graduate of the schools of the Presbyterian Mission and is editor of a woman's magazine in Teheran.

So many educated women in India, especially the Christian women, have entered the Indian equivalent of the WAC's of America that the municipalities and the Christian mission agencies are reporting an acute shortage of teachers. Many of the Christian women—most of them not long out of the "outcaste" population, some of them recently out of "purdah"—are not village visitants, assisting the families of men in the services, reading and writing letters for the illiterates, reporting illnesses, and looking after the general health and morals of the villagers. Four hundred women village workers met recently for consultation in Jullundar.

Growing out of the awakening of underprivileged people the world over, a by product of the war, there is a demand for Christian literature in all parts of Africa, especially from Dakar and the Ivory Coast where such publication must be in French, according to Miss Margaret Wrong, of London, secretary of the International Committee for Christian Literature for Africa. The so-called "Laubach method" of instruction in reading is being used in hundreds of mission stations—and teaching many thousands to read. Miss Wrong's committee plans a series of several hundred basic readers, on a multitude of subjects of interest to village Africans, each to be published in English, French, Portuguese, and in some of the more widely used African tongues. Already there are forty titles in the 'African Home Library,' booklets selling for two cents each. These booklets are being read around African fires. In some places American soldiers have been used as teachers.

and Mrs. James Howle will be hostesses to the July meeting on the lawn of the Methodist parsonage.—Reporter.

Don't put in so much preparing for a rainy day that you have no time to enjoy the sunny ones.—Selected.



## When The Warriors Return

By BISHOP FREDERICK D. LEETE

Those who go to war come back again, some in spirit and in fond and imperishable memory, and many others in physical person. Already quite a body of those who have followed the colors are once more with us. In one of the states nearly fifty thousand have been discharged, but they are only the vanguard of a stream of homeward coming soldiers, sailors, airmen, marines, chaplains, nurses, and helpers, men and women. We have long known that entry of our troops into Europe would add to the movement from the Pacific a reverse invasion of America on the part of vast numbers of service personnel. The pity of it is that this increasing company will contain a multitude who have been injured in mind, in body, or both. It will be necessary for those most closely related to become used to shattered nerves, to maimed limbs, and to invalidism of various types. After a time masses of strong survivors of the great conflict will re-enter our land and life.

Pastors and churches are doing well to keep in touch, as they may be able, with their members and those of church families who are with the forces abroad. This wise and vitally needful task can not be too well done. What is still more imperative and more far-reaching in its influence is to welcome and give practical aid to those who seek to renew in a satisfactory manner their places and connections in the homeland that sent them away to foreign toil and peril. The problem to be met is complicated by change in them as well as in our communities and industries, by their marriages and family obligations, by the strains which they have suffered and by infirmities that have or will come upon them.

It is probable that heroes of the war will not care greatly for frenzied adulation or for sentimental extravagancies. These will pass too soon to be long or highly regarded. Something more wholesome and serviceable is indicated, and churches and pastors have an immediate duty, not to be deferred until the war is over, or left until a large proportion of the armed forces are released. Plans should be made at once and committees directed to meet, greet and aid in

every possible way the home-comers. In some cases churchmen can furnish or help secure employment, residences, and social privileges needed. Counsel and sympathetic cooperation in making adjustments will be required. Attention, friendliness, understanding and affection are Christian commodities which ought not to be lacking or delayed. First attitudes and acts are those most impressive and capable of good results. If these are unsatisfactory it will not matter so much what is said and done afterward.

Some of the effects of World War I were lamentable beyond words. A few years after that conflict ended, a Christian leader of wide experience remarked to a group of associates, "We have lost a generation." Was not this statement to a large degree justified? Why did this occur? Some have blamed veterans and their families for lack of interest in the church and for irreligion. The war itself has been held accountable for derelictions of Christian character and relationship which then took place. Allowing for all this, must it not be admitted that the church of that period was too dull in spirit and too unconcerned to seek, secure and transform into spiritual life and activity those who had been away from its association and ministries. The problem now is vastly greater. It is not thousands but hundreds of thousands who will be brought back to us in the near future. They will desire permanent and helpful connections and life.

No other body of people will be as important to the future we pray for as the service men and women. If we gain this army we will win home campaigns for goodness, humanity and faith. American Methodism is said to have a million of its sons and daughters in the armed forces. They are to be deplored who underestimate them or fail to comprehend and value what they have done and may yet do for liberty and truth. The call to serve their interests is instant and will be continuous for a long time to come. We may be certain that they will be one of the dominant factors in the generation and world of the morrow.—St. Petersburg, Fla.

### REVIVAL AT EGYPT

We have just closed an eleven-day revival at the Egypt Methodist Church, Rev. Till Lingo, evangelist, and Rev. Y. D. Whitehurst, our pastor, assisting. There were seventeen candidates baptized and twenty-three received into the church. We have just finished building a new church at this place and, although it is not finished, we were able to hold our meeting in it.

