

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Preach the Gospel into all the world" — Mark 16:15

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LITTLE ROCK, ARK.

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NO. 41

Intoxicating Liquor Barred On V-Day

THROUGHOUT the greater part of the nation, by common consent of both the dry forces and the liquor traffic, there is a movement to prevent the sale of intoxicating liquors on V-Day. The dry forces are especially anxious that the celebration of victory be a sane, sensible, meaningful event in keeping with the sobering sense of thanksgiving and gratitude to God that the day should bring.

In general the liquor forces seem to be willing to discontinue the sale of liquor on V-Day. Do not let that attitude on the part of the liquor forces fool you. They are not refusing to sell liquor on V-Day because they especially want to have a sober celebration that day, but because they are afraid to have a drunken celebration of V-Day. They know that the disgraceful conduct which a free flow of liquor would produce on that day would be so disgusting that it would discredit and damage their business and might even awaken America.

While we are in favor, without qualifications, of this one sober day in America, let it be said that there is not an argument sustaining the sale of liquor on any day that does not apply with equal force to V-Day. The threadbare argument about the need of the government for revenue would apply here if anywhere; the cry of "taking away the drinkers liberty" is as pertinent here as at any other time; the bootlegger bugaboo will be as real on V-Day as on any day.

Let it be said also that, if there is virtue and value in sobriety after the war is won, there is certainly equal virtue and much larger value in sobriety while we are in the midst of a war where the very life of our nation is at stake. The fact of the business is, if America had to choose between the two, it could better afford to drink on V-Day, after the war is won, than it can now afford to drink on any day before the war is won.

Passing Of Dr. J. D. Hammons

ARKANSAS Methodism was saddened the past week by the announcement of the death of Dr. J. D. Hammons. Active in the service of the church he loved up until the day of his going, his life of tireless usefulness has left the indelible imprint of a great character upon our state and church.

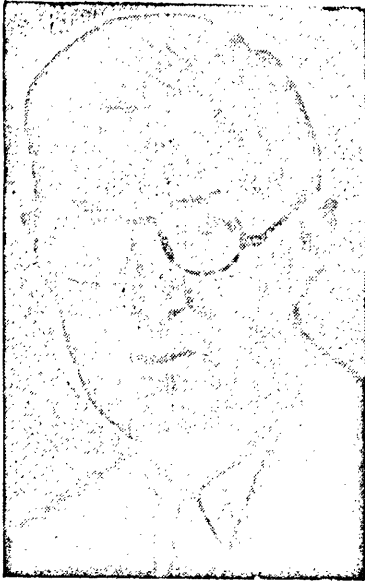
Dr. Hammons has been an outstanding leader of the Little Rock Conference for years. He had an unusual breadth of interest and unusual powers for effective service in various fields. He was Chairman of the Board of Missions and Church Extension of his conference and served that cause also through membership on the General Board and as Chairman of the Board of City Missions. He gave untiringly of his life to the cause of Christian Education both through our colleges and the church.

The Arkansas Methodist keenly feels the loss of his going. He has been the close friend and advisor of its management for the years. He was Chairman of the Joint Arkansas Methodist Commission at the time of his death. Methodism was honored and blessed by his life and has suffered great loss in his passing.

Governor Adkins Calls For Adoption Of Act No. 2

AT HIS press conference, on Monday of this week, Governor Adkins signified his intention of doing all in his power in behalf of the proposed Initiated Act No. 2 for the Repeal of Horse and Dog Racing statutes in Arkansas.

Governor Adkins said that he had contacted or would contact at least five thousand ministers and laymen throughout the state as a working organization for the repeal of these statutes. He stated, since Hot Springs has been made a recreational and hospital center for service men, that more than ever we should exert ourselves for the repeal of dog and horse racing laws and the



closing of the gambling houses and bookie joints in Hot Springs.

He stated that he had received assurance from more than three thousand people from all sections of the state that they would be glad to assist in working for the repeal of these laws permitting dog and horse racing. He stated further that he had, at considerable expense, assisted in the circulation of petitions for two constitutional amendments and this initiated act and that he felt sure that the people and the press of Arkansas would join hands to secure an overwhelming vote for the repeal of the statutes which permit dog and horse racing.

The Governor stated that he proposed to carry on an active campaign for the measure and give as much time as possible during the next three weeks to helping the voters of Arkansas to see the wisdom of voting for Act No. 2.

It is the very definite feeling of the editor of the Arkansas Methodist that Governor Adkins deserves to have the unqualified support of every right thinking man and woman in the state in the campaign to adopt this special act to repeal the racing laws.

"To Move Or Not To Move"

"To be or not to be: that is the question." So soliloquized Hamlet in the great Shakespearean drama. Methodist preachers are not bothered with the question that was causing Hamlet to lose sleep. However, if we change the wording of Hamlet's monologue just a little, it would likely express the question running through the minds of many of our ministers, awake or asleep, at this time of the year—"To move or not to move: that is the question."

Over and over the matter is considered "Whether 'tis nobler in the mind" to face unflinchingly the problems and difficulties surrounding us and with which we are so familiar or "Fly to others that we know not of."

Hamlet was not certain that he would better his situation by changing his location. That doubt may well exist in any minister's mind if his reason for deciding to move is simply to be relieved of the pressing problems of a given situation. No charge is problem free and usually a pastor can better deal with the problems with which he is familiar than a new pastor can who must take at least a year to learn as much about the difficulties as the present pastor already knows; and that while the "present pastor" is having the same experience in his new charge.

Be that as it may, the question, as old as Methodist polity, will continue to disturb the minds of Methodist ministers as each Annual Conference approaches, "To move or not to move: that is the question."

Peace By Cooperative Dictatorship

WHATEVER may be the personal opinion of those who have given consideration to the kind of a peace we should have after the war, judging from the results of the Dumbarton Oaks Conference, we may right well conclude that we are to have, at least temporarily, a peace based on force. Looking at the matter realistically, it is our conviction that anyone who is expecting a more idealistic peace will be disappointed. In the years immediately following the war, it is difficult to imagine just how civil war, revolution and gorilla warfare could be prevented in war-torn countries unless there is a military police force to prevent it.

It is quite certain that the United States, England and Russia will be the powers largely responsible for fixing the formula for the "New World Order." These three powers will not only determine largely what the peace plans will be, but it will be their responsibility to see that the plans are made effective. The voice of these major powers will be final in the affairs of the rest of the world, but, as yet, there are no plans by which the rest of the world is to have much to say about the actions of the "big three."

It is not a word we like to use as descriptive of our own actions, but such a peace, in reality, will be based on cooperative world dictatorship. However necessary this course of action may be for the years immediately following the war, such a plan unmodified across the years, would eventually inevitably lead to a

(Continued on page 4)

Stephen Foster—Beloved And Pathetic Troubadour

By BISHOP EDWIN HOLT HUGHES

THE adjectives in the above title caused much study. No question arose about the word "beloved." The repute of Stephen "Chopin" Foster grows no faster than does the affection for him. But the word "pathetic" seems scarcely adequate. Once my pen wrote the word "bibulous;" but at once I reached for an eraser. Then as the noun "troubadour" suggest a traveling singer, I put in the adjective "staggering." Again my heart made my pen relent. Finally I was obliged to find a word that meant sympathy. So there it is,—Pathetic! Pathetic! Pathetic!

The reason for literary hesitancy is evident. Many people know Foster's songs who do not know him. Of late years his reputation has been overtaking his melodies. He has found a generous patron in Mr. Josiah K. Lilly, a high-minded Hoosier, who in Foster Hall, Indianapolis, has gathered the souvenirs of the cherished songster; and a literary champion in John Tasker Howard whose ample biography balances truth and love in an admirable way.

It would be all but impossible to deal harshly with the man who put upon our lips these songs: "Oh Susanna," "My Old Kentucky Home," "Old Uncle Ned," "Nelly Was a Lady," "Old Black Joe," "Old Folks at Home," "Massa's in the Cold, Cold Ground," and others less familiar, and appealing. The titles sound Southern. Yet the place of birth, and the places of most of Foster's experiences are not in "Dixie." He was born in Pittsburgh on July 4, 1826,—his natal date prophesying his American quality. The Negro had a large place in his melodies; the dialect is frequent; yet "Old Black Joe" is written in Foster's own fond verbiage. In reality we have in him a poet predominately Northern dealing with themes predominately Southern. The South was annexed by him in visits rather than residence. His heart was a ready traveller.

He had a background that made for temperance. His father, William Foster, was active in the cause and writes of his successful effort to redeem "one miserable drunkard," of his joining a "total abstinence" society; of crusading efforts against the Rum Demon. Once Stephen himself wrote in a boyish letter: "Pa is away in Washington County at a temperance meeting."

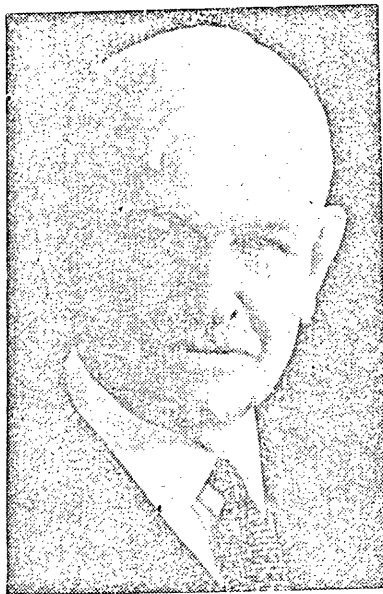
Evidently Stephen inherited something of his father's antagonism to beverage alcohol. While the biographer, Holland, discounts the idea that the song indicated that Foster had real fear of the narcotic appetite, we can scarcely believe that "Comrades, Fill No Glass for Me" was written primarily to strike a "responsive chord in the so-called temperance circles." The adjective "so-called" plainly reveals the biographer's prejudice against earnest foes of drink. His hero did not appear to share this unfair view. Stephen Foster never apologized

for writing "When the Bowl Goes Round." Some of the words are:

*"No life so dull but hath some hours of pleasure;
No heart so poor but hath some hidden treasure;
No hearth so bright
But finds its night (blight)
When the bowl goes round,
When the bowl goes round."*

How strange that warners often fail to heed their own warnings! If Foster had obeyed his exhortations, his sun, so bright in the morning, would not have gone down in blackness at mid-day.

The story of this gentle songster's life does not precisely indicate when the drinks began, or how they grew to the smothering flood. Nor are we fully informed of the effect of his



Bishop Edwin Holt Hughes

intemperance on his domestic life. He married a physician's daughter, Jean McDowell. If biographies give her no direct blame, they do give her mild praise. She dwelt with Foster in a succession of boarding-houses, rooms, apartments, and homes of in-laws. Evidently her musical husband was not a financial executive. Although, for his period, his income would seem adequate for modest living, he was usually in debt. The bride was quickly introduced to problems. Yet with the wife, and with the loyal and helpful brother, Morrison Foster, there is a worthy reticence about Stephen's drinking habits. He was separated from Jane several times; yet the alienation did not become final. There can be no "reasonable doubt" that the young husband's intemperance played a serious part in killing domestic joy. A good woman who sees the stupidity of rum destroy-

ing a brilliant spouse has frightful things to endure. In the weeks of fearful dissipation that preceded Stephen's death, Jane was not with him. The affectionate accounts make too much of the fact that she hastened to New York when informed that he had died. Of course, she did! Naught else would have been a decent action. The lines in "Laura Lee" were not meant for a sad celebration of his broken home; yet how aptly they apply—

*"The roses that crowned me are blighted,
The garland I cherished is dead;
The faith once confidently plighted
Is broke, and my loved one is fled."*

The decline in powers and fortune was gradual at first,—but at last it was like a flood of destruction. His life climaxed when he was about thirty years of age! Four years later, 1860, there comes a period virtually without a record. But the mournful story can be read between the few lines. The fond biographers cannot evade the facts: "The inescapable wine cup," "wine flowed freely—like water;" Stephen in the stupor of rum mistook "a window for a door;" even parties that were given for the recognition of his songs became his enemies and were "The bane of his whole future existence;" "Taylor's new saloon" was his favorite resort. Good clothes sent to him by his brother disappeared quickly, and the garb of the "vagabond" was resumed. One friendly recorder tells of meeting him and saying, "Is this Mr. Foster?" and receiving from him the reply, "Yes, the wreck of Stephen Collins Foster." Seldom has liquor done such sad and speedy work with any life. He had a room in "Five Points" for which a kind-hearted woman "charged him nothing!"

Soon came the end. While washing, he fainted, and fell across the basin and cut his neck and face. Did liquor thus toss him? No one knows. They carried him to a hospital. On January 13, 1864, he died, being but thirty-eight. The hospital records read:

"Ward 11, Stephen Foster, died January 13. Coat, pants, vest, hat, shoes, overcoat, January 10, 1864." They found, too, a pathetic purse, holding thirty-eight cents! With this there was a scrap of paper on which he had pencilled the words:—"Dear friends and gentle hearts." In Foster Hall, made possible by Josiah K. Lilly, one sees the inscription at the entrance,

"Let no discordant note enter here."

But shall I not be readily pardoned if I do utter words of "discord" against the Demon that slew the premier "poet-songster" of our land and deprived the world of a larger harvest over which the melodies of Stephen Foster's heart might long have floated in other glorious refrains?—In The Voice.

"SECOND MILE MISSION CLUB" FORMED

Down in the heart of New Orleans, where the Carrollton Avenue Methodist Church carries on a growing ministry, there has been organized a "Second Mile Mission Club." The pastor of the church, Dr. Elmer C. Gunn, and a busy layman and physician, Dr. O. M. Johnson, were the inspiration of the new club. Helpful also in the initial stages of the idea was the leaflet "Second Mile Methodists" written some months ago by D. C. K. Vliet of the Board of Missions.

The Carrollton Avenue Church, first of all, accepts and pays in full its apportionments for World Service and for annual benevolences. This they consider the "first mile."

But some want to do more than that for the cause of missions. So the "Second Mile Mission Club" has been formed among those who want to share more concretely and largely in the program of the Church for world redemption. During this first year of its existence, the

WORD FROM THE GILBERT ISLANDS

Rev. G. H. Eastman, missionary in the Gilbert Islands, writes:

"The Bible has been a great solace and is much sought after; but in some cases the enemy deliberately destroyed our stock of Bibles, books and school materials, and even robbed pastors of their own Bibles and clothes unless such were hidden."—Bible Society Record.

Club hopes to secure one hundred members of the Church who will join and contribute the monthly dues—one dollar per member. This would give for the year the sum of \$1200 with which it is proposed to take the partial support of a missionary.

On July 6 the first payment was made—\$250 toward the support of the Rev. and Murray A. Dickson, newly appointed missionaries to Bolivia, South America. The expectation of the Club is that before long they can take on the entire support of this couple in Bolivia.

