

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

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

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We Should Be Thankful, But Humble

ACROSS our nation there is rejoicing and thanksgiving that the end of the war has come. Never in the history of our nation has there been such a widespread, protracted celebration as that which followed the announcement that Japan had accepted unconditional surrender.

There was real reason for that spirit of thanksgiving. The end of the war meant the end of killing and being killed. It meant the end, we trust forever, of war as a means of settling international difficulties. It meant the home-coming of millions of our boys and girls now scattered over the face of the earth. It meant that it will be possible now for America to turn its attention to constructive planning at home and to international reconstruction abroad, while joining with other nations of earth in permanent plans for world peace.

America should be humble because, in a world crisis, we could discover no effective manner of meeting that crisis except by a resort to armed force. We should be humble because, in the use of that force, it seemed to be necessary to visit destruction on our enemies in a manner without precedent. We should be humbled by the fact that, in the process of that destruction, it seemed advisable to use the atomic bomb, in an effort to shorten the war. The world will not soon forget that America dropped the first atomic bomb.

In our time of great rejoicing, we should not forget the hundreds of thousands of homes in America where there will be no home-coming, because war has ended. From these homes loved ones went out bravely to war and there paid, with their all, the price of our rejoicing. In such homes, the glad welcome of returning soldiers will open again wounds that have not had time to heal. To such homes, the world owes a debt of gratitude, for the sacrifices they have made, that it will never be able to pay. In our rejoicing, let us be humble. In our happiness, let us not forget those who are sad.

Victory-Made Problems

SO LONG as we were in the midst of a war of survival, we had little time to give thought to the tremendous problems accumulating for peace-time solution.

Now that the shooting war is over, we realize that the tangible and intangible problems left to be solved in peacetime will test our resourcefulness and skill almost as much as the dangers of war.

Reconstruction of Europe and Asia is a staggering task. The destruction wrought by one bombing flight required only a few hours of flying. Only time can reveal the months and years it will require to rebuild the areas destroyed by one flight of bombers. The war, especially in Europe, has created hatreds, suspicions and a deep-seated desire for revenge.

Racial problems have been created that will plague the world, unless a solution is found. In our own nation, the problem of reconversion of industry, the threatened unemployment problem and our national debt are but a few of the countless problems that victory will give us an opportunity to consider.

There is every reason to believe that America has a leadership in the life of its government and a sanity in the life of its people that will enable our great nation to meet any difficulties that the future holds for us.

Standards For Ministry Possible And Impossible

AS announced last week, we are for the next few weeks, to discuss in this column "Standards for the Ministry, Possible and Impossible." We are discussing, in this article, one standard which our churches would like for our pastors to attain, which is possible for some, desirable for all but not easy for any. **CHURCHES WANT THEIR PASTORS TO BE HIGHLY EDUCATED, BUT NOT BOOKISH; TO BE ABLE TO THINK PROFOUNDLY BUT TO SPEAK SO PLAINLY THAT ALL CAN UNDERSTAND.**

To the average layman it may appear that this standard would be attainable by any minister without special difficulty. For practically every minister, who wants to do large service in the kingdom, this is a real problem.

Every minister, who feels that he is called of God to preach, would like

"Study to show thyself approved unto God, a workman that needeth not to be ashamed."

to be educated. For many of these men, however, a finished education is not possible. In the large, those who answer the call to the ministry have come from homes of moderate circumstances financially. Some have not found it possible to have the educational equipment they feel that they need for their work. However, it is one of the surprising things in our ministry to discover the unusually effective work some of these men are doing in the ministry, when they have the cooperation of the people they serve.

The problem, in this ministerial standard, is only partially solved when the minister has acquired a finished education. To expect him to live with books, study books, assimilate and digest the contents of books, without books affecting his life in a large way, is a heavy older. It is not an easy matter to study books as much as ministers should without, to some degree, becoming "bookish." It is only the exceptional person that entirely escapes it and we are not all exceptional people. It is better to have some symptoms of "bookishness" than to fail to study.

To think profoundly, and yet to speak always in a language that the masses can understand, is an art that seems to be easy for some, but which some others are unable to acquire. One can hardly think profoundly in monosyllables and many find it difficult, under the stress and strain of delivering a sermon, to translate profound thinking into plain, simple speaking. It is an accomplishment for which every minister should strive, but an art which our churches should not expect every minister to attain.

Office Of Arkansas Methodist Moved

FOR almost two years the Arkansas Methodist has had very comfortable, adequate office space in the two rooms we have occupied on the thirteenth floor of the Donaghey Building.

We were quite surprised, some time ago, to have a communication from the management of the building, saying that it would be necessary for us to vacate the rooms we were renting. In the note received, the following explanation was given for the request to vacate: "This action is made necessary by the urgent demand of the Southwestern Bell Telephone Company in order to take care of their needs."

On consulting the management of the building, we were told that it would be quite satisfactory for us to keep the quarters we were occupying if it could be made agreeable with the local management of the Telephone Company, who, incidentally, rent large floor space on two or three floors of the building. We were advised, by the management of the building, to consult the local management of the Telephone Company. This we did. Our consultation with the head of the Auditing Department, which is taking over the rooms we were occupying, and with the General Division Manager revealed that they had definitely and irrevocably decided to use the two rooms we had been renting for two years in their plans for "expansion."

Realizing that their position, as renters of large floor space in the building, gave them the advantage which they were exercising, and that nothing could be done about keeping the rooms permanently, so long as their "urgent demand" at the office of the business management stood, we then asked the local management of the Telephone Company if they would allow us to occupy the rooms we were renting until the manager of the building could find us suitable quarters elsewhere in the building. Despite the almost endless confusion and trouble involved in moving the headquarters of a publication with seventeen thousand subscribers, we agreed to move to suitable quarters on any floor of the building, without protest, if they would extend that small, and we think, reasonable courtesy. We were told promptly that they had a schedule for "expansion" which called for all changes in their plans to be made at the same time. Just how desperately they were in need of the particular two rooms we were occupying, in their scheme for "expansion," is indicated by the fact that they are converting these two rooms into one large room which is to be used for a lounging room for workers in their offices. Nevertheless, their decision meant that the Arkansas Methodist must fit into their schedule, when the zero hour came, and move regardless of any inconvenience or hardship that might be involved.

That is just what happened. When the time for their scheduled "expansion" came, there were no other suitable quarters available in the building for the Arkansas Methodist and it was necessary for us to move our entire office force and furnishings into a single room on the eleventh floor of the Donaghey Building. This, in turn, will necessitate a further move, as soon as suitable quarters can be found, with the added confusion which that it will involve.

(Continued on page 4)

John Barleycorn--What Shall We Do With Him?

By DR. ALBERT E. DAY

JOHN BARLEYCORN is on our hands. He is in the corner store, at the hotel, in the cocktail bar, on our streets, at the wheel of automobiles careening across our paths. He wants to set up shop within 200 feet of this sanctuary. He is in offices where clear heads are needed. He is at parties where our children go, and at banquets which we must attend. He is in almost every movie where the distorted genius of Hollywood can put him. He has a voice in some of the most important radio programs. He inserts himself into many business deals where he really has no business at all. He is at Sacramento and Washington, interfering with the process of law-making and law enforcement. He was at Pearl Harbor. He is in every soldier's ration overseas. He will be at every port when our boys come home. He will dog their steps homeward and offer their war-shattered nerves the promise of release.

We have to do something with him. We are doing something even when we do nothing. If we do nothing we give him our tacit benediction and license to do as he pleases. Shall we do nothing? And by doing nothing do something which we do not intend to do? Or shall we do something intelligently? And what shall that something be?

Who Is John Barleycorn?

What about John Barleycorn? Let us know our man before we make our decisions. Lots of people do not know him. They think of him as a gay entertainer, as a friend of genius, as a dietitian who knows just what the body needs for health and energy, as a physician who specializes in colds, indigestion, snakebite, and fatigue. The fact is he is none of these, in spite of MGM or any other advance agents. Let's be calm now and as scientific and as factual as we can. Let me repeat a few simple facts:

What Alcohol Is Not

Alcohol is not a food. Alcoholic drinks may contain some substances which have food value but those same substances can be had elsewhere in better form and without the risk which alcohol entails.

Alcohol does provide some fuel incident to its oxidization in the body. But that same fuel can be had in simpler and cheaper and safer forms elsewhere.

Alcohol is not even a stimulant. Ever since boyhood we have heard the phrase alcoholic stimulants. We have seen men disappear into saloons to get a "little stimulant" or to go to the sideboard for a "bracer." But alcohol is not a stimulant. It is a depressant. It does not quicken! It retards. It does not give wings; it adds a weight. The sense of well-being which results from drinking is deceptive. The drinker often feels that he "can lick anybody in the world." But he can't, and he had better not try it. No new strength has been marshalled. He has simply had his critical faculties dulled so that he can no longer properly estimate anybody's strength, his own or his antagonist's. He feels that "everything is all right" but nothing has changed. He often seems to himself to have been suddenly transformed into a first class comedian by what he has imbibed; as if alcohol had roused some latent faculty of wit which had been strangely dormant. But if he could hear, while sober, the remarks at which he laughs uproariously while "under the influence," he would know that alcohol has not wakened his wit but has rather stupefied it. He isn't funny! He is only ridiculous. He has not kindled a fire in his brain. He has only dulled his consciousness so that the smoldering embers on the hearth seems to his stupor a brilliant display of fire works.

Coming from Chicago on the train the other day I sat across the aisle from two University professors, both of whom were drinking a little. Neither of them was drunk; they could navigate the length of the careening train as steadily as any of us. But such talk. They thought they

were scintillating! Actually they were silly. It made one's heart sick to listen to the infantile dribble which poured from their lips with all the relish that would have been theirs in their senses if they had been uttering words of profound wisdom.

Alcohol A Poison

Alcohol is a poison. It is indigestible. It goes directly into the blood without change. It is quickly carried by the blood to all parts of the body. It attacks every cell with which it establishes contact. It penetrates the fatlike sheath about the cell. It produces a narcosis of the cell itself. Its special affinity is the nerve-cell; its easiest victims the most sensitive cells, those in the brain. We may well heed the conclusions of Kraepelin: "All doses of alcohol depress the intellectual processes of apprehension, memory, judgment. Small doses facilitate motor discharge at first and subsequently depress



DR. ALBERT E. DAY

it. Large doses depress both intellect and motor processes from the first." Along side his conclusions we may set those of Rosanoff's, reached after long experimentation and observation. "First, alcohol impairs every human faculty. Second, the higher and more complex the human faculty the more pronounced is the effect of alcohol upon it. Third, the effects of alcohol are cumulative. . . Its continuous use, even in moderate quantities, impairs the faculties at a rapidly increasing rate." Of course it will! Whatever attacks and narcotizes the nerve cells is bound to do damage to all that makes us men. For the nerve cells are manhood's citadel, its workshop, its power house, its center of intelligence, vitality, aesthetic, moral and spiritual life.

There is more to be said about John Barleycorn. He attacks the red corpuscles in the blood which are the oxygen carriers; the white corpuscles which are the gallant fighters against disease. He retards digestion. He increases the heart's load. He plays fast and loose with the reproductive functions. In a study of six million policy holders over a period of twenty-three years for forty-two life insurance companies, Dr. Eugene Lyman Fiske found that deaths among the moderate drinkers (that is those who take two beers or one whiskey a day) to be one-fifth more than the average. Among those who drank more but could not be called intemperate, the deaths were double the average.

This, my friends, is John Barleycorn, not as a preacher or a reformer sees him, but as the cold eye of science appraises him. He is not a dietitian but a poisoner; not a gay entertainer but a buffoon who makes fools of them who admit him to their company; not a friend but an enemy of genius; not a physician but a quack who toys with his victim's health; not a guide to beauty and truth and goodness and God but a panderer to passion, a high priest of error, a

gambler who risks virtue at every throw, an imposter who promises you heaven and gives you hell.

What Shall We Do With Him?

What shall we do with him?

Well, if we are tired of living and want to get out of the world John Barleycorn will assist our exit. If we want to increase our troubles while we are here, he is a matchless trouble-maker. If we want to blunt our powers of perception so that we shall be less aware both of the things we do not want to know and the things we ought to know, let us associate with him; he is a wonderful blinder. If we have such a surplus of keen memory that we can always remember all the facts we need in our business, all the engagements we should keep, all the names of all the right people, all the truths we should like to have forever on call, all the books we have read, and can afford therefore to impair our memory, then let us add John Barleycorn to our list of friends, for he surely knows how to cripple memory. If we do not care what happens to our judgment, if it does not matter whether we "miss the boat," whether we think we are sitting on top of the world when we really occupy a precarious position in a fox hole, whether we assume that we have struck a bonanza when we really are victims of a blue-sky promoter, whether we can tell the difference between opportunity and a misadventure, by all means link up with John Barleycorn; he is an expert befuddler. If we want to corrode our moral will so that we will always say "yes" when everybody else says "yes," and "no" when everybody else says "no," if we want to crumple our moral backbone, and put an easy victory in the hands of moral enemies, John Barleycorn is our man.

But if we want to live as long as we can and live well; if we want body and mind to be at their best; if we want steady nerves, a clear brain, capacity to distinguish between wisdom and folly, between truth and error, between good and evil; if we want to safeguard the soul and its immortal destiny, we can very well afford to give John Barleycorn a cold shoulder. That college student was right who said "I haven't any more brains than I need and I want to keep all I have." Have any of us any more than we need of anything—brains, heart, physical stamina, intellectual acumen, moral fiber, spiritual insight? Why handicap ourselves? Why reduce our margins of safety? John Barleycorn will not help us do or be anything we ought to. He will make it harder to do or to be that.

A Navy Hero

I heard something the other day that thrilled me. One of the boys of this congregation was on ship. He was called before his superior officer who said: "You'll never be a man if you don't drink." "Yes, sir," replied the boy, saluting as naval etiquette required. But he said no more. He stood at attention respectfully but in absolute silence. Then the officer scowled. "Why don't you say something?" Splendidly he did. But not what the officer wanted him to say. This is what he said: "Well, if I have to drink to be a man, I guess I'll never be a man then." The officer ordered him from the room. *But it was a man who went, a man who could risk the disfavor of his commander and demotion in the ranks, a man who knew that alcohol does not make but unmakes man, and who by saying "no" proved himself more of a man than the officer who tried to brow-beat him into saying "yes."* There is an interesting sequel to that story. The lad was not demoted. Other men took courage and followed him out of the officer's presence. But the significance is not in the happy ending. It is in the wisdom and courage which could say "no" to John Barleycorn and his official friends and advocates, a wisdom and courage which in the Navy or out are much needed in these days when men have not yet learned what a "fourflusher" John Barleycorn is. Everybody

(Continued on page 5)

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

A PRAYER FOR MY SON AT MANHOOD'S THRESHOLD

Father, many times I have put my arm around my son's shoulders. Put thy arm around me and hear my prayer for my son.

He is putting away childish things and stands at the threshold of manhood. Grant him wisdom and grant him courage for the facing of all the hours of great decisions which lie ahead of him. These decisions will seem to him to be small, but they will be great in determining his philosophy of life, his choice of a lifework and eventually his selection of a lifemate.

During his childhood our home has given him shelter. His mother and I have endeavored to bring him up in the nurture and admonition of the Lord. But now increasingly the world will impinge itself on our boy—the world with its detractors of decency, its sneerers at idealism and its scoffers at religion. Grant him insight to see through the world's confusion to the clear light of the truth which is in Christ Jesus.

O God, help our son to see beyond the strife of a world at war. He will be taking his place in the world during the following years of reconstruction. Give him the vision of a world at peace in brotherhood, and the heart to work to that end. Give him of thyself so freely and fully that all he will say and do shall be eloquent of love in action.

Today, when he is at the threshold of manhood, we—his mother and I—bring thee this humble petition. In the name of thy Son, the Saviour of the world. Amen—Thomas H. West.