I don't believe there ever was any better co-operation among our members and our sister churches at Egypt. All joined in prayer and song and testimony. The windows of heaven were truly opened up and such a blessing as we were scarcely able to receive was poured out. Christian people knelt around an old-fashioned altar and prayed until victory came. It was wonderful to see men leave their seats saved and praising God. All dif-

ferences were forgotten as people mingled together amidst shouts and handclaps and tears.

We feel that we have a work started here that will go on and on and trust that we shall keep up the revival spirit within our own hearts. All the praise goes to the Man of Galilee whom we all love and serve. Thank God for another day of Pentecost.

We are still praying and holding on for some who were left unsaved, but we feel confident they will accept Jesus before it is too late.

"But tarry ye in the city of Jerusalem until ye be endowed with power from on high."—Reporter.

How much time he gains who does not look to see what his neighbor says or does or thinks, but only at what he does himself, to make it just and holy.—Marcus Aurelius.

### NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

#### North Arkansas Conference at Leadership School

The North Arkansas Conference has a splendid delegation of between 35 and 40 enrolled in the Leadership School at Mt. Sequoyah, July 17-18.

Five district directors of Children's Work are attending the school. Three directors of Youth Work and two directors of Adult Work are also in the school. Every district in the conference has one or more persons in this Leadership School.

A number of workers are enrolling this week for the one-week Leadership School.

This is proving to be one of the best Leadership Schools held at Mt. Sequoyah in a number of years. Plans are under way for even a greater Leadership School next year.

One of our conference workers, Rev. Vernon Chalfant of Springdale, is leader in the Laboratory School working with Intermediates.

#### Miramichée Children's Workers' Camp

A camp for children's workers is to be conducted at Camp Miramichée near Hardy, August 26-28. Mrs. W. F. Bates of North Little Rock will offer the First Series course on Teaching Children.

Plans are being worked out for discussion groups, fellowship periods, and interest groups, together with worship.

This camp is being conducted for the Batesville, Paragould, and Jonesboro Districts' children's workers.

Since the space is limited it is important that those desiring to attend should notify the office of the Board of Education, Hendrix Station, Conway, at an early date in order to be assured of space in the camp.

The total cost for the period from early afternoon Saturday until the afternoon of Monday will be \$3.00.

Any small circuit church may send its children's workers at the rate of \$2.00 per person. This special rate is being offered in order to give the workers in small churches the advantages of this special opportunity.

#### Mt. Sequoyah Children's Workers' Camp

The North Arkansas, Little Rock, East Oklahoma, and Southwest Missouri Conferences with the co-operation of the General Board of

Education conducted a Children's Workers' Camp at Mt. Sequoyah, Fayetteville, July 15-17.

The attendance was most satisfactory for the first year considering the adverse conditions under which persons can travel.

The following persons gave of their services to make possible this camp: Miss Fay McRae of Little Rock; Mrs. W. F. Bates of North Little Rock; Mrs. Ira A. Brumley of Conway; Mrs. R. M. Jones of Muskogee, Oklahoma; Mrs. Roy Scales of Shreveport, Louisiana; Miss Olive Smith and Miss Martho Duberry of Nashville, Tennessee; and a number of others who gave some service.

Dr. W. C. Bower of Lexington, Kentucky, was the Sunday morning speaker.

The program was built around Our Church School Materials and Their Use.

Plans have been begun for a greater camp to be conducted July 14-16, 1945.

#### Camp Miramichée

The eight-day camp for intermediates at Miramichée will open August 14, being directed by Rev. Earle Cravens of Osceola.

A good staff has been selected and prospects are that this will be the best camp that we have ever had at Miramichée. There is only a limited amount of space for campers in this camp not already taken. There are more who have already registered and paid their \$4.00 per person registration fee this year than attended the eight-day camp last year.

At the close of the eight-day camp there is to be a four-day camp which will provide for Intermediates and Seniors. A large number of persons have already registered for this shorter camp. It begins on the afternoon of August 22.

Persons interested in attending either the eight-day Intermediate Camp or the four-day Intermediate-Senior Camp should get in touch with the Conference office at an early date to be sure of getting a place.

Penitence is a pathway which must be traveled on the way to communion with God. The higher our adoration and the deeper our gratitude, the keener becomes our sense of unworthiness and the more vivid our awareness of guilt.—Kirby Page.

He has attained to an eminent degree of Christian grace who knows how to wait.—Exchange.

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## DANIEL BURKE, NEW PRESIDENT OF THE AMERICAN BIBLE SOCIETY

The American Bible Society announces the election of Mr. Daniel Burke of New York City as the President of the Society. Mr. Burke who is head of the firm of Burke and Burke, attorneys, with offices at 72 Wall Street, New York City, has been a member of the Board of Managers for twenty years and has served on the Foreign Agencies and Finance Committees. He is a



graduate of Hamilton College and of New York Law School and since 1937 has been Chairman of the Board of Trustees of Hamilton College, by which he was given the LL. D. degree in 1936. He is President of the R. T. French Company at Rochester, New York. He is a Methodist and a trustee of the Methodist Church and president of the Trustees of the Y.M.C.A. of Summit, New Jersey, where he makes his home. He has a summer residence in Oxford, New York. In 1932 he was a delegate of the American Bible Society to the conference of the American, British and Scottish Bible Societies in London, England.

