

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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Railroads Under Private Enterprise

THE job which railroads have done during the war speaks volumes for the efficiency, the productiveness and the dependability of private enterprise. Possibly the experience the government had during World War I, in running the railroads had something to do with the decision, this time, to let the railroads operate under private ownership.

It is doubtful whether the public generally realizes just how big was the problem confronting the railroads and how well they have done the greatest transportation job in history. There have been some incidents, in such a stupendous undertaking, that have caused some criticism. That criticism received more publicity, at times, than the big job railroads were getting done. Complaints have made the headlines while, too often, the job being done was taken for granted.

The American Association of Railroads recently pointed out some very unusual accomplishments of the railroads since Pearl Harbor. The passenger traffic, this year, will be two and a half times what it was in the peak year of 1918, with thirty per cent less equipment. In one month, recently, ninety-five thousand, six hundred thirty cars of fresh fruits and vegetables were loaded and moved. In thirty weeks of 1945, one million, five hundred thousand cars of grain and grain products were sent to their destination—an all-time record.

In July of this year, approximately one million, one hundred fifty thousand members of the armed forces were transported. The railroads had increased that high number before Japan decided to surrender.

When we consider the shortage of manpower and equipment, the job done by the railroads, during the present war, approaches the miraculous. Any tabulation of the various agencies which contributed to the victory over the Axis powers should give a large place to the railroads of America.

Government Releasing Controls Surprisingly Fast

ONE of the most encouraging signs we have had in America, since the closing of the war, has been the speed with which the government has lifted so many of the controls that seemed to be necessary during the war. Americans, who do not like to have their private life controlled by government agencies, are glad that so many of these controls have been lifted. We should be happier because such controls do not longer seem to be necessary.

There are many people, who have given expression to the fear, during the war, that we were losing our freedom in a war to preserve democracy. The citizenship of our nation has never had its life so largely directed by government as has been necessary while the war was on. Many have been fearful that there would be a tendency to protract those controls into peace-time and possibly hold some of them permanently.

It is evident that our democracy is more than a series of high-sounding fourth of July phrases, when our national government, willingly or unwillingly, releases so readily powers and controls it has exercised. It will please our returning soldiers to know that the America they fought to preserve is still America.

Standards For The Ministry Possible And Impossible

WHEN laymen are naming the qualities which they most want in their pastor, the following request is very commonly heard: "WE WANT A MAN WHO IS A GOOD PASTOR, AS WELL AS A GOOD PREACHER." First of all, our people want a preacher to be able to preach. A close second, in the qualifications desired, is the ability to be a good pastor. So essential are these qualifications to the success of the ministry that it is not unreasonable for a congregation to expect that a man, especially called of God to the ministry, should possess them.

Because of their vital importance in the work of a successful minister, these are twin qualities that every preacher should strive to possess. Some preachers appear to have been endowed by nature with unusual pulpit ability. Others have social qualities, and an intense love for folks and the ability to

The Lord opened unto me that being bred at Oxford or Cambridge was not enough to fit and qualify men to be ministers of Christ.—George Fox.

understand and to minister to people personally that enables them to be outstanding pastors. Fortunate is the minister who has both of these qualities highly developed, and fortunate the church that has such a minister as its leader. Fortunately, also, these are qualities which practically any preacher, with average natural qualifications for his work, can possess in a marked degree, if he pays the price.

A deficiency in either of these qualifications for the work of the pastorate will impose limitations on the usefulness and success of a minister, in proportion to the existing deficiencies.

Every pastor who does effective service has at least one strong point in his ministry. He is a good preacher, or a good pastor, or a business man, or a good organizer etc. A thing that sometimes happens is that a congregation, remembering these various strong qualities possessed by each of their former pastors, will make of them a composite, ideal pastor possessing all of these various talents. There is also at times a tendency to expect the new pastor to measure up to that ideal minister.

While it is not always possible for a minister to have unusual ability in a large number of directions, it is possible for every pastor to faithfully use the powers that are his in the service of the church. That he can and should do. Having done so, that is all that God expects, and it is all his people should expect.

Annual Conferences Less Than Two Months Away

WE approach again the time for the meeting of our two Annual Conferences in Arkansas. The North Arkansas Conference will meet at the First Methodist Church in Walnut Ridge on Thursday, October 25th, and run through Monday the 29th. The Little Rock Conference will meet at the First Methodist Church in Hot Springs, on Thursday, November 1st, and run through the 5th.

Financially, Methodism in Arkansas has never had another such a year as this. Salaries and payments to World Service have been collected more easily than ever before, although the totals have run high. In addition to these large payments on the local budget, Arkansas Methodism has raised about half a million dollars for the Crusade for Christ. In addition to this it is likely that more money has been set aside for remodeling, building repairs and for the building of new churches than in any other single year.

With this splendid financial record, it is to be hoped that we will not be disappointed with the spiritual progress made this year. The Crusade for Christ had other objectives this year than the financial goals. We were to work for an increase in our Church School enrollment throughout the quadrennium. If Methodism goes through this first year of the Crusade for Christ without a substantial increase in Church School enrollment, it will affect seriously this goal of the Crusade for Christ throughout the rest of the quadrennium.

Russia And China Make Significant Treaty

THIS is a time in the history of the world when events of far-reaching importance crowd in upon us so rapidly that it is impossible to evaluate them in their relation to our world of tomorrow.

However, it appears to us that one of the most significant things that has happened in recent months, so far as the future is concerned, is the treaty recently made between Russia and China.

This treaty is very significant because of what it reveals of Russia's diplomatic genius, of her ability and willingness to get along with her neighbors. The agreements reached were more favorable to China than anyone had reason to expect. Russia could have had much more out of the Japanese war than she will receive, had her policy toward China not been so liberal. For that attitude toward China she should have the increased respect and confidence of the world.

This Russo - China agreement is very significant because it will or should mean peace in China now that the war has ended. The curse of China for the years past has been internal strife and civil war. Many feared that the communistic element in China, supported by Russia, would engage in a bloody civil war. By this agreement, Russia refuses her support to the communistic group.

The linking of the life of these two great powers should also mean peace throughout the far east. Russia and China, cooperating, can

(Continued on page 4)

Where Is God?

(This sermon was preached on Sunday, July 8, over the regular Sunday morning Radio Chapel period of the Mutual Broadcasting System by Bishop Bruce R. Baxter. Bishop Baxter has been a bishop of the Methodist Church since 1940 and is a resident of Portland, Oregon.)

"My grace is sufficient for thee." II Cor. 12:9.
"Commit thy way unto the Lord: trust also in him; and he shall bring it to pass."
Psalms 37:5.

THE Second World War has already cost the United States one million casualties, two hundred thousand of whom have died, and three hundred billions of dollars. The ancient expression "bought with a price" has a new meaning. But just what is it that we have bought with such a price? The Hoover Dam in Nevada cost eighty-nine lives in its building. Now there is a tablet on it giving the names of the eighty-nine, followed by this inscription, "These died that the desert might bloom." I have before me a letter from a Willamette University student, a Marine on Iwo Jima for twenty-six days. He writes, "As real estate this rock isn't worth taxes. But the best blood in the world has been shed on every inch of it. May these in power remember the price which was paid."

Surely we have a right to get a lasting peace as a result of this sacrifice. Anything less would be a mockery. An English chaplain in the First World War tells of ministering to a dying member of the British Expeditionary Force. The young man said, "It's worth it if my baby boy, whom I have never seen, will never have to go through this." He gave the chaplain the address of his wife, to tell her how he had died. Recently this chaplain, who had delivered the message twenty-five years ago, went back to find out what had become of the soldier's son. Word had just been received that he had been killed in action. We must work together for a just and lasting peace. If we can work together to win the war, we can work together to win the peace. There are great moral equivalents of war. We must battle against disease and poverty and prejudice and ignorance and intolerance; against all evil.

Some there are who say that America cannot take her place in a world organization without surrendering sovereignty. The answer is that we surrender sovereignty every day. Robinson Crusoe is the only man I know who never had surrendered any, and he gave some up the day the man Friday appeared. Two young people surrender some degree of sovereignty when they are married. When I stop my car and wait for the red light to turn to green, I surrender some sovereignty. There must be both give and take if we are to get on together. Cain was the first isolationist. Nature's law is to adapt and to cooperate or we perish. Secretary of State Stettinius said, "The sovereignty of no nation, not even the most powerful, is absolute. There is no such thing as complete freedom of decision for any nation." We must act together and we must have faith in each other. A third World War would take on at the place where the second left off, just as the second took on at the place the first left off. Remembering all the development in aviation, in bombing, in fire power, in chemical warfare, another world conflict would not be a war; it would be annihilation. That which we call civilization probably could not survive it. Bishop Oxnam says if we do not develop the machinery for an enduring peace, a President of the United States in a future year will call a joint session of Congress, recite events already known to each member, and ask for a declaration of war against—who knows? Then reverently he will say, "God help us. We can do no other." But God help us if we do not now do other.

However, I am thinking in more personal terms of our relationship to the sorrows and losses caused by war of God's relationship to them. We are overwhelmed as we think of

the total weight of sorrow and suffering. But no one person has to bear it all alone. There is strength available to carry whatever load is laid upon any individual. "As thy day, so shall thy strength be." That means daily strength for daily needs. If one keeps from bitterness which sears and scars and which pulls down the blinds over the eyes of the soul, shutting out the light; if he keeps from this, he can distill out of this situation an anti-toxin which will preserve spiritual health. In photography it is the dark room which is the developing room. I have a friend who upon receiving the news of the death of his only son in the Southwest Pacific said, "I shall be as brave in my sorrow as my boy was brave in battle." None of us can afford the luxury of self-pity. It is not that which happens to us, but that which happens in us that makes or breaks us. Sometimes we think we need



BISHOP BRUCE R. BAXTER

comfort when in reality we need strength. It is significant that the word "comfort" is made up of two Latin words, "con" and "fortis," which mean "with strength." The outside pressures must be matched by the inside resources. Madame Chiang Kai-Shek said, "There is a limit to physical endurance. There is no limit to spiritual resources." The Moffatt translation of 2 Corinthians 7:10 reads, "The pain which God is allowed to guide."

A person is utterly foolish who tries in his own puny strength to carry the weight of his sorrow. We are not required to carry it alone. Jesus said, "Take my yoke upon you." He had made yokes in the carpenter's shop. A yoke was not a burden to burn and blister the neck of the ox. A yoke was for the purpose of sharing the load, so that which could not be carried alone could be carried easily with the help of the yoke fellow. Jesus, the burden bearer of humanity, will be our yoke fellow, so that with his help we can endure that which without him would be unendurable. Then we shall find not a way out of our difficulties, but a way through them. Then we shall have not defeat, but victory.

A man asked me the other day, "Why doesn't God stop this war?" Many people have been asking that question. Well, why doesn't He stop it? Is He good and weak so that He cannot do it or is He bad and strong so that he does not wish to do it? We are not limited to these two answers. When God gave men the power of choice, as free moral agents, He gave them the power to choose wrong as well as right. He gave them the power to choose war as well as peace. Only as men are able to choose the wrong but prefer the good can character be won. Otherwise we would be automatons and no character could be achieved. We win character the hard way, and we never have any more of it than we can lay hold of in a difficult situation. We must distinguish between that which God allows and that which God intends. We must distinguish between God's will and God's woe. It is not true that it is God's

will that this war should begin, and having begun, should continue. It is blasphemy to say that it is God's will that your boy was killed. Is it God's will that a typhoid epidemic comes from a polluted water supply? A child in a tenement dies because of unhygienic conditions. The owner refused to change these conditions because it would cost money. Don't tell me that a preacher should go in there and read, "The Lord gave and the Lord has taken away." It wasn't the Lord—it was the land-lord. This war is the result of wrong choices by men. It is not fair to blame God for that which the hate and greed of men has produced.

We see the suffering of God in a time of war. It is inconceivable to think of a non-suffering God in a suffering world. The small boy who looked into the night sky at the brilliant evening star and said, "God has hung out His service flag," spoke far better than he knew. God gave His own Son. He knows. A grief-stricken father asked a minister, "Where was God last night when my boy was being killed?" The minister replied, "He was in the same place as when His own Son was being killed." The Italian painter who in his picture of the crucifixion represented God as back of the cross, bearing upon His body the same wounds which Jesus bore, understood correctly. Thus, in times of sorrow we can see "the angel in the sun" and "the rainbow in the cloud." We see God as a fellow sufferer, suffering because of the wrong choices of his people and of the resulting agony on the part of His children. Thus we share with the Negro poet, William Du Bois, not only the conception of a suffering God, but one who needs our help in rebuilding the world. In "Dark Water" Du Bois says,

* "Awake me God, I sleep
What was that awful word Thou saidst?
That black and riven thing, was it Thee?
That gasp, was it Thine?
This pain, is it Thine?
Are, then, these bullets piercing Thee?
Have all the wars of all the world,
Down all dim time, drawn blood from Thee?
Have all the lies and thefts and hates—
Is this Thy crucifixion, God,
And not that funny little cross,
With vinegar and thorns?
Is this Thy Kingdom here, not there?

Help!
I sense that low and awful cry—
Who cries?
Who weeps
With silent sob that rends and tears?
Can God sob?

Who prays?
I hear strong prayers throng by,
Like mighty winds on dusky moors—
Can God pray?

Prayest Thou, Lord, and to me?
THOU needest me?
Thou NEEDEST me?
Thou needest ME?
Poor, wounded soul!
Of this I never dreamed. I thought—

Courage, God,
I come!"

A child of thirteen, told that she must lie on her back for two years to regain her health said, "It is an honor to share God's pain." God is not dead, He has not resigned. He is not defeated. He is alive and at work in building His kingdom, and He needs our help.

In the Book of Genesis in the account of the creation there is a recurring phrase. It is not "the morning and the evening were the first day," the morning and the evening were the first day," and so on. It reads, "the evening and the morning were the first day," and the second and the third. The ordinary day begins with morning and ends with night. But not God's day. God's day ends in a dawn.

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THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

A PARENT'S PRAYER

Leroy W. Stringfellow

(Written on the occasion of the marriage of the author's daughter)

Thou Giver of life and the Author of love, we are confident that Thy heart beats with parent hearts at a time like this. Our children were Thine before they were ours, and they shall always be Thine, Thou knowest them, and Thou dost love them; hence, Thy fatherly care is both real and constant.

Assured of Thy deep concern for them and of Thy passion to bless, we commend them to Thee on this momentous occasion. Grant that their betrothment may have come through the promptings of Thy provident Spirit, and be pleased to make abiding their covenant of love because it has the sanction and seal of Thy holy will.