THE KING OF ALL

Shortly after the young Queen Victoria had ascended the throne of England, she went to a concert hall to hear a performance of Handel's "The Messiah." She had been instructed as to how she should act, and was told that she must not rise when the others would stand at the singing of the Hallelujah Chorus.

When that magnificent chorus was being sung and the singers were shouting, "Hallelujah, Hallelujah, Hallelujah, for the Lord God omnipotent reigneth," she sat with great difficulty. It seemed as if she would rise in spite of the custom of kings and queens, and finally when they came to that part of the chorus where with a shout they proclaim the Lord Jesus King of kings, suddenly the young queen rose and stood with bowed head, as if she would take her own crown and lay it at His feet.—New Century Leader.

INDIFFERENCE

Paul got the defeat of his life, not at Lystra where he was stoned, for he built a church there; not at Thessalonica, where he was mobbed, for he planted a church there; not at Philippi, where he was beaten with rods and put into the stocks, for he built a church there; not at Corinth or at Ephesus, where he was persecuted, for he built churches there; not at Jerusalem, where he was torn by the mob, for he built a church there, but at Athens, where no violence was shown him, but where they were indifferent! — Presbyterian of the South.

LET US MAKE EACH DAY A RENDEZVOUS WITH GOD

By Lewis D. Crenshaw

*In the spring amid the grasses green and flowers,
Midst the bursting life through thunderstorms and showers
Midst the fragrant resurrection of the clod,
Let us make each day a rendezvous with God.*

*In the summer time when sun doth shine so bright,
Midst the heat of battle for the righteous right,
Midst the growing crops which bend beneath the pod,
Let us make each day a rendezvous with God.*

*In the autumn time when we our harvests reap,
Midst the storing for our winter's rest and sleep,
Midst life's weath and knowledge at our beck and nod,
Let us make each day a rendezvous with God.*

*In the winter time when storms becloud the sky,
Midst our failing sight and strength, for eve is nigh,
Midst departure of our friends beneath the sod,
Let us make each day a rendezvous with God.*

—Pine Bluff, Ark.

STRENGTH THROUGH WAITING ON GOD

The human family is weak. Some are weaker than others but none have sufficient strength to meet the problems of life within themselves. King Solomon, who was said to be the wisest man of Old Testament times, prayed thus: 'And now, Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or to come in.' During the Civil War Abraham Lincoln said, "I have been driven many times to my knees, by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me seemed insufficient for the day." It seems that the greater an individual is the more he feels this human weakness. He realizes that he must have some one to whom he may go in the dark hour, and upon whom he may lean when the securities of life are breaking down. Religion holds God up as the one Person who can safely pilot us through all the storms of life. The Bible tells how we are to tap this divine source of strength. It comes by waiting on the Lord; "They that wait upon the Lord shall renew their strength; they shall mount up with wings like eagles; they shall run, and not be weary; they shall walk, and not faint."

Since there is such a need for strength, and it comes through waiting on the Lord, we might raise the question, "How can we wait on the Lord?" Some seem to think that this waiting on the Lord is simply sitting down and taking it easy, but the type of waiting mentioned here is a thousand miles from that. It requires diligent effort on our part. In fact the hardest thing any person can do is to wait on the Lord. God has called us to do the humanly impossible, but we are always tempted to run out in our own strength and to try to accomplish it. That is why we fail more often than we succeed in a religious way. Christ once said to his disciples, "Without me, ye can do nothing." It is

equally true that without a consciousness of the presence of God in our lives, we can do nothing today; that is, nothing of a helpful religious nature. How can we wait on God?

We wait on him when we study his Word. Some one has said, "If you want to succeed in the fullest sense, find out in what direction God is moving and then move in that direction." We get this information from his Word more than from any other source. Christ said, "Man cannot live by bread alone, but by every word that proceedeth out of the mouth of God." The trouble is we are all more or less spiritually weak because we have too much tried to live by the material things of life alone. The Bible is to the spirit of man what bread is to his body. Bread is the staff of physical life and God's Word is the staff of spiritual life. Little wonder we are all so weak religiously when we think of how the Word of God is slighted in our time. We sadly neglect this great means of spiritual grace and thus impoverish our souls.

Another way of waiting on the Lord is by meditation. The psalmist said of the happy or successful man, "In God's law doth he meditate day and night." When we think, we thank. When we meditate on the great blessings God has poured out on us, both as individuals and as a nation, our hearts are filled with gratitude. The poet was right when he admonished, "Count your blessings; name them one by one. Count your many blessings; see what God has done." For if we should faithfully practice this, we would all be led to a greater appreciation of God and a stronger determination to serve him at any cost or sacrifice. We can never repay God for his many blessings. If we should live a thousand years and work every minute of the time for the Lord, we still couldn't repay him. But our loyalty to him and the things for which he stands will at least show

SENTENCE SERMONS

A church is a place where we expect to be done well by whether we do well or not.

Most of us are wasting rights which other men have fought for. No man is safe from criticism if he is getting things done.

No sermon is complete without at least some persuasion in it.

Nothing that is wrong is to your best interest.

Some people have the idea that Democracy is a system under which everybody else does their duty.

Almost any fool can find someone who will tell him he is a wise man.

It sometimes happens that words last longer than steel and concrete.

Too many people think they are praying when they are only demanding that God shall accept their judgment of the case.

The one who stops to lift another's load soon finds that he has lightened his own. — From The Christian Advocate.

that we appreciate what he has done for us. The poet has Jesus say, "All this, all this I've done for thee; what hast thou done for me?" Paul mentions some great qualities of life, such as love, honesty, truth, kindness, purity, etc., and then goes on to say, "If there be any virtue and if there be any praise, think on these things." We must never forget that we will live tomorrow like we think today. For "As a man thinketh in his heart, so is he." "Out of the abundance of the heart the mouth speaks," says the Bible; and we might add to that, the hands also act from the same source.

Yet, another way of waiting on the Lord is prayer. Those who accomplish most in life are people who spend much time in prayer. Martin Luther was the busiest man of his generation, but he spent three hours each day in prayer. He contended that prayer is a great saver of time. He could accomplish more in the time that was left than he could if he had spent all of his time in work and none in prayer. The great Southern general, Stonewall Jackson, so formed the habit of prayer that it was said, he never even lifted a glass of water to his lips without a prayer. Every letter he sent out was sealed with a prayer. When he was teaching yonder at West Point, he would dismiss a class and as another was assembling, he would spend the time in prayer. He was killed through mistake, by his own men, and when the bullet struck he was engaged in prayer as he rode along. John Knox, the great Scotch preacher, was a man of much prayer. Queen Mary, who was trying to stamp out the Protestantism of that day said of him, "I fear the prayers of John Knox more than an army of ten thousand men."

Those who wait on the Lord shall renew their strength. They will mount up on wings above all the hardships of this life. They will not escape them, but they will have a power within themselves that rises above them. They will run and not be weary, and even when the going is hardest, they will walk and not faint.—H. O. B.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

THE FIRST GERMANS I EVER KNEW

In the membership of my childhood church at old Center Point in Arkansas, I knew a Mr. Musser, who was a native of Germany. He had a distinct brogue and had brought over many of the habits and customs of the old country. He was a good blacksmith, a fine citizen, and a worthy church member. He had a fine family, all of whom were active in the Sunday School and church.

The first marriage ceremony I ever performed took place in his home. I drove across the country with a cousin, Dolph Martindale, and united him and Miss Hattie Musser in holy matrimony. Dolph has gone on, but his widow is still living. They reared a splendid family.

Frank, a son of Mr. Musser, went to Hendrix College and prepared for the ministry. He was universally popular and wherever he went he was surrounded by a crowd, enjoying his wholesome humor and his story-telling gift. When I was presiding elder of the Little Rock District, I employed Frank to serve the Bauxite Circuit in connection with his work at Hendrix. He did well in the ministry until World War No. 1 broke out, when he immediately entered the service. While stationed at Atlanta, Georgia, he met and married a Georgia girl, and when the war was over, they came back to take up their work in the Little Rock Conference. One night, a few years ago, when Frank was coming home from Conference, he had an automobile wreck and was killed. He was alone and no one ever knew just how it happened. He has a fine son, Ben Musser, a theological student at Duke University. Something like a year ago, inspired by mine and his father's friendship, he wrote me a lovely letter. I am not familiar with the whereabouts of the other members of Frank's family.

Thus, in three generations, is told the story of the first German-born person I ever knew. While Mr. Musser was a German, he was in no sense a Nazi. I am persuaded there have been, and still are, many good Germans. Among them are Martin Luther, Martin Neimoller, and Frank Musser.

As the eagle pursues his upward flight until he reaches the highest point of possible ascent, so the Christian should go on rising in the life of God until he comes to perfection.—Fester

NEWS AND NOTES ABOUT FACTS AND FOLKS

DR. THOMAS B. LUGG, treasurer, has announced that the cash receipts on the Crusade for Christ Relief and Reconstruction Fund total \$18,075,400 to date.

DR. MATT. L. ELLIS, president of Hendrix College and lay leader of the Little Rock Conference, attended a two-day laymen's meeting at Lawrence College, Appleton, Wis., August 10-11.

REV. J. T. WILLCOXON, pastor of the First Methodist Church, Van Buren, is doing the preaching in a series of services at the City Heights Methodist Church, Van Buren. Rev. Theron McKisson is pastor.

W. R. SCHISLER, missionary teacher to Brazil for the past twenty-four years and now on furlough in the United States, spoke at the First Methodist Church in Searcy on Sunday morning, August 12, on "The Work of the Church in that Field."

REV. LINZA HARRISON, who has recently been appointed pastor at Valley Springs, writes: "We have been very graciously received by all the churches on the charge. We have had two 'poundings' and the refurbishing of the parsonage is well under way."

REV. G. C. TAYLOR, pastor of Gardner Memorial Church, North Little Rock, will do the preaching in the campmeeting at Salem Campground which begins on Friday, August 24, and ends on September 2. Rev. C. B. Wyatt, pastor at Grady, will have charge of the music.

REV. ROY BAGLEY, who has been in training at the Chaplains' School at William and Mary College, Williamsburg, Va., has been ill with pneumonia but it is reported that he is much better and that he was able to finish with his class. He will report for duty on the west coast.

NAVAL CHAPLAIN JOHN W. HAMMONDS called Tuesday at the Methodist office while in the city visiting his mother, Mrs. J. D. Hammonds. He will spend the remainder of his leave of absence with his wife and small daughter in New York City.

ANNOUNCEMENT is made by Dr. E. C. Rule, district superintendent of the Little Rock District, that Rev. James E. Major, pastor at Tillar, has been appointed pastor at Hunter Memorial Church, Little Rock, to take the place made vacant by the death of Dr. W. C. Watson. Brother Major and his family are now at home at 1011 McAlmont Street.

THE one hundred eighth annual campmeeting at Center Point (Ebenezer) Campgrounds is in progress, having opened on August 17th and will run through August 24th. Rev. C. H. Farmer, pastor of Twenty-eighth Street Church, Little Rock, is doing the preaching and Rev. Coy Rodgers, pastor of Center Point Circuit, has general charge.

REV. A. E. WINGFIELD, pastor at Fountain Hill, writes: "We observed a service of prayer and thanksgiving at the parsonage here at Fountain Hill Tuesday night. We know that God has been merciful and kind to us in helping us to win the victory, and we could not rest until we had offered our praise and thanksgiving to Him. We hope that the nation as a whole felt as we did about the matter, and that all the people will be willing to give God the glory that is due Him for the victory that is ours now."

J. M. HARVEY, a member of the Official Board of the church at Waldron for many years, passed away on Sunday, August 5. Funeral services were held in the Methodist Church Monday afternoon and he was laid to rest in the Duncan cemetery. His pastor, Rev. J. M. Harrison, writes: "Brother Harvey was defeated some years ago when he was running for county judge because he ran on the 'dry ticket.' No

doubt that men like this helped to mold sentiment in favor of prohibition, for in our recent local option election, Waldron went dry almost unanimously."

IN SOME thousands of Protestant churches in every state of the Union, laymen will "occupy the pulpits" and conduct religious services on Sunday, October 21. This is annual "Laymen's Sunday," sponsored by the Laymen's Movement for a Christian World (347 Madison Ave., New York 17, N. Y.), and designed to be an occasion "when the men of the church report to the pastor and the congregation the successes and failures they are having in applying the principles they have been taught by their pastor." "The Golden Rule"—applied to work in the home, in business, in the nation, and in the world—will be subject of the day's sermons.

BOMBADIERS GIVE TO METHODIST MISSIONS

Dr. George F. Sutherland, treasurer of the Board of Missions and Church Extension of the Methodist Church, recently received a check of \$1,325 from Chaplain Ernest N. Hauge, the chaplain of the 73rd Bombardment Wing (APO 237), serving somewhere in the South Pacific area. The gift is for the missionary work overseas—work which the men of the command are seeing for themselves in the South Pacific.

"It is a token of the faith that the men of our Wing have in the future of the Church, and also a tribute to the work that your missionaries have done in the past," says Chaplain Hauge. "Please accept this gift to your missions with the sincere prayers and best wishes of the Protestant men of the 73rd Wing. . . . They have been giving a monthly offering to various church and church-related bodies. Beginning this month the men are donating to the mission boards of the various Protestant churches."

OFFICE OF ARKANSAS METHODIST MOVED

(Continued from page one)

The Arkansas Methodist readily concedes the full right of the management of the Donaghey Building to ask for the space occupied by any tenant in their building and to use that space, when vacated, in any way they may choose. The building belongs to them and, moving on their own initiative, they have a right to rent its rooms in any manner that best suits their purpose. However, we do not concede the moral right of the local management of the Bell Telephone Company, or the management of any other company, because they happen to hold an advantage, as renters of large floor space in a building, to lease space already occupied by others and demand that space for themselves, on their own schedule, regardless of what that action does to those being displaced. When representatives of "big business" take advantage of a smaller business, simply because they are in a position to do so, and solve their problems by creating almost endless problems for others, the discredited philosophy of "might makes right" bobs up again.

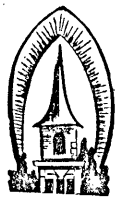
Might does not make right in Europe, in America or in Little Rock, whether it involves the occupying of a nation or the occupying of a room. Might does not make right whether it is the philosophy of a would-be world dictator or the philosophy of small bosses in big business.

The Arkansas Methodist has been serving the Methodists of Arkansas for almost sixty-five years. It is now owned by the one hundred and sixty thousand Methodists of our state, multiplied thousands of whom are customers of the Southwestern Bell Telephone Company. We do not believe that "steam roller" tactics are a part of the general policy of this great national institution. It is quite probable that their trouble is local and it could be easily remedied.

Text Of German Declaration On Anti-Nazi Martyrs

By RELIGIOUS NEWS SERVICE

(Following is the text of the declaration of the church leadership to the evangelical congregations in Berlin and Brandenburg issued on July 20, anniversary of the plot against Adolf Hitler's life.)



THE anniversary of July 20, on which the opposition of German men one year ago came to a violent discharge against the leadership of the state, turns the attention of the church back to the unnumbered crowd who withstood the regime of the last decade because of their Christian conscience and who paid for this resistance with their life.

We name one who is representative of them all: Pastor Paul Schneider of Dickenschied in the Rhineland, who would not let himself be separated from the congregation entrusted to him and then, in the concentration camp of Buchenwald, preached God's word openly and joyfully to his fellow prisoners, in spite of all ill treatment, until he finally succumbed to the ill usage. His body was surrendered in a sealed coffin in order that no one could ascertain the cause of his death, and he was buried in the village cemetery of Dickenschied. There he now rests, having joined the ranks of the blood-witnesses of Jesus Christ to whom is owing the great promise of the Revelation of John. He is not the only one.