### "CRUSADE FOR CHRIST"

A "Crusade for Christ," in "an hour when never before has there been so much sorrow, desolation and utter destruction come to so many peoples," will be waged for a year among the 42,000 congregations of the Methodist Church, beginning December 1 next, under the auspices of the Council of Bishops of the denomination. The Crusade will have a financial objective of raising \$25,000,000 in that period for foreign, American, and educational needs growing out of the World war situation. But the scope of the effort will be wider than its financial goal, says the sponsors. It will carry forward the earlier "Crusade for a New World Order," part of which was to impress upon government leaders the desires of church people for a just and lasting peace; plans for reconstruction on mission work demolished or damaged by the war; and efforts to promote evangelism throughout America, to encourage Christian stewardship "of all of life," and to increase Sunday school attendance which has been falling off seriously for some ten years. Bishop G. Bromley Oxnam, of New York, is leader of the Crusade.

A politician never leads a forward movement. He sidesteps.

## AWARD OFFERED IN RACE RELATIONS FIELD

An award for outstanding achievement in improving white-Negro relations in the United States will be offered by the Race Relations Department of the Federal Council of the Churches of Christ in America to the American citizen whose work in the removal of racial tensions and conflicts has been outstanding, it was announced on July 4 by Dr. George E. Haynes, Executive Secretary of the Department.

The award, which will be known as the Edward L. Bernays Award, is a \$1,000 United States Savings Bond, and will be presented sometime in February, 1945. It will be conferred only upon a person whose achievement is of national significance and who has made a distinct contribution to better race relations. The winner will be chosen by five judges who are outstanding in the field of race relations. Names of the judges will be announced later.

According to Dr. Haynes, the purpose of the award is to focus attention of a wider public upon constructive, cooperative efforts to remove racial tensions and conflicts and to insure better personal and group relations between white and Negro people of the United States.

"In announcing the award on this anniversary of Independence Day when the whole world is struggling for freedom and equality of opportunity," said Dr. Haynes, "we hope it will call attention to the need for more general knowledge of the great resources in our country for the improving of racial relations and for achieving a better practice of democracy and fellowship between racial groups."

Any American citizen, white or Negro, man or woman, whose efforts in the race relations field have been outstanding, is eligible for the award. Nominations will be received until October 15, 1944. The decision of the judges will be made public in December, 1944, and the award will be conferred sometime in February of 1945 as a part of the observance of Brotherhood Month.

Edward L. Bernays, prominent counsellor on public relations and donor of the award, is well-known for his interest in furthering interracial goodwill.

### HE DWELLS IN OUR HEARTS

The Holy Spirit is a Person. The Scriptures make this plain beyond a question to any one who candidly goes to the Scriptures to find out what they really teach. Theoretically, most of us believe this, but do we in our real thought of him treat him as a Person? Do we regard him as indeed as real a Person as Jesus Christ, as loving, as strong, as worthy of our confidence and love, and surrender as he is? The Holy Spirit came into this world to be to the disciples and to us what Jesus Christ had been to them during the days of his personal companionship with them. Is he that to us? Do we walk in conscious fellowship with him? Yes, and better than that, that he dwells in our hearts and is ready to fill them and take complete possession of our lives.—R. A. Torrey.

Unless there is within us that which is above us, we shall soon yield to that which is about us.—Peter Forsythe.

## RED CROSS BOXES FURNISH CHAPEL FOR WAR PRISONERS

With wood from boxes in which American Red Cross supplies were sent to Stalag Luft III B, a prisoner of war camp in Germany, captured American airmen have transformed one of their huts into an interdenominational chapel, according to information received by the Prisoners of War Bulletin, published by American Red Cross National Headquarters. The place of worship holds 350 men and is used by Protestant and Catholic prisoners for their weekly devotions.

Great ingenuity and skill went into the various fittings and decorations of the little church. Whittling and carving the pieces of wood from the Red Cross crates served the double purpose of keeping many of the men occupied and making the chapel interior more than just a drab hut. Some of the prisoners carved and built the altar. One man with exquisite artistry sculptured a crucifix. Other prisoners, more or less experienced as carpenters, built the pulpit and arranged the trellis-worked altar-rail.

Each man brought as a tribute his special skill. The untalented helped mix the cement and chip the pieces of stone and glass which an artist fashioned into a beautiful mosaic. This 500-pound work of art portraying Christ walking on the waters is now one of the show pieces of the camp. It is placed over the chapel entrance.