Do Thou bind them together with the ties of a real and selfless love. Fortify their union with their strong mutuality of interest and purpose. Weld their relationship to each other with a Christian idealism that keeps them at high levels of dedication. Indelibly write their sacred vows upon the tablets of their hearts.

Bless them with a growing understanding and a deepening insight with respect to one another. Lead them along those unselfish ways wherein the other is preferred to self. Grace them with a patient and forbearing spirit for the day of provocation. Perfect and purify their love; strengthen their faith and trust; keep them ever loyal and true.

May any days of tribulation find them inwardly fortified by Thee, O God. Make them masters of all untoward circumstance. Enable them to endure hardness without despair or doubt or defeat. In like manner gird them for prosperity's tempting hour. Adorn them with the beauty and strength of humility. Thus guide, guard, and save them.

—Zions Herald.

TRUE LIGHT

An English writer says that conscience is like a sundial telling time. During the hours of daylight, and so long as the sun is shining, the dial will have a correct recording of the time. But when the sun is not shining, or when the light shines upon it from a lantern or from the moon at night, its record may be any queer report on the time.

Thus it is said to be with the conscience. So long as the light of God's Word shines upon us and directs our decisions, the voice of conscience is both correct and helpful, but when it is trained in ideals not Christian, it not only will fail to give the true direction, but will make the loss all the greater because it claims to speak with authority.—Christian Witness.

I do not believe there is any happiness in the world, any real happiness that does not find its root in a loving simple trust in God as our Father: One who is so strong that no need of our life can ever be greater than his capacity to help.—Robert E. Speer.

A NAME IN THE SAND

Alone I walked the ocean strang;
A pearly shell was in my hand;
I stooped and wrote upon the sand
My name, the year, the day.
As onward from the spot I passed,
One lingering look behind I cast;
A wave came rolling high and fast,
And washed my lines away.

And so, methought, 'twill shortly be
With every mark on earth from me;
A wave from dark oblivion's sea
Will sweep across the place
Where I have trod the sandy shore
Of Time, and been to be no more,
Of me, my day, the name I bore,
To leave no track nor trace.

And yet, with Him who counts the sands,
And holds the waters in His hands,
I know a lasting record stands
Inscribed against my name,
Of all this mortal part has wrought,
Of all this thinking soul has thought,
And from these fleeting moments caught,
For glory or for shame.

—Hannah Flagg Gould,

From "Poems of Inspiration"
By Morris and Adams.

THE PASSING AND THE PERMANENT

In getting this theme before us let us note two great passages of scripture. The first is Heb. 12:27, and the other is 2 Cor. 4:8: "And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." "While we look not at the things which are seen; for the things which are seen are temporal: but the things which are not seen are eternal."

We are in a world that has been badly shaken. Some feel that the bottom almost dropped out. No one will ever know just how near we came to the destruction of many things we hold dear. Some felt that there was a possibility of losing our way of life and with it western civilization. They even felt that religion might be badly hurt, if not destroyed. There was a feeling of great insecurity throughout the world. Things are looking a bit better now and we can take a new lease on life. One great lesson which should come from the ordeal through which we have passed is that we should pin our hopes on the eternal things and not those things that pass. Christ contrasted these two groups of things when he spoke of the two builders; one built on a rock, the other on the sand. The character of one stood while the other went down in shame and defeat. For our spiritual help may we note briefly these two groups of things.

The two passages of Scripture quoted above give us a great deal of light here. One tells us that the passing things are the created things: "As of things that are made." The other tells us that the passing things are the things we can see:

"The things which are seen are temporal; but the things which are not seen are eternal.

We have five senses with which we come in contact with this material universe. We can see, hear, touch, taste and smell. According to the Scripture anything in this universe with which we can come in contact through any one or all of these senses is doomed to pass. The planet upon which we live will pass. Even the visible heaven above our heads will pass. Jesus said, "Heaven and earth will pass away." So far as I know all the great scientists agree with what Jesus said about this. They are agreed on the fact that this planet has not always been, at least in its present form, and that it will not always so continue. They do not agree as to the age of the earth or when it will end, but they do agree that it did have a beginning and will come to an end. They say the same of other planets. Some speculate as to how much longer the sun will continue to burn and throw off light and heat. The creation of the Atomic Bomb would lead one to believe that the material universe has within itself the elements of its own final destruction.

All man-made institutions and systems will pass. The great poet, Alfred Tennyson said in "In Memoriam:"

"Our little systems have their day;
They have their day and cease to be;

They are but broken lights of thee,
And thou, O Lord, art more than they."

Then in "The Passing of Arthur," he said:

"And slowly answer'd Arthur
from the barge:
'The old order changeth, yielding
place to new,
And God fulfils himself in many
ways,
Lest one good custom should corrupt
the world'."

Human governments, social and economic orders will finally pass. Christianity will stand, but denominationalism will finally pass. As we meditate upon the transitoriness of this material universe, we should feel strongly led to pin our hopes on things eternal. What are they?

Paul tells us of three great principles that will continue through the ages: "And now abideth faith, hope, and love, these three; but the greatest of these is love." The person who cultivates these qualities in life is tying himself on to that which is eternal. How necessary is faith! Faith in God, faith in fellow-man, and faith in self. Hope also has its place. We simply cannot live without it. In the midst of calamity, we hope for security. In the midst of war, we hope for peace. In the midst of disease, we hope for health. In the midst of death, we hope for an eternal life in the beautiful place Christ has gone to prepare. Love is the chief attribute of God. John, the beloved apostle said, "God is love." It is the biggest, the most important thing about God. It is the greatest quality any human can possess. Since God is love, the most godly thing any person can do is to love. Christ tells us this love is to extend to our enemies as well as friends. The hater hurts himself more than any one else. He commits spiritual suicide. Our own intelligence and self-interest should lead us to refrain from hating. A person wrongs you. You retaliate by hating him, and thus wrong yourself far more than he ever could. The person who possesses and cultivates these great qualities is saved both for time and eternity. He is building his character upon a rock. His hopes are grounded on things eternal.

God in the three great Persons, Father, Son, and Holy Spirit, is eternal. He had no beginning and will have no end. One can't apply age to God. He never grows old. He is as young now as he was a billion years ago. The same will be true with us when we reach our final abode. Charles Wesley wrote:

"When we've been there ten
thousand years,
Bright shining as the sun,
We've no less days to sing God's
praise
Than when we first begun."

Again, let me say, we should build our hopes on things eternal. We should put first things first: God, love, faith, hope, truth, righteousness, purity, and services. These values will stand when all material things shall have crumbled into dust and ashes. Our eternal welfare depends upon our imbibing and radiating these values. Heaven and earth will pass away, but God's Word and these values will remain forever.

H. O. B.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

BACK TO BETHEL

Jacob was converted at Bethel. After that he backslid and went off into sin. Later on, we find him penitent and listening to God while he receives instructions to go back to Bethel and renew his former devotion and allegiance to Jehovah. Jacob followed his instructions and at Bethel entered upon a new and richer experience.

Many professing Christians need that Bethel experience today. They have wandered away from God; they need a new dedication to Him and His service.

In one of my churches I had a very capable man who was a successful lawyer. The son of a Methodist preacher, he had been very active in the church, serving for a long time as Sunday School superintendent and steward. As he prospered in the things of this world, he declined in his devotion to God, until when I knew him he was a very indifferent Christian and unsatisfactory church member. His wife, while reared in another denomination, had joined the church with him and was greatly distressed about the state of his religious life.

One day, while at Conference, I was called back home. His wife had suddenly and unexpectedly passed away. When I arrived, I hurried at once to his home, where I found some ladies who directed me to his bedroom where he was sitting alone in his grief. When I entered and put my hand on his shoulder, he looked up at me in a state of complete despair and said, over and over, "Brother Hutchinson, I have lost God. I used to know Him, and now that I need Him most, I have lost Him. She plead with me again and again to renew my devotion and loyalty, but I've been too busy with other things. Now she's gone and I need Him, but I can't find Him." I'll never forget the despair in his face and voice. I did what I could for him, but left him, for the time being at least, utterly disconsolate.

I learned that day what it meant for one to lose God. Many of us need to make a trip to Bethel, to go back where we started and renew our vows and allegiance to God. Whatever happens, we cannot afford to lose the awareness of God's presence. The presence of God should be the most real thing in the life of every Christian.

Men do less than they ought, unless they do all that they can.—Carlyle.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. J. KENNETH SHAMBLIN, pastor at West Memphis, is doing the preaching in a series of services at Central Avenue Church, Batesville. Rev. H. J. Couchman is pastor.

REV. CHARLES LEWIS of Luxora was the out-of-town speaker at Youth Week observance at Osceola August 19-August 22. Rev. Earle Cravens is pastor.

DR. JAMES W. WORKMAN of the General Board of Lay Activities, with headquarters in Chicago, visited his father and mother, Dr. and Mrs. J. M. Workman of Conway on his return from Mississippi last week.

REV. J. S. UPTON of Hendrix College has been doing the preaching in series of services at Marion with Rev. John W. Glover, pastor at Holly Grove, in charge of the music. Rev. A. N. Storey is pastor.

THE Forest Park Methodist Church, Little Rock, Rev. A. H. Dulaney, pastor, will observe "Back to Sunday School Week" during the first week in September under the direction of the general superintendent, R. H. Pollock.

REV. R. E. CONNELL, district superintendent of the Paragould District, called Wednesday at the Methodist office on his way home from San Antonio, Texas, where he visited his mother. He also visited his new grandson, Richard E. Connell, III, son of Mr. and Mrs. Richard E. Connell, Jr., of Colorado City, Texas.

DR. G. RAY JORDAN, prominent Methodist minister and author and pastor of the First Methodist Church in Charlotte, N. C., has accepted the chair of homiletics in the Candler School of Theology at Emory University, beginning September 1, it has been announced by President Goodrich C. White.

REV. H. M. SANFORD, pastor of Fourth Street Church, Rector, writes of a meeting which was held at the Rock Springs Methodist Church from August 21 to August 28 in which he did the preaching. There were fourteen conversions and twelve were added to the church. Rev. Albert Gibbs is pastor.

ACCORDING to the Chinese News Service, Chungking, the greatest mass trek of people in all the world's history has been the migration of 50,000,000 Chinese refugees from the eastern coast and central provinces of China into the western provinces, just ahead of the Japanese armies. This number is more than the population of Great Britain, France, or Italy, and it is more than twice the number of immigrants from Europe to America between 1776 and 1860. The Red Cross and various Christian relief agencies have expanded millions of dollars in helping these refugees with food, clothing, and shelter—and their task is still going on.

REV. HAROLD EGGENSERGER, pastor at Beebe, called at the Methodist office on Wednesday and reported a very fine service in his church on Sunday evening, August 26, in which the speakers were Miss Betty Shepherd of North Little Rock, secretary and director of recreation at Gardner Church, and Miss Dorothy Daugherty of Hardy, who has been working at Cabot as director of the Area Recreation Program for the children of the Jacksonville Defense Workers. Miss Shepherd has also been working in the Fellowship Team which was trained at Jonesboro. At the close of the service three girls were baptized and joined the church. Both Miss Daugherty and Miss Shepherd will enter Scarritt College this fall to prepare themselves for foreign missions service.

DEPLORING the lawlessness, disintegration of family life, and moral collapse evident today throughout America, Dr. Channing A. Richardson, of the Methodist Board of Missions, says: "In general this moral breakdown is to be found in those areas where missionary needs are the greatest—both in urban and rural fields.

These are missionary fields. If America is to save civilization, it is perfectly evident that we cannot neglect those fields." He adds that the ministry of the church must be determined by the type of neighborhood it serves, the people, "their advantages, or disadvantages, their opportunities or lack of opportunities. When a church's neighborhood has changed, the church has too often kept in its traditional way for members and officary who live miles away. New groups who move in without notice are not being cared for, though they pass the church doors many times a day. . . The cities are yet largely unchurched. The city is still a supreme challenge for the church."

AN URGENT NEED

In the past very little has been done in the Little Rock Conference for the Golden Cross, but with our Methodist Hospital at Hot Springs now in operation, certainly we will want to provide adequate hospitalization through the Golden Cross for those who cannot afford it otherwise.

Pastors are urged to do two things now: first, have the fourth quarterly conference elect as Golden Cross Director of each church some strong layman or woman who will be able to secure strong financial support for this most worthy cause; second, announce to the congregation that a food shower for the Hospital will be given by our churches and the food brought to Hot Springs by the pastors when they come to Annual Conference. Details regarding this shower will be given at a later date.—W. Neil Hart, Conference Director of Golden Cross.

NOTICE FROM BOARD OF CHURCH EXTENSION, LITTLE ROCK CONFERENCE

Those desiring loans or donations from the Board of Church Extension, please have your applications complete by the first day of Conference. The Board wants to be fair to all, hence we want all applications before the whole Board for careful consideration. It often takes quite a time to get applications in proper form so please begin now. Write Rev. J. A. Wade of Stamps, Ark., for application blanks, stating whether you want to apply to the Little Rock Conference Board or to the General Board for aid.—B. F. Roebuck, Chairman of Little Rock Conference Board of Church Extension.

RUSSIA AND CHINA MAKE SIGNIFICANT TREATY

(Continued from page one)

preserve peace throughout Asia without much help from the outside.

The most significant thing about this treaty are the implications it has for the rest of the world for the years to come. Russia is not making the diplomatic mistake which Japan made. Had Japan cultivated the friendship of China and so won her confidence that she would have cooperated in Japan's ambitions for world conquest, we might have had an entirely different situation in the far east today. Japanese leadership could have taken China's manpower and have created a situation which it would have been very difficult to handle.

A union of Russian might and Chinese manpower could create a situation which it would be impossible for the rest of the world to cope with. Their combined population is now more than six hundred millions of people.

When no time is mentioned all time is included. God's "Shalls" must be understood always in their largest sense. From the beginning of the year to the end of the year, from the first fathoming of evening shadows until the daystar shines, in all conditions and under all circumstances it shall be well with the righteous.—C. H. Spurgeon.

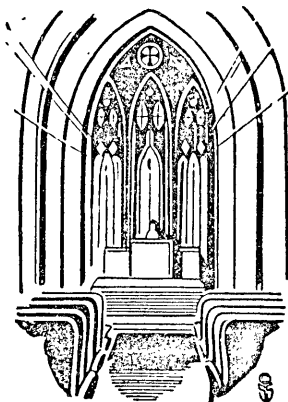


Methodism Still Lives In Germany



By BISHOP F. H. OTTO MELLE, Berlin, Germany

(This is the first statement of conditions among Methodist people and churches in Germany received by Secretary R. E. Diffendorfer, of the Board of Missions and Church Extension, from Bishop Melle since the war disrupted communications between U. S. A. and Germany.)