There are others in the great group who would not deviate in their worldly vocation from their duty as Christians or who spoke out frankly against the persecution of Jews and

against the killing of the mentally ill and the infirm and against the injustice which occurred and which they bravely called injustice.

And there are among them, finally, those who have sought to create another regime for their people before the last German city went to pieces. The church of Jesus Christ can never approvingly command an attempt against the life of a man, for whatever end it may be executed. But among those who had to suffer were uncounted who never had wished such an attempt; they were nevertheless killed, without a consoling Christian word being permitted to be spoken on their last walk or on their grave.

All these men and women are remembered by our church. And it speaks today the word which could not be spoken on their graves.

This word must be first of all a word of its own atonement. What has come to them might not have come if Christendom had had more faith and more courage of witness, instead of letting itself confuse the conscience and soften the Christian judgment. Guilt lies on us all. And in consciousness of this guilt we bow before God.

However, we also give thanks to all those who have resisted and suffered; to those also who on account of their beliefs spent the best years of their life in imprisonment; all those who have set a brave word and an open witness against the political power. Such men have also not been lacking among the pastors and the faithful bishops. Their stand has prevented many things which otherwise would have happened. And where nothing could be presented, there still occurred a liberating service to the Christian conscience.

To those, however, who have had to give their husbands and fathers and sons in this bitter struggle, we proclaim the whole consolation of the gospel. The death of His saints is held worthy before the Lord, says the Psalmist. And whoever believes in Christ, he has the promise of eternal life. Let us not sorrow for those who have gone before us in the faith; but let us praise these blessed and let us believe as they have believed.

But let us all become truer in the witness and obedient toward God's command! A disconcerted and disintegrated people looks for help in its need. And there is no help save by God. What therefore it means if one gives himself wholly to the living God must be displayed before our people, which does not hear the preaching of the gospel widely any more, let alone understand it.

Therefore each must help in his home and in his occupation.

That man can be happy in time of distress; that man can prove a helping hand during poverty; that man can during oppression yield no jot from the truth; that man can hold the heart free of every wish to vengeance and requital; that man can withstand all injustice and can meet all godless ways with courageous witness, not from human strength, but from the strength of our Lord and Master Jesus Christ—that must be displayed before our people. With half-heartedness one saves neither himself nor his people. Only he who with complete decision stands by his heavenly King can be His messenger and His tool.

Of that which has been preached to our people
(Continued on page 7)

JOHN BARLEYCORN—WHAT SHALL WE DO WITH HIM?

(Continued from page 2)

would be happier, healthier, wiser without his company. He lives in a house beside the road but he is not a friend to man.

If personally we were wise to let John Barleycorn alone, socially we cannot let him alone.

John Barleycorn The Real Meddler

For he will not let us alone. He is more persistent than a Fuller brush salesman, more subtle than a communist, more conscienceless than a fanatic Nazi. He is after us and our children constantly. When any of us get exercised about his presence and his wiles, and begin to agitate against him we are called blue-nosed puritans, meddlesome busybodies, kill-joys, when worse epithets are not employed. It is to laugh! Is the defender of his home a blue-nosed puritan? Is the protector of youth a meddlesome busybody? Does concern for long life and efficiency and lasting happiness make one a kill-joy? At any rate some of us would rather be blue-nosed puritans than red-nosed corrupters of youth.

After Our Youth

After the election of 1932 the Brewery News said: "Not one-tenth of one per cent of the youth of America know the taste of beer. We must educate them." That comment was made just at the end of the prohibition era, and yet the writer for the Brewery News admits that at the end of an era, which was supposed to have thoroughly corrupted the youth of America, but one-tenth of one per cent of the youth knew the taste of beer. It is also interesting because it shows the deliberate purpose of the brewing interests to educate youth in the taste of beer. And they have. Radio and newspapers and magazines have given them space. The radio has sold them time. The movies can scarcely produce a picture without a drinking scene. Everything that advertising, social pressure, availability can do to induce your children a mine to drink has been done.

Even the Army has been enlisted in the campaign. It was supposedly marshalled to

fight the Nazis and the Japanese. Actually it has been making war on the moral standards of millions of our American homes. The Brewers Digest for 1941 said: "One of the finest things that could happen to the brewing industry was the insistence by high ranking officers to make beer available at the Army camps. Here is a chance for brewers to cultivate a taste for beer in millions of young men." One of the boys from this church told me of his experience in one Army camp in this country. The Company's funds were used to "throw" a beer party. Invitations were sent out to all the men. If any man chose to stay away the sergeant was dispatched to round him up and bring him in.

The Army soldier overseas is given a beer ration. I recently saw a letter from one of our soldiers in the Pacific. Here are a few sentences: "I think. . . if they are going to ship beer for overseas they ought to ship Coca-Cola or other soft drinks as well. It puts the men on the spot for they either drink their beer or have to stick with this putrid chlorine water. Of course that is what the beer interests want. . . I firmly believe that if every man could be questioned, we would find that nine out of ten, even including the men who like their beer, would say they would rather have shipping space used for better food."

That's the damnable fellow John Barleycorn is. He won't let our youth alone. He pursues them night and day. He follows them to the Training Camps and overseas. He brings military pressure to bear upon them. He puts them on the spot. He crowds them into corners where they have no choice save beer or chlorinated water. He takes shipping space that might be used for better food for these brave, hard-beset lads. And always he has bribed newspapers, corrupted legislators, boycotted the opposition; he deals in misrepresentation; he traffics in lies, in order that no restrictions may be placed upon his adventures. He will stop at nothing that will help him in begetting an appetite in your boy and mine, your daughter and my daughter. If he would only stay in his den, shabby or glamorous, and make cronies of those who are foolish enough to seek his company it would not be so bad. But he will not. He roams the streets. He picks the locks on our doors. He enters our homes. His wiles are

spread like a net across every path where the children walk. His slimy hands are reaching out after every youth. Nor is he content to make them the companions of the convivial hour. He wants to make them victims, who every hour will be athirst and every hour calling for his company.

He Is An Economic Fraud

What he does to our economic life is bad enough. He promises to lighten our tax burdens. He actually increases them. President Cullen of Colgate University declares that John Barleycorn consumes fifteen times as much wealth as he returns in taxes. He promises to help solve the unemployment problem; but records show that where he does give employment, it is less than one-half that provided by other industries for every dollar invested. And he pays wages only eleven-sixteenths as much as the average industry per dollar's worth of goods produced. He is an economic fraud of the first degree.

Our Enemy

We could forgive him that even, but he cannot be forgiven his persistent, pernicious, unscrupulous attack upon youth. I do not know how you feel about it, but anybody who has such a despicable record is my enemy and I am his. Nor is that enmity to be abated by any witticism about "loving your enemy." Persons who are enemies are to be dealt with in love. But John Barleycorn, as you have discovered by this time, is not a person. He is a traffic, a system. He cannot be moved to pity, nor transformed into a decent member of society. The only absolute safety for our children is in his destruction. Here at least is one place where the phrase "unconditional surrender" is apt. What shall be the strategy of our war against him, we shall have to inquire another time. But war it must be if it is to be deliverance! War it will be if we care as we ought to care for those of whom Jesus said: "Woe to him who causes one of these little ones to offend. It were better that a millstone were hanged about his neck, and he were cast into the midst of the sea."—Reprint from booklet published by the National Temperance Movement.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

THE PEACE MAKER

By Jean Reedy

Carl Lomas stood on the back porch steps. He had a dark frown on his face and this is how it happened to be there.

Betty Collins lived next door and instead of a fence there was a long bed of nasturtiums dividing the two yards.

Every clear morning Betty and Carl picked the nasturtiums. One bunch was put on the dining room table in Betty's home and the other on the dining room table in Carl's home. Yesterday, after the flowers had been picked, Carl's mother gave each child a box of paints.

What fun they had had, sitting on the back porch steps, drawing pictures and painting them in bright colors, until Carl stepped on Betty's paints, breaking many of them to pieces.

"You clumsy boy," Betty cried, stamping her foot. "See what you have done to my paints."

"Don't stamp your foot at me, Betty Collins," said Carl in a rage; "I did not mean to do it." Then the playmates had quarreled.

And that is why Carl's face wore a frown on this bright summer morning.

But mother wanted the flowers, so he ran down and began to pick them. How pretty they looked in the sunlight! As the wind blew over them they seemed to nod their bright heads and say, "Good morning."

Carl saw a large scarlet blossom. Leaning across the bed to reach it he did not see the big black bee with yellow stripes across his back. Mr. Bee was taking a sip of honey from that flower and, when he felt it rock as Carl broke the stem, he peeped out to see who was disturbing him. Before Carl could draw his hand away the angry bee stung him on a chubby forefinger and poor Carl began to cry.

Now Betty was just as unhappy as Carl, but she did not want to say that she was sorry, and so she stood behind the porch screen and watched Carl as he picked the flowers. When she heard him cry she knew he was hurt and forgetting everything else she ran across the yard.

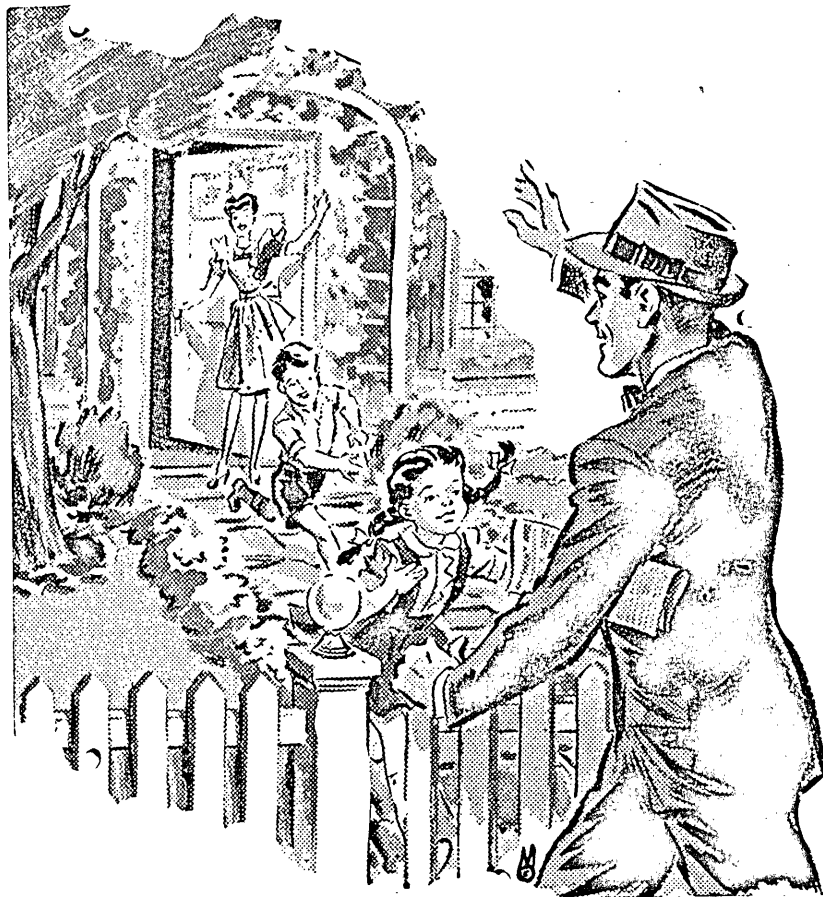
"Oh Carl," she cried, "what has hurt you?"

Carl held up his finger and told her about the black bee.

"I know what will cure it," said Betty, "I know what mother did when I was stung by a bee," and wetting some soft clay she bound it around Carl's finger with her handkerchief.

So the big black bee with yellow stripes across his back was really a peace-maker and the day that began with a frown was a happy day after all.—Exchange.

"Do you know a fellow down your way with one leg named Johnson?"
"Well, now, I'm not quite sure. What's the name of his other leg?"



WHEN DADDY COMES HOME

*When Daddy comes home in the evening
And he's been away all day,
We are all so happy to see him,
And though we are busy at play*

*We run down the walk to meet him
While Mother waits in the door.
We're hungry as bears and we hurry in
To a table spread for four.*

*We gather round the table
And pause a moment there
To thank our Heavenly Father
For all His loving care.*

*We like this time in the evening
When Mother waits in the door
And Daddy comes home to the family
And a table spread for four.—A. E. W.*

SMILES

A smile costs nothing, but creates much;

It happens in a flash, and the memory of it lasts forever.

It cannot be bought, begged, borrowed, nor stolen;

But it is something that is no earthly good to anyone until it is given away.

So, if in your hurry and rush you meet someone

Who is too weary to give you a smile, leave one of yours.

For no one needs a smile quite as much as the one who has none left to give.

—Plant Life.

Mary—"What relation is the doormat to the footscraper?"

Jane—"A sister."

Mary—"No; guess again."

Jane—"Mother."

Mary—"Wrong. A stepfather."

JUST FOR FUN

The teacher gave the minister's son a simple problem in arithmetic. "Now, John Paul, suppose your dad should come home and give your mother \$10, your sister \$2.40, your brother \$1.85 and you \$1.85—what would you all have?"

"A new daddy!" replied the boy promptly.

A lady psychiatrist was questioning a patient and asked: "What would you say would be the difference between a little boy and a dwarf?" The patient thought a while and said: "Well, there might be a lot of difference." "What, for instance?" asked the psychiatrist, encouragingly.

"Well," replied the patient, "the dwarf might be a girl."

IN THE WORLD OF BOYS AND GIRLS

VACATION'S OVER

By Laura Simmons

*I think I sniff excitement in the air;
Perhaps he's coming home! If I could know.
But up and down the street and everywhere
I've watched about a hundred years or so;
But somehow I expect him any day
With cheery shout, as when he went away.
And when I hear that whistle! and you see
A streak of dog, in frantic happiness—
You'll understand; He'll pat my head and say:
"Hello, old Scout! You missed me some, I guess."
I leap to kiss his hand—and then—
—Oh, boy—
I wonder if a dog can die of joy!
—In Ex.*

THE NATION'S STRENGTH

*I know three things must always be
To keep a nation strong and free:*

*One is a hearthstone bright and dear,
With busy, happy, loved ones near;*

*One is a ready heart and hand
To love, and serve, and keep the land;*

*One is a worn and beaten way
To where the people go to pray.*

*So long as these are kept alive
Nation and people will survive.*

*God, keep them always, everywhere,
The hearth, the flag, the place of prayer.*

—Author Unknown.

The question in the physiology examination read: "How may one obtain a good posture?"

The country lad wrote: "Keep the cows off it and let it grow up a while."

Roland went into a shop a couple of days ago and said: "I want to buy a collar for my father."

"What style?"

"Well—"

"One like mine, sonny?"

"No, I want a clean one."

Two Irishmen asked the distance to the city they were seeking. Upon being told one of them said:

"Faith, we'll not reach it to-night."

"Och, Larry, come on," said the other. "Twinty miles! Shoure that's not much; only tin moiles apiece. Come on!"

Boss: "You should have been here at eight o'clock."

Office Boy: "Why? What happened?"

"While I was in Europe I saw a bed twenty feet long and ten feet wide."

"Sounds like a lot of bunk."
—Newport Recruit.

FOR DEMOCRACY IN THE FAMILY

Family life should be more democratic than it usually is, according to Head Resident William H. Owens, of St. Mark's (Methodist) Community Center, New Orleans, La. "Children should be regarded as individuals with the right to discuss and participate in family affairs," he believes. "In the successful family there will be a deep feeling of love and affection and mutual respect among all members. We recognize the widespread lack of training for marriage and family life, and the consequent family failures. We believe that we have a prime responsibility in aiding young people to achieve a Christian understanding of marriage and family life. We are aware of the sad consequences of broken and disturbed families, and feel that we should uphold the ideal of family unity. We approve any measure that may be taken to alleviate poverty, congested housing, lack of sanitation, and other situational factors that adversely affect family life."