Within the chapel itself are other religious pictorial representations. Flanking the crucifix, for instance, are two oil paintings one of Christ in Gethsemane, the other of the Virgin Mary. Hanging on other walls are two paintings also done by prisoners in their free time. These show Christ and the Fishermen and Christ healing the sick.

To the delegate of the International YMCA, instrumental in providing oil colors, paintbrushes, and tools for the interned men, Sergeant Robert Berger, who is one of the two Protestant lay preachers in the camp, fervently said:

"The building of this church is the work of those of us who wanted to thank God for delivering us . . . I cannot give you the names of all those who helped in the construction, but everybody in camp is grateful to them for having made our church our House of God."

Putting up a good front doesn't help unless it is supported by a good backbone.

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"WE CARE"

# Protestant Youth Consider Life Problems

By SARAH ELISABETH EVANS

"THE only thing which can justify our coming here is for every delegate to go back to his community determined to make a difference there. The whole world should feel the impact of what we do and vow here."

The opening statement of Benton Rhoades, chairman of the Committee on the United Christian Youth Movement, challenged the 800 delegates attending the Christian Youth Conference of North America, meeting in Lakeside, Ohio, from June 27 to July 2, to concrete and unite their efforts now and in the post-war world. The group, representing 42 Protestant denominations, 175 state and city councils of churches and 12 interdenominational agencies, constituted the largest interdenominational youth conference held in the United States since 1936, according to the Rev. Isaac E. Beckes, of the International Council of Religious Education.

Forty nationals from foreign lands mingled with Canadians, Nisei (Japanese-Americans), Negroes and other Americans in convincing demonstration of interracial fellowship that permeated the frank consideration of the conference theme, "Our Healing Ministry." There were addresses and symposiums led by youth and church leaders; recreational activities and musical programs which culminated in a concert by the Negro tenor, Roland Hayes. Themes for the daily discussions were studied in informal afternoon periods when delegates analyzed the problems on rural, small town, city, metropolitan, national and world levels.

On Sunday morning the delegates united in the following dedication statement: "We commit ourselves—individually and in our Christian organizations—to a constant criticism of our own attitudes toward persons of other races in the light of all we know of love. We pledge ourselves to active effort against the discrimination and the segregation of any group, Negro, white, of Japanese descent, Jew, or any other, wherever our lives touch the question: in our personal relationships, in our churches, in schools, in housing, in transportation, and in employment.

"We pledge ourselves to think of our suffering brothers around the world, to increase our personal contribution to relief of human agony, even to the lowering of our own level of living; too, we pledge ourselves to cooperate wholeheartedly with those organizations whose purposes are to eliminate the conditions which give rise to our brothers' suffering.

"We accept the challenge to reach unreached youth, and to help the church to meet its responsibility of becoming instrumental in making a troubled world into a Christian world.

"We have an awed consciousness of our fellowship with all Christian youth; we are determined together with them, in cooperative Christian action, to pour the energies of our lives into the channels of service God opens to us."

A series of addresses in "The Essentials of the Faith," delivered by Dr. Benjamin E. Mays, president of Morehouse College, Atlanta, Georgia, highlighted the conference. Discussing the centrality of God, the significance of man, and the will of God for man, Dr. Mays said: "There is something in man that makes him yearn for the living Lord. Man lies, but he clings to the truth. . . . He sinks into the gutter, but he looks to the hills from whence cometh his help. . . . He won't do right, but he won't leave God alone. He keeps on bothering God. And God, though he be God, cannot let man alone. Man and God were made for each other. Some day they will get together. As long as man's conscience is uneasy, he is on the verge of conversion."

Morning sessions were devoted to presentations of the world scene. "Basic problems of our destiny cannot be solved by man's cleverness," Dr. Roswell P. Barnes, associate secretary of the Federal Council of the Churches of Christ in America, told the group. "Your act in the drama of history will be characterized by disorganized confusion unless there is a stronger spiritual discipline to bind the world together. When the moral dynamism inherent in war and the concerted effort for the immediate end of military victory is relaxed, what moral dynamism

will take its place to induce from the people the self-sacrifice, the discipline, the cooperation necessary to a just and durable peace? . . . Only Christian insight and strategy and the power of God can take this suffering world and set it on the road to peace and justice and brotherhood."

Conditions in Puerto Rico, China, Africa, France, and Japan were presented in symposium by Jean Humphreys Harbison, of Adjuntas, Puerto Rico, missionary for the Presbyterian Board of National Missions; Newton Chiang, assistant professor, Nanking Theological Seminary, who with his wife and eight children walked 6,000 miles "on foot to freedom" in China; Bishop Newell S. Booth, Methodist bishop of Africa; Gilbert F. White, of the American Friends Service Committee; and Toru Matsumoto, of the Committee on Resettlement of Japanese Americans.