SINCE the end of February I have been unable to travel. I did not leave Berlin, as many of my friends did, but stayed here during the time of the air raids, and, of course, also through the bad days of the Battle of Berlin.

All our Methodist preachers stayed also. It was

a very dangerous time. We lived in the cellar for months, then had Russian soldiers in our home; but the episcopal residence suffered only small damages, which I think, can be repaired.

From the leaflet "The Methodists in Europe" (which one of the chaplains showed me), I see that you are partly informed about the damage to our church property in Germany. What further has happened since the battles in the West and South and East, the break down of the German forces, I am not yet able to tell. There is no postal intercourse at all, we cannot travel, and therefore we must have patience till we shall be able to meet somewhere or at least to correspond with each other again.

Our Book Concern at Bremen has been totally destroyed—not one book, or machine, or even a sheet of paper was left. And we had quite a lot of paper spared for the expected time of peace. Even the little church paper, a monthly of four small pages that we could publish only for the preachers and members of the quarterly conferences, does not exist any more.

But I know that our congregations without any connectional link, without conferences, without a church paper, without the visits of the bishop and the district superintendents, without committee meetings, will stand the test; and also that this terrible time will prove to be a blessing.

The very last day of the Battle in Berlin, May 1st, the beautiful church at the Junkerstrasse 5/6 was destroyed. This building was the last of the larger churches that was left in Berlin to that day. We like to use it for meetings of all the Methodists of Berlin. It was the first church the Methodists built in this city, 80 years ago, with the help of the then American Ambassador in Berlin, Mr. Wright. For a long time it was used as the American Church, and to the day of destruction the wall behind the altar showed the Ten Commandments and the Apostles Creed in English and in German. Even in the midst of the war, when the waves of hatred were high, we were able to withstand every attempt to paint over the English. But though the wall with that inscription now has been annihilated, the faith is still alive that the time is not far, when the two languages and the two peoples will have fellowship again in the love of Jesus Christ, and work together for the coming of the kingdom of God.

A few of the smaller church buildings and houses can perhaps be repaired. But the most beautiful and representative churches in Berlin are destroyed. In the east of Berlin, Tilsiterstr. 15, the church building was burned out, the lodging house at the front of the street (lodgings for 30 families) was hit by an explosive bomb that killed also the able and beloved pastor of this church, Rev. E. Petrikowsky, his wife, the deaconess, and some other people who were in the air-raid shelter.

At present we are confined to the district

of Berlin. But I hope that it will be possible, after some weeks, to meet the district superintendents of our five conferences.

We hope that in the North of Berlin, Rugen-erstr. 5., at least the larger hall may be restored before the winter comes. As far as I know, however, the situation is better in the territory occupied by the Americans and English. The fewest losses in our work, it seems to me, are in the Central-Germany Conference (Saxony). We have there about 20,000 Methodists; they may become a strong centre of our activities in the future. In that region only the three churches in Leipzig, Planitz (the largest church building we had in Germany) and Plauen were destroyed. The congregations in the South, in the Southwest and Northwest Conferences suffered very much. The greatest problems—and the greatest needs—are in the Northeast Conference with the centre of Berlin. In this conference most congregations were in East and West Prussia, Pomerania, in the region east of the Oder; they are now fugitives somewhere.

The Theological Seminary at Frankfurt-on-the-Main still stands. It is used partly as a hospital in connection with our hospital "Bethanien" in that old city. This hospital—so I heard—is the only intact and working hospital of Frankfurt. The hospital buildings in Nuer-emberg have been totally destroyed; but those in Hamburg, Berlin, Leipzig, Chemnitz, Heidelberg are left like that in Frankfurt. They all are crowded with patients. Our sisters do a splendid work in helping the people and healing the wounds of the war.

I will mention in brief only two or three of our most pressing problems:

1. The food situation. You may know about this from the newspapers. People, well informed, fear that about two and one-half million people may starve in the next winter in Germany.

2. The tremendous stream of fugitives from the East. Millions of people, expelled from East and West Prussia, etc., are overflowing Berlin and other parts of Germany. They are not allowed to stay in Berlin, but we must give our Methodist brethren a shelter at least for one or two days while they are passing through the city. We try to organize a relief work as well as it is possible. In the church services a second collection is taken in a basket for little pieces of bread which the friends may sacrifice from the few bread rations they have; there is also a wardrobe for used clothes.

3. We were not in want of money during the last years. Our people supported the church very liberally. I was even able to collect a war relief fund. We could pay off a large part of our church debts, and we could also lay a good foundation of a fund for the retired preachers and their families. It was touching how our Methodists brought their sacrifices. Now, after the capitulation of Germany, all bank accounts have been closed, no single mark or pfennig can be used. It is the common impression that they are lost forever. All bills, however, have to be paid in cash. So all our preparations, for the time of need we expected after the breakdown of Germany, were in vain. In spite of the saved money in the banks we stand here without financial means.

4. The need is especially felt for the families of the preachers who had to serve the state, and are now war prisoners somewhere. The retired preachers and their families are in need also.

But there are questions which can not yet be decided: the question of reorganization; of rebuilding the destroyed property; of beginning anew with a book concern; of editing a church paper again. We are to wait till the leaders of the allies have decided the geographical, economical and political future of Germany. As soon as this is done we also may be able to speak about plans of our work for the future.

In spite of all the misery the war has brought to Germany, many thousands of Methodists are still alive. Many have been killed in the air-raids, thousands left their homes; yet, wherever they are, they seek immediately the

connection with their Methodist brethren, renew their church-membership, and try to work for the Master even in the most troubled situations.

Looking at the crises of the present time, and looking somewhat into the future, I can say that we as Methodists seem to have in Germany an opportunity so great, so promising, and so helpful to the rebuilding of the life of our people as to surpass anything our fathers dreamed. There is a nation in despair which needs the gospel. There are other churches, formerly closely connected with the state and depending on its financial support, who need the example and the suggestions of a free church according to the ideal we Methodists here had from the beginning, and as you have it in the U. S. There are many people who can now be won for Jesus Christ. It is possible to build churches and conferences that will be life-centres of religious work on the continent of Europe, and that will also be a blessing to the Mother Church. That wonderful band of international fellowship and friendship which Methodism made so strong and helpful in the past will play a very important role in the church history of the future, especially in Europe.

The Methodist congregations in Germany are still alive. In a very interesting round-about-way I received a faith-strengthening letter from one of our ministers the other day. It comes from a section where they had no battle and no occupation troops. This brother does not make a single remark about the war. But he tells of a wonderful revival of the spiritual life. People, he writes, fed for many years only with political and war news, hunger after the word of God. The meetings are crowded. They have conversions again as in the old time.

Here in Berlin we have experienced the help of the Lord in such a wonderful way that our faith has been strengthened and our hearts strangely warmed in the hope that the Lord of Hosts will be with us in the future as he has been with us in the past, and that he will use our beloved Methodism and Methodists as tools of the coming revival. Our services, partly held in small rooms, partly in rooms of friendly churches, partly between the ruins without a roof, are places of new revelations of the Lord.

The political and military events of this time we take as a judgment of God according to the word of the Scripture: "O Lord, our God, the Almighty, true and righteous are thy judgments," and we know that the great responsibility rests upon us to "commend ourselves under all circumstances, as God's ministers should" (2 Corinth. 6:4) knowing that (Heb. 12) out of all this "painful discipline"—if we hold our faith—"afterwards" its fruit will be seen "in the peacefulness of a righteous life which is the lot of those who have been trained under it." We are suffering and shaken. But we are not in despair, and I feel as if St. Paul has written those words for us, 2 Corinth. 6:9 "As at death's door, yet see we are living; as chastised, yet not killed; as saddened, yet always rejoicing."

SENTENCE SERMONS

Persist in cheerfulness and happiness will be your reward.

Persist in prayer and the impossible comes to pass.

Persist in hope and somewhere the sun will shine again.

Persist in honor and life becomes abundantly rewarding.

But if you persist in suspicion, loneliness will be inevitable.

If you persist in hatred, life will become an intolerable burden.—Rev. Roy L. Smith in the Syracuse Post Standard.

Keep your shoulder to the wheel and you will not be so likely to be found with your back to the wall.—Religious Telescope.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

FRIENDS

By Esma Rideout Booth

"Come, Robert, time to get up. First day of school," called mother cheerily from downstairs.

Robert shivered a bit and climbed out of bed. He had been awake a long time and had been lying there thinking. How he dreaded this first day of school!

"I wonder if the boys will know many things that I don't," he thought as he dressed. "I wish I could play ball. They will think it funny I don't know how. I wonder if they can do fractions better."

"Don't worry, Chum," said his mother when she saw how he looked. "School is such fun that maybe after you have been you will never want to go back to Africa again and learn with me and play with black boys."

Robert had to laugh at that; for what a good time they had always had on the big shady porch! And he had never been lonely, for little black boys can run and play as well as white ones. They had taught him many things, too—how to weave baskets, to make clay jugs, and to carve fat elephants and long-legged birds and wiggling snakes and fat crocodiles. He brightened as he thought of those things. Perhaps the boys would like to see them.

He walked to school slowly. It wouldn't be so bad if it were the beginning of the year. Would the boys laugh if he did things differently from what they did? Would they want to be friends? If he could choose, he would like that red-headed boy that lived at the end of the street for his special chum.

The schoolyard was full of boys and girls when Robert came up. He stood watching them for a few minutes, wishing that some one would speak to him. Presently a big boy called out, "Hello, here's a new boy. What's your name?"

Robert felt uncomfortable with so many looking at him, but he answered.

"Want to play ball?"

"Did you bring your marbles?"

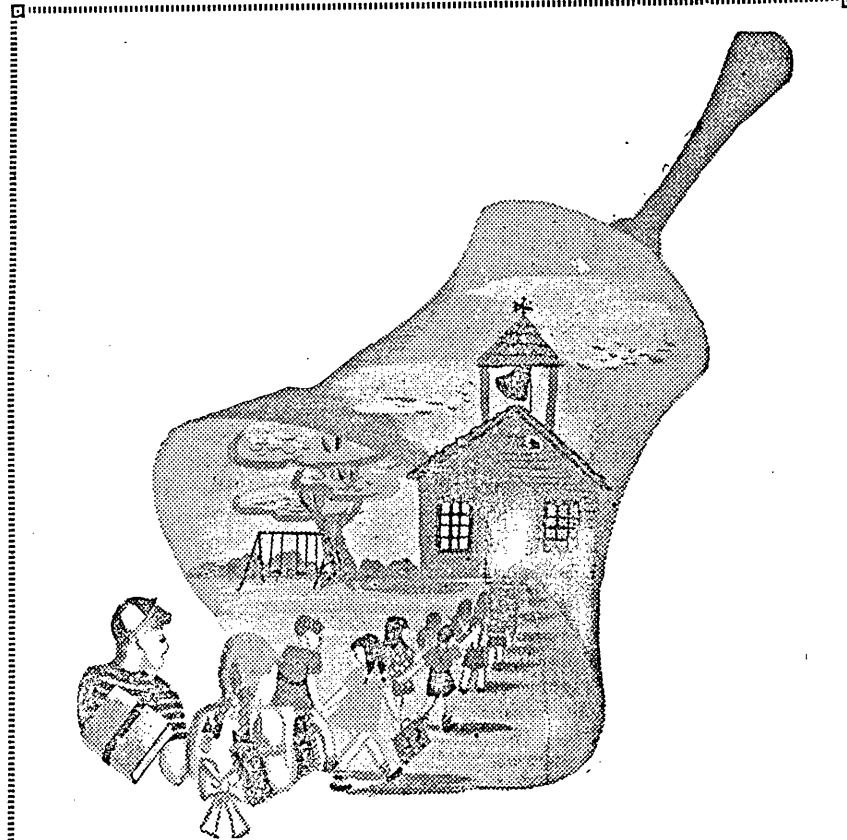
Robert wished that he did not have to answer no and that the boys wouldn't stare at him so.

"Where did you come from, anyway?" asked the boy. "Can't you play ball, really?"

Robert shook his head. "I have always lived in Africa," he answered.

"Oh, in Africa!" cried one of the little girls. "Why aren't you black? I thought every one in Africa was black." The big boys and girls all laughed at this, and even Robert smiled, but he did not feel very happy as he followed the rest into the schoolroom.

How big it was and how many children there were all in the fourth grade! He was glad to find that he knew as much as they did and did not mind answering the teacher's questions. The red-headed boy was in this room, too. Robert wondered how he could be friends with him. How the black boys would



BACK TO SCHOOL

School time—
Vacation days are past and ended.
Work and play will now be blended,
In a happy, busy way.

Old friends true will meet together,
New friends brave all kinds of weather,
To be present every day.

There is happiness in learning,
There is joy and pride in earning
Commendation for work done.

So today we all go trooping
Back to school! See we are grouping
In a happy way together, Oh, what fun!

—A. E. W. in Arkansas Methodist,
September 3, 1942.

IN THE WORLD OF BOYS AND GIRLS

Alma, Arkansas,
Rt. 1,
August 27, 1945

Dear Girls and Boys:

I am a little girl nine years old. I go to Kibler School. My teacher is Miss Wells, Mrs. Crawford and Mr. Morris.

I go to the Methodist Church. My Sunday School teacher is Mrs. Kibler. Our class went on a picnic last Sunday.

I have one brother fifteen years old. —Your friend, Shirley Grace Titsworth.

A PUPPY'S APPEAL

By Celia I. Harvey

I am just a little puppy that some folks adopted. They have six children, so I often wonder why they took me.

They are not rich people, and sometimes they forget to feed me—I don't think they always have a lot themselves. At first they kept me in the house, just letting me out for a run occasionally, and always kept me in at night where I felt safe, and then all of a sudden, a few nights ago, they put me out in a little house by myself at night, when it was all dark and stormy, and I was so afraid I cried and then howled just because I was afraid and lonely too, and then a big man, the children's daddy, came out and whipped me. Then I cried more because I could not understand it at all.

He came out twice and whipped me for crying, and never seemed to understand, himself, that I was only a baby, and as such could not know why I was put out there in the first place, after being allowed to get used to sleeping in the house, then during the day I was tied with a long rope to a post, there was no shade and no water, and I did get so thirsty, but could not make them understand that, and I got restless and wound myself up in all that rope, and all together put in an awful day, and got slapped for all of it, as if I had been to blame. Finally a kind neighbor called to one of the boys and asked why they didn't give me a pan of water, so then he did so. I wonder why they treat me this way, when I could be such a nice little dog if they would just give me a doggie's chance. I wish somebody good and kind and understanding would take me away from here.—Our Dumb Animals.

rule by asking, "Is your mamma there?"