BUILDING A BETTER WORLD

"Building a Better World" is the theme of a two-day forum to be held at Christ Methodist Church, New York, September 20 and 21. It will be international in scope, non-sectarian and non-political in nature, with Dr. Ralph W. Sockman, pastor of the church, presiding. Among the speakers to participate are: Mary McLeod Bethune, president of the National Council of Negro Women; Senator Harold H. Burton, Ohio; Sir Gerald Campbell, special assistant to the British Ambassador; Dr. Everette R. Clinchy, president, National Conference of Christian and Jews, Inc.; Dr. J. Anton DeHass of Harvard University; Dr. John C. Ferguson, advisor to the Chinese Government; Katharine F. Lenroot, chief, Children's Bureau; Governor Patterson, editor, Toledo Blade; Judge Joseph M. Proskauer, president, American Jewish Committee; Dr. Homer P. Rainey, president, University of Texas; Gov. Sumner Sewall of Maine.

THE DEVOTIONAL PAGE

H. O. BOLIN, Editor

GETTING ALONG WITH GOD

By Chester Warren Quimby

With what measure ye mete, it shall be measured unto you

Our proverb says, "You can catch more flies with molasses than vinegar." The olive branch wins more friends than the big stick. The way you treat others is how you will be treated.

Luke suggests that one will receive more than he gives. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom." This pictures a purchaser in the marketplace. The merchant had no paper bags. So the man pulled his robe up under his girdle until it bagged blouse-like at the waist line. Into this loose bloused bag, the merchant poured the grain "into his bosom." If too much, it had to be "pressed down" lest it "run over." So is a generous man's goodness generously returned. And so is an evil man's wickedness reciprocated. Good and evil pay interest! A stingy man is likely to reap only stinginess, while a benevolent man's reward is the kindness of others.

All this is true, yet trite. But Jesus did more than journey about repeating stale adages. When an interpretation like the above—the one most quickly perceived—gets no further than the obvious, we must probe deeper. Jesus was never flatly commonplace.

Mark connects this saying with the declaration that the gospel is a profound "mystery," open only to those whose sympathetic minds pierce its outer strangeness. Apparently he means by "what measure ye mete" that if the Christian disciples will be diligent in setting forth the gospel "mystery," they will eventually receive a surprising return in converts.

Luke, however, puts this saying into a different setting, where it unfolds a totally different meaning. He connects it directly with the goodness of God. "Be ye merciful even as your Father is merciful." Here the quality meted out is mercy, and the reward received is greater mercy. If you are merciful, mercies will be showered upon you. The way you deal with others is the way God must deal with you. If you are mean, indifferent, or snobbish toward others, God cannot give you his approving blessing. But if you are generous, forgiving and friendly toward others, God will give you his approval gladly. The way you try to get along with others determines how you will get along with God!—"The Christian Advocate."

One of the great secrets in life is to make friends of our infirmities. If we fight them, they are very masterful. If we accept them, they have a strange way of leading us to surprises of compensation which the Lord has hid down in His marvelous mines. Who can tell what immediate relationships there may have been between the accepted pain and the marvelous panoramas of spiritual glory which the Lord unveiled to his soul?—J. H. Jowett.

THE PEACE OF GOD

*When winds are raging o'er the upper ocean,
And billows wild contend with angry roar,
'Tis said, far down beneath the wild commotion,
That peaceful stillness reigneth evermore.*

*Far, far beneath the noise of tempest dieth,
And silver waves chime ever peacefully;
And no rude storm, how fierce soe'er he flieth,
Disturbs the Sabbath of that deeper sea.*

*So to the soul that knows thy love, O Purest,
There is a temple peaceful evermore.
And all the babble of life's angry voices
Dies hushed in stillness at its sacred door.*

*Far, far away the noise of passion dieth,
And loving thoughts rise ever peacefully;
And no rude storm, how fierce soe'er he flieth,
Disturbs the deeper rest, O Lord, in thee.*

*O rest of rest! O peace serene, eternal!
Thou ever livest, and thou changest never;
And in the secret of thy presence dwelleth
Fullness of joy, forever and forever.*

—Harriet Beecher Stowe.

From "Poems With Power To Strengthen the Soul." Compiled by James Mudge.

THE PEACE GOD GIVES

The one thing uppermost in the minds of people everywhere is peace. Prayer has been properly defined as a sincere desire of the heart whether uttered or unexpressed. This being true, there are millions of prayers going up for peace every day. Where would you find any intelligent person anywhere who does not sincerely desire peace? The peace which people desire most now is the cessation of this terrible war. There is another type of peace which is even more important; it is the peace which God gives. May we look at it for a moment?

The great Prophet Isaiah said, "Thou wilt keep him in perfect peace, whose mind is staid on thee: because he trusteth in thee." The peace of God is that which is born of faith; faith in One who is bigger than any of the difficulties of life. According to Isaiah it is because people trust in God that this perfect peace comes. Christ was always insisting that people have faith in God. On one occasion His disciples failed to heal a child. They asked Jesus why they had failed. He replied, "Because of your unbelief." He then went on to tell them if they had faith as a grain of mustard seed they could remove mountains. The world today faces unsurmountable mountains of difficulty which can never be moved except by faith. We are told that Christ could do no mighty works in Nazareth where He had grown up because of the lack of faith of His old-time friends. When the disciples marveled at one of Christ's miracles, He told them to have faith in God and they would see great works accomplished. On another occasion Christ was telling the disciples that they were to forgive those who had wronged them, not once, but over and over again. They saw the impossibility of doing this

in human strength alone, and so they turned to Him with this request, "Lord, increase our faith." Finally He came down to the time of His death. He had spoken to His disciples freely about it. They were very much disturbed. For the past three years they had leaned heavily upon Him. They hardly knew how they would get along without His visible presence. He came with a message which would fully meet their needs, and again it was a message of faith: "Let not your heart be troubled: ye believe in God, believe also in me."

I am trying to say that peace which passeth understanding is born only of faith in God—His power; His presence; His desire to forgive and help; and most of all, His love for all mankind. This is the greatest peace of all, and it may be had in the midst of war. On the other hand, war might cease and still the individual who fails to surrender his life to God and fully trust Him will lack this peace. We are in the midst of dark days. This is a time above all others when people need to get close to God. I have seen the storm break upon many homes. I have seen people bravely smile through their tears. I have heard them say, "I could not have stood this had it not been for faith in God and a consciousness of His presence in my life." I always come away from those experiences saying deep down in my soul, "Thank God for a religion that meets every need and is bigger than all the circumstances of life."

Note again the text, "Thou wilt keep him in perfect peace, whose mind is staid on thee: because he trusteth in thee." This perfect peace comes as a result of faith in God and stability of character. I like the statement, "Whose mind is staid on thee." It simply means the person whose mind is fixed

CHORAL MATERIALS FOR CHAPLAINS

A chaplain now in the South Pacific Area—Chaplain Robert G. Turnbull—writes as follows to the Methodist Commission on Chaplains:

"Could you make available to chaplains small folders of good quartet or male choir arrangements of fairly well-known hymns? If the music were not too difficult and if it were fairly familiar, many chaplains who do not now have choirs and quartets could easily form them. The G. I. Hymnal gets to be an old story for choral singing."

If you or your church have such musical arrangements to give the chaplains, will you please write to D. Stewart Patterson, executive secretary, Methodist Commission on Chaplains, 100 Maryland Avenue, Northeast, Washington 2, D. C. Mr. Patterson will be glad to give you the names and addresses of chaplains who can use this material.

upon God. He takes God into all of his considerations and plans for life. In speaking of the thoroughly happy man the psalmist said, "But his delight is in the law of the Lord; and in his law doth he meditate day and night." Jesus Himself raised the question, "What think ye of Christ?" Another said, "As a man thinketh in his heart so is he." We invariably become like the things in life which hold our undivided attention. In thinking of the power in building righteous character which comes from fixing the mind or attention upon some high and holy ideal, the Apostle John said, "It doth not yet appear what we shall be like, but we know we shall be like him for we shall see him as he is." We all remember Hawthorne's wonderful story of "The Great Stone Face." It was not those who left the valley to become famous in different fields of endeavor who became like the face. It was rather the child who was born there; grew up there; and looked daily upon the face who grew into its likeness. His mind was staid on the face and he became like it. The person whose mind is staid on God will, at least in a measure, become Godlike in character, and as a result of such development the peace of God fills his soul. We are reminded here of Charles Wesley's great song:

*"Jesus, Lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high!*

*"Hide me, O my Saviour hide,
Till the storm of life is past;
Safe into the haven guide
O receive my soul at last."*

My friends, Christianity will never be defeated. It took apparent defeat at its lowest depths and made of it the world's greatest victory. Our Founder was nailed to a cross and He used it as a ladder to climb to the Throne of the Universe. Faith in Him will give us victory in the darkest hours of life.—H.O.B.

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CHURCH CALENDAR

October 29, World Temperance Sunday.
October 31, North Arkansas Conference, Morrilton.
November 5, World Peace Sunday.
November 8, Little Rock Conference, Hot Springs.



A WEEKLY MESSAGE

By FORNEY HUTCHINSON

WHAT MUST THE CHURCH DO TO BE SAVED?

The church of our day is under fire. Her critics are many and their criticisms are severe. Her friends are bewildered and her ministry is perplexed. To enjoy full salvation, a church like an individual, must be saved to, as well as from something. Salvation must be positive, as well as negative.

The church of our day must be saved from pessimism to optimism. She needs a revival of faith. She has problems, to be sure, but all of them are capable of solution. Each obstacle conceals an opportunity. There are "many adversaries," but also many open doors. She needs to dismiss her fears and step forward with the tread of a conqueror.

The church of our day needs to be saved from competition to co-operation. Protestantism has too many divisions. Denominationalism is her chief difficulty. Her greatest weakness arises from within. We compete with each other, as well as with other organizations. We waste time and strength duplicating the work of civic clubs and fraternal orders. We need to co-operate, rather than compete. On the horizon there are many hopeful signs. Federation and co-operation are in the air.

The church of our day must be saved from formalism to evangelism. She must move from the defensive to the offensive. She is commissioned to take the world, and no great victories have ever been won by the defensive. Too long she has fought from behind breastworks. She must cease singing "Hold the Fort" and swing into "Onward Christian Soldiers." She has the promise that the "gates of hell shall not prevail against" (that is, be able to resist) the onslaught of the church. "She must evangelize, or fossilize." She cannot mark time, or simply hold the line. She must go forward. In a great forward movement lies her salvation. We need "The Christian Crusade."

As I wait here in retirement, I pray often for my younger brethren in the ministry, in whose consecrated, if somewhat inexperienced

NEWS AND NOTES ABOUT FACTS AND FOLKS

J. S. M. CANNON, superintendent of the Methodist Orphanage, Little Rock, reports the following: "In memory of Dr. J. D. Hammons, Mr. and Mrs. William W. Leigh and Mrs. Edmond R. Dale, sent to the Methodist Orphanage a fine check to be used in carrying on the work of this institution for children. Mr. Cannon says: "Flowers soon fade and are gone. Children live on. Who knows what living influences may grow out of this beautiful tribute to the great, unselfish life of Dr. Hammons?"

THE sympathy of friends goes out to the family of Mrs. W. R. Richardson in her death on October 13 in Little Rock. Mrs. Richardson was the wife of the late Dr. W. R. Richardson, long-time member of the Little Rock Conference. She is survived by two sons, Dr. W. R. Richardson and Dr. T. J. Richardson of Little Rock; three brothers, six grandchildren and a great-grandchild. Funeral services were held by Dr. Connor Morehead on Saturday and burial was in Roselawn Memorial Park.

CHAPLAIN ROLAND E. DARROW has for sale a 16 mm Model 81 Keystone Movie Projector; glass bead screen; several reels of foreign film, \$100.00 cash. Write or call Mrs. Darrow at 415 North College Street, Stuttgart, Arkansas. Chaplain Darrow writes: "I am with the 220th General Hospital now at Fort Lewis, Washington, after being at Camp Lee, Virginia, for nearly two years. The work of the chaplain is one of rare opportunity and high privilege, and I have been in an enviable place in that six young men have decided for the ministry during my work at Camp Lee. Please give my regards to the brothers of the Conference." Chaplain Darrow's address is Headquarters, 220th General Hospital, Fort Lewis, Washington.

LAYMEN'S Sunday, when laymen are invited by their pastors to take charge of morning services in their respective churches, will be on October 22, it is announced by Wallace C. Speers, New York businessman, who is chairman of the national committee for this observance. The day is sponsored by the "Laymen's Movement for a Christian World," of which Ralph W. Gwinn, another New York businessman is chairman. "This is not done with any idea that laymen consider themselves experts in religion," says Mr. Speers, "but is, rather, an opportunity for laymen to report on their successes in applying practical Christianity, the problems that have confronted them in this attempt, and their hopes for future progress." The theme chosen for sermons on Laymen's Sunday this year is, "The truth shall make you free."

ATTENTION CANDIDATES FOR ADMISSION ON TRIAL, UNDERGRADUATES AND ACCEPTED SUPPLIES

Candidates for Admission on Trial, Conference Undergraduates, and Accepted Supply Pastors are called to meet the Conference Board of Ministerial Training at 3:30 p. m., Wednesday, November 8, in the room assigned at the First Methodist Church in Hot Springs.—Aubrey G. Walton, Chairman, Conference Board of Ministerial Training.

hands, rests from a human standpoint the future destiny of the church. May God graciously and abundantly strengthen them for this great responsibility.

Where is our common sense if we do not try to put behind us that which is past and press forward together toward the mark? The mark which we must seek is the bringing in of Christ's Kingdom on the earth, the making of a Christian world, the building of a new and happier life on the foundation of the brotherhood of man.—Harold A. Cockburn, D. D.

LITTLE ROCK CONFERENCE BOARD OF MINISTERIAL TRAINING

The Conference Board of Ministerial Training of the Little Rock Conference will meet at 10 a. m., November 8, in the room assigned at the First Methodist Church in Hot Springs.—Aubrey G. Walton, Chairman, Conference Board of Ministerial Training.

BOARD OF CONFERENCE CLAIMANTS

The Board of Conference Claimants of the Little Rock Conference will meet at 2:00 P. M., Wednesday, November 8th, in room assigned the Board, in First Methodist Church, Hot Springs. All members please be on hand promptly.—S. T. Baugh, Chairman of Board.

MEETING OF BOARD OF EVANGELISM NORTH ARKANSAS CONFERENCE

The Board of Evangelism will meet at the Methodist Church at Morrilton, Tuesday, October 31, at 2 p. m. All members are urged to be present promptly. This will be the first, last and only meeting of the Board.—O. E. Goddard, Chairman; James T. Randle, Secretary.

IMPORTANT DATES ON METHODIST CALENDAR

November 21—State-wide Crusade for Christ meeting in Little Rock.
December—Arkansas Methodist Orphanage Month.
December 31—Covenant Sunday, Watch Night Services.
December 31-Jan. 7—Arkansas Methodist Circulation Campaign.
December 1-March 4—Period of soliciting gifts for the Crusade for Christ.
(December 1, 1944-January 31, 1946, the period for collecting pledges for the Crusade for Christ.)
January—District Rallies for the Crusade for Christ.
February 25—Laymen's Day.
March 4—Day of Compassion.
April 1—Easter.
April 15—Church School Day.
May 6-13—Golden Cross Week.
June 3—Hendrix Special.
June 11-22—Pastor's School.