Considering "The Human Rife," Dr. Channing H. Tobias, senior secretary, National Council of Y. M. C. A. said: "What we do about the suffering of the world outside will be largely conditioned by the social and religious health of our own country; by the way we deal with our own differences of race, religion, culture and economic status." He offered the following suggestions whereby Christian youth can help "heal the rift between the races;



"Personally realize that any discrimination against an individual based solely on race, color, or national origin is un-American and un-Christian; insist that the church with which you are identified remove all written or common law restrictions for membership based solely upon race, color or national origin; urge the President of the United States and the Congress to abolish complete and unique segregation of Negroes in our armed forces; urge your government to exact full and impartial compliance with the President's executive order under which the fair employment practices committee was set up, and which states that no man shall be discriminated against on account of race, color, creed or national origin by industries holding contracts for war work; urge your government to abolish the segregated blood plasma policy of the army and navy, as administered by the Red Cross; urge your local newspapers to do away with the association of race with crime which is not done with any other race; urge the motion picture industry to abolish code restrictions that confine the Negro to roles of comedy and buffoonery, cooperate with Negroes in all the efforts they are making in your communities for self-improvement, having in mind what Dr. Samuel Mitchell, a venerable southern Christian leader, has said—that interracial problems call for efforts of right adjustments without, and uplift within the groups concerned."

Mildred Nichols Randall, former chairman of the Committee on the United Christian Youth Movement said: "Millions of our youth today lack those things which are essential to any normal, moral human. They need creative play, something to love, something in which to believe, and purposeful work."

A program devoted to "Christian Youth in the Service of Their Country" was directed by the Rev. Ivan M. Gould, general secretary, National Council of Service Men's Christian League. Service men participated in the program, among them Staff Sergeant William Nelson, who said: "Service men are dreaming of coming home to a church that is closer together and a world that is better to live in."

Dr. Henry Smith Leiper, secretary, American Section, World Council of Churches, speaking on "What is the Church Doing?" suggested that the church today brings a personal ministry and service of worship which no other agency can do, to one-fourth of the world's population. "The church is meeting hostility and oppression in more than twenty nations," he said. "It is standing for its convictions and manifesting such a spirit of unity as it has not done before. The founding of the World Council of Churches, Bishop Francis J. McConnell describes as 'the beginning of the end of denominational antagonisms.'"

Symposium leaders were: Rena Joyce Weller, vice-chairman, Committee on the United Christian Youth Movement; Edward H. Johnson, Presbyterian Church in Canada; Dr. E. K. Higdon, Department of Oriental Missions, United Christian Missionary Society; Bishop Newell S. Booth; Robert C. Mackie, World's Student Christian Federation; Don F. Pielstick, Home Missions Council of North America.

Saturday's session was devoted to consideration of the function of the United Christian Youth Movement. On Sunday, following a summary of the conference by Miss Ruth Isabel Seabury of the American Board of Foreign Missions, Congregational Christian Church, Dr. Roy A. Burkhart, First Community Church, Columbus, Ohio, delivered the closing message. He said: "The church fails often because it follows the method of the conqueror—a method in which the leader seeks to impose his will upon life and therefore he never escapes himself. . . . The church must become the church in the local unit and be bound together through the fellowship of love and common devotion to the service of men through youth councils until divisions disappear, until the unity we would have in the world we will have achieved in the Church of Christ all over the world."

THE following item comes from the treasurer of the General Commission on World Service and Finance:

"We were a little fearful lest the fine increase for the World Service fiscal year just closed might overdraw our resources for the new year. But the new year starts off well with an increase of \$86,866.32 or an advance of 88.22% over June of last year.