"No."

"Is your big sister there?"

"No, there's no one here but grandma and me and the cat. Grandma can't hear and the cat can't talk."

"A scientist says that we ought to eat food that will develop the cranium." —

"Well, I suggest an appropriate menu."

"And that is?"

"Noodle soup, head cheese, coconut pie."

JUST FOR FUN

The professor, upon returning home late at night, heard a noise, and asked:

"Is someone there?"

"No," came the answer from a burglar under the bed.

"That's strange," mused the professor. "I was positive someone was under my bed."

This is the way one pastor made an announcement:

"The Reverend Doctor Orrville will lecture on 'Fools' in the Jefferson Avenue Church Friday evening, and I trust a great many will attend."

A telephone operator was at one end of the wire and a little girl, who had answered her ring, at the other end. The operator, obeying one of the company's rules, was trying to get the child to call an older person. She began according to the

laugh at his red hair and twinkling blue eyes and freckles! Robert smiled broadly as he thought how surprised Monga and Ilunga would be at this schoolroom. And just as he smiled the red-headed boy lifted his head and, seeing the smile, grinned back at Robert, a jolly, comradely grin.

"His smile looks like Monga's," thought Robert happily. "I almost know he will be a good friend."

After school the red-headed boy waited for Robert. "I thought you didn't want to be friends until you smiled," he said. "What a lot of things you must know because you have lived in Africa!"

"But I don't know how to play ball," said Robert, "and I was afraid you would all laugh."

"It's easy to learn to play ball," answered the red-headed boy. "I'll show you how."

"And I'll show you my clay jars and grass mats and little ivory elephants," cried Robert. "It is going to be fun to go to school, after all." —Christian Advocate.

The Churches Help Our Service Boys And Girls

By BISHOP BRUCE R. BAXTER

TWENTY-FIVE per cent of the offering on World - Wide Communion Sunday for the Fellowship of Suffering and Service goes to the Bishops' Committee on Camp Activities. What happens then?

The Camp Service Fund gets results. It helps us meet our Methodist responsibilities by bringing the church to the service men. The need for this fund has been intensified by the shifting of troops. In one army camp in the State of Washington, a careful survey showed that 60 per cent of the men had some Protestant affiliation and of that number 27 per cent were Methodist.

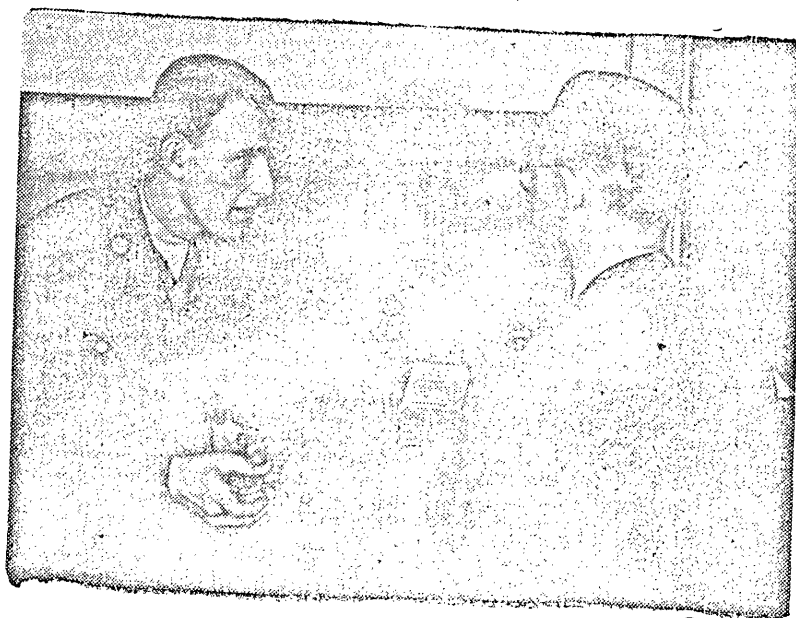
In many instances money from this Fund has made possible the home away from home. Invitations are given men in camps near local churches. Those who respond are welcomed into typical church services. They go into Bible classes where the majority are civilian. They sing in choirs. They sit in congregations where they are not made conspicuous, but are considered to be regular worshippers. Thus they assume some civilian responsibility. One pastor of such a congregation writes, "I preach to a parade."

After church these men in uniform go into homes where extra plates are put on the table. Many of them visit these homes when they next come to town—a priceless gift to a lonely boy. I know one family which for three years has never had fewer than six service men at Sunday dinner and occasionally as many as sixteen. One Sunday a young Marine, just returned from overseas duty, walked around the house touching the furniture, the books, the curtains. With tears in his eyes he said, "You must think I'm queer to be doing this, but this is the first home I've been in for thirty months." Another lad, eighteen years old, and away from home for the first time, stayed by the side of the woman preparing the meal. Finally he said shyly, "Would you mind if I kissed you. It's just as if I were at home with my own mother."

Post-cards are sent by some pastors to the father or mother or wife back in the home town, saying the boy attended church that day. Several pastors have showed me stacks of letters of appreciation sent by mothers from every State in the Union. These are dividends of in-

have felt truly welcome.

There is much personal counseling by pastors. One preacher near a large camp remains in his church until late every night, with many lights on, to be ready for any boy who needs help. A room is set aside and furnished attractively where the



Minister as Counselor to Our Service Men

estimable value. One church furnished communion supplies for the famous 104th Division.

Aid is given through specialized services for army and navy men and their families. Such service may begin by finding a room or apartment for a wife or a family who otherwise would be literally out on the street. Wives who are waiting the return of their husbands are organized into groups for regular devotional and social meetings. Many churches have been helped to maintain a parish worker to call on these lonely young wives and mothers. Children are organized into classes for recreation and instruction in the local church. Special consideration is given to the families of non-commissioned officers, a group usually neglected. Attention is given to soldiers from minority racial groups who could easily be passed over. In the church they

service men may read and write in their spare time. Dormitories are set up in many churches. Visitations are made in nearby army and navy hospitals and Bibles and devotional literature are provided for the sick men. I know ministers who have helped make service-men's weddings anything but casual affairs by providing the right kind of surroundings and a modest reception afterwards. In one instance, the bride and groom joined the church the following Sunday morning.

Camp Service Funds have materially helped the church in dealing with men who, with home controls relaxed, come into town where temptations are laid in their laps. A colonel writes, "Whether they go to the devil or elsewhere depends upon what they find when they come to town, and the devil has a good chance of getting them if they

don't find something to do." This is particularly important when every form of commercialized amusement is flaunted before them. The church becomes a bomb-proof shelter, a moral raft for these young men. They will not forget this timely aid when they return to their homes.

In Ketchikan, Alaska, a radio ministry is maintained through the local Methodist church, a ministry which reaches men in the lonely out-of-the-way camps and stations. The appreciative response from these lonely men more than repays the time, effort, and expense.

Here is the result of a program provided by one local church through the Camp Service Fund. A non-Methodist chaplain in the South Seas wrote the pastor saying he had a sailor who had been stationed in a town where the local Methodist church had maintained a center and a program for service men. The sailor had said to him "That church is genuine. I want to join it if you can find a way for me to do it." The chaplain asked for the membership requirements. The disciplinary questions were sent and answered over the boy's signature. Then the chaplain baptized him. A few weeks later four of the sailor's friends came to this church. They said they were church members. The preacher told the story of their buddy in the South Pacific and asked if they would come forward and read the questions which the young man had sent back. This they did, and Robert Ripley became a member of that church by proxy. The next day the four sailors called at the church office to say how much this participation had meant to them. Robert Ripley never came back. But his ship came back. The chaplain called on the minister to tell him of Robert's death. He said, "I do this at Bob's request. He wanted you to know how much his church membership meant to him."

Don't you think we ought to be very generous in our response to the Fellowship of Suffering & Service appeal for the Camp Service Funds this year, thus continuing and strengthening this timely and effective ministry?

The Story Of The Song Book

By MINNIE CROWELL BRYAN

A MAN wandered into an old barn to rest, he was tired, tired of life and what life was doing to him. Weary and worn he sat on an old packing box thinking of what had happened to him. With his head down he grieved, he had no friends, no future, nothing for which to live. Why go on?

His glance fell upon an old hymn book. It, like he, was ragged and torn. It lay on the floor opened, and he unconsciously read the words of a song there on the page—"There is a fountain filled with blood, drawn from Immanuel's veins; and sinners, plunged beneath the flood, Lose all their guilty stains." The

man became conscious of what he was reading. "The dying thief rejoiced to see that fountain in his day; and there may I, tho vile as he, wash all my sins away."

As he read he tried to recall the tune of the old song and his spirits were lifted. He idly turned the song book pages just to pass the time away. Becoming interested in a mild way, he dusted the pages of the old book and looked for something familiar to him. He found "Wonderful Words of Life." He knew that; he sang it in Sunday School. The second verse caught his attention and the words burned themselves into his brain, "Christ, the blessed one, gives to all, won-

derful words of Life; Sinner, list to their loving call, wonderful words of Life."

Then he remembered that his old mother used to sing a song about "Where he leads me I will follow." He looked through the pages and found the song, "I can hear my Savior calling, I can hear my Savior calling, take thy cross and follow me." She sang as she sat in her favorite rocking chair, a voice trembling with age and her heart filled with goodness.

He said to himself then, "I'm the unclean one the song speaks of. The Lord wouldn't have anything to do with such as I." A page turned by the breeze, and he saw, "What

a friend we have in Jesus, all our sins and griefs to bear, what a privilege to carry everything to God in prayer."

"Maybe I'm not too low, the song says carry your burdens to the Lord in prayer." Then falling to his knees, with tears running down his cheeks, he prayed, timidly at first, then earnestly, prayed for forgiveness; the lighted way. At last, exhausted, he arose and sat on the old box again, clasping the old song book to his breast. He wanted it to keep, it would be his treasure, it was left to ruin in the old barn. Tenderly turning the pages, it automatically opened at a place with the

(Continued on Page 16)

MY FIRST PRESIDING ELDER

By J. B. Stewart

Well do I remember the first presiding elder I ever saw. It was one summer morning in 1887, when he came to hold the quarterly meeting at my home church, old Scott's chapel, Guntersville District, North Alabama Conference. He had ridden twenty miles horse back and crossed the Tennessee river. He was an old bachelor, perhaps in his sixties, for his few thin locks were as white as cotton; shaggy eyebrows; clean shaven; long, lean and lank under the collar, and wore a 'stove pipe hat' and a long gray linen duster.

This was the Rev. Thomas G. Slaughter—Uncle Tom—as he was familiarly known. His preaching was a mixture of earnestness, sobriety, wit and humor. In his presiding over the conference, he was fair and brotherly spirited, but dodged no question and inquired carefully into every interest of the church. Somebody got a scathing rebuke if there was not reported a Sunday School and prayer meeting at each point, and a family altar in every Methodist home. How he did flay the unfaithful collecting stewards! There was squirming in seats and sweating and turning red in the face, as he questioned each one separately as to whether or not they had done their duty in seeing all the people and giving them an opportunity to pay.

Saturday night the church was crowded to overflowing. A local preacher delivered the sermon, lifting up his voice like a trumpet in appealing tones. He did not seem to regard preaching as pulpit oratory, but as dealing with the souls of men. The pastor made an altar call and one young lady knelt in the altar for prayers. The Christians were asked to pass around and give her a hand and a word of encouragement. Nobody came. The congregation was called to prayer and Uncle Tom led. His prayer was somewhat as follows: "O Lord, we thank Thee for this one soul who has been moved to seek salvation. We know she must be sincere or she would not come and ask these dead, cold, back-slidden Christians to pray for her. Maybe she is so trifling and worthless that nobody cares whether she is saved or lost. But Thou O Christ came into this world to save such. Save and save now." No conversion.

Uncle Tom was a great lover of children. Like the Master, he took them up in his arms or laid his hands in blessing on their heads. I shall never forget how my childish heart was moved when he bent over and put both his hands on my shoulders and told me to "be a good boy." More than half a century has gone by since that time, and Uncle Tom has long since past out from mortal sight, but the power and influence of his good life still lives on. A great presiding elder, great soul, great Christian. — Newark, Ark.

In the lives of most saintly men and women you will find that their love to God and men grew in proportion to their discovery of the Divine truth as revealed in Christ. When they were most successful discovering the depths of the wisdom and knowledge of God then their hearts grew in capacity to love.—F. B. Meyer.

THE EMPTY PEW SPEAKS

I am the empty pew. I represent a vast army. You will find representatives of my tribe in every house of worship, though I have never been accorded a welcome in any of them. I am there by the grace of a negligent and indifferent church member. I am not especially proud of myself or of my tribe and sometimes I find myself wishing that the tribe would decrease until it reached the vanishing point. The church could get along so much better without me. I just can't keep from talking, though I never have anything cheerful to say.

I am saying to the minister that

his sermon is lacking in interest or value, and surely that is no helpful remark for anyone to make, whether it is true or false.

I am saying to the congregation that they might just as well stay at home or go on a picnic or side-step the morning service in any other way. And that is not a nice thing to say.