TEXT OF GERMAN DECLARATION ON ANTI-NAZI MARTYRS

(Continued from page 5)

In the last decade nothing has been so fatal as the principle that what serves the people is right. Our Church, as far as it held true to the Biblical gospel, always protested against this teaching. Right is only that which corresponds to the will of God. That we come again to a firm and unbroken order of right, founded on God's command and employed without person and party, to an order of right which esteems the freedom and the life of every single being and also protects his property from arbitrariness—that is the most pressing requisite of the future.

Only such an order of right can make impossible a return of that which we have survived in the last years of bloody force. Therefore, let us stand beside each other in the name of God, who loves the right, as the Psalmist says. The single Christian must be prepared certainly to accept personal injustice, in the name of his Lord, but the community of a people cannot survive if law and justice are not recognized.

The future into which we go will be a future full of distress. But the grace of God will melt down the distress in new strength. It will also let grow, from the suffering and the deaths of those who overcome the world, fruit so that a new beginning will be given to our people. To this grace we entrust ourselves. Whoever believes will not perish.

WESLEY FOUNDATION AT THE UNIVERSITY OF ARKANSAS

By Mrs. J. E. Harris, Director

As we look forward to the beginning of the new school year, we take a backward glance over our shoulder at what we attempted and actually accomplished during the last year. At the Retreat last fall certain goals were set up for Worship, Study, Recreation and Service to Others.

The worship services were really what the name implies—services of worship, well planned and presented with appropriate and inspiring worship centers. All worship services are led by students, for we believe that in worship, as in every other phase of life, we learn only by doing.

Our courses of study were selected with the primary idea of meeting definite needs of students as they pointed them out, and asked for help along certain lines. Part of the year we used the International Sunday School Lessons in our Sunday School periods, and part of the time we mapped our own courses of study and secured teachers from the faculty of the University.

The program of recreation was very well rounded, with some unique

parties being given during the year. In this part of the work, as well as in the other phases, we find as we look back, that there were some weak places that we hope to overcome during the coming year.

Once each month the Deputations Commission gives a service at the U. S. Veterans' Hospital. Also, during the year we sent \$50.00 to the New York office of the Methodist Student Fund, and \$50.00 to the Nashville office. In addition to this we sent \$25.00 to a school for boys in Mexico, and \$25.00 to the World Student Service Fund, besides providing Thanksgiving baskets to some in our city and sending a Christmas box to the Japanese Relocation Center at Rohwer.

Our budget at the beginning of last year was \$450.00, but we actually spent \$615.00, yet we were able to carry over a balance of \$135.00 to start this year on. We purchased a \$100.00 bond to be used in buying a station wagon for the Foundation when they are available. This money was pledged and paid in by the students themselves. Central Church bought special envelopes for them to use, and the regular consistent giving to the work of the Church is one of the things that the students are learning. Our proposed budget for this year is \$650.00.

AFRICA NEEDS TEACHERS

Says Bishop Booth

"In Africa as a whole there is a continuing emergency," says Bishop Newell S. Booth, of Elizabethville, Belgian Congo, Africa. "Our agencies of mercy, such as the Red Cross, always leap to attention and service in an emergency such as flood, an earthquake, or an epidemic. But emergency is no less impelling because it is continuous. Great sections of the population have had enough to eat. There is no need for the importation of food. The country can raise enough. But Africa needs teachers—teachers of agriculture and dietetics. Practically all of the people in great areas of Africa are infected with malaria. In many places 80% of the population have hookworm. How many millions of lepers there may be on the continent we are just beginning to surmise. Present staffs of doctors, nurses, teachers of hygiene are all too small to meet this continuing emergency. But spiritual destruction brings much greater suffering than either this constant catastrophe of malnutrition or the continuing emergency of sickness. Although we of the western world have released forces of spiritual destruction upon these people, there is full ground for hope that the healing of Africa may be found. It is in the Gospel of Jesus Christ. Africa needs preachers and teachers of that Gospel."

SAYS FINLAND AND BALKANS NEED FOOD

According to Bishop Herbert Welch, chairman of the Methodist Committee for Overseas Relief, reports reaching him as to the need of various countries in Europe for food and other supplies, indicate varied conditions and needs from country to country. The situation in France, he learns, is no longer critical, but problems of black market and transportation remain; the industrious Belgians are not in danger of starvation; the people of Denmark, despite the terrors of Nazi occupation, are well-fed, and supplying food to nearby countries; conditions in Finland are critical, and assistance will be needed up until harvest and perhaps even longer; while throughout the Balkans continued relief shipments are needed to stave off semi-starvation.

There is no duty we so much underrate as the duty of being happy. By being happy, we sow anonymous benefits upon the world, which remain unknown even to ourselves, or when they are disclosed surprise nobody so much as the benefactor.—Stevenson.

SAYS MISSIONARIES HELPED CHINA'S MORALE

"China's morale might have collapsed if the few thousand missionaries had left China when the American State Department did its best to get us out of there in 1937," says Mrs. Dorothy D. Brewster, of Brockton, Mass., missionary to Fukien Province, China, now at home on furlough. "It was the Christian missions that helped prevent China from being consumed with hatred of America in those four years of her war with Japan when America supplied Japan with aeroplane plants, aviation gasoline, and all the scrap iron she could use for bombs, etc. The relief money sent from this country also helped show China that not all Americans had deserted her, and that there are things which matter more to us than dollars." Mrs. Brewster believes the Christian movement will have an important place in post-war China's readjustment and rehabilitation.

THERE ARE LAYMEN IN AFRICA

"The eighty-two ordained African ministers of this area represent but a part of the product of our schools," says Bishop John M. Springer, recently retired head of the Methodist Church in central Africa. "Associated with them intimately in the work of the Conferences of the local churches are many of their former school-mates totalling an even larger number. These serve as full time local preachers, customarily listed in the appointments as 'accepted supply pastors.' Others are hospital orderlies, teachers in the various schools, and different helpers. It is from these groups, mostly in the employ of the mission or of the church in some capacity, that the lay delegates to Annual Conferences are too commonly selected. This is a present practice that the various Conferences are seeking to advance from."

"We are glad to record however that in each of the Conferences there is the emergence of real laymen. Some have businesses of their own, some are in the employ of companies or of governments. And they with their fellow Africans in the ministry are deeply devoted to their Lord; and in the way of such laymen everywhere, are desirous to serve in every way possible. May their tribe rapidly increase!"

The doing of common tasks patiently, promptly, faithfully, cheerfully, makes the character beautiful and bright. But we must take heed always that we do our tasks, whatever they are, with love in our hearts. Doing any kind of work unwillingly, with complaint and murmuring, hurts the life.—J. R. Miller.

ESSENTIALS FOR SUNDAY SCHOOL ADVANCE

By R. B. Eleazer

Our Methodist people everywhere are awake at last to the peril of declining church school attendance. They are determined that the downward drift of recent years shall be speedily checked and turned into a great tide of advance. Multitudes are diligently inquiring for the best means of bringing this about. In answer to such inquiries Rev. W. S. Overstreet, executive secretary of the West Virginia Conference Board of Education, lays down in his monthly bulletin the following essentials for substantial and permanent progress in this campaign:

1. Every effort must be made to improve our program.
2. Equipment must be improved and kept in the best of condition.
3. The teaching staff must be better trained and committed to do a good job.
4. Definite plans should be made for discovering new prospects and following up absentees.
5. Let the whole school share in these plans and activities, with as many volunteers as possible enlisted and encouraged.

The Wesley Stewards, composed of two representatives from each house and dormitory on the campus, did a fine piece of work and we are looking forward to bigger and better things in the coming year.

Our Retreat will be held September 12, and it is expected to be one of the high points of the year. The inspiration of the one last fall carried through the entire year.

We are anxious to get out a letter to all Methodist students who will be in the University this fall, but to do this we need your help. Will every pastor who will have students from his Church here this fall please send us a list of those students and their address AT ONCE? Also, the Woman's Society of Christian Service has a Secretary of Student Work for each auxiliary and this is part of her work. If both the pastor and student secretary send a list we won't mind, for we had rather have two lists than not to receive any at all.

You may think this is an unimportant thing, but it helps us so much to get in touch with the students when they first come up here and interest them in the work of the Church through Wesley Foundation. Won't you do this to help us to help your boys and girls?

BUDGET COMMITTEE MAKES FIRST ALLOCATIONS FROM CRUSADE FUND

CHICAGO, Ill.—The first allocation of Crusade for Christ funds amounting to \$1,872,000 was made by the Crusade Budget Committee in a recent meeting in the Chicago Temple. The committee, composed of seven members and chaired by Bishop Paul B. Kern of Nashville, Tenn., carefully considered requisitions from various church agencies for funds for relief and reconstruction which can begin very soon.

All funds are to be expended for items included in the Crusade budget and in accord with the principles adopted by the General Conference, Bishop J. Ralph Magee, Crusade director, explained. The following list includes the major allocations:

Non-War Areas:	
India	\$117,000
Latin America	15,500
Africa	14,500
War-Devastated Areas:	
Reimbursement of personal losses of missionaries in:	
China	18,663
Korea	4,565
Philippines	7,000
Burma	4,900
Malaysia	6,835
Scholarships for Foreign Students in American Schools:	41,963
(Those have been approved by a joint committee of the Board of Missions and Church Extension.)	
War Emergency Expenses for Missionaries:	13,800
Home Missions:	205,485
Group Ministry and rural opportunity fund	
(In the early days of the war there were great shifts in population, all moving to production areas. Now many of the rural folk who were drawn to war work are returning to their former homes, and this fund has been allocated to eleven such communities.)	
Employment of college and seminary students in Home Missions work	2,700
Ministerial Aid	
For areas suffering from depleted populations resulting from migrations	
For trained social workers in city work	
	2,800
	9,600

For social workers in agricultural areas	8,800	21,200
Two new church projects		12,000
Extension workers in Negro colleges		12,400
Assistance in Establishment of Goodwill Industries		67,200
Planning Conference for Negro ministers under Department of Town and Country work	1,200	
Trailer missionaries	3,400	
Workers in industrial defense projects	62,500	
California Oriental Mission	1,200	
Pacific Japanese Provisional Conference (for new work)	2,400	
Re-establishment of work discontinued because of evacuations	12,000	
Special workers in urban centers—divided among six centers	53,900	
Work in Alaska—around Anchorage airport	22,800	
Work in Porto Rico	8,000	
Work in Mexican Mission in Tucson, New Mexico	6,200	
Work in Southwest Mexican Conference	3,250	
Church Extension:		
Projects	95,750	
Overseas Relief	50,000	
American Bible Society	158,734	
Educational Scholarships in Theological Seminaries	40,500	
Special Work—in five educational institutions	30,900	
Women's Work:		
In Foreign Department		
Woman's Society of Christian Service	2,000	
Scholarships for national leaders	3,300	
Replacement of missionaries personal losses	33,000	
Medical and other institutions	70,000	108,300
In Home Fields		
Educational institutions	110,000	
Bureau, town and country	12,500	
Bureau of social work	135,000	257,500
Department of Local Church and Christian Social Relations	1,100	

Christ is not against men making money but against money making men.—T. M. Duke.

Cast no dirt in the well that gives you water.—Proverb.

THE SORT OF FEED FOR THE RACK

"I see in your church convention," said the old farmer, "that you discuss the subject, how to get people to attend church. I have never heard a single address at a farmer's convention on how to get the cattle to come to the rack. We spend our time in discussing the best kind of feeds."

That farmer gives us something to think about. The primary question with a maker of sermons is the sort of feed he is going to give his flock. Is it palatable, is it nourishing? These are the first things that arise in feeding the flock of Christ.

We are aware that the analogy does not hold in all its details—analogy seldom do. But it holds at enough points to offer valuable suggestions to preachers and pastors.—North Carolina Christian Advocate.

YOU CAN BE SURE

Under every circumstance of life you can be sure that God knows everything that can truthfully be said in your behalf. If you really made an effort, he knows it; if your record is clear, he knows it. Under no condition does any man have to argue with God to persuade him to be fair and kind; we can always be

YOUR TIME

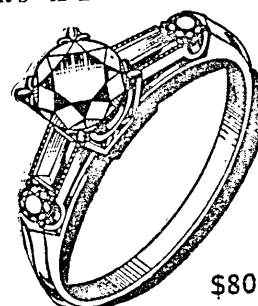
Time is the inexplicable raw material of everything. With it, all is possible; without it, nothing. The supply of time is truly a daily miracle, an affair genuinely astonishing when one examines it. You wake up in the morning, and lo! your purse is magically filled with twenty-four hours of the unmanufactured tissues of the universe of your life! It is yours. You have to live on this twenty-four hours of daily time. Out of it you have to spin health, pleasure, money, content, respect, and the evolution of your immortal soul. Its right use, its most effective use, is a matter of highest urgency and of the thrilling actuality.—Arnold Bennett.

sure, even when he does not grant our requests, that he is planning lovely things for us for which we will thank him when we know the facts. The very fact that you are his child means that you can trust him as you would trust your father. The life of Jesus makes us sure of God.—R. L. S. in The Christian Advocate.

Is death the last sleep? No, it is the last and final awakening.—Sir Walter Scott.

For the Girl of Your Dreams there's just one great gift—a DIAMOND!

When THE girl is in your mind, there is just one answer to the question of gift,—it's "A Diamond."



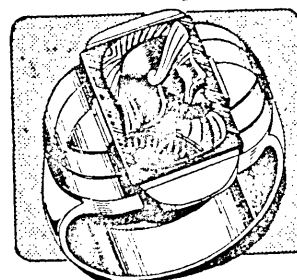
Fine diamond, with a cut diamond "outriding" the large center diamond. Admirably mounted.

\$80.00

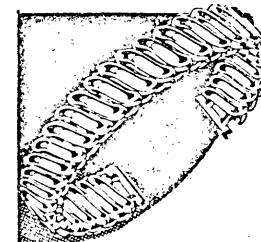


Large, brilliant diamond, flanked with two cut stones; beautiful mounting; the wedding ring to match has single diamond in engraved band. A rare value at \$107.50

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This manish Tiger's eye cameo. Set in a massive yellow gold mounting, beginning at \$58.00



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READY TO WEAR



METHODIST CANDIDATES FOR THE MINISTRY

When the first several hundred young men in the Armed Forces were reported as being candidates for the Methodist Ministry or interested in preparation for full-time Christian service after the war, it was thought these decisions were being made under emotional stress and perhaps would come to naught in the days of peace. Now more than 500 candidates have been reported to the Methodist Commission on Chaplains (August 1). These names were received either directly or via the General Commission on Army and Navy Chaplains, as part of their survey for all Protestant denominations.

A brief study of information received definitely indicates that these men who are destined to fill the pulpits of Methodism have been prepared "from their youth up" in the Church School, Youth Fellowship and other organizations, and as officers, teachers, leaders, or musicians have taken part in church activities. Although information was not complete in each case, we believe it is significant that 296 of the men reported they had been leaders, officers, or had taken part in the Youth Fellowship groups in their home churches, while many others indicate a background of church membership and interest. Only a very few had come to the decision to make the ministry their lifework since entering military service. In fact, 86 had obtained licenses to preach and 13 were enrolled in seminaries. Two hundred or more of these men were in college, 26 having received college degrees. One hundred ninety-four had graduated from High School. Although 53 had High School work ahead of them, they were mostly in the 18-20 age group. Of 74 men considering some other service, or had not definitely decided, 41 were interested in Missionary, Medical Missionary, the Chaplaincy, Rural Mission Work, Religious Education and similar services. The endorsements and comments by Chaplains submitting these names have almost uniformly attested to their Christian character, personality, talents, and sincere purpose.

It is also of interest that 76 of these men are serving or have served as Chaplain's Assistants, many conducting services when no chaplain was available. A 19-year old seaman "of his own volition held church services aboard his ship" and was commended for this by his commanding officer. There are many similar reports. Many have been officers and leaders in the Service Men's Christian League. Others with musical ability have assisted in chapel services.