SHALL THE INNOCENT SUFFER?

(Continued from page 8)
fering comes strength of character and might of faith. It will help to enable us to discover the Presence of the One ever near us. Having discovered God near us, we go forth to adventure for Him. Yes, to suffer heroically because of a vital faith in the Living God.

PEACE BY COOPERATIVE DICTATORSHIP

(Continued from page one)
third world war. The rest of the world will no more accept perpetual dictatorship from the victors in this war than the members of the United Nations would have accepted perpetual dictatorship by the Axis powers if they had been successful in their war of conquest.
Our present war is to dethrone and destroy three dictators who have tried to establish a perpetual, cooperative world dictatorship. We should not make the mistake of planning a peace that provides for three other world powers to permanently direct the affairs of the rest of the world and expect the other half to like it. Such a peace plan, unless it contains provisions for modification as soon as conditions permit, would be no improvement over the repeated attempts of history to build a permanent peace on force.

JIMMY RICKS
Little Rock Conference
Editor

YOUTH'S PAGE

NANCY PENIX
North Arkansas Conference
Editor

LITTLE ROCK EPWORTH TRAINING CONFERENCE

The Epworth Training Conference in Little Rock at Winfield Memorial Church was enthusiastically attended by young people and adults Sunday, October 1st and Monday and Tuesday evenings, the 2nd and 3rd. The instructors and workers included Miss Margaret Woodsmall, Worship and Evangelism; Miss Mary Sue Shepard, Community Service; Mrs. C. B. Nelson, Intermediate work; Rev. E. J. Holifield, Missions and World Friendship; Rev. Rufus Sorrells, Recreation and leader of the recreational hour, assisted by Mrs. Dan Nunally; Rev. Fred Harrison, MYF for Adult Workers; and Rev. George Meyer, MYF for Young People and conference preacher.

The three sermons preached by Rev. Mr. Meyer were especially helpful. The W. S. C. S. served supper Sunday evening. The Conference held at Winfield was one of the several held throughout the Little Rock Conference at the same time.

EXTRA SPIRITUAL LIFE GROUP

The Extra Methodist Youth Fellowship near Hamburg challenges other youth fellowships to undertake what it is doing. This group has started a Bible study class that meets twice a month for study and discussion. In addition to the other meetings regularly scheduled for the group. Many adults have been attracted and the interest is growing in this project. The counselor of this fine group is Miss Elizabeth Knight G. P. Riels, president; Marjorie Sawyer, vice-president and reporter; and Elaine Langford, secretary.

FRENCH YOUTH CENTER DESTROYED

GENEVA (By Wireless) (RNS)—The well-known center of the French Student Christian Movement, located at Bievres near Paris, was destroyed by air raids, it has been learned here. The chapel, however, remained intact, and it is hoped to reconstruct the main building soon.

The central office of the Y. M. C. A. at Valence has also been reported destroyed by bombardment. No lives were lost, but all documents were burned.

WHAT YOU CAN DO

The active part the young people of your age and mine have taken in the Manila and Extra churches should demonstrate and convince you that you can do something for your church in a big way. You are needed today as never before whether you belong to a large or a small church. You are a leader in the church of tomorrow, but you must begin today by assuming responsibilities. We ask to be heard, but let us be seen doing.

Habit is a cable; we weave a thread of it every day, and at last we cannot break it.—Horace Mann.



THE COLLEGE CHURCH AND THE STUDENT

The Youth Council of the First Methodist Church of Conway spent part of two days atop Mt. Pettit Jean at the opening of the school year discussing and making plans for the new year. They faced many problems common to every local fellowship, but one problem peculiar to a college church situation confronted them. It was how to make every Methodist student from the colleges in Conway feel that he or she has a place in this fellowship and church. If the council could help many students find their place, the greater problem that involves the college student returning with new training and experiences to the local church from which he had gone forth and using them to the advantage of the local group and the work of the Kingdom would be improved. The Church is calling for trained youth to volunteer for a summer or for some other short period of time today as never before, and if the interest of the students is maintained during the school year the recruiting of youth for service will be helped.

One member of this council has written "So many of us have influence and fail to make use of it. So many of us are lukewarm in our ideals. So many of us allow little meaningless things to get in the way of our beliefs. We fail to be more than a mediocre person." Why don't we advance further, why don't we fulfill our childish dreams? Is it because we fail to put enough trust, enough faith in God—is it because we simply don't want to? Whatever the answer might be, there can be no better motto to live by than "Work as if you had a hundred years to live and pray as if you might die tomorrow!" College students all over the world are beginning to see and understand more clearly problems common to the whole world. Problems of war, problems of racial differences, problems of living, and understanding the needs and importance of their church in the world today. If the Youth Council could present these

A PRAYER OF YOUTH

Our Father, we rededicate our lives to Thee, that we may help to carry on Thy work. We know that some day the guns will cease to fire and we will face the very difficult task of rebuilding a broken, torn world. We then must establish a just, a righteous, and an enduring peace. O God, we need Thy guidance in setting forth to establish this peace and a new world order. Be Thou our guide and counsel, in Christ's name. Amen.

YOUNG PEOPLE LEAD

Manila's Young People are rapidly showing the way to the adults in our church. They have mid-week prayer service on each Wednesday night. These meetings have a large attendance far outnumbering those who attend the regular prayer service. Their counselors, Mrs. Robert Killian and Mrs. Olive Mike report that there has been an increase in attendance at every meeting. These youngsters are deeply concerned about the souls of themselves and the souls of their friends. They seem anxious to have the opportunity to pray and give testimony, publicly, many of them asking for prayers for their parents.

Church service on Sunday evenings at Manila is always well attended, but it is noticeable that these young people again outnumber the adults. They are always well represented in the Sunday morning service. They also attend their Fellowship meeting for their area once each month.

Once each month they conduct worship service at the opening of the Church School on Sunday morning, led by their department superintendent, Mrs. Mike Thieme.

Several of these young people are conscientious tithers and their influence is a factor in the finances of the Church.

This report is made in appreciation for the splendid work these young people are doing. We are glad they are growing spiritually. And we realize that God is blessing us in a special way, through them. May they continue in His way.—By A Manila Adult.

problems effectively to the college students, it would fulfill one of its purposes.—N. P.

The stretch of the road may seem mean and prosaic, but we never know at what turn in the road there will break on us the gleaming towers of the City of God.—Hugh Black.

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

MAGNOLIA-WALDO SUB-DISTRICT

Sixty-four were present for the monthly sub-district fellowship at Waldo the 25th of September. Edward McNeil was the leader of the program and Jeanette Summit sang. Mrs. Harold McNeil gave a review of Lloyd Douglas' book, *The Robe*, and dramatized the important characters. This group organized further by electing commission chairmen and counselors. Refreshments and games were enjoyed by all afterwards.—Charlotte Averitt, reporter.

YOUTH OBSERVANCE OF WORLD ORDER SUNDAY

We have been called upon to observe this date by the National Conference of the MYF. We are asked to consider world wide cooperation as a condition of a lasting and just peace. A packet for the observance of this important Sunday may be obtained for 15 cents from the National Conference office at 810 Broadway, Nashville, Tenn. The Highroad and Workshop for the month of November contain programs upon this theme.

THE KIND OF A COLLEGE I WANT

Motive, the magazine of The Methodist Student Movement, is announcing a contest for young people of college age and is offering three prizes—\$25.00 first prize; \$15.00 second prize; and \$10.00 third prize for the best essay on *The Kind of a College I Want*. Educators have spent much time in study of the problems of higher education for the future. This contest will offer your students an opportunity to express themselves. Conditions of the contest:

1. The contest is open to college students and to men and women of college age in the armed services, CPS, industry and farming.
2. Manuscripts must not exceed fifteen hundred words. They must be typewritten, double spaced, and on one side of the paper.
3. Manuscripts must be accompanied by a short biographical sketch of the author.
4. Prize winning manuscripts become the property of Motive. Manuscripts cannot be returned unless they are accompanied by a self-addressed, stamped envelope.
5. The decision of the judges will be final. In case of ties, the prize will be divided.
6. The contest will close December 1, and manuscripts must be in the office of Motive, 810 Broadway, Nashville 2, Tennessee, by that date.
7. The judges of the contest will be Professor Stephen M. Corey of Chicago University and the editor of Motive.

At disappointments and losses, which are the effects of providential acts, I never repine, because I am sure the All Wise Dispenser of events knows better than we do what is best for us or what we deserve.—George Washington.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

MARTHA ANN LEARNS ABOUT MISSIONS

By Mabel Dollar

Martha Ann walked happily home from Sunday School with her little friend, Mary Louise. Her blue eyes brightened as she thought of the big ice cream cone she was going to buy with her nickel. She could almost taste it!

She was in the eighth year class of the Primary Department and hardly ever missed a Sunday. That morning, Miss Bright, the superintendent had brought a real missionary to talk to them about far off Africa. She had told a story about a little African boy who saved his sick baby sister's life by taking her to the doctor at the mission school where she was cured of a terrible disease. Martha Ann liked that story more than any she had ever heard. She thought that when she grew up she would be a missionary and go to Africa, too.

But then she thought how hard it would be to live in a country where there was no ice cream! The missionary had told them about the food the Africans ate. How different it was from the kind that Martha Ann ate. She wondered if they were very strong and healthy. She did not see how they could be strong unless they ate the same kind of food that she did.

"Bye, bye, Martha Ann," said Mary Louise as she turned in at the walk leading to her house.

Martha Ann jumped! She had been so busy thinking she had not realized that it was time for Mary Louise to leave her. So she answered, "Bye, bye," too and waved as she walked on up the street.

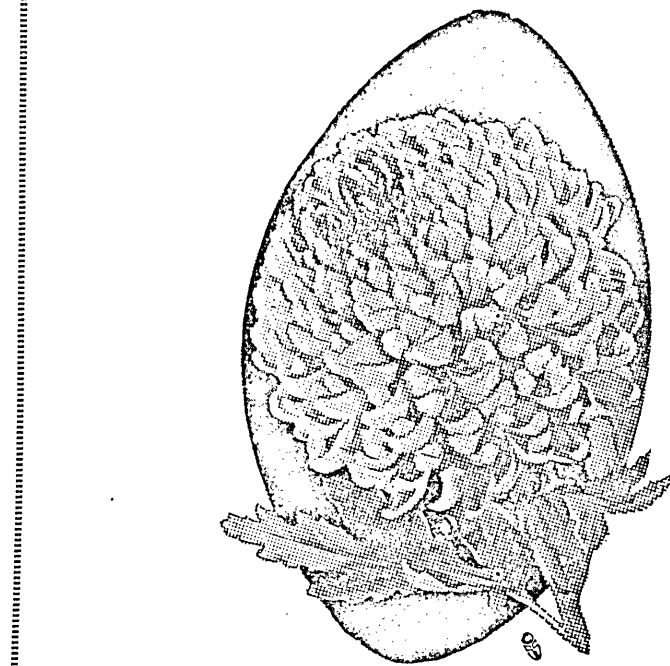
Martha Ann still had another two blocks to walk before she reached home. The drug store was at the next corner but to her it seemed almost a mile! How she did want that ice cream cone! It made her mouth water just to think of it! Her mother always gave her an extra nickel beside her collection money on Sundays and she usually bought an ice cream cone with it. It had been a whole week since she had eaten one!

She reached the drug store and was ready to enter when she heard something! "Why, sounds like someone crying!" she said to herself. She looked around the corner and saw a little negro boy dressed in ragged clothes sitting on the sidewalk crying!

Martha Ann's heart went out to this little black boy! She put her hand on his shoulder and asked him what was wrong.

"I's hungry," he said through his tears. Then he told her his mother had been sick a whole week and could not work so now they had no food in the house and he had nothing to eat that day!

Martha Ann thought real hard for a minute before she said anything. She was hungry for that ice cream cone and then, too, she wanted to do something for this boy but she only had the one nickel!



A MESSAGE

*Beautiful flower, in white, red or gold,
Saying Autumn has come as your petals unfold,*

*You speak of our Father, His love every day,
You bring joy and beauty so we all may say:*

*"Thank you, dear Father, for beauty and care
For all of Thy children, here, everywhere."*

—A. E. W.

As she stood there she thought of a memory verse she had learned—something about God's loving a cheerful giver and then another one about being kind to one another. That decided Martha Ann so she reached down in her little white bag, took out the round nickel, and told the boy to follow her. She led him in a little place near the drug store and bought him a nickel sandwich. It was not a very big sandwich but the negro boy took it eagerly. Never in all her life had she seen anyone eat quite so fast! It seemed as if the whole sandwich went down in one bite!

The little boy thanked Martha Ann and before she left him she found out where he lived. She would tell her mother and the Sunday School superintendent. Maybe they could do something for him!

She could hardly wait to tell her mother what had happened so she ran the rest of the way and was out of breath when she came in. "Mother," she gasped, "I've something to tell you!" And she told her all about the little negro boy and all about the story the missionary had brought them. "And mother, I want to be a missionary when I grow up and go to Africa!"

"Well, that will be fine, Martha Ann, but you don't have to wait until you get to Africa to do missions. When you gave that negro boy your only nickel to buy the food he needed you were doing missions right here!"

And how happy Martha Ann was to think that she had had a part in missions!—Atlanta.

WE SHARE EXPERIENCES

Briggsville, Arkansas.
October 9, 1944.

Dear Boys and Girls:

I am a little girl nearly five years old. My Daddy is helping me write this letter.

I go to Sunday School every Sunday.

I have the Children's Page read to me each week when our Methodist comes. Also my brother, Charles Ray, who is eight years old likes to hear the stories too.

I am, your little friend, Betty Coral Sullivan.

A WAYSIDE INCIDENT

The little Indian girl stood on the station platform, and a group of restless travelers, glad of whatever broke the monotony, had gathered in a circle about her, examining her wares. On every hand the desert stretched away, meeting the bare, black mountains, their sides scarred by gorges and barren of vegetation. Against their somber background the bright clothing of the Indian maid showed to good advantage.

"You pay two prices for what you buy here," said the man with his hat on one side, who had the air of knowing it all. "But the tourist is robbed everywhere. You might as well make up your mind to be cleaned in the first place."

"This is not cheat," the Indian girl protested, "I make baskets myself and they take many days."

"Oh, of course, they all declared they are selling cheap," said the man with his hat on one side. "And why shouldn't they cheat if they can? I'd do the same in their places." He looked at a man on the other side of the crowd and winked unpleasantly.

The next remark of the Indian girl was unexpected. "For what shall it profit a man," she said in slow English, "if he shall gain the whole world and lose his own soul?" That is what they taught us at the mission school, and I will not lie that I may sell my baskets, even though I go hungry."

It was a silent company that climbed aboard the Pullman at the conductor's signal. "It was not long for a sermon," said the man with his hat on one side, "but it's the kind of one you can't forget in a hurry."—Selected.

The head of the house was reading a newspaper article very carefully. When he had come to the end he remarked to his wife: "Do you know, dear, I think there's something in what this article says—that the cleverness of the father often proves a stumbling-block to the son."

His wife heaved a sigh of relief. "Well, thank goodness," she said, "our boy won't have anything to fall over."—Ex.