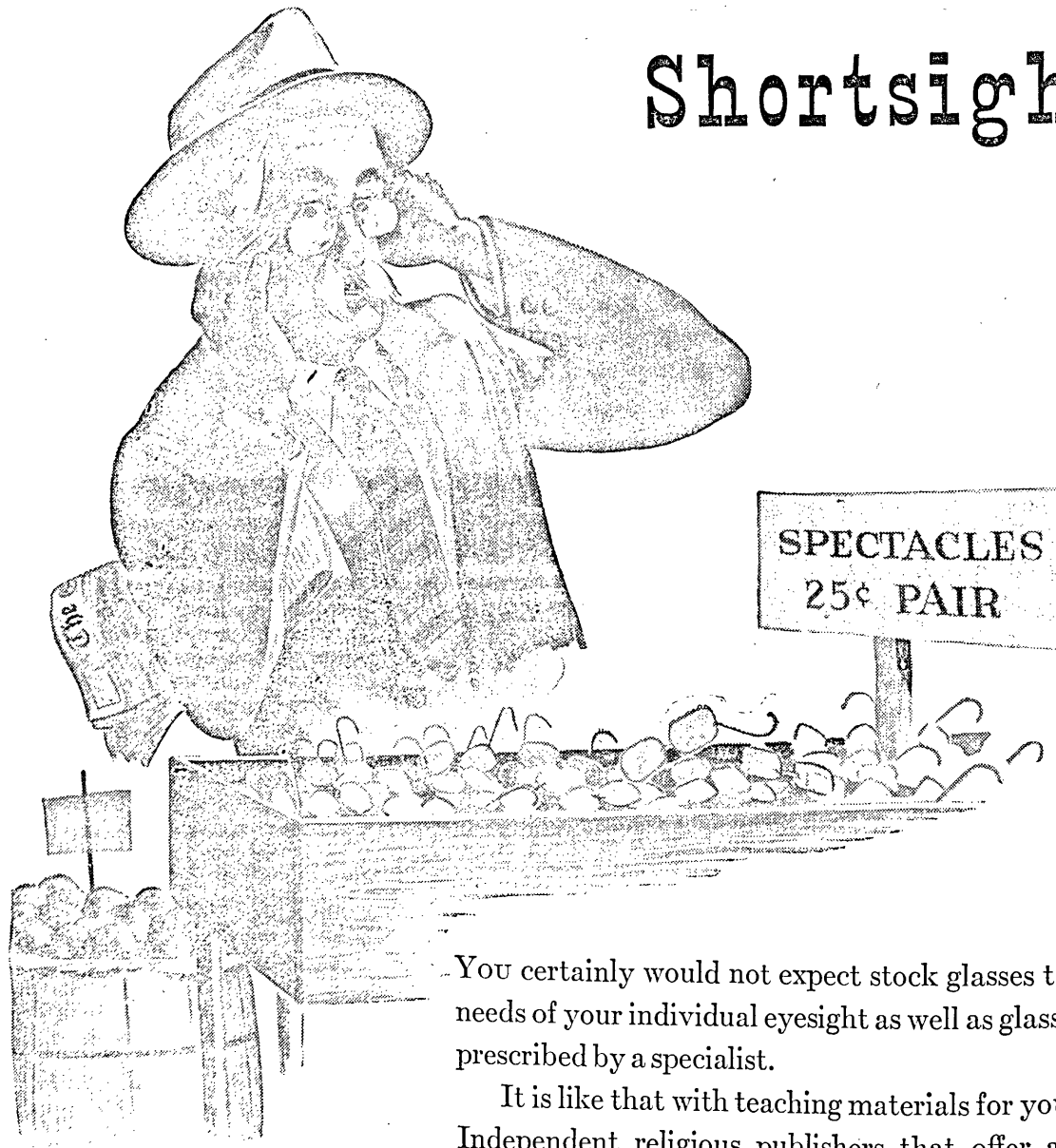
I am telling the choir that their music is not appreciated, and that their devotion, their rehearsal, their effort to have something inspiring to contribute to the worship is all in vain. They are wasting their melody upon ears that are too dull to profit by it.

I am saying to the newcomer that

if he is looking for a church home he had better not stop here; that he would be mighty lonesome in this group which does not consider regular church attendance important to themselves or to the church.

I am saying to the public that the church is not necessary in this community and it had as well fold up its tent and steel away.

Indeed, my message is negative all the way through. It is a destructive message. This is a fearful confession for me to make, I admit, but it is one truth with which I am to be credited. I am the empty pew, but let it be remembered that somebody is responsible for my existence.



Shortsighted?

You certainly would not expect stock glasses to meet the exact needs of your individual eyesight as well as glasses that had been prescribed by a specialist.

It is like that with teaching materials for your church school. Independent religious publishers that offer a line of general materials to all denominations can not provide adequately for each individual denomination. The churches of each Christian group, with their own history, convictions, programs—their own eyes—need specific emphases in their lesson materials.

Your official church publishing house possesses skill and long experience in producing the teaching materials needed by your church. It shares with you a common eyesight. The combination of these two factors is your guarantee of sound, effectual, economical teaching aids.

Don't condemn your children—the future leaders of the church—to imperfect vision. Let them see themselves and their faith in the clear light of your distinctive teachings. You advance with your group. Strengthen your group by supporting the group exponent—your authorized publishing house.

**PROGRESS
COOPERATION**

A joint appeal from the publishing agencies of thirty Protestant groups for the use by each local church of its own official teaching materials in a united mission of instruction

toward a Christian world

Write to The Methodist Publishing House serving your territory for latest samples and prices of Methodist Church School Literature

Radio Bible Quiz

By CLYDE N. ROGERS

Nebraska Wesleyan University, Lincoln, Nebraska

Yes, children enjoy studying the Bible! I have proved to my own satisfaction something which I had always believed—that if properly interpreted the Bible is enjoyed by people of all ages.

From February through June, 1945, I conducted a weekly radio broadcast known as the "Know Your Bible Series," with Junior and Intermediates from my parish and other parishes near Ithaca, New York, participating.

Radio Station WHCU, which is owned and operated by Cornell University, granted us without cost, fifteen minutes each Sunday morning following one of their most popular broadcasts.

Prior to our first broadcast fifteen boys and girls from one of my churches gathered at the parsonage for an oral Bible quiz. After listening to their answers, a written test was given and those having the highest scores and best voices were selected to go to the radio station for an audition. The following Sunday morning those five appeared on the air for the first time.

For the sake of having all of them participate we put nineteen boys and girls on the program one morning asking only those questions which could be answered briefly. As interest in the program grew, boys and girls from other parishes were included, making a total of thirty-five different ones who appeared on the program. Friends and relatives helped to transport them to and from the radio station each Sunday morning.

Boys and girls were selected one week in advance to appear on the following Sunday's program. Usually the group included people who had previously been on the program and two who were new to radio. We used *Bowie's Story of the Bible*, lending each pupil a copy. A few days in advance, assignments of those pages to be studied that week were given, and certain important passages were marked to aid them in their study. They knew the characters we would study but did not know what the questions would be.

We discovered that both our radio audience and the participants enjoyed the discussion type of questions most. For instance, for five weeks we studied the life of St. Paul as given by Bowie. Sometimes the participants became so articulate that they would talk four or five minutes until I interrupted to lead another student into the discussion.

Leading up to Easter we studied the life of Christ, and on Easter Sunday we used the entire period in discussing the resurrection stories. On Mother's Day we studied "Mothers of the Bible—Good and Bad," showing the influence of different types of mothers. We also studied one mother-in-law (Naomi), and the following week much of our fan mail commended our recognition of mothers-in-law. For Rural Life Sunday we gave assignments throughout the Bible in regard to rural life, using Old Testament stories, Psalms and several of the New Testament parables.

Our average of correct answers would have run about ninety percent. Several youngsters appeared as many as ten or twelve times and

in the total period missed only two or three questions. One twelve-year-old girl, who was on the air more than any other person, answered correctly each question asked her. One boy, a bit timid at first, grew with the program and at the close of the series discussed his questions enthusiastically and thoroughly.

People of all ages and from many walks of life wrote "fan mail" to us. Although many of our interpretations were considered very liberal, theologically speaking, many conservatives praised our program highly. When announcement was made we were leaving the community to take up work elsewhere, many people expressed their regret that the program was being discontinued. The management of the radio station indicated its desire to resume the program this fall if a director can be secured.

One rural church school superintendent asked her pupils to listen to the broadcast each Sunday morning, and used the first portion of her Church School period to discuss our topic for that day. Another outgrowth of the program was a Bible quiz as a part of the regular evening meeting of a combined youth group on a large rural parish where from forty to sixty boys and girls were in regular attendance. Some of them who had had no background for the study of the Bible later participated in our program, and did an excellent job.

Sometimes we closed our program with a question for our radio audience to answer. We received many replies. We also asked people to submit questions which we might use on the air and received more questions, (accompanied by the answers) than we were able to use.

Our final broadcast consisted of a thirty-minute period in which six high-scoring pupils were asked to share, each being asked to give a resume of an important character which we had studied. Abraham, Samuel and Ruth were selected from the Old Testament, Peter, Paul and Jesus from the New Testament.

My wife was my co-worker in writing the script and by listening to the program each Sunday, was able to make helpful suggestions. It was a great joy for us to note the development of these boys and girls from week to week. We feel that this program has been inestimably valuable to the participants in providing a basis for the study of the Bible throughout their lives.

Our fan mail indicated that children and many adults learned about the Bible for the first time, and that many adults found great joy in reviewing the Bible stories they had known and loved in their youth.

We opened our program with these words: "We're glad to welcome you to this, another of our programs of the Know-Your-Bible Series. We hope that it will help you to know and love your Bible better." We closed with this statement: "Go to the church of your choice today and read your Bible every day."

We share these experiences with you because we believe that great opportunities are in store for those who will give themselves to this type of endeavor. If liberal

One Layman's Viewpoint

By JAMES R. BERRY

The last paragraph of your column, News and Notes About Facts and Folks, in the August 16th issue of the Methodist attracted, held, and still holds my attention and thoughts. As much as I have tried to figure out some other way around the accusation, I cannot. The sum total always comes out the same—every word you quoted of Commander Everett P. Wuebbens of the Navy Chaplains' Office is true.

I point my finger at no one particular Methodist Church or any other church. But it doesn't take even a man with good eyesight to see that there is something lacking with the Church and Religion and Worship at large. People have forgotten the invitation which was spoken when Jesus walked the paths of men. "Come unto me all ye that are weary and heavy laden, and I will give you rest." Either we do not work hard enough to become weary or we ignore the invitation, because we refrain from going to Church on our day of rest at the least excuse. But at the same time, no matter what happens, if we want to go some place else, we go.

There is the difference! Wanting to go!

And it is brought to a focal point in Commander Wuebbens' spoken paragraph which you quoted, when it is studied closely. He lists three noticeable points:

1. Regarding "platitudinous discourses."

2. Religion that has some effect on their everyday life.

3. Message nothing but a clever re-hash of human wisdom found in books.

Far be it from me to judge or criticize but I do not dispute his viewpoint. However, I am not smart enough to know that answer, or the remedy, in giving not only to the returning veterans, but everyone, a religion that has some effect upon his every day life.

But my attention has been invited to a plan that has come forward which is making progress—at least in the rural churches—and isn't the rural community the foundation of the great municipalities and in the broader sense the world itself? The plan I am thinking of is the "God's

Acre" plan. A recent article in the August issue of *The Country Gentleman* gave me new light on it. And from its progress, I cannot understand why it could not be broadened out, not to pertain just to a farmer and his family, but to everyone.

Biblical customs have taught us all that one-tenth of everything we make should be placed on the altar as a token of our appreciation and thanksgiving for health, life, knowledge and wisdom in the understanding that everything in finality belongs to God.

How people are going to be taught to put this plan into effect is a problem which will have to grow. But the sooner someone does something about it, the sooner we will have the religion of action, rather than one of talk, as Commander Wuebbens stated.

I must give, before closing, an experience I had while maintaining my residence in Little Rock. Dr. Gaston Foote, then pastor of the Winfield Memorial Church, brought together the means of constructing a church building just north and east of Adams Field. Members of his congregation were asked, or invited, to go work on it in whatever way and whenever they could. I made several trips in the afternoons out there after working hours. And there I found others—carpenters, an enlisted soldier, and others—the only name I can readily recall being that of Mr. E. Ray Scott. There was a fellowship there which is not to be found in too many places. But by the way Mr. Scott was working, hoisting the walls and rafters, and the way I enjoyed helping, cannot be presented correctly on paper. I do dare to say though, that we "felt" a religion of action.

Why do I tell that incident? Because others could do the same thing. I believe the same good can come to a person helping his neighbor build a home when he accepts no remuneration from that neighbor. It is only to show that religion "Can be a religion of action" if we want it to be, and not one of "platitudinous discourses" and clever "re-hash of human wisdom," but one that has "some effect" on one's everyday life.—Conway, Arkansas.

KOREAN PASTOR TO ASSIST BISHOP BAKER

Rev. D. W. Lim, former pastor of the First Korean Church, Honolulu, Hawaii, has recently been appointed to assist Bishop James C. Baker with the administration of the Korean work of the Methodist Church in the San Francisco area. Mr. Lim will reside in Oakland and will also serve the Joint Division of Education and Cultivation in promotional work. While serving as a pastor in the Hawaii Mission Conference, Mr. Lim has served as chairman of the Conference Board of Missions and Church Extension.

Protestantism is to take the place of leadership that it should it must again capture the imagination of its people in the use of the Bible.

Knowledge comes by eyes always open and working hands, and there is no knowledge that is not power.—Jeremy Taylor.

500,000 CHRISTMAS GIFTS FOR EUROPE

The Protestant churches of America—through the Church Committee on Overseas Relief and Reconstruction, 297 Fourth Avenue, 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 by the women's organizations of the several denominations.

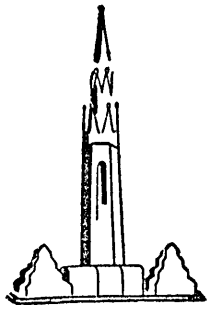
Goodness thinks no ill where no ill seems.—Milton.



Post-War Church Building



By ELBERT M. CONOVER
Director Interdenominational Bureau of Architecture
Copyright 1945 by Religious News Service



NEW YORK — New church building will be a major industry in the immediate post-war years. At the present moment not less than six hundred million dollars worth of church building and improvement projects are in various stages of planning and fund raising.

The new building program is spread throughout the entire United States and includes all types of structures from small chapels costing \$5,000, to plants costing one million dollars. This tremendous and unprecedented building movement is a quite logical development. It follows 14 years of inactivity in church building during the depression and war years. During this time there have been great advances in church work and tremendous shifts in population. More than 700 permanent communities are now without church building facilities.

The new church buildings will provide for more effective services of public worship, greater use of liturgy, more appreciation of good religious art, and a highly developed program of Christian education, including Church School periods on week days and summer vacation Church School sessions.

As an integral part of the total church plant, provisions are being made in many building plans for social and recreational activities. There is a strong tendency to link recreational work with Christian education, on the ground that religious character can effec-

tively be developed through supervised play and recreation and because church members increasingly find their social and community life within their congregations.

As to exterior design, innovations will come very gradually. Churches are reluctant to adopt forms of architecture that do not look "churchly." "It must look like a church" is a guiding principle in accepting architects' designs. Extreme forms of modernistic architecture will be very few and widely scattered for a long time to come. However, there is a definite desire not to closely follow old world precedent as to details of design. There is less ornamentation and more straightforward effects in exterior style.