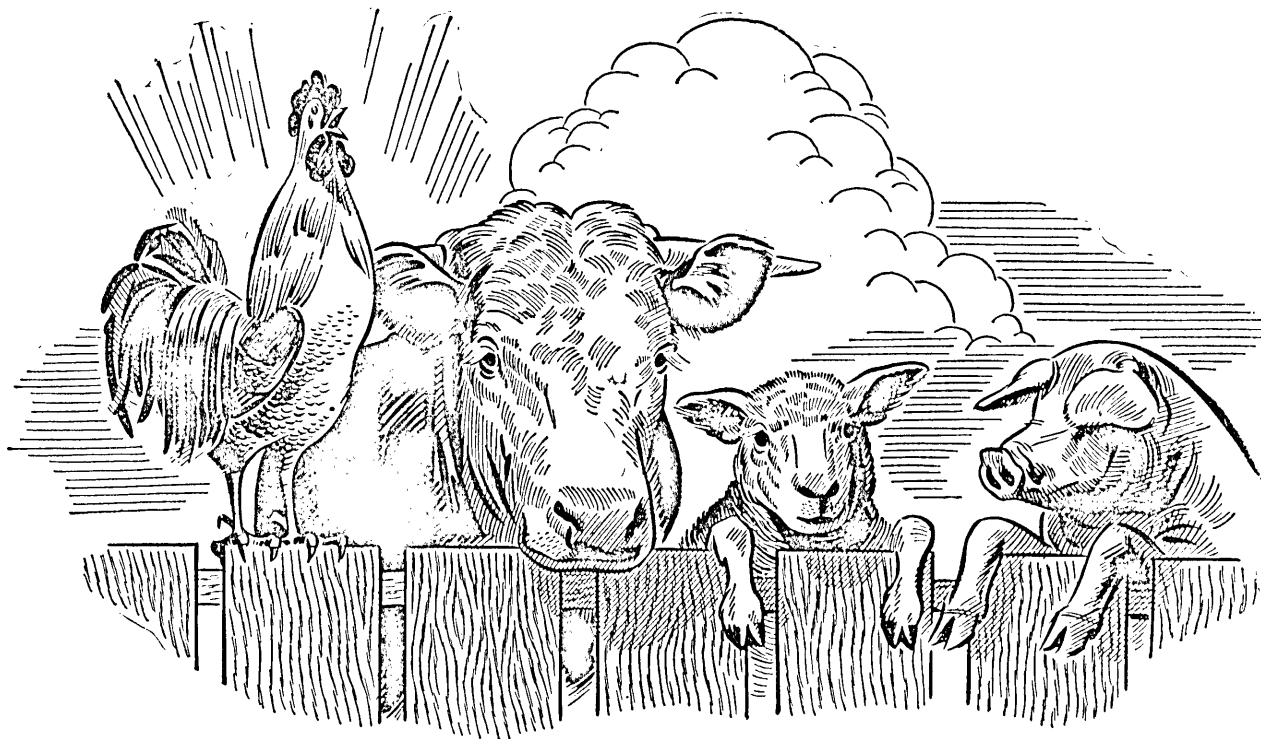
Forty-seven conferences remitted in June this year as compared with thirty-nine conferences remitting in June last year.

Now that we are about to begin on the campaign to raise the \$25,000,000 in connection with the Crusade for Christ, it is highly important that we get a good start on the World Service funds for the current year in order that the regular World Service work of the Church shall not suffer as we proceed."

The smile is one of the indispensables of life. A card bearing this advice to visitors hangs in the vestibule of a certain hospital: "Never utter a discouraging word while you are in this hospital. You should come here only for the purpose of helping. Keep your hindering, sad looks for other places, and if you can't smile, don't go in."—Upward.

Instead of seeking God's way of doing things we sometimes seek God's approval on our way of doing them.—Religious Telescope.





## "We're Working for You—in Arkansas"

TODAY, livestock is doing a bigger job in Arkansas than ever before in the history of the State. It represents wealth that stands at an all-time high—\$127,000,000 as of January 1st, 1943, being the total farm value of cattle, horses and mules, hogs, sheep, and poultry. This is an increase of almost 100% in the last 7 years!

How did this remarkable growth happen? By establishing experiment stations, importing better blood lines in all stock, and cultivating more grass lands and larger, better feed crops.

As a result, livestock ranks today as one of the important "industries" of the State. Present incomes from this source of wealth are putting more money in circulation in Arkansas. And—livestock promises even more jobs, more profit

and greater wealth in the peacetime period to come.

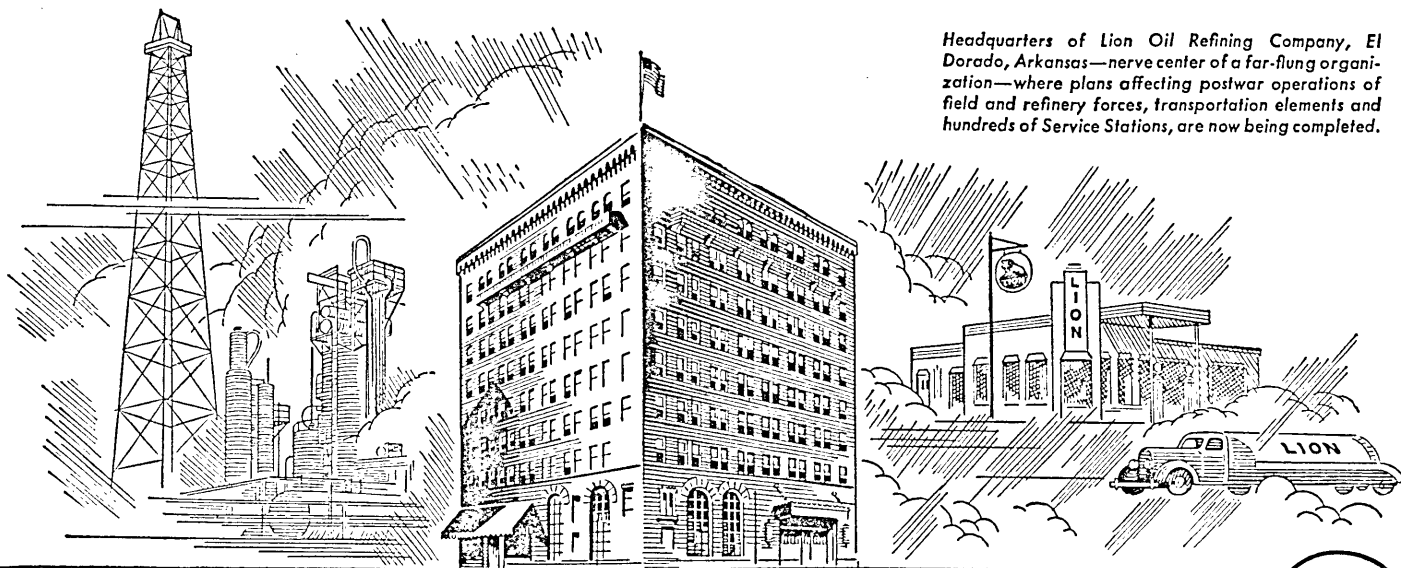
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*J. M. Barton*  
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## The Sunday School Lesson