These men come from all States of the Union, and from cities, towns, and rural areas, the number from the smaller centers of population seeming to predominate.

It will be the function of the Commission on Ministerial Training, in cooperation with Conference Officers, to further guide and direct these men in their preparation and training for future leadership in the Ministry and service of the Methodist Church.—Methodist Commission on Chaplains.

The men who try to do something and fail are infinitely better than those who try to do nothing and succeed.—Lloyd Jones.

EISENHOWER ON PEACE AND TOLERANCE

N. Y.—Returning to the United States after glorious victory over Nazi Germany, General of the Army, Dwight D. Eisenhower, began immediately to impress upon the people of America the necessity of making the hard-won peace a lasting one. Coming directly from the battlefields of Europe, with memories of "grotesque shapes that are left there for burying squads," with accurate knowledge what a future war may have in store for mankind, the Supreme Commander of the Allied Forces lost no time in stressing the necessity of active American participation in making the future peace secure.

Even before his arrival in the United States, speaking at a reception in his honor in London, Eisenhower solemnly declared: "My most cherished hope is that after Japan joins the Nazis in utter defeat, neither my own country nor yours need ever again summon its sons and daughters from their peaceful pursuits to face the tragedies of battle." The American and the British "common man" went to war "to preserve his freedom of worship, his equality before the law, his liberty to speak and to act as he sees fit, subject only to provisions that he trespass not upon similar rights of others." Now, that the victory is partly won, the main task ahead is a permanent preservation of these rights in a peaceful cooperation among nations.—Labor Reports.

METHODIST INSTITUTIONS IN HIROSHIMA AND NAGASAKI

The Japanese cities of Hiroshima and Nagasaki—both victims of the world's first atomic bombs—were for three-fourths of a century active centers of mission service of the Board of Missions and Church Extension of the Methodist Church. There were no missionaries of the Church in Japan when the bombing took place—all having been recalled before hostilities began. But it is believed that Methodist institutions were demolished, especially the social service centers and the churches which were located in the slum and congested areas.

In Hiroshima were Hiroshima Jo Gakuin, a Methodist college for 400 girls; Frazer Institute for young men; Takajo Machi, a home for business women; an Fukushima Settlement, including a day nursery, kindergarten, playground, and evangelistic center.

One of the most noted of Methodism's secondary schools for boys—Chinzei Gakuin—was in Nagasaki, the principal shipbuilding center. Other Nagasaki institutions were: Kwassui Semmon Gakko, a junior college for young women, the Melton Young Home, with social service and extension work for the shipbuilders' families; and the Akunoura Settlement, near the docks, with kindergarten, nursery, high schools, etc. It is believed these have all been carried on by Japanese Methodists during the war period.

Other Methodist institutions are in oft-bombed Tokyo, Yokohama, Nagoya, Kobe, Hirosaki, Fukuoka, and Kagoshima.

It is possible to build a crooked wall out of straight brick.—Christian Advocate.

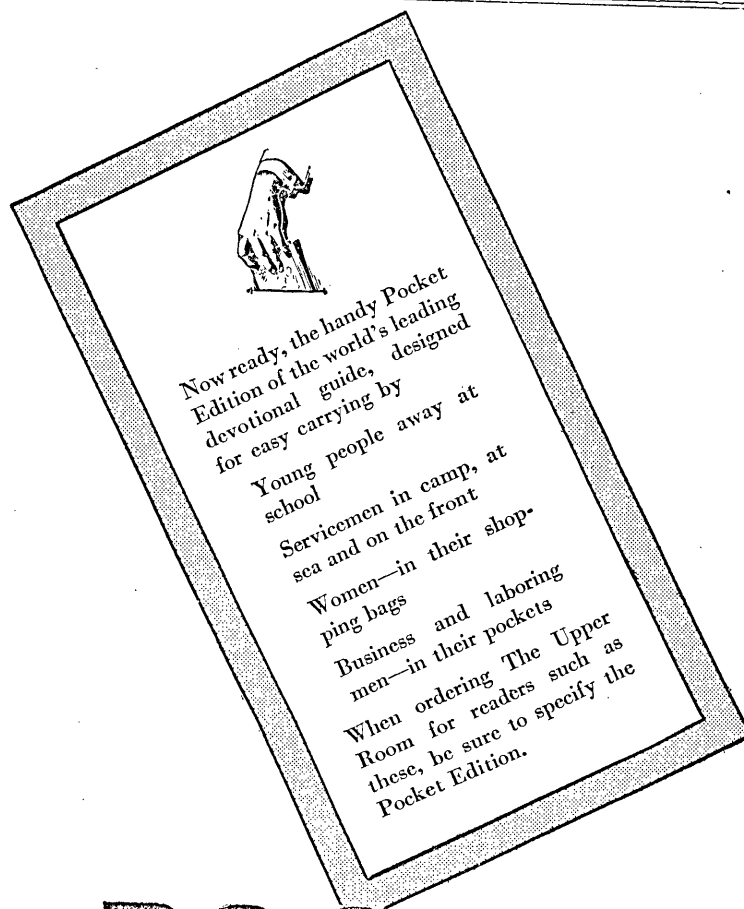
HAVE YOU BED LINEN FOR EUROPE?

"When a patient goes to a hospital in Paris these days, he is expected to take his bed sheets along with him," says Mrs. Marc Boegner, wife of the head of the French Protestant Federation, now visiting America. She is suggesting that American women share sheets, towels, blankets and quilts with the families of pastors, some of them refugees, in not only France, but also in Belgium and Holland. "There could hardly be a greater act of friendship on the part of American women than to share their bed-linen with these distressed families," she says. The interdenomina-

tional Church Committee on Overseas Relief and Reconstruction is cooperating with this request of Mrs. Boegner by making their depot (United Church Service, New Windsor, Maryland) a receiving point for these supplies for Europe.

So long as a person has no interests outside of himself he is weak and short-sighted. But when he steps out of self into the larger realm of consideration of others, he becomes a personality worthy of friendship.—Light and Life Evangel.

Accuracy is the twin brother of honesty.—Tryon Edwards.



POCKET EDITION of The Upper Room



96 Pages,

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WITH a quarterly circulation of over 2,250,000 copies, The Upper Room is available in three different formats, one of which is the popular Pocket Edition. In ordering the October-November-December issue—now ready for distribution—please state how many of the Pocket Edition you desire. The Upper Room, 10 or more copies to one address, 5 cents per copy, postpaid. Single yearly subscriptions in U. S., Canada and Latin America, 30 cents, postpaid; four years, \$1.00. Other countries, 40 cents; four years, \$1.35. Order from

The Upper Room

Medical Arts Building

Nashville 3, Tennessee

A FARMER'S ODE TO THE HOLY EARTH

By Kenneth A. Roadarmel
Though I farm with the skill of the finest of nature's husbandmen, and love not the holy earth, I am become a farmer just earning a living,—one unconscious of the Divine in my vocation.

And though I raise the best in orchard, field, and flock; and though I have the keenest understanding of modern agriculture; and though I have all tools and money so as to overcome the most stubborn obstacles to crop raising, and have not love of the soil, my soul is not fed.

Love of the holy earth does not shut out modern methods, neither does it seek to exploit them for personal gain and prestige; is not easily discouraged; does not brood over possessions and advertised luxuries; rejoices not in others' helplessness and its own good fortune, but rejoices in that which is genuine and true.

When I fail to see God's will for the future of His holy earth then I must be rededicated, for I know but little and I serve imperfectly. But when I find in farming "A Way of Life," that which is unworthy of a husbandman of God shall be done away.

When I was a young man I dreamed great dreams for my farm home. I allowed my love of this family farm to take on holiness in my young mind. Now I know that the blessing of God is upon it and that I am responsible to Him for it.

Even in this twentieth century I see agriculture as a way of life very dimly. Some day this will grow and I shall see it clearly. Now only a few see God's hand, but then it shall be known as God knows it.

Now abideth faith in the skilled hand, hope in the constancy of creation, love of the holy earth, these three; but the greatest of these is love of God's holy earth.—From *Town and Country Church*, published by Federal Council of the Churches of Christ in America.

I LIKE TO GO TO CHURCH

I like to go to church. I like it for what it does to the emotional side of my nature, even though my mind does not assent to all that the minister preaches or prays about. If I were passing a church and heard the singing of a great hymn such as "Nearer My God To Thee" or "Love Divine All Loves Excelling," I shall be irresistibly drawn into that church to join in the singing. Even though I cannot read a note, music of a high order does something to me. It takes me out of myself, stirs up whatever may be good in me, and wafts my spirit heavenward.—Frederick K. Stamm.

HOW TO LIVE TO 100

When Mahatma Gandhi, India's political leader, "saint" to millions of Hindus, was congratulated on his 75th birthday recently, he is reported to have said he hoped to live to be 100. And he gave these four points as his prescription for living for the full century: pray three times a day; eat moderately; never allow yourself to become irritated and lose your temper; be silent one day in seven—"talking uses up nervous energy and gives no chance for meditation.

CZECHOSLOVAKIA MISSION BUILDINGS INTACT

A radiogram message from the Rev. Vaclav Vancura, Methodist missionary in Prague, Protectorate of Bohemia and Moravia, to Dr. R. E. Diffendorfer, of the Board of Missions, conveys the greetings of the Czechoslovakia Mission "to the bishops, the church leaders, and church members" in the U. S. A.

"We are saved from war's ravages," says Mr. Vancura, adding that church buildings are intact; that the Methodist work in Pilsen is self-supporting; that the Rev. Ferdinand T. Wagner, a preacher of the Conference recently serving in Valvary, is dead; that assessments, for church work, are 60 per cent higher than in

1940; that Bishop Paul Garber recently visited Pilsen; and that the annual session of the Czechoslovakia Conference will be held in September.

Mr. Vancura also makes a plea, on behalf of the Conference, for the early return of the Rev. John P. Bartak to Prague. Dr. Bartak, Methodist missionary to Czechoslovakia, was released from a German concentration camp three years ago and is now in the United States.

"We are hungry for literature, for food, and for clothing," says Mr. Vancura, and he refers to Psalms 24.

No world can be better than our present world unless people become better people.—Geo. A. Buttrick.

If you limit the search for truth and forbid men anywhere, in any way, to seek knowledge, you paralyze the vital force of truth itself.—Phillips Brooks.

BECAUSE of increased burdens on all church members, NOW IS THE TIME to REDUCE your church expenses. Let us show you how you can reduce your insurance cost.

NATIONAL MUTUAL CHURCH INSURANCE COMPANY

11 S. La Salle St., Chicago 3, Ill.

Announcing



The New Closely Graded KINDERGARTEN COURSES

Which take the place of the present
Beginner Closely Graded Courses

Beginning with Part I, October, 1945

A 2-Year Course
in 8 Parts
Consisting of
5 Sets of Materials

About the term Kindergarten—Kindergarten has been chosen as the most popular and best understood term to designate four and five year old children—the Church School Kindergarten. These children are really not beginners on account of nursery classes and teaching done in the home.

Important Notice

Since only Part I material is to be available for use in October, all Kindergarten (Beginner) classes, ages 4 and 5, should use the same lessons.

Send for descriptive circular giving unit and session titles and descriptions. Full-color reproductions of leaflet pictures are also shown.



TEACHER'S TEXT BOOK "Learning in the Church Kindergarten"

The teacher's text consists of guidance material for teachers who are using the kindergarten course in the church school. This guidance is given in eight quarterly textbooks planned to cover a two-year period. The material is grouped into units each of which centers in common interests of the children. The units contain plans for from two to thirteen weeks each. In the textbook, plans for each unit are developed through a carefully worked-out week-by-week procedure.

The suggestions for procedure are arranged in the form of a step-by-step plan for the day. Included are suggestions for activities (including directions for use of the Activity Sheets). There are suggestions also for group and individual planning and thinking and doing as well as for happy times of sharing and for moments of informal worship. Each plan includes a story for the child. Price 35c each, per part.



PUPIL'S LEAFLETS

These beautiful four-page weekly folders, one for each Sunday of the quarter, are called *My Bible Leaflet*. On the cover is an attractive picture in full color. Pages 2 and 3 carry the story for each Sunday, including the Bible verse. Page 4 is the "At Home" page that points out to the parents the religious emphasis of the story or activity for the day. Sometimes there will be poems, songs or prayers with suggestions of how parents may share these materials with the child. Price 12c set, per part.



PICTURE SETS

For each quarter's material there will be a set of from eight to ten pictures in full color. These pictures will be 9"x12". They are an essential part of the teaching material and suggestions for their use are written into the teacher's texts. These pictures, many of them Biblical, the others dealing with the interests and activities of kindergarten-age children, should meet the constant request of teachers for "more pictures." Price \$1.00 set, per part.



MESSAGE TO PARENTS

The greater part of the child's religious learning goes on in the home. The new Kindergarten Course provides a "Message to Parents." This is a four-page quarterly folder that explains to the parents what the church school is attempting to do for the child and how home and church may work together to accomplish the purposes of the units. A copy of the "Message to Parents" should go into each child's home each quarter. The discussion of the contents of the folder would make an excellent topic for quarterly parent-teacher meetings. Price 2c set, per part.



ACTIVITY MATERIALS

Accompanying each quarter's materials is an envelope of work materials for each child. This envelope contains six sheets on which will be found patterns and suggestions for gifts, covers for leaflets, greeting cards and other "something-to-do" ideas that are developed in the session plans. Price 12c set, per part.

The Methodist Publishing House

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

DeWITT W. S. C. S.

Woman's Society of Christian Service at DeWitt, has a background of service and the older members still give their services so happily to the undertakings of this Society. Their devotion inspired the younger members of our Church in their work of the Woman's Society of Christian Service with Wesleyan Service Guild to greater service to our God and our Church.

Mrs. H. Quertermous, our program chairman this year, outlined our program, carrying out subjects suggested by Year Book, and with her committees planned an interesting program for each meeting with Mrs. E. A. Morris, Spiritual Life chairman, directing fifteen minutes of devotional at the beginning of our meetings. We then have our business and program and follows with a half hour social with refreshments. Mrs. Otto Leibrock has directed study for the past eighteen months. As always, she has put much of her own time and efforts into this and it has been most interesting and has had good attendance.

Mrs. J. O. McGuire, chairman of Parsonage Committee, a home maker, has seen to it that our parsonage is liveable. Through her efforts, combined with chairman of Board of Stewards, she has added six to seven hundred dollars of new furniture to the parsonage, including new dining room furniture, bed room furniture, oil burner, linoleum and shades. The Pinnells added their bit. Thus, all dressed up, the pastor and wife had "open house" March 4th, inviting our members and townfolk.

Mrs. R. W. Dudley is our Recording Secretary and a good one too, so our records will be something we may refer to with accuracy.

Mrs. J. J. Sambola has gone to no end of trouble to prepare the year book, besides sending cards of cheer to sick, and getting reports off on time.

Mrs. Martha Adams, chairman of Children's Work, had daily Vacation Bible Study School, and with efficient workers, did a beautiful job.

Mrs. B. M. Miller, Conference Treasurer, has gotten our pledge off on time and in full. She has had the "backing" in collecting by Mrs. Luther Leslie, local treasurer, who is always there with a record of our finances.

Mrs. J. W. Kennedy, Communion chairman, has seen to it that each quarter a committee has been notified to prepare for this service.

The Wesleyan Service Guild has helped with all activities that our Woman's Society of Christian Service has done. They share their part responsibility so readily and apply with Mrs. L. C. Schallhorn, resident.

Mrs. R. H. Whitehead has done a good job keeping us supplied with literature and Publication.

Mrs. Shelby Burnett sends our offering to supplies where and when they are supposed to go.