Buildings will have air - conditioning, acoustical correction and the best possible mechanical equipment. Provision is being made for use of sound pictures in religious education as well as for recreation. A minimum recreational equipment will include a general purpose social hall with clear floor area and a high ceiling, equipped with stage for dramatics and pageantry, and a kitchen. Such a hall will be available for all types of indoor games and recreation. Added to this will be boys' and girls' club rooms, a church parlor, and rooms for floor and table games. In larger churches, there will be bowling alleys, and in some cases a second hall for athletic games, releasing the first social hall for church suppers, entertainments, motion pictures.

Innovations in building materials will also come slowly due partly to inexperience in using new materials, which increases the cost. Principle dependence will be upon stone, brick, various types of manufactured concrete blocks

for interior of walls, with stone and brick for the exterior. Many well-tested flooring materials are being specified. These have been selected for colorfulness, durability and to decrease noise within the building.

Millions of dollars will quickly be available for pipe organs and stained glass. Many churches have through the years accumulated funds in the form of government bonds and other savings. The program is being slowed due to unavailability of competent architectural service, specially experts in church work, and to high labor costs. Thousands of churches, however, are having plans developed so that advantage may be taken of any early period of more favorable building costs.

On September 11th there will be a joint Conference on Church Architecture sponsored by the Church Building Committee of the Protestant Churches and the American Guild of Church Architecture. The Church Building Committee is composed of the Executive Secretaries of the several Protestant Boards that make loans and aid in the financing of new church buildings. The Committee represents 30 denominations and operates the Interdenominational Bureau of Architecture which gives counsel and guidance in church planning. The Guild is composed of architects who are interested in church work.

Purpose of the conference will be to develop plans for securing suitable architectural service, to educate congregations against incurring heavy building debts, and to promote an acceptance among the Protestant Churches of better forms of church architecture. The conference will also work out details of a book of church plans and designs.

WHERE IS GOD?

(Continued from page 2)

May we help bring in the dawn of God's own day.

I believe in the validity of the experience which Eddie Rickenbacker had upon the raft because I believe in the limitless power of prayer and in the limitless power of God. But to say that God's judgment is against a boy who was every bit as good and who prayed every bit as earnestly and then died, is blasphemy. I saw on a church bulletin board the theme, "Finding God without a Raft." I am sure that preacher had something helpful and constructive and true to say. We must have a philosophy of life and an understanding of the providence of God which does not depend upon a sea gull arriving in the nick of time. We must see it all upon the background of the Father God whom Jesus revealed; upon the background of a world of Law and the certain action of cause and effect; upon the background of eternity where the boy not only goes on living, but goes on developing and achieving. That is what we can believe when the blue star turns to gold. The Christian conception is not that a dead man lives again, but that a living man never dies.

We must give intelligent cooperation in bringing in a new world order where peace shall endure and in developing a philosophy of life which shall keep us from being overwhelmed when tragedy strikes. We must rededicate ourselves to God and to His plan for that new world; to help bring in "the tomorrows that sing." Each one of us is either a part of the problem or a part of the solution of the problems. We are a part of the cure or a part of the cancer. We must rid ourselves of selfishness and pettiness. Shortly after the bombing of Shanghai a poet named Robert D. Abrahams wrote for the Saturday Evening Post these arresting lines:

*"Tonight Shanghai is burning
And we are dying too.
What bomb more surely mortal
Than death inside of you?
For some men die by shrapnel,*

*And some go down in flames.
But most men perish inch by inch
In play at little games."*

Too many of us perish inch by inch in play at little games. Too many of us are "prisoners of the unimportant." We must get rid of everything which causes spiritual death.

Jan Christian Smuts of South Africa, a dominant figure at the San Francisco Conference, said recently, "Fundamentally the world has no need for a new order or of a new plan. But only of an honest and courageous application of the historic Christian idea." Surely Premier Smuts was thinking of Jesus' teaching as to the limitless value of personality of men made in the image of God.

And so it comes back finally to the part which each one of us will have in bringing in the new day; God's day. Just what would happen in this confused and torn world if all the Christians became Christian? What would happen if we who are here worshipping together this morning really became Christian? Isn't it high time that we become Christian, not only in name, but in reality? We have played around with it too long. Religion must be all or nothing. Christ must be Lord of all or else He is Lord not at all. Let us prove the truth of the Scripture, "My grace is sufficient for thee," and "commit thy way unto the Lord, trust also in Him; and He shall bring it to pass."

*From DARKWATER: Voices from Within the Veil by W. E. Burghardt Du Bois, copyright, 1920, by Harcourt, Brace and Company, Inc.

Faith in God does not mean an unambitious dead calm of satisfaction with the present. God is the God of ambition! There is a self-complacency we call faith, which is another name for laziness. There is a self-satisfaction which is the straight jacket for progress; and many splendid soul has been asphyxiated in the atmosphere of infallibility which is always satisfied with self.—Carter Helm Jones.

It is better to suffer wrong than to do it, and happier to be sometimes cheated than not to trust.—Johnson.

CHARACTERISTICS OF SUCCESS

To be able to carry money without spending it.

To be able to bear an injustice without retaliating.

To be able to do one's duty even when one is not watched.

To be able to keep at the job until it is finished.

To be able to make use of criticism without letting it whip you.—The City Builder.

UNITED STATES

You believe in "home missions." So do I. So now let's look at the United States for a few minutes as a mission field.

Half the people in the United States, approximately 65,000,000, belong to nobody's church, Jewish, Protestant or Catholic!

And this ratio holds in most parts and places in the United States. You may doubt it but it's true.—Wesleyan Christian Advocate.

Suppose that Paul had been converted at seventy instead of twenty-five. There would have been no Paul in history. There was a Matthew Henry because he was converted at eleven and not at seventy; a Doctor Watts because he was converted at nine and not at sixty; a Jonathan Edwards because he was converted at eight and not at eighty; a Richard Baxter because he was converted at six and not at sixty. How much more a soul is worth that has a lifetime of opportunity before it than the soul which has nothing! Lambs are of more worth than sheep in the realm of souls as well as in the marketplace.—J. O. Wilson.

These testing days demand spiritual discipline. We can't be content to tuck ourselves in bed each night with a simple "Now I lay me down to sleep." Through much Bible study, prayer and meditation we must condition ourselves for God's unfolding of himself for our life and world. The shape of the future will be made known when we follow his advice, "Be still and know that I am God."—The Evangelical Crusade.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

PARAGOULD FIRST CHURCH W. S. C. S. STUDY

The members of the Woman's Society of Christian Service of the First Methodist church met Tuesday afternoon, August 14, at the church to begin the study, "Christianity and the New World Economy," taken from the book, "Christianity and Social Order," with the Elizabeth Trice circle in charge.

The devotional was given by Mrs. L. D. Barfield, assisted by seven girls of the Intermediate department, who presented a pageant, "The Light of the World is Jesus." Mrs. Notra Harrington, study leader, gave several introductory remarks about the study. Mrs. John Thiel discussed, "Danger Signals of the Christian Church," and Mrs. Jim McDaniel had as her subject, "Working Faith."

Wednesday afternoon the devotional, "Spiritual Security," scripture, John 16:33, was given by Mrs. John Meiser. The first, second and third chapters of the study book were reviewed by Mrs. F. A. Poe. Following the discussion, Mrs. Harrington conducted a quiz.

On Tuesday, Aug. 21, devotional was given by Mrs. Guy C. Ames, after which Mrs. Jim Ames sang, "Are Ye Able?" Mrs. A. G. Carver reviewed the fourth, fifth and sixth chapters of the book, "Christianity and a Social Order."

Wednesday afternoon, the devotional, "Lead Kindly Light," was given by Mrs. Ben DeVoll, assisted by JoAnn Wilbourn, Jeanette Rowe, and Patsy Martin. Mrs. R. E. Connell reviewed the final chapters of the study book. Mrs. John Baumgartner of Marmaduke, district secretary of missionary education and service, was a special guest. The meeting was closed with the W. S. C. S. benediction.

Our attendance was more than 75 per cent. We also had several visitors.—Mrs. Roy McLurkin.

BETHLEHEM W. S. C. S.

The Woman's Society of Christian Service met at the church, August 7, for the regular monthly meeting, with eight members and one visitor present.

Mrs. J. O. Cochran was leader for the program. The meditation was led by Mrs. Ella Tedford.

The leader led in the discussion on the theme of the program which was Denominational Co-operation in the Mission Fields, in Literature and in Promotional Work.

Mrs. W. J. Stewart gave an article on "Preparing Youth For Tomorrow." "Our Union Theological Seminary," was given by Mrs. Ella Tedford, and Mrs. Lela Smith discussed the training of pastors in West Indies and Mexico.

One new member was added to the Society. The meeting closed by singing "Sweet Hour of Prayer."—Reporter.

You can help your fellowmen. You must help your fellowmen. But the only way you can help them is by being the noblest and the best man that it is possible for you to be.—Phillips Brooks.

BECAUSE

By Clyde Edwin Tuck

*Because I carry beauty in my soul
I find it in all seasons and all climes,
Wherever I may go, and at all times,
As I see nature's changing scenes unroll.*

*Can we not find some good in everything?
The vilest face I meet a trace still wears—
None ever falls so low but somehow cares;
A word of cheer may make some sad heart sing.*

*If my own heart is filled with love, always
I find that others, too, would love express,
Returning kindness offered in distress;
To all who love life has few dreary days.*

*Because of flowers that deck the greening sod,
And hope that lifts the soul on buoyant wings,
The universal urge to higher things,
I know the source of all life is in God.*

—New Orleans Christian Advocate.

FIFTEEN POINTS OF INTERRACIAL AMITY

Southern Woman Answers Question
"What Can I Do?"

Mrs. G. G. Adams

(Last fall the members of a leadership training class in Charlotte, N. C., were asked to prepare papers on the subject "What Can I Do Toward Interracial Amity?" The following is a digest of one of the papers.)

1. I can give myself a first-aid course and learn what and where the pressure points are. When I learn something of these pressures I can then ask God for wisdom to know how to conduct myself and how to share with others what I have learned.

2. I can refrain from using careless and contemptuous terms in speaking of Negroes. Also I can refuse to listen to or tell jokes that are discourteous to other races. When expedient, I can suggest to friends that this sort of thing is unfair to others and a reflection on one's own thought life.

3. When speaking of Negroes who have displayed qualities of leadership and earned titles, I can use their correct titles without apologizing for doing so, just as a matter of course.

4. When local newspapers speak of Negroes in a fair and considerate way, I can commend them for their courtesy and fairness.

5. Sometimes I can discuss with friends the cause and fairness of "Jim-Crow" laws, always seeking to keep the conversation on the discussion level and not allowing it to become argumentative.

6. Once in a while, I can take time out and think what it must mean to be a Negro, in the home, church, and public places.

7. Whenever a community enterprise is being undertaken, I can inquire whether it includes or excludes the Negro. Then I can let the proper authorities know how I feel about the issue, commending or condemning according to its fairness.

8. I can suggest to radio stations that eminent persons be used on

CHURCH-RELATED COLLEGES FACE GREATEST BOOM IN HISTORY

By Larston D. Farrar

Religious News Service

Correspondent

WASHINGTON, D. C.—The 788 church-related colleges and universities of the nation are facing the greatest "boom" period in their history, Dr. Gould Wickey, executive secretary of the National Commission on Christian Higher Education of the Association of American Colleges, asserted here.

"There seems little doubt that this Fall will see a record number of students—including thousands of returned veterans—in most of the church-related colleges and universities," Dr. Wickey said, "with a noticeable increase to take place next year and for several years to come."

their programs irrespective of race.

9. I can commend those who speak for racial democracy, and can talk with ministers and other churchmen about the ideals of brotherhood.

10. I can take some good magazine published to express the Negro's views and read it with an open mind, believing that I need to know what the Negro thinks and feels.

11. If the opportunity arises to refrain from racial segregation, I can do so quietly as the natural thing to do, taking care not to embarrass those of the other race by making them conspicuous.

12. I can treat domestic help as a Christian should—in wages, courtesy and personal interest. I can teach my children also to be courteous to all people.

13. I can discover a worthy and Christian race project and work at it diligently and wisely.

14. On occasion I can write congressmen, governor and other officials in the interest of Christian policies in relation to the Negro.

15. I can remember always that I am the child of the Father of all mankind, and can try to conduct myself accordingly.



An enterprising young Chinese woman, secretary of the Chungking Y. W. C. A., in 1940 organized a group of women from the families of Chinese soldiers into a "shoe cooperative." Hitherto the shoe business had been losing money, material was scarce, inflation was everywhere, and the illiterate and starving women had never had experience with shoes before—most of them not even in the wearing of them. But they set to the new work enthusiastically, and at the end of four years had cleared \$1500. Now the charter members are all literate, run the business themselves, and are giving 45 per cent of their profits to run a school and nursery for the children of the community. The children of other soldiers will be trained in the school; the wives and widows of the soldiers will be freed from child-care and enabled to make a living for themselves.

According to Miss Helen S. Buss, of Indianapolis, Ind., Methodist missionary in Delhi, India, the number of Women's Societies of Christian Service in villages surrounding Delhi have recently grown from three to seven, and are affiliated with the World Federation of Methodist Women. The societies are known, in the Indian tongue, as "Masihi Mahilla Sewa Samatti." Many of the women in these local groups do not know how to read or write, and one of the objectives of their work is making hundreds of women literate by means of the so-called "Laubach method." They are also carrying on missionary work in Africa and locally for babies in the Warne Baby Fold in Bareilly.

At the instance of the American Junior College for Girls, conducted by the Presbyterian Church, U. S. A., at Beirut, Syria, Mohammedan girls of this and eight other schools have formed a Producers' Cooperative for the making and marketing of knitted turbans, underwear, children's sweaters, children's clothing, handkerchiefs, etc., and for the making of "American" jam. Each Wednesday morning these girls—whose mothers would not have dared peep out of their homes or from behind their veils—meet to sew and knit and then take their produce to market. "Through cooperation and cooperatives we are teaching the girls the Christian way of working together and helping each other," says one of the teachers. The Rev. W. A. Stoultzfus is president of the College.

The people who have learned to wear a smiling face can smile whether the sun shines or not.—The Watchword.

It is the business of the churches to make my business, war, impossible.—Field Marshal Lord Haig.

CURRENT NEWS IN THE RELIGIOUS WORLD

CHRISTIAN UNITY AND WORLD PEACE

By Archbishop Erling Eidem
(Primate of the Swedish Lutheran Church)

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STOCKHOLM. — The Swedish Church is convinced that the first step toward peace and reconstruction must be to develop a sense of unity among all Christian communions. The experiences of the war have taught us how close to one another are the peoples of the earth. In laying the foundations of peace, it is necessary to strengthen and increase this feeling of interdependence and mutual responsibility. There must be no difference between victors and vanquished within the Christian community.