"Yes," admitted the optimistic salesman, "Business is booming. This time a year ago my order book was half empty; now it's half full."

JUST FOR FUN

Hostess—And this, Nelly, is Mr. Ware.

Nelly—Oh, Mr. Ware, I've heard about you—we've got some furniture stored in one of your houses.

Bobbie: Grandpa, daddy says you once had hair like snow.

Grandpa: So I did, my boy.

Bobbie: Did the sun melt it?

Two ants were running at a great rate across the cracker box.

"Why are you going so fast?" asked one.

"Don't you see—it says tear along dotted line.—Ex.

LIFE'S ARITHMETIC

*We have the wisest teacher,
And she has given us this rule
That helps us in our lessons
You can use it in your school.
Always add a smile or two
When things are going wrong,
Subtract the frowns that try to come*

*When lessons seem too long,
Then multiply your efforts when
The figures won't come right,
Divide your pleasure day by day
With every one in sight.
Now if you always use this rule
You'll have a happy day,
For lessons then are easy,
And the hours fly away.—M. S.
Van Der Veer, in Youth's Companion.*

CURRENT NEWS IN THE RELIGIOUS WORLD

PLAN PROTESTANT FILM COMMISSION

NEW YORK (RNS)—Plans for a Protestant Film Commission were formulated by representatives of 22 denominations and interdenominational agencies at a meeting here. It is expected that the Commission's formal organization will be completed before the end of the year, after the proposal has been considered by the interested bodies.

As an immediate objective, denominations which desire to affiliate with the Commission will be asked to underwrite a "functional budget" of about \$19,000 annually for a five-year period of "orientation and exploration". It is expected that half of this amount will be obtained from interested laymen.

The Commission will eventually seek an initial capitalization of \$1,000,000 from individuals, foundations, and church organizations. Its four-fold program will be to produce films of an interdenominational character, to represent the interests of Protestantism to the film industry, to suggest Protestant themes to Hollywood, and to encourage interest in and support of Protestant-slanted films.

The Protestant Film Commission will be governed by a general committee of denominational representatives and a Board of Directors consisting of laymen and secretaries of the denominations.

Rome A. Betts, general secretary of the American Bible Society and convener of the ad interim committee completing plans for organization of the Commission, predicted that the "impact of Protestantism on American life will be greater than we ever dreamed was possible" as a result of the joint film enterprise.

The Commission proposes to produce a certain number of films annually, employing a full-time director, experienced script writers, editors, and actors to achieve "maximum professional results." At the start, it may make use of production facilities now being used by the churches.

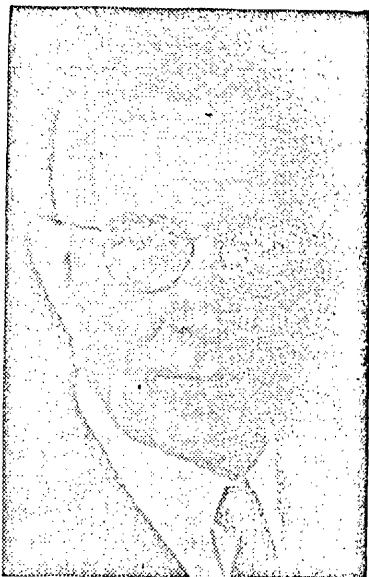
Among proposed projects suggested to the Commission were historical films with Christian background and with implications for the present day, films on Christian solutions of social problems, on the history of the Bible, Protestant churches, church expansion throughout the world, and lives of great Christian personalities.

BELGIANS RESTORE BELLS TO CHURCH BELFRIES

LONDON (By Wireless) (RNS)—Church bells buried by Belgian patriots to prevent seizures are being dug up and restored to belfries. Among them are five truck loads of bells which mysteriously disappeared near Cousillet station in Hainault province during the occupation. Belgian underground agents concealed the bells in a trench near the rails and leveled the soil so cleverly that the Germans never found the hiding place.

A pagan is one whose activities do not go beyond his own selfish interests.—Emory Ross.

NEW EXECUTIVE SECRETARY, DIVISION OF HOME MISSIONS AND CHURCH EXTENSION



Dr. Earl R. Brown, pastor of the First Methodist Church, Cleveland, Ohio, was at the recent meeting of the Board of Missions and Church Extension in New York, elected executive secretary of the Division of Home Missions and Church Extension, which administers missionary activities in city and rural areas, among minority and underprivileged groups throughout the United States, Puerto Rico, Hawaii and Alaska.

Dr. Brown has served Methodist interests in the Northeast Ohio Conference for over thirty years. Before going to his present pastorate he completed six years as superintendent of the Methodist Church in Cleveland District, in which capacity he was also executive secretary of the Cleveland City Missionary Society. He is a member of the Executive Committee of the Church Federation of Trustees of the Ohio Council of Churches.

EMERGENCY AID TO CHRISTIAN COLLEGES IN CHINA TOTALS \$1,115,787

NEW YORK (RNS)—Emergency aid to Christian colleges in China totaled \$1,115,787.30 during 1943-44, the Associated Board for Christian Colleges in China reported here.

This amount, contributed by United China Relief, the Rockefeller Foundation, the Harvard-Yenching Institution, and by college groups and individuals, was sent in addition to regular Mission Board appropriations, endowments, income, student fees, and other sources amounting to about \$750,000.

Despite enrollment increases in seven of the 13 Christian colleges affiliated with the Associated Boards, total enrollment was 1,837 lower than in the pre-Pearl Harbor year of 1941-42. Hangchow, Soochow, Shanghai, Lignan, and Yenching Universities, forced to evacuate their campuses and flee into Free China as the result of enemy action, registered a loss of 3,278 of its total pre-Pearl Harbor enrollment of 5,063. The institutions also lost 400 teachers during the evacuation period.

REPORT 2,600 FIRES IN U. S. CHURCHES DURING 1943

BOSTON, Mass. (RNS)—Churches in the United States suffered about 2,600 fires during 1943 with losses amounting to \$4,500,000, according to estimates of the National Fire Protection Association here. These figures show a slight decrease over 1942, when 2,800 fires caused an aggregate loss of \$5,100,000.

Pointing out that fire losses in most classes of property have increased sharply during the war period, Warren Y. Kimball, Association engineer, said the figures were an encouraging sign that churches are showing more interest and concern in safety measures.

Mr. Kimball explained that the Association's estimates were based on state fire marshall reports in typical states which report their fire losses on an occupancy basis.

FORT BENNING IS SCENE OF 5-DAY PROTESTANT PREACHING MISSION

COLUMBUS, Ga. (RNS)—Chapels of the 71st Infantry division in the Sand Hill area of Fort Benning, world's largest infantry training school, were the scene of a five-day Protestant Preaching Mission, led by Dr. W. I. Howell of New York, field representative of the Federal Council of Churches.

Open to military and civilian personnel, services were held nightly in Sand Hill chapels and in the field. Other members of the mission team included Dr. Louie D. Newton, pastor of Druid Hills Baptist Church in Atlanta and secretary of the Baptist World Alliance; Dr. E. K. Reagin, president of Bethel College, McKenzie, Tenn.; Dr. Gaston Foote, pastor of First Methodist Church, Montgomery, Ala.; and Dr. N. P. Manning, pastor of Inman Park Methodist Church, Atlanta.

'TEMPORARY' OCCUPATION OF JAPAN URGED BY BISHOP CHEN

PASADENA, Calif. (RNS)—After a temporary occupation by Allied Forces, Japan should be given an opportunity to develop "peacefully in independence," Bishop W. Y. Chen, of Chungking, told members of the Chinese-American Society here.

Declaring that he had questioned members of the Chinese cabinet, students, and various Chinese leaders regarding the future status of Japan, Bishop Chen said, "All are agreed that Japan must be occupied temporarily and cannot depend on their military leaders. After that they should be given an opportunity to develop peacefully in independence. A peace-loving Japan could be a very desirable element in the Far East."

Solitude is as needful to the imagination as society is wholesome for the character.—James Russell Lowell.

RELIGIOUS FREEDOM STUDY TO BE PUBLISHED IN FEBRUARY

NEW YORK (RNS)—An exhaustive study of religious freedom throughout the world will be published next February in a volume of 525 pages, the product of two years of research by the Joint Committee on Religious Liberty of the Federal Council of Churches and the Foreign Missions Conference.

The study has been carried on under the direction of Dr. M. Searle Bates, professor of history at the University of Nanking. The report of these investigations, written by Professor Bates, is now in mimeographed form and is being critically read by competent leaders in this and other countries. To be published by the International Missionary Council, the book will be titled "Religious Liberty: An Inquiry."

Dr. O. Frederick Nolde, executive secretary of the Joint Committee, said that the group has had unusual opportunity of access to sources available in this country, and also has had the benefit of first hand information from Christian leaders in numerous foreign countries.

"The painstaking and inclusive assembly of information, the balanced judgment in the treatment of data, and the critical analysis of findings," Dr. Nolde said, "will make this work not only an invaluable source for reference but also a foundation upon which a much-needed policy in religious liberty may be framed."

PROTESTANTS TO PROVIDE 5,000 CHRISTMAS GIFTS FOR EVACUEES

NEW YORK (RNS)—Nineteen Protestant denominations have been asked by the Home Missions Council of North America to provide 52,000 Christmas gifts for distribution among evacuees in nine relocation centers for Japanese and Japanese-Americans.

Sponsoring America's largest Christmas party for the third year, the Home Missions Council has assigned quotas to the cooperating denominational groups, with suggestions as to appropriate gifts for family groups, young people, and children of varying ages. The Council urges that all gifts be mailed directly to the camps by Dec. 1.

Denominations taking part and the number of gifts assigned to each are: National Baptists, 500; Northern Baptists, 5,180; Church of the Brethren, 500; Congregational Christian Churches, 3,030; Disciples of Christ, 3,380; Protestant Episcopal Church, 2,210; Evangelical Church, 1,000; Evangelical and Reformed, 1,000; Society of Friends, 8,230; United Lutheran, 500; Methodists, 7,650; African Methodist Episcopal, 250; African Methodist Episcopal Zion, 400; Presbyterians in the U. S. A., 7,980; Presbyterians in the U. S., 1,776; Reformed Church, 2,900; Unitarians, 1,950; United Brethren, 3,100; Universalists, 500.

Be strong, be faithful, be loyal to your belief.—Presbyterian Record.

Shall The Innocent Suffer?

By BATES STURDY

"And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked?" Gen. 18:23.

ABRAHAM was God's friend. Sodom and Gomorrah were wicked cities. God was grieved because of their sins. They are about to be destroyed because they continue in their wickedness and hardness of heart. "And the Lord said, Shall I hide from Abraham that thing which I do?"

When Abraham heard of the impending destruction of Sodom and Gomorrah, he "drew near, and said, Wilt thou destroy the righteous with the wicked?" His thoughts were on his nephew Lot and his family. They were the "righteous" in these wicked cities. The age old problem with Abraham was, Shall the innocent suffer with the wicked?

Hear Abraham as he makes request before God in behalf of others. He intercedes for Lot and his household. He dares to speak to God for those in whom he is interested. "If there be found fifty righteous within the city, wilt thou also destroy and not spare the place for the fifty righteous that are therein?" God assures him of His willingness to spare the place for the fifty righteous therein. Abraham realizes the figure is to great. So he prays and says, "Peradventure there shall lack five of the fifty?" God says, "If I find forty-five I will not destroy it?" Then Abraham speaks again and again. Each time he names a lesser number, forty, thirty, twenty, ten. God is willing to spare it for ten. He tells Abraham, "I will not destroy it for ten's sake." Abraham was very human in that he approaches the real issue gradually. He gets God's ear and reaches out in his prayers to save a few innocent folk from calamity.

This question confronts us. Shall the innocent suffer? We welcome a satisfactory and safe answer. The question is answerable. With the experienced praying of Abraham and Lot in Sodom and Gomorrah as a background, three matters come to mind. First—We bring much of our suffering. Second—The righteous get the backwash. Third—God the Strong Deliverer.

Now our first consideration engages attention. We bring much of our suffering. Lot lives in the midst of these wicked people because of a choice he made. This choice was prompted by his own selfish ambition. "Then Lot chose him all the plain of Jordan." This choice placed him in the midst of Sodom and Gomorrah as a citizen. Here is a description of his new surroundings. "But the men of Sodom were wicked and sinners before the Lord exceedingly." He feels the effects of their mode of living. Peter says this, "And delivered just Lot, vexed with the filthy conversation of the wicked. (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds. (2 Peter 2:7-8). Lot is suffering, though innocent, from being in the midst of these folk. But he brought it upon himself when he chose rich lands above God and the church.

How many have suffered from unwise choices. Their families grew up without God and the church because the jingle of silver was heard above the "still small voice of God." There are those who have sought after worldly pleasure instead of the pleasure of God. They cannot say with David, "For a day in thy Courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." (Ps. 84:10). They don't even enter His courts. No one can choose to reject God and not cause themselves to suffer.

God was not eager to destroy Sodom and Gomorrah. They would not honor Him. They paid no attention to God and His truth. Instead they grew in wickedness. They occasioned their own ruin. Fire and brimstone fall upon these cities due to their choice. They bring their own suffering. Lot not only suffered while among them but was thrust out of his own home.

Some accuse God. They say that God causes them to suffer. This is illustrated in the woman's experience, who was very fond of cucumbers. She went to the garden and found two good sized cucumbers. She ate these and in a short time was in the grip of awful pain. She was heard to say in her agony, "O how God has caused me to suffer." She brought on her own suffering. Don't accuse God of anything of which you are guilty.

Now we will consider another aspect of this question, Shall the innocent suffer? That is that the righteous get the backwash. We considered what Lot suffered from his own choice. Now think how he suffered because of the choice made by Sodom and Gomorrah. These people vexed his righteous soul with their ungodliness. Also, we noted, he was driven from his home among them, because of their wickedness.



Rev. Bates Sturdy
Pastor Lake Street Church, Blytheville

He also suffered the backwash of an unholly environment for his own family. Home life in Sodom and Gomorrah was at a low ebb. They had left God out. The church had little, or no place in their lives. This promoted still more unchristian homes. What a backwash of evil influences came out of these godless family groups. According to the Scriptures there was a bad reaction from it among Lot's kinsfolk. Here is a statement of it. "And Lot went, and spake unto his sons-in-law, which married his daughters, and said, up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons-in-law." Here Lot feels the backwash of the words of his sons-in-law. They make fun of him.

The disciples felt the backwash of Judas' act. He sold Jesus for silver. He betrayed Him to His enemies. I just imagine I can hear some of the critics saying, "Well, one of them wouldn't make a fool of himself. And just wait. The rest of them will follow suit." The innocent disciples suffer because of Judas. They are put on the spot. He makes it harder for the rest of them to stay true.

A righteous wife feels the backwash of an ungodly husband, or vice versa. One pulls toward God and the Church. The other pulls against God and the Church. There are two interests in the home. Would to God every husband would take Joshua's attitude. He said, "As for me and my house, we will serve the Lord." The husband is to take the lead in the Christian life. Any husband, or wife who is not a Christian makes it harder for the other who is. They feel the backwash of the unchristian companion.