One of our gifted persons with a pen, Mrs. George Leibrock, has written a paper, "The Chatter Box," and sent it each month to our men

LITTLE ROCK CONFERENCE PRESIDENT, MRS. A. R. MCKINNEY, MAKES PLEA FOR THE CHRISTMAS PACKAGE PROJECT

Dear Friends:

Through our department for supplies Mrs. Watson Jopling is cultivating the Church Christmas Package Project, by sending a letter and instructions covering it. This is a project for the entire church and is over and above our regular supply work, and for the Supply Work for the W. S. C. S., but I am sure every Christian man, woman and child will want to take this opportunity to have a part in making Christmas a little happier for some one in Europe or the Philippine Islands.

October 1st is the deadline for these packages and Oct. 2nd will not do. This is the time for us as Christian people to come to the rescue of some of the unfortunate people and to demonstrate our Christian faith.

Our Christmas will be much happier if we send one of these packages asked for by Overseas Relief Committee.

Bishop Paul E. Martin feels that we will be rendering a service of tremendous value by sending these boxes to our Christian brothers in less fortunate lands.

Let us show a spirit of true Christian brotherhood by doing this wonderful piece of work. Yours in His Service—Mrs. A. R. McKinney.

MISS RUTH SUTHERLAND ENTERS SCARRITT

Miss Ruth Sutherland, daughter of Rev. and Mrs. Grover Sutherland, of Bethesda, has received a two year scholarship to Scarritt College from the Woman's Division. She will enter Scarritt in September to prepare for special Christian work.

Miss Sutherland is the daughter of our pastor at Bethesda and has a splendid record, having graduated from Hendrix College and having proved her love and interest in her church by the wonderful service she has already given to various causes of Missionary nature in our conference.

and women serving in the Armed Forces. It has been a newsy letter with a thought and a poem of the Church's interest and a prayer for them. We have been proud of this service. Individuals have paid mostly for this. The W. S. C. S. supplied what was not.

Mrs. Erna Johnson, secretary of young women, has organized a Junior Choir and has other activities for them.

Mrs. Verne Bowers, secretary of Status of Women, has kept us informed of her part of this program.

We have decorated the church with cut flowers for all services. Especially was our church made beautiful throughout Holy Week by Mrs. Sidney Rousseau and Mrs. Lloyd LaFargue, who changed the decorations each day. A life size lighted Cross was placed in the church and lighted one half hour before each evening service. Our choir prepared special music and our people came for quiet meditation. The altar and choir loft was in all white with white lilies and iris at foot of cross and a background of spirea. The cross had a small drapery of maiden hair fern about it. Our pastor ended each day of Holy Week with a message. Thursday evening we had a candle light communion service. This night our entire church was decorated, the altar being white and pink crab apple blossoms throughout the church. We sought and gained spiritual strength to help guide us to another Holy Week.—Mrs. Lloyd LaFargue, President.

DeWITT WESLEYAN GUILD

The Wesleyan Service Guild was organized on March 6, 1941, with 10 members. At present there are 26 members on roll with about 20 active ones. Mrs. W. H. Davis Jr. is sponsor and we meet the second Wednesday night in the month.

In our community work we have bought eye glasses for three school children, and paid for the examination. Purchased milk for six months for a tuberculosis patient. We bought lace panels and night stand for parsonage. Given voice lessons and clothes donation for a crippled child. We have donated from \$2 to \$5 for every community drive since we were organized; We have bought two \$25 War Bonds and cooperated in all war work.

Our Wesleyan Guild is an active organization of the church, and seeks to promote the church's interest through this group of business and professional women and young housewives. We will strive to promote the Crusade for Christ in our church through active work and in cooperation with our pastor. —Mrs. L. C. Schallhorn, President.

50 U. S. PROTESTANT MISSIONARIES EXPECTED IN CHINA

CHUNGKING (By Wireless — (RNS)—Fifty Protestant missionaries are expected here from the United States in September, the Chinese National Christian Council announced. They will be the first replacements sent to China since before the war.

Seven of the missionaries, who are being sent here at the Council's request, are Methodists, the others represent Baptist, Presbyterian, Lutheran, Seventh Day Adventist, and Church of Christ denominations.

Permission to travel has been granted by the U. S. Embassy, the Council, stated, and the group will leave the United States as soon as Army authorization is received. Most of the missionaries will be sent to newly liberated areas.

It is said there is one thing a person cannot get rid of by losing it—his temper.—Cumberland Presbyterian.



Supported largely by funds raised by church women through their annual "World Day of Prayer" gifts, and the contribution of home mission boards of twenty-three Protestant churches, religious and social welfare ministries are being provided this summer to some 600,000 migrant agricultural workers by the Home Missions Council of North America, it is announced by Miss Edith E. Lowry, executive secretary. Assisting Miss Lowry in supervising this ministry are Miss Helen E. White of Chicago, and Mrs. F. E. Shotwell of Los Angeles, and there are almost 300 religious workers, teachers, ministers, and specialists. This staff included Negroes, Jamaicans, Japanese-Americans, and others of foreign birth. The program is designed to "take the Christian church and its services out to the fields where the workers labor and live."

When Miss Mary W. Hurlbut, Congregational missionary in Elende, Angola, West Africa, made a long walking trip among the villages, she came to one spot where the whole countryside turned out to see her dolls, a mechanical cat and listen to the victrola. Three campfires gleamed in the darkness. Before Miss Hurlbut spoke the elder rose and said: "This is the first time we have had a white person in our village who came with love in her heart and with no other motive than to be with us and help us. The government official has been here, and the priest has passed through, but this is the first time a white person has come to us out of love and good will."

The Protestant churches of America—through the Church Committee on Overseas Relief and Reconstruction, 297 Fourth Ave., New York 10,—are planning to unitedly send half a million Christmas packages to France, Belgium, Holland, Norway, Italy, and Greece, for distribution to the needy through evangelical agencies. Items to be exported are restricted by the government, but there will be permitted different packages for children, infants, and adults. Packages should be shipped (by the donor) before October 15. For instructions as to what, how, and where to ship, write to the Committee named above. While individuals are invited to send packages, most of them will be furnished through the working groups of the women's organizations of the several denominations.

No power in the world can keep a first-class man down, nor a fourth-class man up.—Selected.

Our civilization cannot survive materially unless it be redeemed spiritually.—Woodrow Wilson.

Little Rock Conference Treasurer's Report

FOR PERIOD NOVEMBER 20, 1944, - AUGUST 10, 1945

CHARGE	ARKADELPHIA DISTRICT B.F. C.C. Benev. W.S. G.A.&J. Crusade Exp.Fd. ForChrist	CHARGE	B.F. C.C. Benev. W.S. G.A.&J. Crusade Exp.Fd. ForChrist
ARKADELPHIA STATION	\$ 63.00 \$218.00 \$1350.00	EMERSON CT.	3.15 6.60 19.00 3.00 100.00
ARKADELPHIA CT.	2.00 8.00 20.00 2.00 32.00	Atlanta	2.15 3.00 8.00 11.72 94.50
Hart's Chapel	25.00 100.00	Christie's Chapel	1.84 7.35 19.00 4.85 104.00
Hollywood	25.00 100.00	Emerson	2.27 5.00 12.50 5.00 53.50
Mt. Pisgah	11.49 4.00 25.00	New Hope	1.00 1.00 5.05 1.00 4.95
Mt. Zion	2.00 3.00 25.00 1.00 25.00	Ware's Chapel	10.41 22.95 63.55 16.57 361.95
Smyrna	4.00 11.00 81.49 4.00 3.00 212.00	Wingfield	47.00 222.75 562.50 163.35 45.00 2315.52
Total		Total	15.00 20.00 45.00 5.00 656.00
BENTON CT.		FORDYCE	15.00 20.00 45.00 5.00 656.00
Congo	14.00 4.50	HAMPTON-HARRELL CT.	
Martindale	12.35 1.60	Calion	84.50 8.00
Pleasant Hill	15.00 6.98 19.00	Hampton	30.50 39.50 5.00
Smyrna	5.00	Harrell	37.50
Roland	4.00	Faustina	15.00 20.00 197.50 47.50 5.00 656.00
Walnut Grove	15.00 38.33 48.10	Total	
Total	63.00 468.00 1350.00 63.00 3000.00	HUTTIG CT.	3.00 14.00 31.00 4.00 1215.20
BENTON STATION		Bolding	29.00 149.00 148.31 21.02 18.00 1215.20
CARTHAGE-TULIP		Huttig	32.00 163.00 179.31 21.02 22.00 1215.20
Carthage	16.00 15.00 100.00	Total	
Tulip	30.00 257.50	HARMONY GROVE CT.	3.50 14.00 25.00 3.00 5.00
Total	16.00 15.00 130.00	Buena Vista	7.00 28.00 35.00 7.00 340.00
COUCHWOOD CT.		Harmony Grove	2.70 10.50 30.00 3.00 340.00
Butterfield	2.00 9.00 12.73 3.00 31.00	Rocky Hill	13.20 52.60 90.00 3.00 15.00
Magnet Cove	3.00 11.00 10.29	Total	
Morning Star	25.00 35.00	JUNCTION CITY CT.	1.31 4.00 5.00 1.00 11.79
Rockport	3.00 9.00 25.00 3.00 100.00	Beech Grove	10.00 20.00 60.00 4.00 322.95
Total	8.00 29.00 50.00 23.02 6.00 166.00	Junction City	1.31 4.00 5.00 1.00 24.50
DALARK CT.		Olive Branch	10.50 24.00 75.00 5.50 388.00
Bethlehem	4.00 18.00 35.00 4.00 86.50	Pleasant Grove	23.12 52.00 145.00 4.00 9.50 747.24
Dalark	7.00 30.00 75.00 10.50 5.00 150.00	Total	
Manchester	3.00 12.00 25.00 2.00 74.00	KINGSLAND CT.	1.00 2.00 5.00 1.00 25.00
Manning	3.00 12.00 25.00 2.00 74.00	Cross Roads	1.00 5.00 18.00 15.00 375.00
Rock Springs	14.00 60.00 190.00 10.50 11.00 367.00	Grace	13.00 43.00 127.00 15.00 400.00
Total		Kingsland	15.00 50.00 150.00 15.00 450.00
FRIENDSHIP CT.		Total	
Bismarck	30.00 75.00	LOUANN CT.	3.50 14.00 20.00 5.00 5.00
Christian Home	51.50 2.00 5.00	Liberty	12.00 49.00 35.00 8.00 8.00
Friendship	7.00 22.50 30.25 21.69	Louann	7.00 28.00 30.00 6.00 450.00
L'Eau Frais	4.00 6.63 30.25 21.69	Silver Hill	22.50 91.00 20.00 65.00 19.00 450.00
Midway	2.00 2.00 30.00 47.50	Total	73.50 546.00 1400.00 85.00 4751.00
Social Hill	6.00 15.63 164.25 2.00 178.19	FIRST CHURCH, MAGNOLIA	37.00 31.00 200.00 15.00 1617.63
Total	6.00 15.63 164.25 2.00 200.00	JACKSON STREET CHARGE	
HOLLY SPRINGS CT.		Jackson Street	4.00 22.00 30.00 4.00 6.00
Holly Springs	2.50 24.00 50.00 30.00 200.00	Lydesdale	8.00 49.00 60.00 6.00 20.00
Mt. Carmel	3.50 15.50 30.00	Village	49.00 102.00 290.00 20.00 1617.63
Mt. Olivet	6.00 39.50 110.00	Total	
Total		MARYSVILLE CT.	3.00 2.00 16.00 1.75 2.65 240.00
HOT SPRINGS CHURCHES		Bethel	5.00 21.00 17.00 3.00 226.00
First Church	73.94 538.20 1399.37 250.00 83.97 6000.00	Ebenezer	3.00 7.00 6.00 2.00 70.00
Grand Avenue	28.67 100.00 100.00 15.00 800.00	Friendship	7.00 28.00 15.00 5.00 4.00 169.00
Oaklawn	35.00 180.00 225.00 15.00 800.00	Marysville	18.00 58.00 54.00 6.75 11.00 705.00
Pullman Heights	4.00 12.00 12.00 2.00 39.10	Total	
Tigert Memorial	4.00 12.00 12.00 2.00 39.10	NORPHLET CT.	2.65 13.50 17.00 9.00 386.00
Jones Mills	13.00 13.50	Ebenezer	3.50 18.00 15.00 61.00 455.00
HOT SPRINGS CT.		Quinn	6.15 31.50 70.77
Bethlehem	2.00 5.00 20.00 2.00 36.29	Total	
Gum Springs	45.00 66.75	PARKER'S CHAPEL-FREDONIA	14.00 25.00 75.00 20.00 5.00 526.00
Mt. Pine	12.00 20.00	Fredonia	17.50 35.00 40.00 15.00 5.00 600.00
Mt. Valley	34.60 44.00	Parker's Chapel	31.50 60.00 115.00 35.00 10.00 1126.00
New Salem	2.00 5.50 124.60 2.00 185.54	Total	36.00 222.75 270.00 45.00 2056.00
Total	2.00 10.00 141.00 2.00 200.00	SMACKOVER	
LEOLA CT.		STEPHENS-MT. PROSPECT	3.00 20.00 10.00 4.00 50.00
Clear Creek	2.00 4.00 13.00 3.00 50.00	McNeil	4.20 25.00 25.00 18.00 1378.00
Hunter's Chapel	11.00 37.83 9.00 27.71 6.00 50.00	Mt. Prospect	32.55 185.00 240.00 22.00 1428.00
Leola	1.75 4.00	Stephens	39.75 230.00 275.00
Rolla	2.00 5.00	Total	
Toler's Chapel	20.25 60.83 163.00 27.71 13.00 250.00	STRONG CT.	7.00 34.00 50.00 5.50 160.00
Total	63.00 468.00 1000.00 187.47 60.00 4000.00	Rhodes Chapel	14.00 70.00 76.00 18.00 11.00 370.00
MALVERN STATION		Strong	7.00 34.00 50.00 5.50 162.00
KEITH MEMORIAL	18.20 25.00 60.00 14.00 6.00 195.00	Union	28.00 138.00 176.00 18.00 22.00 692.00
PEARCY CT.		Total	
Friendship	5.00	THORNTON CT.	2.12 8.75 6.00 14.37 2.50 86.50
Pearcy	5.00	Chambersville	2.12 8.75 14.37 2.50 89.50
Piney Grove	15.00	Temperance Hill	5.00 35.00 55.00 5.00 327.00
Total	270.65	Thornton	9.24 52.50 6.00 83.74 10.00 502.00
PRINCETON CT.		Total	
Macedonia	4.00 16.00 70.00 19.31 3.00	WALDO CT.	2.00 10.66 35.00 25.00 1426.50
Princeton	2.00 6.00 31.00 2.00 2.00	Kilgore	29.50 151.34 325.00 25.00 1431.50
Providence	2.00 8.00 33.00 2.00 2.00	Waldo	31.50 162.00 360.00 25.00 1431.50
Waverly	2.00 6.00 25.00 2.00 2.00	Total	852.56 4095.70 10,193.88 1269.80 628.50 45,319.64
Zion	10.00 36.00 172.50 26.71 9.00 270.65	DISTRICT TOTALS	
Total		AREA FUND—Bearden \$2.00, First Church, Camden \$10.00, First Church, El Dorado \$10.00, Vantrease Ct. \$10.00, Emerson Church \$1.00, Fordyce \$5.00, Bolding \$1.00, Huttig \$1.00, Kingsland \$2.00, First Church, Magnolia \$10.00, Jackson Street Church \$1.00, Lydesdale \$1.00, Village \$1.00, Marysville \$2.00, Stephens \$2.00, Rhodes Chapel \$5.00, Strong \$1.00, Union \$5.00, Thornton \$2.00, Waldo \$5.00.	
SPARKMAN-SARDIS		Total Area Fund	68.00
Sardis	19.00 108.00 220.00 12.00 650.00	SUSTENTATION FUND—CHURCH: First Church, Camden \$50.00, Fairview \$18.00, First Church, El Dorado \$60.00, Bethel \$1.75, Vantrease \$12.00, Wesley \$1.50, Fordyce \$27.00, Bolding \$1.00, Huttig \$17.00, First Church, Magnolia \$42.00, Jackson Street \$21.00, Lydesdale \$2.00, Village \$5.00, Ebenezer \$1.50, Quinn \$2.00, Fredonia \$8.00, Parker's Chapel \$10.00, McNeil \$2.00, Mt. Prospect \$2.50, Stephens \$18.50, Rhodes Chapel \$3.75, Strong \$7.80, Union \$3.75, Waldo \$15.00.	
Sparkman	26.00 132.00 265.00 13.00 850.00	Total Sustainment Fund—Church	333.05
Total	45.00 240.00 220.00 265.00 25.00 1500.00	SUSTENTATION FUND—PASTOR: Wesley \$15.00, Fordyce \$13.50, Hampton-Harrell Ct. \$13.00, Huttig \$18.00, Junction City \$7.00, Jackson Street \$21.00, Lydesdale \$2.00, Village \$5.00, Ebenezer \$10.00, McNeil \$2.00, Mt. Prospect \$2.50, Stephens \$18.50, Strong \$15.30.	
TRASKWOOD CT.		Total Sustainment Fund—Pastor	142.80
Ebenezer	5.00 24.00 8.00	GRAND DISTRICT TOTAL RECEIVED	\$62,903.93
New Hope	4.00 12.00 40.00 12.00 8.00		
Traskwood	3.00 30.00 43.00 2.00	LITTLE ROCK DISTRICT	
Total	12.00 42.00 40.00 79.00 16.00 200.00	AUSTIN CT.	18.31 94.13 47.45 41.50 58.75 6.25 4.00 7.50 28.00 18.31 94.13 193.45 5.00 668.25
DISTRICT TOTALS	492.06 2613.66 7307.21 925.74 360.97 23,387.08	Concord	
AREA FUND—Benton Station \$10.00, First Church, Hot Springs, \$15.00, Malvern Station, \$10.00, Sparkman \$3.00		Mt. Tabor	
Total Area Fund	\$ 38.00	Mt. Zion	
SUSTENTATION FUND, CHURCH—Arkadelphia Station \$36.00, Benton Station \$36.00, Bethlehem \$3.00, Dalark \$3.00, Manchester \$4.00, First Church, Hot Springs \$41.80, Oaklawn Church \$30.00, Malvern Station \$36.00, Sardis Church \$11.00, Sparkman Church \$13.00		Old Austin	
Total Sustainment Fund, Church	203.80	Smyrna	
SUSTENTATION FUND, PASTOR—Arkadelphia Station \$36.00, Rock Springs \$2.00.		South Bend	
Total Sustainment Fund, Pastor	38.00	Total	
GRAND DISTRICT TOTAL RECEIVED	\$35,366.52	BAUXITE-SARDIS	37.00 210.00 172.00 28.00 851.00
CAMDEN DISTRICT		Bauxite	7.00 40.00 70.00 27.00 5.00 405.00
BEARDEN	29.00 105.00 70.00 67.50 20.00 930.00	Sardis	44.00 250.00 242.00 27.00 33.00 1256.00
BARGE CHAPEL	5.25 18.00 35.00 153.64 115.00 6800.00	Total	327.60
FIRST CHURCH, CAMDEN	87.50 350.00 2351.36 153.64 115.00	BRYANT CIRCUIT	4.00 17.00 50.00 4.00 5.00
FAIRVIEW		Bryant	3.06 9.00 34.56 18.00 1.00 89.00
Fairview	41.00 164.00 240.00 8.00	Mt. Carmel	5.50 24.00 72.00 10.00 6.00 426.60
CHIDESTER CT.		Salem	12.56 50.00 156.56 28.00 11.00 2356.45
Missouri	2.45 13.00 25.00	Total	42.00 240.00 402.00 48.00 90.00
Red Hill	2.45 13.00 25.00	CARLISLE STATION	
Rushing Memorial	23.10 119.00 160.00	Carlisle Ct.	
Silver Springs	3.50 18.00 45.00	Hamilton	10.00 20.00 173.00
Total	31.50 163.00 255.00 8.00 1110.00	Zion	10.00 20.00
CENTENNIAL MEMORIAL		Total	
Centennial	3.50 14.00 30.00 10.00 126.00		
Dumas	5.25 21.00 316.10		
Lisbon	3.50 14.00 20.00 61.25		
Total	12.25 49.00 50.00 60.00 503.35		
FIRST CHURCH, EL DORADO	115.00 780.00 3000.00 115.00 12500.00		
VANTREASE MEMORIAL			
Bethel	3.06 19.25 35.00 43.00		
Vantrease	24.30 154.00 25.66 153.96 844.25		
Wesley	2.63 16.50 33.00 10.00		
Total	30.19 189.75 93.66 153.96 25.00 897.25		