CHURCH COLLEGES TO SPEND \$30,000,000 ON CONSTRUCTION

WASHINGTON, D. C. —(RNS)—Church-related colleges and universities throughout the United States will spend at least \$30,000,000 on renovations, repairs and new construction in the coming year, Dr. Gould Wickey, executive secretary of the National Commission on Christian Higher Education of the Association of American Colleges, reported here.

Dr. Wickey, who said that he has a survey of possible college construction in mind, pointed out that his estimate is "nothing but a guess," but that it is based on correspondence and observations made on trips throughout the country.

Much of the new building, he declared, would be in chapels for college campuses.

"Twenty-five years ago, all church colleges wanted—and built—gymnasiums," he asserted. "It was easy to get support for new gyms."

"Now, many colleges are anxious to get new chapels. You hear much more talk about new chapels than any other type of building on the campus."

BUSINESS FIRMS FINANCE CHURCH BROADCASTS

SAN ANTONIO, Texas—(RNS)—Thirteen churches here broadcast their sermons over the radio. The programs are financed by 92 business firms and individual friends.

IT WORKS

A skeptic, speaking of the Bible, said, "It is impossible in these days to believe in any book whose authorship is unknown."

A Christian asked him if the compiler of the multiplication table was known.

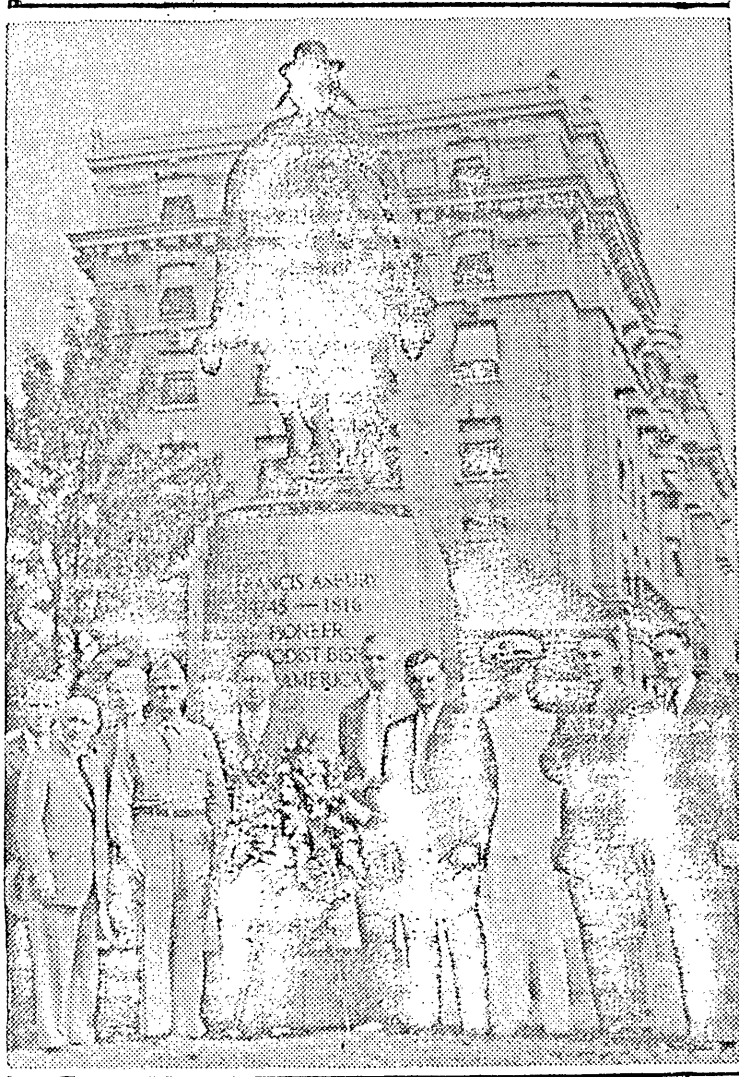
"No," he answered.

"Then, of course, you do not believe in it?"

"Oh, yes, I believe in it because it works."

"So does the Bible," was the rejoinder, and the skeptic had no answer to make.—Sunday School Worker.

METHODISTS OBSERVE 200TH ANNIVERSARY OF FIRST AMERICAN BISHOP



WASHINGTON, D. C. — Francis Asbury, pioneer Methodist Bishop of America, is honored on the 200th anniversary of his birth. Prominent Methodists gathered here at the famous Equestrian statue by Augustus Lukeman, which President Calvin Coolidge dedicated. Brigadier General George F. Rixey and Lt. Julian P. Moorman, representing more than 1600 Methodist Army and Navy chaplains, presented a commemorative wreath.

On one side of the Asbury monument are carved words of an act of Congress: "His continuous journey through cities, villages and settlements from 1771 to 1816 greatly promoted patriotism, education, morality and religion in the American Republic."

Asbury, arriving from England

in 1771, found 600 Methodists. Forty-five years later, when he died, there were 200,000.

Shown in the picture are (left to right): D. Stewart Patterson, executive secretary of the Methodist Commission on Chaplains; Dr. Chesteen Smith, retired Washington minister; O. O. Thoman, lay leader of Washington West District; Chaplain Rixey; Dr. T. Otto Nall, Chicago, managing editor of Christian Advocate; Dr. Ralph D. Smith, superintendent, Washington West District; Lt. Moorman; Samuel J. McIntosh, representing the Methodist Union of Washington, and the Rev. Edgar Soper, Potomac Maryland Methodist Church.

Photo taken

August 20, 1945.

SPIRE SAVED SALISBURY CATHEDRAL FROM GERMAN BOMBING

LONDON (By Wireless)—(RNS)—Salisbury Cathedral was spared by German bombers during the war because its 400-foot spire served as a landmark in raids on strategic centers, according to Dr. Ernest Neville Lovett, Anglican Bishop of Salisbury. Bishop Lovett spoke at a service of thanksgiving for the preservation of the cathedral.

"When the spire was built in the Middle Ages," Dr. Lovett said, "it was intended to point to heaven, but the enemy used it as a signpost on the path of death and destruction."

METHODISTS WORSHIP IN SYNAGOGUE

SAVANNAH, Ga.—(RNS)—Members of Savannah's largest Methodist church are holding services in the Mickve Israel synagogue here pending restoration of their church which was partly destroyed by fire. Use of their building was offered by the local Jewish community in repayment of a debt incurred 18 years ago when Methodists came to the aid of Jewish worshippers in a similar situation.

All mankind is divided into three classes: Those that are immovable, those that are movable, and those that move.—Arabian Proverb.

URGES UNITED CHURCH VOICE IN CALLING FOR WORLD UNITY

LOS ANGELES, Calif.—(RNS)—A plea for churches to "rise above their sectarian division and speak with a united voice in calling for world unity," was made here by Dr. Ralph W. Sockman, pastor of Christ Methodist Church in New York City at the annual convention of the Southern California Disciples of Christ.

"The churches in great cities should do some big things together," he said, "to show the returning servicemen and women that the church of God is a more powerful force than the mighty armies in which they have been fighting."

Dr. Sockman stressed that individual initiative must develop along with social organization.

"In the midst of growing organization," he said, "we must preserve personal participation and responsibility. Our civic and religious life is threatened by the dwarfing pressure of organization and, as the group grows, the individual tends to shrink."

"To keep vital our democratic process and religious experience, we must combine individual initiative with our social organization."

RESTRICTIONS ON CHURCH CONFERENCES RELAXED

WASHINGTON, D. C. —(RNS)—Church conferences, councils and conventions may now have as many as 150 persons from more than 50 miles outside the convening city without obtaining permission from the War Committee on Conventions of the Office of Defense Transportation.

The relaxation on church conventions and religious meetings of all kinds is exactly the same loosening or restrictions which apply to secular and business meetings.

Meantime, it was learned from a usually reliable source that all bans on travel likely will be lifted by Christmas, at the latest, unless there are untoward incidents in Japan.

It was believed the relaxation on the number of out-of-towners who may attend a convention gives a wide leeway for most church organizations who plan to hold conferences, vacation schools, or council meetings. Only a few church conferences in the course of a year require more than 150 persons from outside the commuting area of a city.

METHODIST RECORDER MARKS ASBURY OBSERVANCE

LONDON (By Wireless)—(RNS)—The Methodist Recorder here marked the bicentenary of the birth of Francis Asbury, first Methodist bishop in America, by publishing a special four-page illustrated supplement to its regular edition. Contributors to the issue included Bishop G. Bromley Oxnam of the New York Area of the Methodist Church and president of the Federal Council of Churches.

CURRENT NEWS IN ARKANSAS METHODISM

CONFERENCE LAY LEADER SPEAKS AT CENTRAL AVENUE

E. Wainwright Martin, Conference Lay Leader of the North Arkansas Conference, spoke Friday night, August 17, to the Men's Fellowship Club at Central Avenue, Batesville, on "The Christian Family." The club appreciated very much Mr. Martin's address. There were sixty-two members and visitors present. Rev. H. Lynn Wade of First Church, a guest of the club, gave the invocation and Rev. W. Henry Goodloe, district superintendent of the Batesville District, dismissed with prayer. Special music was rendered by Jack Wasson, a music teacher in the Junior High School of Batesville. The splendid supper was prepared and served by the men of the club. Rev. H. J. Couchman, pastor, stated that he was well pleased with the growth and cooperative spirit of the club on this their third meeting.

Since the appointment of Brother Couchman to Central Avenue on May 1, the church has moved forward in practically every respect. The Men's Club was organized and has been instrumental in promoting goodwill and attendance in our church.

Our Church School is having from 160 to 170 present every Sunday. The sanctuary is filled on Sunday morning with an unusually good attendance on Sunday evening. Our prayer meetings also are well attended.

The young people's organization was reorganized with a fellowship meeting in two different groups each Sunday evening.

A very helpful Vacation Church School was held for two weeks as well as a Youth Caravan Week with an enrollment of fifty-five. Our askings on Benevolences have been paid for the year and pastor's salary was raised in May \$300.00 more on the year than was previously paid. We have paid \$1500.00 to date on the Crusade and expect to pay \$2,000.00 by conference. Raised \$80.00 for Hendrix and \$51.40 for Golden Cross. All other financial items are paid in full for the year. We have raised \$1465.00 for a Hammond organ and expect to have it installed by September 1. There have been fourteen additions to our church, five by vows, and four babies baptized the past three months.

The Woman's Society and Wesleyan Guild are very active in their work. Besides their regular meetings and studies they have organized cottage prayer meetings which meet in two groups at different homes each Thursday at 4 o'clock. After the meetings the women visit the sick and prospective members of the church. The Spiritual Life Committee meets each Wednesday morning at 9:30 in the Upper Room of the church.

We are planning for a great revival under the leadership of our energetic and consecrated pastor.—Kenneth Owens, Secretary, Men's Club.

Force may subdue, but love gains; and he who forgives first wins the laurel.—William Penn.

FAIRVIEW CHURCH, CAMDEN, WILL LAY CORNERSTONE FOR NEW CHURCH

On September 19 Fairview Church, Camden, will celebrate! The feature event will be the laying of the cornerstone of our new church. This is to be followed with a barbecue supper.

Bishop Paul E. Martin will be the speaker and all preachers of the Camden District, along with the former Camden District superintendent and pastors of Fairview are invited. The program will begin at 7:00 p. m.

We have had three happy and fruitful years at Fairview. This congregation set its own Crusade quota, \$1200.00, and was the first in the conference to pay it and over, \$1328.00. The annual budget was paid up by the third Sunday in July. All offerings for balance of conference year will be applied on building fund. During these years one hundred and seven members have been received into the church.

Come to Fairview on the 19th and you will understand why it is fast becoming one of the leading churches in this district. — L. E. Wilson, pastor.

QUARTERLY CONFERENCES

Fourth Round: Little Rock District

Hickory Plains at Hickory Plains, September 2nd, 11 a. m.

Mabelvale at Mabelvale — September 2nd, 8 p. m.

St. Marks at St. Marks — September 5th, 8 p. m.

Highland—September 9th, 11 a. m.

Douglasville-Geyer Springs, at Geyer Springs—September 9th, 8 p. m.

Winfield—September 10th, 8 p. m.

Twenty-Eighth Street — September 12th, 8 p. m.

Primrose Chapel — September 13th, 8 p. m.

Oak Forest—September 16th, 11 a. m.

Scott Street—September 16th, 8 p. m.

Carlisle Circuit at Shiloh—September 23rd, 11 a. m.

Pulaski Heights—September 23rd, 8 p. m.

Henderson—September 26th, 8 p. m.

Old Austin at Concord—September 30th, 11 a. m.

Forest Park—September 30th, 8 p. m.

Hunter—October 3rd, 8 p. m.

Des Arc at Des Arc—October 7th, 11 a. m.

DeValls Bluff-Chenault, at DeValls Bluff—October 7th, 8 p. m.

First Church, Little Rock—October 8th, 8 p. m.

Lonoke — October 10th, 8 p. m.

England—October 14th, 11 a. m.

Keo-Tomberlin-Humnoke at Keo—October 14th, 2:30 p. m.

Hazen—October 16th, 8 p. m.

Asbury—October 17th, 8 p. m.

Carlisle—October 21st, 11 a. m.

Bauxite-Sardis at Bauxite—October 21st, 8 p. m.

Capitol View—October 24th, 8 p. m.

Bryant Circuit at Mt. Carmel—October 28th, 3 p. m.

—E. C. Rule, District Superintendent

THE WORK ON THE LEONARD CIRCUIT

We have just closed thirty days of revival effort on the Leonard Circuit. The first revival was at Simmons Chapel. Rev. W. W. Peterson of Altus was the visiting minister and he brought some great messages to us.

The Union Grove meeting began immediately after the close of Simmons Chapel and Rev. G. A. McKelvey of Nettleton with Miss Juanita Rushing of Mt. Vernon, Illinois, leading the singing. Brother McKelvey and Miss Rushing did a great work for us at Union Grove.

The Macedonia meeting began the next night after Union Grove. The pastor did the preaching and Miss Rushing led the singing and rendered special songs.

There were in the three meetings twenty-seven additions on profession of faith. The three churches were greatly revived, and we feel that these meetings will be long remembered.

The Board of Education, under the leadership of the executive secretary, Rev. Ira A. Brumley, has planned for the people of this section a training institute. The twelve churches are Rector First Church, Fourth Street, Rector Circuit, Marmaduke, Marmaduke Circuit and Leonard Circuit. The institute is to be held at the Leonard Church. Dr. Carlyon of Southern Methodist University, Dallas, will be the instructor. The pastor has already forty-seven enrollment cards signed for the institute.