So many innocent people suffer. See fathers, mothers, sweethearts, children and others suffer because of a wicked leadership in the world. A father, son, brother, lover

literally pulled away from home and kin to go out in an effort to save our civilization from ruin. Yes, the innocent suffer. Of course there is a sense in which our own neglect of the Church has helped to bring this war upon us.

Little innocent children suffer because of parents that are wrapped up in mere trifles. The holy writer writes, "Train up a child in the way he should go, and when he is old, he will not depart from it." (Prov. 22:6). "The way he should go." This doesn't mean the way of card playing, drunkenness, immorality, deceitfulness, lying and stealing. It means God's way. The way of the Bible, Church, purity and love. Rob a child of this training and they feel the backwash of an ill spent life. This child suffers because its parents gave themselves over to the cares of this world, the pleasures of this life, the deceitfulness of riches and the lust after other things.

An appalling statement is made in the second of the ten commandments. It is this, "Visiting the iniquity of the Fathers upon the children unto the third and fourth generation of them that hate me." What a tragedy! The backwash of the sin of the fathers reached as far as the fourth generation. It pays to live righteously in every generation. Think of it! The little innocent child of the fourth generation subjected to the bad influence set in motion by its great grand parents. What a shame.

Now think of the last aspect of the question, shall the innocent suffer? This is an encouraging feature, namely, God the Strong Deliverer. God delivered Lot out of Sodom and Gomorrah. He was not destroyed with his wicked neighbors. This was a wonderful thing.

The innocent suffer. Jesus was the perfect illustration of this. But God the Strong Deliverer heard His prayer in the garden and on the Cross.

Daniel was innocent when cast into the den of lions, but God delivered him from their destruction.

Shadrach, Meshack and Abednego were innocent when thrown in the furnace of fire. God delivered them. They suffered persecution. God gives the righteous strength and delivers all who trust in Him. He doesn't deliver us from suffering, but when suffering for His cause no trial or affliction is greater than God's grace.

A poet has expressed the mind of God toward suffering pretty well. He writes:

*The Cry of man's anguish went up unto God,
"Lord, take away pain!
The shadow that darkens the world Thou hast made;
The close-coiling chain.
That strangles the heart; the burden that weighs
on the wings that would soar—
Lord, take away pain from the world Thou hast made,
That it love Thee the more!"
Then answered the Lord to the cry of His world:
"Shall I take away pain,
And with it the power of the soul to endure,
Made strong by the strain?
Shall I take away pity, that knits heart to heart,
And sacrifice high?
Will Ye lose all your heroes that lift from the fire
White brows to the sky?
Shall I take away love, that redeems with a price,
And smiles at its loss?
Can you spare from your lives that would climb
unto mine,
The Christ on his cross?*

In this poem we catch God's willingness to deliver the innocent, who suffer. They are allied to the Supreme Sufferer, Christ.

As we conclude, we can see in God's attitude and relation to Lot and answer to Abraham's question, "Wilt Thou also destroy the righteous with the wicked?" "He permits the innocent to suffer, but will deliver the ones who remain innocent before Him. Out of this suffering (Continued on page 4)

CONGREGATIONAL CHURCHES AND AMERICAN SERVICEMEN

From Religious Division of the Ministry of Information, London

A Congregational Minister writes: "Four and a half months of growing friendship with American soldiers has proved a most valuable experience for our church. Situated in a small country town, we were more than ready to welcome the American troops.

"We should like to pay tribute to the rapidity with which these boys found their way to the church, and to the keenness of the American chaplains to make friends, and to encourage all such contacts.

"From the first Sunday after their arrival until now, our services have been enriched, and our congregations increased by the presence of anything up to fifty or sixty American service men, which has meant contacts with well over a hundred. These have included members of our Congregational churches in America, Baptists, Methodists, Episcopalians, Presbyterians, Roman Catholics, Lutherans, members of the Church of Christ, Christian Scientists, and men of no church attachment, all of whom have joined sincerely and with obvious appreciation in our worship.

"On occasions we have held 'American' services. Lay members of the Forces have then read the lessons and have rendered vocal and instrumental solos, the choir has been 'all American' and as many as four chaplains, of different Protestant denominations, have shared in the planning and conduct of such a service of worship. On these occasions the American Forces' hymn book has been used. Such services have been greatly appreciated by the civilian and British Service members of the congregation.

"It has long been our practice to hold a social time after our Sunday evening services, when we have found opportunity to serve refreshments and to get to know one another. These times have provided ideal opportunities for making personal contacts that have led to still deeper friendships, and have also given occasion for informal talks and discussions and for the sharing of musical evenings.

"In all this our American friends have taken full part. One remembers an evening when three men each gave a short talk on 'My Home State,' and we heard the relative claims to fame, put forward on behalf of Wisconsin, Florida and New York State.

"On more occasions than we can remember talented American boys have shared their music with us. At our socials and games evenings, held during the week, our new friends have been equally anxious to prove their good fellowship, and to accept responsibility, and British and American game have been mutually enjoyed.

"Members of the Forces have also assisted in the regular work of the church. One has become a temporary member of the choir and on occasion acts as chorister, others have taught in the Sunday School and still another has accepted preaching engagements in the village chapels, of which we are the mother church.

"In a kind of spiritual 'lend-lease' it has also been the minister's privilege to conduct Army services for the chaplains when illness or other circumstances have found them shorthanded.

"But many of the happiest and most fruitful contacts have been made in the homes of our church members. We all have many boys who drop in when they feel like it, and who, now that we have overcome their initial reluctance to consume our rations, often share our evening meal.

"Another home that has the facilities, often receives American help in making (and disposing of) ice cream. The manse has been initiated into the gastronomic delights of fried chicken, cooked by one of the guests. The minister's wife having protested that 'O Boy' was surely not a suitable response to make to her, is now known as 'Babe.' An R. A. F. friend of the family, who went into the kitchen of one home was surprised to find an American soldier clad in tunic and underpants, industriously ironing his trousers, and to be greeted with the heartfelt words, 'O Boy, the hospitality I've received in this house.'

"But not all our contacts have been on the level of food and fun, though they have often followed these. We have found the depths of fellowship together too. Letters have gone from the manse, and other homes to American ministers and wives at home, giving news of these boys and expressing our appreciation of their Christian comradeship and fine spirit. We have been introduced by photography and conversation to many American families and churches.

"We can only sum up our experience of these last months by saying that our new friends have become part of our church fellowship, and we are not now hosts entertaining guests, but members of the same family—friends together—one in Christ."—11th July, 1944.

WORKMAN SAYS CHURCH MUST OFFER CHALLENGE TO RETURNING SERVICEMEN

PITTSBURGH, Pa. (RNS)—The Church must offer the returning service man "as much of a challenge as the Government did when it put him in service," Capt. Robert D. Workman, chief of chaplains of the U. S. Navy, told the first annual convention of the Council of the Churches of Christ of Allegheny County here.

"The Church, if it is awake, will put the returning service man to work in its activities," he said. "He will come back. Will the churches look good to him when he returns?" Capt. Workman said he found on a world tour of naval outposts that the men are "extremely interested" in religion. He added that the religion of the man at war is reflected in the training he had at home.

"It a boy has had rooted in him good solid religious training," he said, "that's the kind that sticks." Reporting that there are 2,270 chaplains in the Navy, Capt. Workman declared that an urgent need exists for 566 more in this branch of the service.

"Let us ever bear in mind that real faith not only believes that God can, but that he does answer prayer."

NORTH ARKANSAS CONFERENCE SCHEDULE—MORRILTON, OCTOBER 31-NOVEMBER 3

By Planning Committee in Session October 5

TUESDAY, OCTOBER 31

All Boards and Commissions to meet at an hour early enough to assure completion of all work before night.

5:30 P. M. Town and Country Commission Dinner

7:30 P. M. Annual Conference convenes for organization, Memorial Service, and Sacrament of the Lord's Supper

WEDNESDAY, NOVEMBER 1

8:00 A. M. "Upper Room" Service (Devotional Service conducted in the Men's Bible Class room by the Commission on Evangelism)

8:30 A. M. Devotional Service (Conducted in church auditorium each morning by Bishop Martin)

9:00 A. M. Report of the District Superintendents and the Passing of character of ministers

9:30 A. M. Reports of Boards, Commissions, and Committees:

Board of Education (45 minutes)

Board of Hospitals and Homes (20 minutes)

Board of Christian Literature and The Arkansas Methodist (20 minutes)

Commission on Evangelism (15 minutes)

Town and Country Commission (30 minutes)

Committee on the American Bible Society (15 minutes)

Board of Lay Activities, 1st Report (20 minutes)

12:15 P. M. Adjournment for noon

4:30 P. M. Preaching service, sponsored by the Commission on Evangelism

6:00 P. M. Board of Lay Activities Dinner

7:30 P. M. Preaching Service

THURSDAY, NOVEMBER 2

8:00 A. M. "Upper Room"

8:30 Devotional Service

9:00 A. M. Report of the committee on the Minutes

9:05 A. M. Reception and advancement of classes; election to orders; reference of ministers for retired relationship

11:00 A. M. Report of the Board of Missions and Church Extension, including the Woman's Society of Christian Service

11:45 A. M. Report of the Board of Ministerial Training

12:15 P. M. Adjournment for noon

2:00 P. M. Reports of Boards, Commissions, and Committees:

Board of Lay Activities, 2nd Report (5 minutes)

Board of Temperance (20 minutes)

Board of Conference Claimants (15 minutes)

Committee on World Peace (10 minutes)

Committee on District Conference Journals (5 minutes)

Committee on Accepted Supply Pastors (10 minutes)

3:15 P. M. Organization of new Boards, Commissions, and Committees

4:30 Preaching Service

6:00 P. M. Southern Methodist University Dinner

7:30 P. M. Preaching Service

FRIDAY, NOVEMBER 3

8:00 A. M. "Upper Room"

8:30 A. M. Devotional Service

9:00 A. M. Report of the Committee on the Minutes

9:05 A. M. Report of the Commission on World Service and Finance

9:30 A. M. Treasurer's Report

9:45 A. M. Statistician's Report

10:00 A. M. Report of the Committee on Conference Relations and Ministerial Qualifications

11:00 A. M. "THE CRUSADE FOR CHRIST"

12:15 P. M. Adjournment for noon

2:00 P. M. Ordination of Deacons and Elders

..... Reading of the Appointments

DEPARTMENT STORE WINDOW DISPLAY FEATURES RELIGIOUS FREEDOM THEME

NEW YORK (RNS)—Probably the first department store window display on the theme of religious freedom has been installed here by Gimbel Brothers. It is dedicated to the debut of "The Eternal Light" program by the Jewish Theological Seminary of America over the NBC network on Sunday, Oct. 8.

The first broadcast revolves around the famous Touro Synagogue in Newport, R. I., of pre-Revolutionary days. An enlarged reproduction of the George Washington letter, written in 1790 to that synagogue, promising religious freedom to all, serves as the background of the window. Other religious material in the display was loaned by the Museum of the Jewish Theological Seminary.

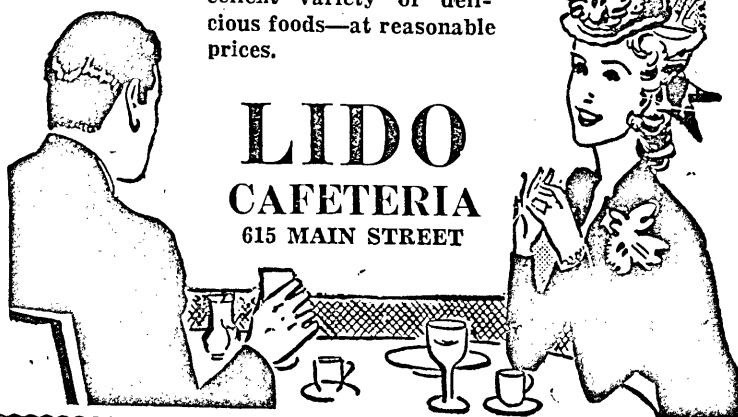
Wisdom is the right use of knowledge. To know is not to be wise. Many men know a great deal, and are all the greater fools for it. There is no fool so great as a knowing fool. But to know how to use knowledge is to have wisdom.—Spurgeon.

Little Rock's Favorite Eating Place

"Quality Foods at Popular Prices"

Stop in and enjoy our excellent variety of delicious foods—at reasonable prices.

LIDO
CAFETERIA
615 MAIN STREET





Religion and Life in the Countryside

By

Aaron H. Rapking

On arriving in Rochester, New York, last night after telephoning to all the hotels the Y. M. C. A. could recommend, I failed to secure a room. The rooms in the Y. M. C. A. were also all taken. They told me they had some beds in a hall. It was nine-thirty and I was tired, so I decided to sleep in the hall. A strange feeling came over me as I signed an envelope in which they placed my pocket-book and my watch, and paid twenty-five cents for a bed for the night. There were thirty beds in the hall. Four soldiers, a Negro from West Africa, and another man also slept in the hall.

I was tired and there was a good mattress on the iron cot. The sheets and pillow cases were freshly laundered and clean. "This is a lot better than sleeping in a fox-hole," I said to myself as I thought of my son in the South Pacific. When the going is hard, and I have to stand in a long waiting line, or if I fail to get a Pullman, it helps me to think of Aaron, for he has spent many nights in foxholes without complaining. In the South Pacific, on some trips, they would have to put twigs and branches in the foxholes to keep out of the water. But my thoughts naturally turned to God and in doing so a warmth and peace flooded my soul that cannot be described with words. Words used in trying to explain or describe such an experience are more or less meaningless to those who have not had similar experiences.

This morning I had to wash and shave with cold water, but I hummed "Nearer My God to Thee" as I shaved and it helped amazingly.

I slept just as well as if I had been in one of the best beds in the world. This morning the Negro, who slept in one end of the hall, sat at the soda fountain eating breakfast. As I sat down beside him I recognized him, and I soon discovered that he was from West Africa; that he went to Oxford in England; had a B. S. degree from Ohio State University and an M. A. from Chicago University. When I asked him what he was planning to do he said he wanted to go back to his home community and go into business, and that the folk back home wanted him to establish a business college.

Sleeping in 25 cent beds, or having a color different than our own need not keep members of God's family from dreaming dreams and having visions of being co-workers with our heavenly Father in achieving a better world, and in fulfilling their God-given mission.

When I leave this Y. M. C. A. today, after meeting with the Conference Board of Missions and Church Extension, I will leave with a warm place in my heart for this place. The kindness and courtesy shown me here and the warm wholesome atmosphere have made a deep impression on my soul. No doubt Christ feels much more at home here in this kindly, sym-

some large, cold cathedrals. It is not the beds we sleep in, nor the clothes we wear, nor the house we live in, nor any of these outward things that are the real measure of a personality. These can be a help or a hindrance, depending on our attitude toward them, and our sense of appreciation and stewardship, but greater than these things are one's ideals, one's attitude toward others, one's conception of the meaning and significance of life, and one's conception of and attitude toward God.