By DR. W. P. WHALEY



### GIDEON'S FAITHFUL FEW

LESSON FOR JULY 30, 1944

SCRIPTURE TEXT: Judges chapters 6, 7, 8.

GOLDEN TEXT: "There is no restraint to Jehovah to save by many or by few." I Samuel 14:6.

The scripture text of three chapters is too long for full comment. Read it at home, and get the story in your mind; then read the comments in your literature. It is not a stimulating story to a modern Christian; but, when we read it, we can better appreciate what Jesus did for Christianity. What a finer religion it is since He toned it up!

Soon after Deborah's death the Israelites relapsed into the sinful ways that had got them into trouble before—idolatry and the immoralities that go with idolatry.

#### I Midianites

The Midianites were descendants of Abraham through Keturah, his second wife (Gen. 25:1-). Abraham sent the children of his second wife and of his concubines to the east across the Jordan river, to get them away from Isaac whom he had made the chief heir of his large estate. Many years later, when Jacob's jealous sons were trying to get rid of Joseph, some Midianite traders came by and bought the lad and sold him in Egypt (Gen. 37:23-30). Two or three hundred years later still, when Moses had to flee from Egypt to escape death at the hands of the pharaoh, he found refuge in the home of Jethro, a Midianite priest. Moses married Zipporah, one of the seven daughters of the priest. (Ex. 2:15-)

During their forty years nomadic life in the wilderness the Israelites were in friendly contact with the Midianites, trading with them, and receiving help from them. They were all descendants of Abraham, though through different mothers, and many generations from Abraham.

Before Israel crossed the Jordan, while they were in Moab, there was war between the Israelites on the one side and the Midianites and Moabites on the other.

The descendants of Midian and the descendants of Ishmael became mixed, and are sometimes called Ishmaelites and sometimes Midianites. They occupy country south-east of the Dead Sea. Some were settled and peaceable, while many others were nomadic, trading, thieving, and warring people.

#### II. Gideon

Gideon was a physical and immoral monster. He had many wives, and they had borne him seventy sons, and probably a proportionate number of daughters. His reputation for courage had gone far. Perhaps he had led in some battles. However, he seems to have quieted down because his people had become indifferent to their hard lot. His own father was an idolator. Gideon still held on to Jehovah in a way; but he wondered why Jehovah was not coming miraculously to the rescue of His people.

Gideon was holding to his religion, but he was short on morals. He did not discern the inconsistency between his creed and his polygamy and other immoralities. All heathen religions are like that. They are not moral. Ancient Jewish religion, while holding to the creed, was often linked to a low moral standard. In this day of Christian enlightenment, we still have people who can recite the creed, attend church, and show much loyalty to denomination; but, at the same time, live on a very low moral plane. There is a fundamentalist cult of Mormons that contend that polygamy is a divine institution, and that it should still be practiced.

#### III. A Preacher Tries To Do Something (6:7-11)

Preachers were very rare in Gideon's day and country. There were no churches. The preacher talked to individuals or small groups. This preacher was going in and out among the people reminding them of the wonderful things Jehovah had done for them in the past, and trying to get them to turn from the idols of these heathen and get back to the religion of Moses and Joshua. Gideon heard of the preaching of this prophet, and began to see visions and hear voices. An angel visited him one day while he was threshing wheat behind the wine press, and impressed him that he must come to the deliverance of Israel.

Gideon began at home. During the night he tore down the altar of Baal, and set up an altar to Jehovah. From a human standpoint, that was very dangerous; for baal worship had become the religion of the country, and Jehovah was not known.

#### IV. A Case of the Jitters

The Midianites had not come into the country for war. They had come to pasture their stock; and to steal wheat, fruit, and cattle. They were satisfied to scare the Israelites into their "fox holes," take what they wanted, and get back into their camp. They had heard of the terrible Gideon, but he had not been active lately. There was no military organization or threat. The whole Israelite population seemed cowed.

One night while a group of Midianites sat around their camp fire, some fellow told a dream; and another interpreted the dream: "This is nothing else save the sword of Gideon the son of Joash, a man of Israel; for into his hand hath God delivered Midian, and all the host."