(Continued next week.)

CURRENT NEWS IN ARKANSAS METHODISM

FROM THE CHAIRMAN OF THE BOARD OF DEWITT CHURCH

When the Rev. Hal H. Pinnell, our present pastor, was assigned to the First Methodist Church of DeWitt last November he offered no objections because he, as well as many other Methodist preachers, had heard about the First Methodist Church here. The Rev. and Mrs. Pinnell were taken into the Methodist church life of DeWitt.

With a modern church and parsonage, both of which are free of debt, the pastor found the members ready and willing to help him raise the fund for the Crusade for Christ. The amount raised for this purpose was \$4200.00. Although this is the first year for the pastor, many new members have been added to the church membership. Church attendance has increased and the members, as well as the pastor, are taking an active interest in increasing the attendance still more.

It has always been the policy of the First Methodist Church to say as little as possible about finance from the pulpit, and to bring as much Christianity to the people as possible. When this is done the finances have taken care of themselves. This has proved to be a good practice and finances this year are in very good condition.

Our church is a friendly church and with a friendly pastor in the pulpit each Sunday and with him looking after his church work during the week, the First Methodist Church is on the march forward and will keep on marching forward to establish the Kingdom.

We could tell you how much money we have raised for this and that, what improvements we have made on the church building, and what we did to improve the parsonage; but we want to let those buildings stand for themselves. If you will attend the First Methodist Church, you will know what we are talking about. You will learn why it is the ambition of every Methodist preacher in Arkansas to serve in our church at some time before he superannuates. — Otto Leibrock, Chairman of Board.

A GOOD MEETING

On the 5th day of August I began my meeting at Palestine under very difficult circumstances. And, too, I was not feeling so very well but preached the best I could. After two or three days Brother Moore, the Presbyterian pastor, came and preached three very helpful sermons. By that time I was feeling a little better and took over and went on through the eleven o'clock service on the 12th day of August. We received eleven into the Methodist Church with others to follow and Brother Moore received five and continued the meeting for another week.

People in the community said it was the best meeting for that community in twenty-five years. Brethren, pray for our efforts and that we may have the spirit of God with us at all times.—A. J. Bearden, pastor.

Woe unto them that call evil good, and good evil.—Isaiah.

CAMPMEETING AT BEN FEW CAMPGROUND

The annual campmeeting at the Ben Few Campground near Princeton, Arkansas, will begin Friday night, August 24, and run through

will be the principal speaker. He will preach at both the morning and evening services.

Visiting preachers will be in



REV. H. O. BOLIN

September 2nd. Three services will be held daily, 11:00 a. m., 3:00 p. m., and 8:15 p. m.

Rev. H. O. Bolin, pastor of Capitol View Methodist Church, Little Rock, and editor of the Devotional Page in the Arkansas Methodist,



REV. J. C. VAN HORN

charge of the afternoon services.

Rev. J. C. Van Horn, pastor of the Princeton Circuit, will be in charge of the singing.

A cordial invitation is extended to all to attend these services.

VACATION SCHOOL AT BERRYVILLE

During the period from July 16 to July 27, a very successful ten day Vacation Church School was carried on under the leadership of the pastor, who served as Dean of the school. It proved to be the most successful Vacation Church School of the four such schools the pastor has had the privilege of directing during these four years in the ministry. Our total enrollment reached 127, with an average attendance of 80 plus. The school was brought to a climax on Friday night with an inspiring program and the awarding of certificates to some 85 boys and girls. This enrollment and attendance is the best in the Fayetteville District so far this year, which makes us feel proud of our efforts and accomplishments.

Four age groups were included: Beginners, Primaries, Junior, and Intermediates. We were privileged in having ten very efficient workers to assist with the school, all of whom did a good piece of work with their respective groups.

All in all, we feel it has been one of our most constructive undertakings since coming to this new charge last November. Our people have responded to the total program of the Church in a marvelous, cooperative spirit.—Jesse L. Johnson, pastor.

There will be no lasting peace until all men learn that the only way to durable peace is to be live God-directed lives in which the love of God and the Golden Rule is the supreme motive of life—the supreme act of everyone.—Dana W. Canfield.

The new world emerges when the new man arrives.—M. A. Figenschier.

CLEVELAND SUIT WOULD BAN RELIGIOUS GROUPS FROM SCHOOL BUILDINGS

CLEVELAND —(RNS)— A taxpayer's suit seeking to restrain the Cleveland School Board from permitting religious sects to use public school buildings has been filed here by Alfred A. Benesch, a member of the board.

Asserting that the Ohio Constitution expressly forbids use of a public school for religious purposes, Benesch is seeking to have declared unconstitutional a two-year-old addition to the Ohio school code which says religious sects may use school buildings if such activities do not interfere with the schools.

"Religious instruction and reading of religious books, including the Holy Bible," the suit declared, "cannot be prosecuted in schools supported by taxation of men of all religious opinions without violating the Constitution."

Filing of the suit followed a 5-to-2 decision of the Cleveland School Board to let the American Lutheran Church use the Settlement School at Puritas Rd. and W. 140th St.

REPENTANCE

Repentance implies shame and bitter regret for what has been wrongly done; it implies the pain of acknowledging short-comings; it implies the smart and rankle of an uneasy conscience and injured self-esteem. Repentance is the burning out of the old sin, the cauterizing of the wounds of the soul; it is, it must be, a painful and an arduous process.—John Wilhelm Rowntree.

There is a difference between self-conceit and self confidence. —Christian Union Herald.

LAKE STREET CHURCH, BLYTHEVILLE

Our revival services began August 5 with Rev. Charles Lewis of Luxora doing the preaching. His sermons were very helpful and inspiring. There were two services daily. The people of Lake Street Church were ready to cooperate in the effort as they usually are. Our attendance was good and the church felt the spiritual impact of these periods of worship. The people's praise of Brother Lewis was high.

This is my fourth year in this fine church. They are a wonderful people to serve. They are ready to put their hand to the plow and work for the advancement of the Lord's cause. A deep desire to become more spiritual is predominant in the heart of many of our members. We are promoting prayer groups among both the men and women. Prayer not only changes things but adds strength and meaning to the general worship.

There have been a number received into the membership of the church by vows and by certificate. All of our finances are in excellent shape with money in the treasury. Constructive plans are being laid for next year. Stewardship and tithing is to be emphasized in September. The pastor has an every church family banking project for next year's program in mind. The future of this church is very promising. We hope to be able to accomplish greater things for the Master.

The people are considerate of the comfort of pastor and family. They have beautified the parsonage and made it more livable. This is appreciated and enjoyed. May I say also in appreciation of our situation that the big family spirit is found in the membership of our church? We want to have the spirit of the hymn, "Blest be the tie that binds our hearts in Christian Love."

It is our hope that we may carry our part of this mighty movement in the church, the Crusade for Christ, and help win seven million to the Sunday School and Christ. Brethren, pray for us. — Bates Sturdy, pastor.

PLEASANT RIDGE HAS VACATION SCHOOL

During the week of August 6-11, Pleasant Ridge on the Yellville Circuit had its Vacation School. Nineteen children were enrolled with four teachers teaching the classes. Mrs. Irvin Cheek, Mrs. Jewel James, Bertha Helen Hudspeth and Rev. Charles Fry were the teachers with Miss Ruth Sutherland acting as dean of the school. Many of the children walked as far as two miles to attend and twelve of the nineteen were not enrolled in a Church School of any kind.

Brother Fry had done some excellent preparation for the school, visiting more than forty-six children to interest them in coming.

Pleasant Ridge and the surrounding mountains are the area from which men like Rev. R. E. L. Bearden, Rev. Lynn Wade and Rev. Bascom Watts have come. The numerous children in that vicinity show possibilities of other important leaders developing from their midst. —Reporter.



Religion and Life

By

Aaron H. Rapking

We are constantly changing. To be aware of that fact we need to take a look at the whole of life occasionally. . .

It was forty years ago this summer that I worked on the farm in southeastern Ohio. In September I left for high school and college. During these forty years great changes have taken place in my life. I used to have heavy black, bushy hair; now what is left is turning gray. Forty years ago I lived in a small world. Since then the radio, the daily papers, modern means of transportation, and many other discoveries of science, along with many contacts with leaders, and groups in church and state, have come into the picture to greatly extend the horizon of my world.

Our families are changing. It will soon be a third of a century since we established our home. Now two of our boys and our daughter have homes of their own, while our oldest son is a captain in the army. Just now two of our grandchildren passed by on their way to bed saying "Goodnight Granddaddy, and good-night Grandmummy."

While I have had the privilege and responsibility of working with many of the finest leaders in church and state across the nation, our family, next to my relationship to God, has been the heart and core of my life. Our family, next to my relationship to God, has been the biggest factor in helping me to strive earnestly and sincerely to live a life worthwhile.

It was our children that led us to decide almost eighteen years ago to move from a college town to the countryside to give them a better change. We felt then that education was more than a matter of acquiring knowledge out of books. It was clear to us then that sound contact with nature and a setting in which the family could be the center of the character-developing program. We felt then that if the children could be given close contact with nature, join in 4-H Clubs and have the opportunity and responsibility of caring for sheep and following through on other club projects, and share in wholesome community life, that we could afford to send them back to college.

That was a great venture of faith, and now we are grateful that in a large way our dreams for our children are being realized. Then, too, my heart starts to beat a little faster when I think of the possibilities wrapped up in our nine grandchildren.

But tonight a note of sadness permeates my soul. As a part of our farm, in which one of my sons lives, we have a bedroom, access to the bathroom, a kitchen and dinette, and a living room. My wife has been spending the summers here while I was in the field most of the time since 1938. Here we planted thirty trees, all kinds of shrubbery and flowers, made a rock garden, will take my wife and me to Hiwas-

WANTED—A FISHER OF MEN AND OF FISH!

Alaska needs now a man who combines the qualities of a gardener, a shepherd of sheep and of men, a fisher of men and of fish!

The Board of Missions and Church Extension needs these qualities embodied in one individual to reopen the Dutch Harbor point of the Alaska Mission Conference, according to Dr. Clarence W. Lokey, executive secretary of the Section of Home Missions, who has recently returned from a visit to Alaska Methodist mission points, and together with Bishop Bruce R. Baxter, who presided at conference sessions, recommends the appointment of such an individual. The Dutch Harbor station in the Aleutians has been closed for several months, due to war conditions.

Because church and government leaders feel that the opportunity for service extends beyond preaching to native Aleuts and military personnel, who will continue to be stationed in the area, the appeal is made for a preacher who will also be able to help the people cultivate gardens to supplement their food supply, sheep-raising and the processing of wool, which can be done in the homes, and to initiate home and commercial canning, neither of which now exists at Dutch Harbor.

Dr. Lokey points out that the normal employment period for residents of the area is from six to eight weeks, during the height of the whaling season, thus leaving much leisure time which needs to be used constructively. He feels that by encouraging the development of latent resources the church will perform a real service to the people. The raising of goats and cattle on the island is also a possibility because of the fine quality of grass there. During the visit of the late President Roosevelt to the island last year, Mr. Roosevelt was much interested in the expansion of agricultural opportunities in the islands and commented particularly on the quality of the grass there.

see College, located forty-five miles southwest of Knoxville, Tennessee. They are building us a home there, and since most of our work will be within driving distance, that will be our home for the year. We may spend our vacation here. Some day we hope to come back here to live. We are glad that our youngest son has been elected as a member of the faculty and that they are building a home for his family besides ours. So we will have three of our grandchildren near us.