Love cannot be wasted. It makes no difference where it is bestowed, it always brings in big returns.—W. G. Montgomery.

A GHASTLY RECORD

The record of beverage alcohol is a ghastly one. It is recognized as a poison by all leading scientists. It is responsible for twenty-two per cent of admissions to hospitals for the insane. It is involved in forty per cent of the cases of social diseases. It is responsible for sixty per cent of all highway traffic accidents. It has created thirty-seven per cent of the paupers and 45.8 per cent of child destitution, leading to juvenile delinquency. It is responsible for ninety per cent of the cases of cruelty to children. It diverts 3,018,000,000 pounds of grain from the food supply of the nation annually, and

hoards a vast amount of sugar. It employs 750,000 potential soldiers and defense workers, and it is creating a nation of drinkers, many of whom will ultimately become drunkards. And yet, in the face of all this, the government has allowed the distillers to have a month in which they can use up 70,000,000 bushels of grain to manufacture alcohol to make more drunkards.—Selected.

The older I grow the more certain I am that morality is dependent upon the spread of religious convictions in the government and civilization of this country.—Presbyterians.

**"You Don't Have to
Tell Me What
Slavery
Means..."**



**...I've seen it among
the Nazis and Japs!"**



**If that soldier of yours
knew . . . he would say—**

Vote AGAINST Amendment 35

We'll stand by that soldier every time when it comes to ideas about what constitutes Freedom . . . because he has been risking his life fighting for it! And take it from us, Amendment 35 is not HIS idea of freedom!

When you get down to the facts, Amendment 35 represents exactly the ideas he is fighting AGAINST! Yes, our soldiers are dying every day to WIPE OUT the slave-driving tactics used by the Nazis and Japs—and we have the opportunity now to fight for the same things here at home he is fighting for—by DEFEATING AMENDMENT 35!

**Protect His American Rights—
Vote AGAINST Amendment No. 35!**

ARKANSAS PEOPLES' COMMITTEE

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

\$25,000 FOR WORK OF METHODISTS

A gift of \$25,000 for Methodist community work in Little Rock has been received from the Woman's Division of Christian Service of the Board of Missions and Church Extension of the Methodist Church, in New York city, the Rev. J. D. Hammons, chairman of the Little Rock City Methodist Mission Board, announced yesterday.

Miss Mary Lou Barnwell, head of urban deaconess work of the Methodist church, will visit Little Rock this fall to plan with the Little Rock board for expenditure of the money.

Mission work is carried on in Little Rock through two centers for white persons and three for Negroes. Expansion will include a building program, Dr. Hammons said.

Dr. Hammons was made a life member of the Woman's Society of Christian Service of the Methodist Church.

JONESBORO DISTRICT SEMINAR

This Seminar, held at Jonesboro First Church on September 28th, proved to be one of the most helpful and inspiring sessions we have had this year. Mrs. E. H. Hook, our Conference Secretary of Missionary Education and Service has a thorough knowledge of this work and the studies we are to have for the coming year. Her method of presenting the materials was so unique that we found it entertaining even while we were getting the information that we needed.

The session began with the morning devotional given by Rev. Cecil Culver, pastor of the host church. Mrs. E. G. Kaetzell, District Secretary spoke of some of the district work and introduced the district officers who were present. Mrs. D. G. Hindman, Conf. Sec. of Spiritual Life outlined some of the plans of her department for the coming year. Miss Mildred Osment, district secretary of Missionary Education and Service spoke on the duties of the local secretaries of that department. Miss Estelle McIntosh, Rural Worker who is accompanying Mrs. Hook on this round of Seminars, gave an interesting talk on "The American Indian."

After the lunch which was served by the ladies of the church, Rev. E. G. Kaetzell, pastor of the church at Wilson gave the afternoon devotional. A piano duet was played by Mrs. Carl Dean and Mrs. Leon Brown. The remainder of the time was taken by Mrs. Hook who presented the study books and activities. Sixty-eight were present.—Mrs. G. W. Patchell.

Life is for everybody, just as sunshine is for everybody. To assert that you live your own life is like asserting that the sun sends out special rays for your own private benefit.—Franc-Nohair.

Christian citizenship and co-operative service are essential to national and world welfare.—Edward Delor Kohlstedt.

EDITH MARTIN WRITES FROM AFRICA

M. E. C. M. Lusambo,
June 28, 1944.



My dear Friends,

This has been a blessed year filled with untold opportunities for service. It has been my privilege to supervise the nursery, kindergarten, woman's work, the 1 and 11 degree school on the station and the 1 degree in six rural centers, and the primary and Junior Church School work. I have also had the privilege of teaching the missionary society lessons to groups of women who teach other women and to teach a new missionary the language. Of course, I have not been

able to do the work as efficiently as I should but I have managed to keep busy. For one month the doctor and the district superintendent were off of the station and I had a glimpse of their work.

It has been most encouraging to see how the women have grown and developed as Christian leaders. As a whole the Atetela women are very timid and will say very little before men but several of our Christian women have conducted our chapel services before the men teachers and the students, many of whom are boys, without any embarrassment. We have no Normal School graduates to teach in the Woman's School but we have taken the most advanced women and used them as teachers. They have done a splendid piece of work and the women are so happy to have women to teach them. I believe some of our women will be able to complete the 11 degree school work within another year. I hope that we can work out a more helpful course of study for the women before the beginning of another school year.

The outvillage work has been most encouraging. The teachers, preachers, and students have repaired all the churches, and have helped in a village "clean-up" program. In one section where about twenty children died with parasites in one month the teacher and preacher have gone out into the villages after school to talk with the people and help them dig toilets.

In another section where the mosquitoes were very bad the teachers, preacher, and students have tried to destroy all the breeding places and educate the people. Dr. Hughlett who is in charge of the hospital here and the government official have cooperated with us in this work and the village is so much cleaner and nicer now. The chief of this section was a nurse in our hospital before he inherited the chieftanship; therefore, he is very interested in the work of the mission and the school and church in his village. He often teaches hygiene classes in the school and works with his people in the village. Since many of the people in this village are begging for books to read outside of school hours we are erecting a small building that can be used as a library and office where all the village people can come to spend a few hours in reading or pleasant conversation. This work is being done by the students and teachers during the school vacation. Six girls from this village came in at the close of the school term to take the examination for entrance into the station 11 degree school. They did as well as any of the boys and begged to remain in our home lest their parents would put them into polygamous marriages if they returned to their home villages. We could not keep them during the vacation because we had no food. I did ask the teachers, preacher, and the chief to protect them until the beginning of school in August. All of the parents of these girls have received some dowry on the girls but they are trying to repay it so they will be free to choose husbands for themselves. Several parents have told me that they will not receive any more dowry on their daughters until they are old enough to marry. They said they received dowry before they knew the Christian way of life but now they know there is a better way and they want to walk in it.

I do not believe that a finer or more consecrated group of teachers can be found anywhere in Africa. They have been very active in the Church School, the church, and the village work as well as teaching in the classroom.

If any of you have any pictures or magazines with a lot of pictures in them that you do not care to keep, please send them to us for our outvillage libraries. We do not have any money to buy anything for them but we hope to make them interesting places where the people can be educated out of their superstitions.

We had five weddings last week. We were supposed to have six but we could not settle the dowry for the sixth girl. Her father who has recently died was a redeemed slave. On his death-bed he asked the mission to protect his wife and children. He had also asked that the dowry be protected for his oldest son. Just as we were about ready to settle the dowry the chief of this section came to receive the dowry. He would not change his mind and I would not consent to let him have the money; so the marriage was postponed and the money is locked up in my trunk until the government official can tell us who will get the dowry. Since the man redeemed himself I do not see where the chief has any claim on the girl's dowry but I am not the State.

I am so grateful to each of you and to our Heavenly Father for this wonderful privilege. Remember us in your prayers.

GURDON W. S. C. S. SEMINAR

To develop Christian attitudes toward all peoples and to have Christian fellowship in all areas were the stated purpose of the fall Seminar of the W. S. C. S. of the Prescott District which was entertained September 21 by the Gudron W. S. C. S. Information and inspiration to all present were derived from the day's program led by Mrs. T. S. Lovett, Conference Secretary of Missionary Education and Service, Miss Lila Ashby, Conference Secretary of Christian Social Relations and Local Church Activities, and Mrs. Charles Evans, Conference Secretary of Missionary Personnel.

The grace of God as the instrument to transform lives and put into action was the thought presented in the morning devotional. Everything good is the work of God's grace which is ours for the taking.

The way to go about planning a year's program of Missionary Education in the local society was effectively outlined. An active committee, a high goal, correlated programs and education, and some project of action following study were found necessary. Various types of classes, whether for special jurisdiction recognition, to meet efficiency aim, joint study with Pastor, informal studies, or circle classes were discussed. Books and materials required and available for use in the education program proved to be vivid and interesting.

Decorations in the dining room were suggestive of "West of the Dateline." Colorful dolls from Southeast Asia, displayed on a table, called to mind the many peoples of that area of the world. Tiny flags of the far eastern countries, hand-painted place cards, each one with a different Oriental scene, and lovely fall blossoms brightened the tables. A delicious luncheon was served by the Gurdon society.

The business of the district society was conducted by Mrs. Joe Johnston, president, and Mrs. Geo. Cagle, Corresponding Secretary. A new society at Midway was reported. 50 persons were present, including 7 Missionary Education Secretaries, 2 Christian Social Relations Secretaries, 3 Spiritual Life Secretaries, 8 Society Presidents, and 6 Ministers.—Mrs. B. W. Edwards.

CHICAGO CHURCH FEDERATION CAMPAIGNS AGAINST LIQUOR ADVERTISING

CHICAGO (RNS)—The Church Federation of Greater Chicago, through its Civic Relations Commission, has launched a six months campaign against advertising of alcoholic beverages through newspapers, magazines, and the radio.

As the first step of the drive, a bulletin on the question "What shall we do about the advertising of alcoholic beverages?" has been printed for distribution among churches and communities in the area.

I hold the maxim no less applicable to public than to private affairs that honesty is always the best policy.—Washington.

Proposed Plan Of Church At Warren

By THE PUBLICITY COMMITTEE

SHORTLY after midnight November 23, 1942, our church was destroyed by fire. It was the day after Rev. E. D. Galloway had begun his second year's pastorate.

Despite disappointment and war, our popular pastor, with faith and enthusiasm, carried on successfully and started the movement for rebuilding. Wisely, he made use of the Sunday School annex. The program of the church has gone forward with marked success.

Under his tactful leadership, our church has raised considerable money for re-building and there is now \$45,000.00 in the building fund.

The financial record of our church has exceeded that of any period in its past history. For the current year, all World Service and related funds were paid when District Conference met here in April. Under his able ministry, the congregation has been loyal and active. The spirit of Christian fellowship prevails.

Before the smoke had cleared from the ruins of the old church, Bro. Galloway was urging and inspiring the determination to rebuild. Soon, active committees were at work. He drew the first suggestive sketch for the new building. The Building Committee accepted his plan as a working basis. The architect's perspective herewith submitted is largely the result of our pastor's creative talent. Bro. Galloway has worked tirelessly and faithfully with the Building Committee. He is now completing his third year. A deserving tribute to him would be the construction of a beautiful new building before the end of the fourth year of his ministry. That would mean a new church before November, 1945.

The building committee, composed of Louis Wilson Ederington, chairman; Carl Hollis, vice chairman; James Cuthbertson, secretary; Dr. M. T. Crow, Mrs. Louis Ederington, P. E. Garrison, V. V. Godwin, V. B. Harris, Fred Holt, Hugh Moseley, Mrs. DuVal L. Purkins, J. E. Stewart and the pastor, with joy and modest pride present this description and these proposed perspectives of our new church.

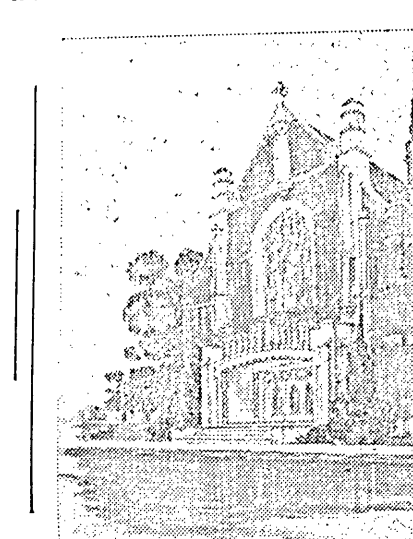
The plans call for a brick building in Gothic architecture, finished in red buff-tapestry brick, trimmed

in white Indiana lime stone. It is estimated that the building will cost between \$65,000.00 and \$70,000.00 complete, including organ, and heating and cooling systems.

The beautiful and imposing structure, with its attractive and spacious entrance over which appears a large pointed-arch, art-glass window, will face north on Church Street, creating a "T" formation with the present Wesley Hall building.

Taking only six steps from the ground, one enters the narthex (Vestibule) after passing through the large front doors and is on the main auditorium floor. The nar-

thex is flanked on each side by lounge rooms for women and for men; the women's on the left and the men's on the right. These rooms are arranged so as to open into the main auditorium, providing additional seating room in case of necessity. Accommodation and comfort for the communicants is provided for by rest rooms in each of these lounges. The lounge rooms are winged by extensions in which are the stairways leading to the balcony. With this arrangement, inside space is conserved and reinforcement for the walls is provided.



Passing through the narthex, one enters the main auditorium, with a seating capacity of 300. Immediately upon entering the auditorium, the center aisle gives welcome and convenience to an unobstructed view of the whole interior arrangements. Side aisles are arranged for to accommodate the ushers in seating church attendants and the

collectors in receiving the offering. The auditorium will be endowed with a worshipful atmosphere created by three large, pointed-arch, art-glass windows on each side. Paneling blinds protect those who occupy the front pews from exposure, assuring them of comforting seclusion and a sense of privacy. Next comes the altar rail, backed by the mounted pulpit platform. Directly behind the pulpit appears the organ console, flanked by a graduated choir loft for twenty-five voices. To the right, facing the pulpit and in an extended wing, is the choir and chapel room. In addition to being used for choir rehearsals, this room will be used for mid-week services and for small church weddings. A passage-way back of the choir loft leads from the choir and chapel room to the pastor's study on the opposite side of the church. From this passage, the choir enters the choir loft from the rear without being observed by, or attracting the attention of, worshippers before it takes its place of service. Through this passage, direct communication between the minister and the choir may also be had without undue notice to others. To the left, facing the pulpit in an extended wing, is the pastor's study and the secretary's office, with convenient entrance from the parsonage which adjoins the church plant on the east side.

The second floor plan calls for a balcony with a seating capacity of 126, making a total seating capacity of approximately 500 when lounge rooms on the first floor

are opened into the main auditorium. The large window, seen from the front, forms an artistic background for the balcony, affording adequate light and emitting a scintillating effect for worship in this part of the sanctuary. The balcony ranges over the area included in the narthex and lounge rooms, extending inward only to the inside edge of each.

Two additional rooms are over the pastor's study and secretary's office and the choir and chapel room, which may be used for class rooms. Adjoining these rooms, from inside, space has been provided for the installation of the organ unit.