Well, to some that was only a dream; but it is likely that some of them lay awake with the jitters that night. This dream was unnerving, and softening them up for the invasion. On an afternoon following, some Midianite guards reported that they could see two or

### RELIGIOUS LEADERS TO CONDUCT NATIONAL TEACHING MISSION

NEW YORK (RNS)—Religious leaders from 40 cities in 32 states will participate in a National Mission to Christian Teachers during October and November. The Mission will study means of extending Christian teaching among the unchurched and winning them to church membership.

Designed for Sunday school teachers, superintendents, religious education leaders, and pastors of more than 25 denominations, the mission will be sponsored jointly by the Department of Evangelism of the Federal Council of Churches and the International Council of Religious Education.

Statewide denominational and interdenominational religious leaders will meet simultaneously with the mission to plan similar programs for Christian teachers on a statewide scale during 1945. It is anticipated reached by these missions next that at least 3,000 communities will be reached by these missions next year.

three miles away a small group of men, but they did not look like soldiers and they were not armed. However, the report ran through the camp, and many became uneasy. If Gideon was astir, that might mean trouble.

Through the first watch, all was quiet. At the changing of the guard, bedlam broke loose. Hundreds of torches flared all around their camp, there was a terrible crashing noise, and an unearthly army yell: "The sword of the Lord, and of Gideon!" I have often heard soldiers tell of the paralyzing effect of the Confederate yell, as the weird sounds came creeping up the spinal column of the enemy.

This sudden, wild, uncanny, mysterious disturbance struck the Midianites in the midst of their dreams. As the shout kept repeating "The sword of the Lord, and of Gideon!", they caught the name of the dreaded Gideon. In the darkness, men, women, children, horses, camels, sheep, and cattle were in a jam; and terror stricken warriors thrust their swords into whatever touched them, while Gideon and his three hundred unarmed men backed away to watch and listen.

The Midianites made for the fords of the Jordan in an effort to get back to their own country; but Gideon had a large army on their trail to take advantage of their terror and confusion; and there was an awful slaughter.

It is said that the Midianites never bothered Israel again.

#### ANXIETY

What does your anxiety do? It does not empty tomorrow of its sorrow; but ah! it empties today of its strength. It does not make you escape the evil, it makes you unfit to cope when it comes; it does not bless tomorrow, but it robs today. For every day has its own burden. God gives us power to bear all the sorrow of his making; but he does not give up the power to bear the sorrows of our own making which the anticipation of sorrow most assuredly is.—Ian Maclaren.—Ex.

What one admires indicates what he is.—Selected.

### "WHOSOEVER MISSION" IS TEXAS BEAUTY SPOT

"Whosoever Mission," located at 310 San Saba Street, San Antonio, Texas, is not only described as "a beauty spot in the midst of slums, but, in its ministry to a loyal congregation, also represents the shedding of beauty into the lives of people and the elevation of their lives and hopes—the sending of Christ to brethren in need."

Under the leadership of the pastor, the Rev. William Mills, the congregation has donated \$1,500 worth of labor, always under skilled supervision. Two well-built buildings, the finishing touches which Mr. Mills called "an embarkation of faith" are the result.

"To have continued to do the finishing on a 'pay-as-you-go' basis would mean a step-by-step, item-by-item procedure," says the pastor. "This in turn would mean waste of money and time it would mean furthermore that the workers could not settle down to their ministry for a long time. We embarked upon the faith that, if the friends of Whosoever Mission could once see its plant in finished form, they would be glad to have a part in paying for the finishing touches."

Friends of the Mission already helped to pay for some improvements on the property which, in a conservative pre-war estimate, was valued at \$20,000. It belongs to the Methodist Church, has no mortgage against it, is well covered by insurance.

Members of the congregation, first organized four and one-half years ago among persons of less than average income, has worked steadily toward self-support and now that group has known what it is to struggle under the financial burden of the building program and is assuming its responsibility for the institution's maintenance.

The entire second floor of the building on the front of the lot will be used for a boys' workshop in which over 100 lineal feet of work bench has been installed. This shop will be well equipped with simple hand tools and later with machinery as is deemed safe and practical. The boys will be kept on practical projects for the improvement of their homes and the community. They will learn to cut glass to replace their broken window lights; they will repair their own screen doors and windows; they will repair and refinish their own furniture and that of the Mission; they will learn to cut and thread pipes and run water into their homes, to wash place, etc.; they will make gravel walks in the alleys between their homes; they will build some incinerators for use of several neighboring families; they will plant bermuda and carpet grass and shrubs near their homes where it would be practical. The boys will be used also to distribute a paper designed to inspire "Community Clean-up," and will be directed in the clean-up campaign when permission is granted to work in certain areas. These and many other projects will be launched from this workshop.

Christianity works while infidelity talks. She feeds the hungry, clothes the naked, visits and cheers the sick and seeks the lost, while infidelity abuses her and babbles nonsense and profanity. "By their fruits ye shall know them."—Henry Ward Beecher.