Changes will continue to take place. We will plant more trees, shrubbery and flowers. We will have the privilege and responsibility of working with more fine leaders and groups in church and state. But best of all we firmly believe that as God has led us in the past, so He will direct our lives in the future.

It is much easier to be critical than to be correct—Benjamin Disraeli.

It is easier to remember the promises made to us than those we make.—Douglas Meader.

The worship most acceptable to God, comes from a thankful and cheerful heart.—Plutarch.

BRONZE STAR AWARDED FORMER PAINE COLLEGE STUDENT

Chaplain (Captain) Douglas F. Hall, serving with the 370th Infantry in Italy, has been awarded the Bronze Star Medal, according to word received by President E. C. Peters, of Paine College, Augusta, Ga. Chaplain Hall formerly attended Paine College. Chaplain Hall was awarded the medal for "meritorious achievement in action" in a citation sent from Major General E. M. Almond, of the U. S. Army, to President Peters. The citation reads:

"On 8 February 1945 while his battalion was in the attack against enemy positions, Chaplain Hall, the battalion chaplain, was in the forward areas giving comfort and encouragement to the men of the Anti-Tank Platoon. When wounded by enemy artillery which fell in the area, he, showing great courage and devotion to duty, and after having his wound dressed at the Battalion Aid Station, returned to the forward areas, where the men of his battalion were engaged with the enemy, and remained there throughout the action, giving comfort to the wounded and serving as inspiration to the units. During both static and moving situations, Chaplain Hall was in the forward areas on numer-

A SMILE

A smile costs nothing, but gives much. It enriches those who receive without making poorer those who give. It takes but a moment, but the memory of it sometimes lasts forever. None of us is so rich or mighty that he can get along without it, and none is so poor but that he can be made rich by it.

A smile creates happiness in the home, fosters good will in business, and is the countersign of friendship. It brings rest to the weary, cheer to the discouraged, sunshine to the sad, and it is nature's best antidote for trouble.

Yet it cannot be bought, begged, borrowed or stolen, for it is something that is of no value to anyone until it is given away. Some people are too tired to give a smile. Give them one of yours, and none need a smile so much as he who has no more to give.—Mutual Moments.

ous occasions, cheering the men on the front lines and offering all possible assistance. Chaplain Hall has constantly been a source of inspiration to the soldiers of his battalion and his devotion to duty reflects on the traditions of the United States Army. Entered military service from Washington, D. C." Chaplain Hall was awarded the Purple Heart on February 16, 1945.

BACK TO SCHOOL



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LITTLE ROCK

THEY SAY THAT WE CAN'T DO IT!

They say that we American Christians can't provide the amounts that are being asked by the various church agencies for relief and reconstruction! They say it is unrealistic to imagine the faith, the sacrifice of American men and women, in terms of a few millions of dollars given to Christ for the help of their fellow Christians in distress! They say we church folk are a puny and spineless lot, smug and self-centered and insincere. They may be right, but some of us are not willing to admit it yet.

Of course the race track crowds have their millions to wager—and lose—on each running of the horses or dogs. Our respectable moderate drinkers helped run the 1944 liquor bill of the nation to some nine billion dollars for a new record. American women and their masculine admirers spent \$65,000,000 for perfume last year. Our movies and other amusements continue on their wave of expanding prosperity. It must be that the millions of Protestant church members in America don't believe in their Leader and His Cause the way other millions believe in their bookmakers, their liquor, their favorite smell, and their movie stars! That is what the skeptics and pessimists are telling us. And they may be right. The facts at the moment seem to support them. Because the price of a pair of movie tickets, or a wee bottle of perfumery, or the equivalent of a minimum pari-mutuel bet, or just any slight additional financial sacrifice from each professing church member in the United States would more than meet the urgent askings of all the special church programs for relief and reconstruction needs throughout the world! Think of that!

To be sure, one realizes that those to whom these words are addressed are not the reckless squanderers of their money, nor, we hope, the patrons of the black market. This is just plain talk to the average man and woman of our parishes. This is a straight appeal to the aggregate church membership which has announced plans to raise and spend *five hundred million dollars* for the enlargement or beautification of its own church edifices as soon as materials are available. Five per cent for others out of all this which we propose to spend for our own church equipment would more than answer the desperate needs of the war-stricken churches, many of which have not one stone left upon another!

Your church members as well as others do have money. You invest it according to your personal priority interests! Give through your churches, Methodists, through the Methodist Committee for Overseas Relief! Surprise your leaders! Over-subscribe their cautious budgets! Show the world how Christians can share and sacrifice under "the constraint of Christ."

In Fascist Italy, a certain Protestant pastor was imprisoned for four years under then existing restrictive legislation, the official charge against him being "Incorrigibility in evangelism!" Let us all try to get some of that same incorrigibility, and add to it an "Incorrigibility in sacrificial givings!" — Robbins W. Barstow, Director, American Commission for World Council Service.



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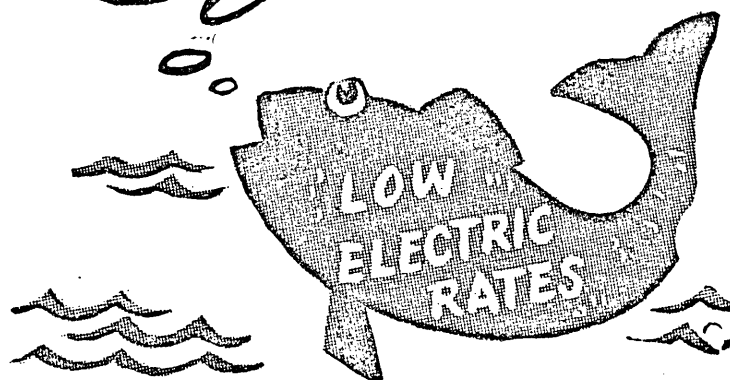
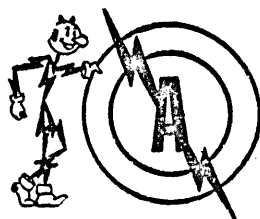
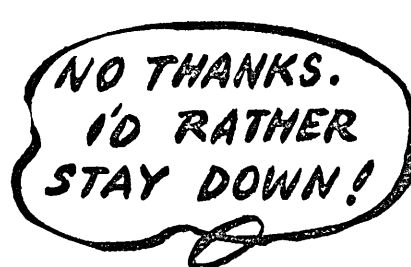
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The Sunday School Lesson

By DR. W. P. WHALEY



JOSEPH'S PLACE IN GOD'S PLAN

LESSON FOR SEPT. 2, 1945

Time, 1700 B. C.; Places, Hebron, Shechem, Dothan, and the capital of Egypt at Zoan.

SCRIPTURE TEXT: Genesis, chapters 37, 39, 40, 41, 42, and 43.

GOLDEN TEXT: "Seest thou a man diligent in his business? he shall stand before kings." Proverbs 22:29.

Our lessons will continue in Genesis through September, and the scenes will be mostly in Egypt. The story of Joseph is one of the finest in the Bible, and occupies the last fourteen chapters of Genesis. Joseph lived several hundred years before Moses, but Moses got the story somehow and put it in fine shape. He has told it in a fine way, and if you want some good reading begin at the thirty-seventh chapter and read to the end of Genesis.

Jacob had lived at Shechem awhile after coming back from Haran. He had dug the famous "Jacob's well" there. However, when this story begins, he was living at the old homestead in Hebron; but his sons were grazing the herds at Shechem, fifty or sixty miles north. Ten of Jacob's sons had families, and the herds were large; so they needed much room, and had to scatter to find good grazing. The pasture around Shechem had been eaten down, and the cattle had been driven ten miles further north to Dothan.

Our lesson begins with Joseph at the age of seventeen, and Jacob at the age of one hundred and eight. Jacob's favorite wife had only two children, Joseph and Benjamin; and they were born when their parents were old. Rachel died at the birth of Benjamin, and was buried near Bethlehem. Because they were the sons of his old age and because they were the sons of his beloved Rachel, Joseph and Benjamin were kept close to their father, while the older and married sons followed the flocks to the grazing grounds. Jacob is criticised for his seeming special attachment to Joseph; but, to the end of his life and wherever he lived, Joseph was an attractive man to other people, and other people showed him special favors.

Jacob needed a business man, an office man, at Hebron with him. There was a good deal of book keeping, considerable marketing, and contacting cattle men. Someone must keep in touch with the men with the herds, and bring reports to Jacob. Joseph proved to be just the office man his father needed; so Jacob dressed him suitably for this important position in his large cattle business. Later, Potiphar discovered that Joseph was an exceptionally good business man; so he dressed him up and made him the manager of his large business. Later still, Pharaoh discovered that Joseph was just the man to manage the affairs of Egypt through a great crisis; and he dressed the young man for the part he was to play.

So, everybody wanted Joseph dressed up, except his brothers. They could not wear fine clothes while driving cattle in the rough fields and they could not appreciate the importance of better dress for the work Joseph had to do. Every-

body should dress for the work he has to do. It would be as unbecoming to wear business dress in a coal mine as to wear overalls in a business office; but the man in business dress and the man in overalls are brothers still, and each has an important job. Jesus did not dress as a preacher as He did as a carpenter. He wore a beautiful seamless robe, but He was the great Brother. His important work and his better dress may have put bad dreams in Joseph's head. He may have thought his father had it in mind to bestow upon him the paternal blessing, which would make him the chief heir of the estate and the head of the tribe; and an interesting question is, Why he did not? That will come up in a later lesson.

Joseph was good looking, well-dressed, and refined; but those assets did not carry him through. He was efficient. He could do things. He could manage a cattle ranch in Canaan, Potiphar's big business in Egypt, and Egypt itself.

AKHNATON was the pharaoh when Joseph went to Egypt. The rich country of the Nile valley is watered by the annual overflow of the river, and by canals. Drouths and famines are unusual there. We are not told much about the seven years drouth in Joseph's day. Frequently the surrounding countries had to go to Egypt for food, for drouths were frequent in those countries. Egypt is a fine agricultural country, growing wheat, barley, millet, vegetables, fruit, and cattle in Joseph's day, and cotton now.

The capital of the country then was at Zoan in the eastern part of the Nile delta. Egypt was at that time a very old civilization, as old as Babylonia and very similar. The beginning of these two civilizations has not been determined. At any rate when Joseph went down to Egypt, the great pyramids of Cheops and Chephren and the Sphinx, which travelers go half around the earth to see, were standing there just as they are today. The country had other magnificent monuments, and great temples housing giant red granite idols. Priests and trained singers conducted worship to their many gods. The sun and moon were their main gods, and the idols were representations of these gods. The chief gods were surrounded by a circle of lesser gods. The gods had different names in the different cities.

Pharaoh Akhnaton undertook to reform the religion of the country. He believed in only one god, and tried to do away with the others. History does not say, but it may be that Joseph put that notion in Pharaoh's head. He liked Joseph, and he knew Joseph was a monotheist and had a high type religion.

SOUTHERN BAPTISTS REPORT ON CONVERTS

NASHVILLE, Tenn.—(RNS)—Southern Baptists baptized 218,223 new converts in 1944, an increase of 16,000 over the previous year, Dr. E. P. Alldredge, convention statistician, announced here. A goal of 1,000,000 baptisms has been set for the current year in observance of the centennial of the Southern Baptist Convention's organization.

Greatest number of baptisms by any single church during 1944 was the 232 immersions at Highland Park Baptist Church, Chattanooga, where Rev. Lee Roberson is pastor. Only eight churches baptized more than 200, and 88 more over 100. Not reporting a single baptism were 6,555 churches.

Dr. Alldredge reported 25,965 co-operating churches in the Convention, with a combined membership of 5,667,926. Church property is valued at \$260,000,000.

The statistician also said that Baptists, both white and colored, in the 20 state area of the Southern Baptist Convention total 9,712,926—which is, he said, a ratio of one Baptist to every 4.7 persons in the population.

THE GLORY OF A NATION

The true glory of a nation is in the living temple of a loyal, industrious upright people. The busy click of machinery, the merry ring of the anvil, the lowing of peaceful herds, and the song of the harvest-home are sweeter music than the paeans of departed glory or songs of triumph in war. The vine-clad cottage of the hillside, the cabin of the woodsman, and the rural home of the farmer are the true citadel of any country. There is dignity in honest toil, which vaunts not the display of wealth or the luxury of fashion. The man who drives the plow in the field or swings his ax in forest, or with cunning fingers plies the tools of his craft, is as truly a patriot of his country as the statesman in the senate or the soldier in battle.—H. B. Whipple.

Some other pharaohs succeeding Akhnaton stopped this religious reform and restored the ancient polytheistic religion. One of these was Tutankhamon, or king Tut, so prominent since the discovery of his tomb a few years ago.

Joseph was thirty years old when he was called to the palace to interpret pharaoh's dream. He had had thirteen years experience in Egypt, much of it in prison; but he had not forgotten how to make a good appearance. So, when called to the palace, he shaved and dressed for the important interview.

The Jews have never succeeded in their ambition for a national kingdom. They have not been able to successfully carry on a government of their own; but history sparkles with the names of brilliant Jews that have made good in the governments of Gentiles. For sixty-one years, Daniel had to run the government of Babylonia because of the incompetence of Babylonia officials. In nearly all countries of the world now Jews occupy important government posts—judges, treasurers, prime ministers, legislators, etc.

Read the last fourteen chapters of Genesis. They cover this lesson and the four following this. Those chapters tell the stories better than anyone else can.

METHODIST WOMEN OPPOSE PEACETIME CONSCRIPTION

LAKE JUNALUSKA, N. C.—(RNS)—Opposition to peacetime conscription was expressed by Methodist women of the Southeastern Jurisdiction at a School of Missions and Leadership Training Conference programs here.

The resolution declared that "We, Methodist women from the nine Southeastern states in the seminar on Christian Social Relations register our opposition to peacetime conscription of our youth. We are opposed because we believe:

"It would be an intolerable injustice to the million American boys whom every year it would snatch from home and school and thrust into the Army, however peaceful the times.

"It would add billions a year to the tax burden of our nation already swamped with debt.

"It would reverse the democratic traditions of 150 years of American history.

"It would fix upon us the vicious system which we are fighting so desperately to destroy in other countries."

"It would set an example which would be followed by other nations, friendly or hostile, and this would keep alive and accentuate the curse of militarism and the danger of future wars.

"It is utterly contrary to our conception of the spirit and teachings of the Prince of Peace in whom alone the world has hope.

"For all these reasons we beg our Congress and fellow citizens to reject the proposition of peacetime conscription."

The Methodist young people, in concluding a 12-day leadership conference that attracted delegates from nine Southeastern states, opposed peacetime conscription and asked Congress to reject it on the grounds that their position was in accord with the teachings of Jesus, the policy of the Methodist Church and the Federal Council of Churches of Christ in America.

HEAR PRESIDENT WILL PROPOSE ENLARGED NATIONAL GUARD

WASHINGTON, D. C.—(RNS)—Religious circles here are buzzing with the rumor that President Truman, when he returns to the White House, will suggest an enlarged modernized National Guard as an alternative to universal military conscription in peacetime.

The President indicated immediately after his accession to office that he was not satisfied with any of the current military training plans, specifically declaring that he wanted to give the whole subject "additional study."

A proposal to enlarge and modernize the state National Guard units through the country obviously would not encounter the same opposition that the current proposal for universal military training has encountered. Such a plan already has been put in legislative form by Senator Edwin C. Johnson (D.-Col.) and Senator Robert A. Taft (R.O.).

The person who appreciates, rejoices in and is thrilled by the great and beautiful find it difficult to become coarse and vulgar.—Selected.