There is to be a basement in the south end of the building extending northward to the edge of the pulpit platform for the housing of heating and cooling units and other necessary equipment. The building will be equipped with a modern cooling system.

Special attention is called to the fact that all available space has been utilized, with scarcely a foot being wasted.

The Board of Stewards at its last stated meeting passed the following resolutions:

"Whereas, we are seriously handicapped in carrying on our church program by lack of a sanctuary, and

Whereas, conditions are far more favorable for rebuilding than at any time since the loss of our church, and

Whereas, progress in securing funds with which to rebuild has been slow because we have had no definite time set for getting the money, and to start construction, and

Whereas, we believe the present, and the immediate future, is the appropriate and practical time to finish collection of the building fund and begin construction as soon thereafter as possible, therefore,

Be it resolved that we the members of the Board of Stewards of the First Methodist Church, Warren, Arkansas, in session this the 10th day of September, 1944, do hereby set January 1, 1945, as the deadline for securing enough money to rebuild our church without indebtedness, and that we start construction as soon thereafter as is physically possible and reasonably consistent.—J. E. Stewart, chairman; V. B. Harris, secretary."

REVIVAL AT EBENEZER

Our revival at Ebenezer, August 31 to September 8, was led by Rev. J. H. Holt of Leonard. Brother Holt is a wonderful gospel preacher. He brought the messages with power and the Lord blessed us in this revival. We appreciate the fine work of this man of God but we give God the glory.

The Lord has wonderfully blessed us this year. More than fifty people have professed faith in Christ. Thirty-nine have united with churches on this charge. Some have united with other churches. Three young men have answered the call to preach. Two will possibly take work next year.

Every church has given the pastor and family a pounding. Five Oaks, Ramer's Chapel and Ebenezer have given the pastor a love offering. To Him be all the glory and praise.—L. L. Langston.

FAR-REACHING INFLUENCE OF JESUS

I am far within the mark when I say that all the armies that ever marched, and all the navies that ever were built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as has that one solitary life, the life of Christ.—Phillips Brooks.

HAMBURG METHODISM

For the second consecutive year Hamburg Methodism has been first in the Monticello District to raise in full and send in the money for Hendrix College special. All askings were raised in full and have been reported on time. Salaries and Benevolences have been increased and are in full to date. Our stewards were in process of raising all monies and closing the year on October 1. Instead, we set aside our plans and in one day, September 21, raised \$1,013.00 and mailed our check at four o'clock that afternoon for our new hospital at Hot Springs.

We now plan to close our year

October 29. On the fourth night in October at the Baptist Church here we are to have a special service with Masonic lodges of Ashley County as guests. Rev. J. L. Tucker will for the second year deliver the sermon. He is past Grand Chaplain for the Grand Lodge of Arkansas, F. and A. M.—Macon Dunn, Treasurer, the Methodist Church.

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Hendrix College News

Program of Intramural Sports Announced by Grove

The first semester intramural sports program for men at Hendrix was announced last week by Coach Ivan H. Grove, athletic director. The program is planned so as to include all Hendrix men students in several scheduled extra-curricular sports.

A series of softball games has already begun, and will be concluded October 25. A touch football series will open November 29. Volley ball will begin on January 3.

The men have divided themselves into four teams, three from Martin Hall and one from town. From Martin Hall come the Catasquies with Jimmy Ricks of Little Rock and Poe Parnell of Texarkana as co-captains; Chinatown with Lamar Bennett of Ward as captain; Dead End with James Magness of Crossett as captain. Students residing in town compose Robintown with Bill Elder of Little Rock as captain.

Dr. Phillip Howell of the Hendrix faculty and Coach Grove act as umpires. Phil Pyeat of Searcy and Joe Massey of Morrilton are scorekeepers during the softball series.

Russian Worship Service Includes Series

A special worship service using Russian religious music throughout concluded a series of four programs at Hendrix featuring Russia as one of the United Nations. Rev. James S. Upton, professor of religion, was leader and gave the meditation. Jeanné Buckley, Hendrix senior from Pine Bluff, was reader. Special numbers were given by the choristers and the choir with J. Glenn Metcalf of the faculty conducting. Corliss Arnold of Monticello played an organ prelude and accompanied the choristers. Russian composers represented on the program were Tchaikowsky, Arkhangelsky, and Lvovsky.

Cpl. Freund Paints Portrait of General Marshall's Step-son

Cpl. H. Louis Freund, Hendrix College artist now on leave with the army, has just completed and delivered an oil portrait of Lt. Allan Tupper Brown, stepson of Gen. George C. Marshall, United States army chief of staff.

The commission for the portrait resulted from an earlier portrait which Corporal Freund painted about six months ago of Lt. Col. son-in-law, while they were both stationed at Camp Robinson. Colonel Winn is now in Belgium. Mrs. Winn liked the portrait of her husband so much that she commissioned the one of her brother, who was killed in action at the establishment of the Anzio beach-head.

In a letter dated September 24, Mrs. Winn wrote Corporal Freund: "Both my mother and I were very much pleased with your work and think you got a very good likeness. I was very anxious for General Marshall to see the portrait before writing you, which he did this week end."

Corporal Freund was recently transferred from Camp Robinson to Camp Chaffee, along with the special training unit and reception center to which he has been attached as one of the staff in visual aids. The large mural which he painted

for the Camp Robinson reception center recreation hall, consisting of a series of panels four feet high and totaling 140 feet in length, has been transferred to Camp Chaffee and he is now painting an additional two panels for it.

Percy Goynes Is Promoted to Majority

Promotion to the rank of major came on September 15 to Capt. Percy Goynes of Conway, it was learned recently at Hendrix, where he was assistant to the president at the time he entered the army air forces with a second lieutenant's commission in the fall of 1942. Major Goynes, who is connected with combat intelligence, has been stationed in England for several months but was recently transferred to France.

Coach Grove Appointed American Legion State Chairman

Coach Ivan H. Grove has been appointed the American Legion's state chairman for community service by Dwight Crawford of Arkadelphia, recently elected state commander. Coach Grove will organize and encourage legion posts throughout the state in their local community service activities. E. Wainwright Martin, treasurer of Hendrix, was appointed by Commander Crawford as chairman of the legion's Americanism program in the state's Fifteenth district.

Top 15 Percent of Freshman Class Announced

The top fifteen percent of the freshman class as indicated by the diagnostic tests given last month was announced by Dr. O. T. Gooden, director of the office of examinations and guidance.

Rankings are based on 24 different scores in tests covering aptitude and achievement in the various areas of knowledge including English, social studies, mathematics, science, history, the arts and current affairs. The tests are given incoming students each fall as part of the advisory and guidance program and are used by students and their academic advisors in working out a course of study.

Topmost members of the class, all of whom made at least 20 scores placing them in the top 10 percent, are Joe Hayes of El Dorado, every one of whose scores was in the top three per cent; Charles Stuck, Jonesboro; James Buckley, Pine Bluff; Irma Ann Ward, Stuttgart. Others included in the top 15 percent are: Virginia Robins, Conway; Carolyn Sadler, Stuttgart; Bill Lemley, Russellville; Bob Adkisson, Conway; Clark Porter, Roe; Bob Cole, Magnolia; Laura Alice Russ, Conway; Barbara Nelson, Berryville; Virginia Holmes, Harrison; Joe Shaw, Conway; James Fleming, Morrilton; Frances Benton, Hot Springs; Martha Meek, Little Rock; Elizabeth Millar, Little Rock; Jim Bowen, Altheimer; Marion Tipton, Little Rock.—Russ.

I would rather aim at perfection and fall short, than aim at imperfection and attain it, as most of us succeed in doing.—A. J. Gordon.

What the sunshine is to the flower, the Lord Jesus Christ is to my soul.—Alfred Lord Tennyson.

WORLD SERVICE DROPS IN SEPTEMBER

CHICAGO—Although World Service receipts for September amounted to 53,391 less than for the same month last year, contributions for the first four months of the fiscal year were still ahead of last year by \$102,142, or 11.58 per cent, it has been announced by Dr. Thomas B. Lugg, treasurer of the General Commission on World Service and Finance.

September's receipts totaled \$294,935, against \$348,326 last year. For the June-September period, total giving to World Service amounted to \$984,444, compared with \$882,302 for 1943.

"A decrease in World Service receipts in the office of the treasurer during September, as compared with the previous year, does not necessarily indicate a downward trend in benevolent giving," Dr. Lugg stated in explaining the report. "During September, 1943, 77 Annual Conference treasurers made remittances. This year only 62 Conference treasurers remitted funds.

"The decrease does call for careful attention to the need for continuous cultivation of World Service on the part of pastors and local church Boards of Missions, and the importance of monthly remittances by both local church and Conference treasurers. Their help is needed to make October a great month of missionary giving," Dr. Lugg concluded.

Contributions to the 1944 Week of Dedication as of September 30, totaled \$689,833, Dr Lugg reported, as compared with \$903,398 at the same time last year.

GOD'S WORD

We must make a great difference between God's Word and the word of man. A man's word is a little sound that flies into the air and soon vanishes; but the Word of God is greater than heaven and earth, yea, greater than death and

hell, for it forms part of the power of God, and endures everlastingly. We should therefore diligently study God's Word, and know and assuredly believe that God Himself speaks to us.—Luther.

No arrangement of bad men will make a better world; there must be changed hearts.—Edward H. Pruden.

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 Manager

The French Church On The Eve Of Liberation

A SELECTION OF COMMENTS FROM FRENCH SOURCES

SOME of the hardships suffered by the newly-liberated French Reformed Church during the four-year German occupation have been revealed by I.C.P.I.S. reports.

Qualified clergymen are definitely scarce. Of 595 pastoral posts in the French Reformed Church, only 393 have duly appointed ministers, and twenty-three of these are not at their posts. Five pastors are still prisoners of war, and more than forty have been "prevented by present circumstances from exercising their ministry."

"The present shortage of pastors," comments the French periodical *Evangile et Liberte*, "is essentially due to circumstances. Not only are the pastors who are prisoners of war or removed from their churches cruelly missed, but many theological students, who would normally by now have finished their studies and become pastors, have been or still are in captivity. The difficulty which the Swiss churches have in sending reinforcements helps to complicate the situation."

"A complete rupture" between the church and workers has been another of the major problems facing the French church. Delegates to the Paris Synod were told that the working population regards Christianity as an impossible and outdated religion.

A report presented to the French Synod advised the Church to change

its whole method of evangelization, at the risk of complete failure.

The Synod determined to emphasize the revolutionary aspects of the gospel and to stress the need for a classless society. Four pastors were appointed to post-war assignments in industrial centers in Paris.

Efforts throughout France to bring the Church to the masses are to be co-ordinated by a Protestant information, study, and publication centre sponsored by the Council of the French Protestant Federation.

The new centre will consist of seven sections, each to work with existing organizations in its field. One of these, the section on "Christian humanism," is "to study the spiritual aspects of family life, social life, labour, Christian art, public and private morality, civic and social action, in the light of contemporary humanism but still more in the light of the Gospel and the Christian tradition."

The Church is urged to speak to men in concrete and practical terms by a writer in Correspondence, the organ of the Student Christian Movement in France.

"We students," says the writer, "must lay aside conventional thinking in order to study the vital problems of our brothers in Europe, disillusioned and betrayed in their ideals and faith. No economic adjustment or organization of social

justice can ever satisfy their spiritual suffering or succeed in filling the terrible emptiness of their hearts and minds."

"We must expect indifference," he warns, "so long as too many Christians are merely opportunists lulled by the oft-times artificial and insipid atmosphere of their churches. What is needed is that Christians should cease to seek motives to live apart from men."

The part played by the church in the French resistance movement is traced by Robert Vaucher in the Swiss paper, *Gazette de Lusanne*:

"One of the editors of the clandestine publication *Cahiers du Temoignage Chretien* told me: 'It is possible to state that the resistance saw the light in Christian circles, both Catholic and Protestant. Its leaders and many of its members are Christians whose political position and the formal undertaking they have assumed are assisted by the Christian idea, and by the need for order and faith.'"

He continues:

"As regards post-war France, one of the leaders of this movement told me: 'You must explain that in Christian, suffering, and albeit militant France, the profession of faith of the young Christian and of the best of their elders is not in favour of any policy or any regime, but that these young people are in favour of a civilization transcending all forms of govern-

ment. They are for a liberated and better France to be born anew, and they refuse to see France return or to continue in the former mess. They want a parliament, but they condemn parliamentarianism, namely the absolute dictatorship of parliament. They oppose the return of men compromised by their parliamentary habits. They wish that those who are or will be chosen to represent the new France to be truly made of the spiritual mettle of the French order which must seek its inspiration in the principles of the social Christian movements'."

Perhaps this message sent by the pastor of the Reformed Church at Le Havre to the dispersed members of his congregation typifies the experience of the French church during the occupation:

"Our Church here, which is short of more than one thousand families, has gradually gathered itself together again. After your successive departures in the course of evacuation, it first found itself weaker, but then took heart, and has become stronger. Never perhaps has it had a finer inner life. . . . The Church has sought to begin, modestly, but faithfully, its share in the work of spiritual, moral, and national reconstruction of which it prophetically discerns the outlines."

—From Bulletin of Wartime Information, Canadian Church and the War.

Methodist Asked For 7,650 Christmas Gifts

Methodism's share in America's largest Christmas party this year will be 7,650 gifts to be distributed among evacuees in eight relocation centers operated by the War Relocation Authority for Japanese and Japanese Americans evacuated from their Pacific Coast homes at the outbreak of war.

For the third year the provision and distribution of Christmas gifts among family groups, young people and children now in the centers is being assigned to various denominational groups by the Home Missions Council of North America. All gifts should be mailed by December 1. Various Church School groups, organizations or individuals are invited to share their Christmas gifts with those persons whose enjoyment of the day may be limited unless their fellow-Christians "outside" help to furnish Christmas cheer among this large group of evacuees, many of whom are American-born children who are innocent victims of the evacuation.

In addition to the gifts, persons wishing to send money to be used for this purpose may send it to

Superintendent Frank Herron Smith, of the Methodist Pacific Japanese Provisional Conference, who is devoting his entire efforts to the evacuees and resettlers.

The list for which Methodists are responsible is as follows and includes the total number of gifts for each center, according to family groups and the number of children in various age groups, follows, together with addresses of places where the gifts should be sent.

Granada Relocation Center, Christmas Gift Committee, Granada Christian Church, Box 7-H, Amache, California, 1,000 gifts as follows: 500 for households, 50 each for boys and girls, two to six years; 150 each for boys and girls seven to fourteen years; 50 each for boys and girls fifteen to eighteen years.

Minidoka Relocation Center, Christmas Gift Committee, The Federated Christian Church, Minidoka Relocation Center, Hunt, Idaho, 1,050 gifts as follows: 700 for households, 25 each for boys and girls of preschool age; 50 each for boys and girls elementary school age; 100 each for boys and girls

high school age.

Colorado River Relocation Center, Christian Church of Poston, Recreation Hall 19, Poston, Arizona, 1,000 gifts as follows: 350 for households, 50 each for boys and girls of preschool age, 150 each for boys and girls six to twelve years, 100 for boys thirteen to eighteen years, and 150 for girls thirteen to eighteen years.

Colorado River Relocation Center, Christmas Gift Committee, Christian Church, Unit II, Block 211, Poston, Arizona, 500 gifts as follows: 75 each for boys and girls of preschool age, 100 each for boys and girls of elementary school age, 75 each for boys and girls high school age.

Colorado River Relocation Center, Christmas Gift Committee, Third Christian Church, 310-7-D, Poston, Arizona, 500 gifts as follows: 50 for boys of preschool age, 35 for girls of preschool age, 100 for boys and girls of elementary school age, 100 for boys of high school age and 115 for girls of high school age.

Central Utah Relocation Center, Christmas Gift Committee, Topaz

Protestant Church, WRA Relocation Center, Topaz, Utah; 1,500 gifts as follows: 750 for households, 100 for boys of preschool age, 75 for girls of preschool age, 135 for boys of elementary school age, 100 for girls of elementary school age, 150 each for boys and girls of high school age, 40 for hospital patients.

Gila River Relocation Center, Christmas Gift Committee, C/o Rev. Y. Tsuda, Church Office 42-10-D, Rivers, Arizona, 1,000 gifts as follows: 500 for households, 50 each for boys and girls of preschool age, 75 for boys of elementary school age, 100 for girls of elementary school age, 100 for boys of high school age, 125 for girls of high school age.

Manzanar Relocation Center, Christmas Gift Committee, Manzanar Christian Church, 15-15, Manzanar, California, 1,100 gifts as follows: 650 for households, 50 each for boys and girls of preschool age, 50 each for boys and girls of elementary school age, 50 for boys of high school age, 100 for girls of high school age, 100 for hospital patients.

THIS HOBBY SERVES MANKIND

The hobby of Dillman S. Bullock, as a small boy in rural Michigan was collecting birds, bird's nests, birds' eggs, and many insects—much to the disarray of his home and the annoyance of other members of the

family. Today, as Dr. Bullock, president of the Institute El Vergel, in Angol, Chile, for the training of Christian farmers under the mission of the Methodist Church, he is still the tireless "collector." The Institute's Museum houses the most interesting collection of items of pre-Araucanian civilization in all

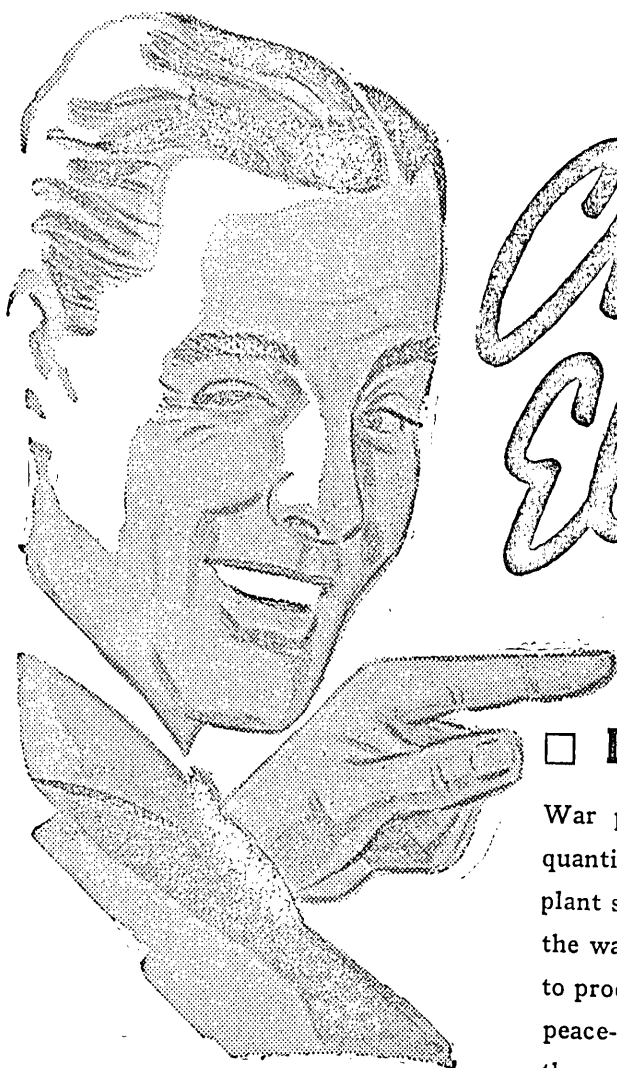
that part of Chile, besides specimens of 176 birds (96 of which were found on the farm), and a collection of insects that has the praise of representatives of the U. S. Department of Agriculture. Dr. Bullock's discoveries of habits and controls of insect pests have had great value to farmers of both the southern and

the northern American continents.

The Bible is the rock on which our Republic rests.—Andrew Jackson.

Of all the things you wear, your expression is the most important.—Janet Lane.

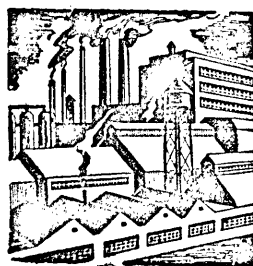
GETTING THE VOTE IN ARKANSAS--



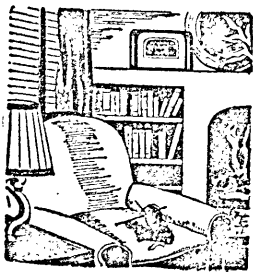
Cheap Electricity!

□ IN INDUSTRY -- BECAUSE IT'S PLentiful!

War plants consume electricity in huge quantities—yet not once has any Arkansas plant suffered from lack of power! When the war is won, this same capacity of ours to produce power will point the way of our peace-time industries to greater prosperity than ever.



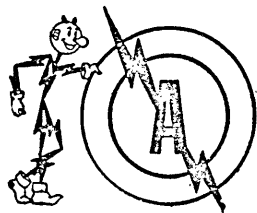
□ IN HOMES -- BECAUSE IT'S LABOR-**SAVING**!



Think how many things electricity does in your home today that were never dreamed of as little as 25 years ago! And practically all those things save you time and toil. Remember too, that while most other living costs have risen greatly, electricity still remains at its extra-low pre-war price!

□ ON FARMS--BECAUSE IT'S A GOOD WORKER!

Probably more than any other individual, Arkansas' farmers have profited by cheap, plentiful electric power! The same electricity which powers farm equipment and saves man-hours has also brought a new idea in comfort and better living to thousands of farmers and their families. After the war, electricity on the farm will find countless new uses!



*Waste in war is a crime!
Don't waste electricity
just because it is cheap!*

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The Sunday School Lesson

By DR. W. P. WHALEY



RELIGION IN EDUCATION

LESSON FOR OCTOBER 22, 1944

SCRIPTURE TEXT: Deuteronomy 6:4-9; Proverbs 9:10; Matthew 7:7-12; Luke 6:39-45; and 2nd Timothy 2:15.

GOLDEN TEXT: "Ye shall know the truth, and the truth shall make you free." John 8:32.

I. The Fourfold Man

A human being is physical, mental, moral and spiritual; and needs to be educated and trained in all these four capacities. To educate is to draw out and develop the human talents and abilities.

We need physical education and training because our bodies must do the manual work in fields, shops, and on buildings; and we have discovered that we have many fine and important physical skills that can be brought out and developed by training. One who is without training in some physical skill is handicapped; but how we do admire one who can do some physical job well!

We need physical education because, also, our bodies are the temples of God. God comes to us in these bodies, impresses us with His presence, reproves us for sin, encourages us in the right, and calls us into service. Because God so claims and honors our bodies, they should be as highly developed and as efficient in physical skills as possible.

We need mental education and training, for without it our talents lie dormant and unused. It is said that only two percent of people are real thinkers. That is why human progress is so slow. If all people had well developed minds, as some few have, our progress would be rapid and our life enjoyable. The lower animals do not have minds. They have the physical senses and instinct; but they cannot be educated as can the human mind. That is the reason the lower animals make no progress. A lion today is no better than a lion of ten thousand years ago. Birds build their nests for thousands of years in the same way. People with unawakened minds, living mainly by the physical senses as the animals do, are at a standstill. They cannot go forward until they can see; and education brings mental vision.

Moral capacity is another advantage man has over the lower animals. Man can know right from wrong. An animal cannot. A dog does not know it is a sin to bite. A horse does not know it is wrong to kick. The entire animal world is without conscience. Man has a conscience, and it is important that it be awakened and educated. He must be made quick to distinguish right from wrong, his conscience must be sensitive, and his will must be made strong to choose the right and refuse the wrong.

Man is religious, too, and animals are not. All men everywhere and always have felt that there is a God, that He rules the universe, that we are accountable to Him, and that we are immortal. The lower animals have no such thoughts or feelings. This religious nature in man needs education and develop-

ment as much as do his other natures. The lack of proper religious culture accounts for the slow progress of religion. Christianity began back in the days of Abraham four thousand years ago. How crude it was then! How slow its forward and upward movement through the millenniums! Then think of the millions of religious people struggling blindly in the darkness of heathenism, fanaticism, superstition through all the past ages! The greatest need of man since he has been on the earth has been the education and enlightenment of his religious nature.

II. This Fourfold Man Is The Child of God

Man is only a very small child of God. We have seen that he can grow, but we have never found out just how tall he can grow. The heavenly Father certainly wants His children to grow. It takes all-around culture to secure proper growth. One-sided growth in anything results in deformity. Physical education, or mental education, or moral education, or religious education to the neglect of the other three cultures, will produce an abnormal man. The ideal Christianity sets before us is "a perfect man." (Eph. 4:13). Teachers should think of man in his entire nature, and as a divine being; and each special culture should harmonize with his whole nature.

III. First Things In Education

In order to produce a truly educated person we must go after the smallest baby we can find, and begin with it at once. If we wait a few days we may find it already started wrong; for a child's first day in the world is his first day in school. Colleges report that many students that come to them have been so marred that the colleges cannot make anything of them. The quickest thing in the world is a tiny baby. In the first seven years he makes up his mind about his parents, his brothers and sisters, his playmates, his community, his world, and his place and career in life. He establishes his attitude toward nearly everything. He has set the machinery of his mind to going, he has habituated his emotions, he has taken his direction. The Catholic Church says that if it can have the child the first seven years of its life nothing can change it. An ancient Jewish proverb is, "Train up a child in the way he should go: and when he is old he will not depart from it." (Prov. 22:6). Not for a minute can we afford to be indifferent or negligent toward a child in this first seven years.

The first teachers are the parents. They have the privilege and the duty of full control of their child

through this seven years. Others may not interfere except as the parents permit. Their own child is their sacred trust. He must not be their plaything, nor their unwelcome and despised burden. He is a divine being with infinite possibilities physical, mental, moral, and spiritual; and the parents are the sole custodians of these possibilities through the most important seven years. The child is not the property solely of the earthly parents; he is the child and heir of God, and God will hold the parents responsible for his upbringing.

The first thing in the long course of an education is an intimation of God. "The fear of the Lord is the beginning of wisdom." (Prov. 9:10). This does not mean that the child is to be made afraid of God. Another proverb in Moffatt's translation is, "Reverence for the Eternal is the first thing in knowledge." (Prov. 1:7). The child is not quicker in anything than in the detection of the presence of God. If the home of his infancy and childhood is full of the reverence for God, the child easily recognizes it and gladly accepts it. The poet Wordsworth left us some beautiful lines:

"Our birth is but a sleep and a forgetting:

The soul that rises with us, our life's Star,

Hath had elsewhere its setting,
And cometh from afar:

Not in entire forgetfulness,
And not in entire nakedness,
But trailing clouds of glory do we come

From God, who is our home:
Heaven lies about us in our infancy!" (Intimations of Immortality).

This "beginning of knowledge" is the indispensable foundation of the whole educational superstructure. If this is left out the whole universe is only a chaotic mass and a "riddle" that cannot be solved; and the child grows up "having no hope and without God in the world."

IV. Prayer In Education

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5). Jesus' exhortation to ask, seek, and knock (Matt. 7:7-12) apply as well to the student as to anyone. The pursuit of an education is not easy, and the goal seems an impossibility to many. Many serious students resort to prayer, and they find that God does help. Many highly educated people have not had the help of schools. Alone with their books and God, they have toiled on the way through languages, mathematics, and sciences, and have taken their places along with the graduates of colleges and universities.

V. Competent And Responsible Teachers

A dog can be trained to lead the blind, but he must not be a blind dog. Jesus was tremendously concerned that teachers, preachers, and all leaders of people have good eyes. It is an awful thing to ditch blind people. (Lk. 6:39-45). St. Paul was concerned that leaders of people be approved not only by colleges but by God. The teaching, training, and leading people is the SUPREMACY IMPORTANT MATTER IN THE SIGHT OF GOD. (2 Tim. 2:15).

MIAMI PASTORS AID SERVICE MEN IN FINDING HOMES FOR FAMILIES

MIAMI, Fla. (RNS)—As another example of church cooperation with civilian, military, and naval authorities, Miami pastors are assisting in finding homes for families of service men by direct appeals from the pulpits.

SHUT IN—BUT NOT SHUT UP

A poverty-stricken French soldier, at the age of twenty-one, was compelled to go to Paris for medical treatment which lasted for twelve months. All alone in an attic with only a skylight, he lay for hours gazing up at the clouds. For ever they scurried by, changing as they passed, until he began to sort out the different kinds and to study the connection between their forms, and the weather which followed. He noted down every type of cloud—black sheets of nimbus which brought snow, the galeon cumuli and the feathery cirrus clouds that promised fair weather. When his cure was complete, Lamarck might have returned to the army. But without any funds he launched out on a scientific career, and became one of the greatest French scientists.

This may comfort and help someone who is shut up or compelled to lie for long hours. Make it the start of a new career and the house of prayer, for as you are shut in by four walls, you may walk through Congo's forest, India's plains, visit the isles afar, and do great things for the Kingdom of God.—The Pentecostal Evangel.

INTERFAITH PEACE PATTERN HAILED ON FIRST ANNIVERSARY

NEW YORK (RNS)—Secretary of State Cordell Hull joined with 28 Protestant, Catholic, and Jewish religious leaders here in hailing the inter-faith Declaration on World Peace, issued a year ago and known as the "Pattern for Peace."

"On the first anniversary of the issuance of the Pattern for Peace," Secretary Hull said, "it is heartening to note the accomplishments during the past year of our religious leaders—Catholic, Jewish, and Protestant—toward obtaining public awareness of the spiritual foundations necessary to assure the world a just and lasting peace."

"As we move forward with other nations, seeking the future freedom of mankind in peace and security, we gain renewed strength from the knowledge that our spiritual leaders are united in their determination that this objective shall be attained. This leadership must exercise its guiding influence to ensure that the same determination is deeply ingrained in all those millions of our citizens who look to it for direction."

Asserting that political efforts to plan for world organization "draw their greatest inspiration and vitality from moral principles," John Foster Dulles, chairman of the Commission on a Just and Durable Peace of the Federal Council of Churches, called on Catholics, Protestants, and Jews to "remain united in fellowship to the end that our political order may be brought ever closer to conformity with moral law."