At the close of the Union Grove revival Brother McKelvey and Granville Speer, in the name of the Simmons Chapel and Union Grove churches, presented the pastor with a fifty dollar Bulova watch with yellow gold case and band. The Macedonia church gave him a new duplicator. This was all greatly appreciated by the pastor. This is a great people and surely the Lord is with them.—J. H. Holt, pastor.

HICKORY RIDGE

During the annual revival a Vacation Bible School was held for ten days from June 11 to June 22. About seventy pupils were enrolled with an average attendance of about fifty-five. Certificates for regular attendance and completion of work were given to thirty-eight.

Mrs. W. A. Lindsey, wife of the pastor at Harrisburg, was the superintendent of the school. She was assisted by Brother Lee Anderson, who had charge of the Beginner-Primary class, Miss Harriet Kibler, teacher of the Youth Fellowship Class, Rev. Porter Weaver, pastor of the Charge and Miss Mary Freese and Miss Helen Slocum, who assisted with the recreation and secretary work.

Eight students from the Bible school were among those baptized and taken into the Methodist Church of Hickory Ridge.

As an outgrowth of this meeting a Youth Fellowship was organized to meet regularly each Sunday night in the future. Irma Holliman was elected president of it and Mrs. Mabel Hagler was named adult counselor.—Mary Freese, reporter.

REVIVAL AT OPPELO CHURCH

Oppelo Methodist Church has just closed a most helpful revival meeting with Rev. George Stewart of Perry doing the preaching. There were thirteen conversions and ten were received into the church. Friday afternoon about fifty boys and girls, who made up the Junior choir, enjoyed a picnic on the church lawn. They also enjoyed the music which was made by Miss Marie Pledger of Oppelo.—Clyde E. Crozier.

WESTERN METHODIST ASSEMBLY

Mt. Sequoyah has just closed one of the best seasons in the history of the Assembly. While both food and labor have been scarce and hard to secure, we have been able to care for the large crowds who have attended. The programs have been good at all the Camps and Conferences and have been very much appreciated by the large number who attended.

The Young People's Conference was one of the very best we have ever had on the Mountain. During my stay here I have seen them come and go by the hundreds and thousands, but no finer group was ever assembled on the mountain than we had this year. Our young people were truly in the giving mood. Their freewill offerings amounted to over \$600.00. Their last offering was for New Methodist Hymnals for the Assembly and it amounted to \$191.00. So when you come to Mt. Sequoyah next summer you will find 191 new Hymnals ready for use and they were given by our fine young people. Thanks to them.

We are now planning on a better and larger Assembly grounds for next summer so we can care for more of our people and serve the Church in a larger way. I appreciate very much the cooperation of our good people who have given of their finance, their time and a lot of good boosting in helping to make Mt. Sequoyah the best assembly grounds west of the river. We will be thinking of you often during the fall, winter and spring and hope to see you back next summer.—Sam Yancey, Supt.

RISON CHURCH PURCHASES NEW PARSONAGE

Methodists of Rison recently raised approximately \$2,000 in cash in the purchase of the home of the late Judge and Mrs. N. A. McKinney for use as a parsonage. The newly acquired property adjoins the quarter of a block on which the church is located, giving the Rison church a half-block of ground. The old parsonage, located two blocks from the church, has been sold after being used as a home for pastors for over 45 years.

The newly acquired residence has been repainted and the interior has been redecorated throughout. A new garage has been erected and other improvements have been made to the property.

(Continued on page 14)

RISON CHURCH PURCHASES NEW PARSONAGE

(Continued from page 13.)

Funds for the purchase of the property were quickly raised under the direction of the popular pastor, Rev. G. W. Robertson.

The W. S. C. S. is taking an active part in acquiring new furnishings for the parsonage.

Purchase of the new parsonage home by Rison Methodists comes after the church reached its quotas in the Methodist hospital purchase drive and the Crusade for Christ.

The new parsonage is equipped with all modern conveniences, including a Butane gas system, and is conveniently located to the church and the public school. There is no indebtedness against the property or the improvements.

Pastors serving the Rison church during the time the church owned and maintained the old parsonage were Rev. C. W. Drake, J. B. Williams, B. F. Scott, J. D. May, W. F. Lasseter, D. C. Holman, M. K. Rogers, E. F. Wilson, W. F. Rogers, J. J. Colson, J. L. Dedman, F. C. Cannon, A. P. Few, H. H. McGuyre, B. F. Musser, Harold D. Sadler, A. W. Hamilton (twice), M. E. Scott, John B. Hefley, J. D. Montgomery, and G. W. Robertson. All occupied the parsonage during their residence here except Bro. Sadler, who resided in his own home.—Guy M. Sadler.

ARKADELPHIA-MONTICELLO—CHRISTIAN ADVENTURE ASSEMBLY

The Arkadelphia - Monticello Christian Adventure Assembly was held at Camp Ferncliff, August 6-10. There were one hundred campers from the two districts: 51 from the Arkadelphia District and 49 from the Monticello District. The following churches were represented: Arkadelphia, Benton, Hot Springs (First Church, Fountain Lake, Grand Avenue, Oaklawn, Pullman Heights), Keith Memorial, Malvern, Arkansas City, Crossett, Dermott, Drew Circuit, Dumas, Hamburg, Hermitage, Monticello, Portland, Tillar, Warren, and Wilmot.

The director of the camp this year was Rev. Jim Major of Tillar. Rev. Curtis Williams served as host to boys, and Mrs. W. S. Orr was the hostess to girls. Registration was under the direction of Rev. W. D. Golden of Dermott, and W. C. Johnson of McGehee was the business manager.

The campers had a choice of six quests during the Quest Period. They were: Bible Stories for Youth led by Mrs. Bob Pool; Like Jesus Did, Rev. Curtis Williams; Our Neighbors at Home, Rev. Robert McCammon; The Kind of a World We Want, Rev. W. D. Golden; We Live Together, Miss Sarah Clifton; What It Means to Be a Church Member, Rev. John L. Tucker.

In the Planning Period the campers were organized into four commissions with a counsellor for each group. Rev. Ed Dunlap served as counsellor for the Worship and Evangelism Commission; Rev. Jim Major in Community Service; Rev. Robert McCammon in World Friendship; and Rev. Rufus Sorrells in Recreation. The commissions cooperated in sponsoring a worship service in which an offering of \$57

MORE ABOUT DR. TOWNER IN THE LITTLE ROCK CONFERENCE

Following the announcement of last week we are listing below the places of the district meetings to be led by Dr. Walter Towner of the General Board. The meetings will be in the interest of the Crusade emphasis on increased Church School enrollment and attendance. The schedule is as follows:

Arkadelphia District at Malvern, September 9th.

Prescott District at Hope, September 10th.

Texarkana District at 1st Church, Texarkana, September 11th.

Camden District at 1st Church, El Dorado, September 12th.

Monticello District at Monticello, September 13th.

Pine Bluff District at 1st Church, Pine Bluff, September 14th.

Little Rock District at Winfield, September 16th.

All interested persons are cordially invited, but we are especially concerned that general superintendents, divisional superintendents, teachers, and other officers should attend the meetings. By all means, those who have special responsibilities are urged to attend if at all possible.

All of these meetings will begin at 2:30 on the afternoon of the day announced. It is important that we stay through the evening session which will close at 8:30 to 9 o'clock. The entire time of the meeting will be all too short to accomplish what Dr. Towner will want to do. Let's come and stay until the close of the meeting.—Roy E. Fawcett.

GIDEONS PRESENT BIBLES TO ARMY HOSPITAL

BATTLE CREEK, Mich.—(RNS)—One thousand Bibles, especially designed for patients in army hospitals, were presented to the Percy Jones General Hospital annex at Fort Custer, by Michigan Gideons.

The Bibles, which are one-half the weight and size of regular Bibles furnished by the Gideons, will be placed in the various wards and rooms of the annex and also in the chaplain's office, where they may be obtained by patients.

was received for Methodist Overseas Relief.

In the afternoons the guilds and interest groups met with their leaders. Mrs. Robert McCammon led Dramatics Group, Rev. Rufus Sorrells, Recreation; Rev. Jim Major, Hiking, and Rev. Robert McCammon, Nature Study.

On Tuesday morning the campers elected Lee Collard of Dermott their president, Billy Phillips of Dumas was elected vice president, and Hettie Lou Wilson of Fountain Lake Methodist Church was elected secretary.

Morning worship and vespers, led by the Worship Counsellor, Rev. Ed. Dunlap, were most inspiring and lifted the camp to a high spiritual plain. Brother Dunlap also led the whole assembly to its highest moment in the consecration service when an opportunity was given for profession of faith, rededication, consecration to full time Christian service.—Hettie Lou Wilson, secretary.

We are apt to love praise, but not to deserve it. But if we would deserve it, we must love virtue more than that.—William Penn.

CHRISTIAN EDUCATION WEEK SEPT. 30-OCT. 7

By Walter Towner

President Truman has followed precedent in calling Religious Education Week to the attention of the nation. But he has done more than follow what other presidents have done before him. He has added his voice and the influence of his high office, to the growing acclaim that America must not only be prayerfully thankful that the fighting is over, but likewise diligent to build a godly citizenry for the difficult days of peace.

This year this interdenominational observed week of September 30 - October 7 takes on added significance in The Methodist Church because of the Crusade for Christ. We call it "Christian Education Week" and include in it certain emphases that are very much before the Church at this time.

1. Home visitation, both for purposes of evangelism and promoting Church School attendance among the families of the community, is urged during this week.

2. Preparation for better teaching will be the challenge before every Sunday School teacher.

3. A full week's program of activities at the church to increase the effectiveness of the teaching work of the church, is outlined.

4. The setting of goals by the local Church School to be reached in the Crusade for Christ will be a feature of Christian Education Week in most annual conferences.

The church at large has been challenged in the Crusade for Christ to accomplish by December 31, 1948, five things through the Church School:

1. Increase Church School enrollment from the present 4,790,000 to 7,000,000;

2. Bring average attendance to at least 75%;

3. Secure 200,000 additional teachers;

4. Win 1,200,000 persons to Christ and church membership through the Church School;

5. Establish a Church School at every Methodist preaching point, and wherever else needed.

Each local Church School is asked to set its own goals in the light of this church-wide challenge and before December 1, 1945, report to the District Superintendent what those goals are. The District Superintendent will be asked in turn to report to the Bishop and Conference Executive Secretary.

Programs, posters, and full information for observance of Christian Education Week and for setting and reporting goals in the Crusade for Christ, may be had, free, from the Conference Executive Secretary or from the Department of General Church School Work of the General Board of Education at 810 Broadway, Nashville, Tenn.

DYNAMIC UTTERANCE

Those who call themselves Christians and yet do not wish all others to be Christians are confessing the insecurity of their own faith. A church that is not training in terms of bringing the gospel to all men is tacitly admitting that it has no message for any man.—Kenneth Scott Latourette.

"I divide all readers into two classes: those who read to remember and those who read to forget."—William Lyons Phelps.

CHILE NEEDS TO KNOW "STEWARDSHIP"

By Randall L. Crawford
Neuva Imperial, Chile

"Why don't the rich in Chile support educational and welfare work among their poor and underprivileged?" a North American asked me the other day. "Why do you ask us to give to this activity when our papers and magazines tell us how rich the South Americans are?"

To find at least a partial answer, let us look at Latin culture from ancient to modern times.

We find that within this culture there is the custom of giving alms to the poor on the street corners and doorsteps, and the lack of the custom of contributing to organized welfare work. In the States we are accustomed to hearing of rich and poor alike who give of their time and money to help and serve others. I think that I am right in saying that the greater part of this development has been the direct or indirect result of the Protestant Christian movement. South America, outside of Brazil, does not have any effective Protestant movement—a movement which "protests", among other things, against social evils and ignorance which make necessary almsgiving. That, I would say, is why we are here, why you send and support us, and why Chile needs your support—to build such a "protesting" community among both the rich and the poor.

Let's divide the people of Chile into three groups—social-religious groups: The Roman Catholics, a minority who give alms to the poor and great sums to the church for penitence; the Evangelicals, a very small minority whose history has been 99 per cent evangelism and 1 per cent Protestantism; the non-Catholics, the big majority who continue to outwardly reject Catholicism and, together with it, all Christian religion, and who have no idea of the meaning of the word "giving" as we know it.

A Roman Catholic will not give to a non-Catholic or Protestant endeavor. The Evangelical is too poor on the average to give anything but a very meager sum to support his good works, and a sum totally inadequate to meet the needs for social reform. The non-Catholic? Well, you know, I have a number of what I had thought were good non-Catholic friends whom I had hoped were going to contribute to the development of our social services such as the rural schools and church buildings, clinics, etc. They gave all right, but the next week or so I found that they had gotten it back from me through the sale of goods or other deals, at above market prices. I found that they are just about like the non-Christian politician in the States who thinks, "He who gives without seeing how he is going to get it back is just a sucker." I am not an old-time revivalist, but I am sure that if we ever hope to get any help out of the so-called "rich" of Chile, we are going to have to convert them to "Protestantism" first.

There are no times in life when opportunity, the chance to be and do, gathers so richly about the soul as when we suffer. Then everything depends upon whether we look to the lower or the higher source of help. If we look to God, the hour of suffering is the turning hour of life.—Phillips Brooks.

A Kite Falls On The Succah

By SAMUEL M. SEGAL

Jimmy Brewster is called the Kite Boy. He lives in the big huose on the top of the hill. You can see him every day upon the roof, which he calls his Kiteport, as he flies his famous K-29. It soars up as high as the sky, or at least it looks that way. Jimmy has made many tests with his Super K-29, and he can direct its course like a veteran pilot. When the wind is strong the K-29 rises to unexplored heights and Jimmy records the altitude with pride and glee.

One day the wind drove the Super K-29 so high and so fiercely that the cord snapped and the Kite soon disappeared out of sight. Jimmy was panicky. He rushed down the stairs and into the street. He ran and ran and ran. As he was running his friend Wally called out, "What's wrong, Skipper?"

"My K-29! It's gone!"

"Gone? It must come down some place. I'll help you find it."

On and on they ran, over lots, through back yards, along the streets, peering into bushes and trees like detectives in search of some vagrant child. One by one they were joined by their little playmates until the company resembled the Pied Piper's train.

The hours fled and it was getting dark. On the outskirts of town the youngsters paused for breath. Jimmy urged them to go back. They must all be ready to return to school tomorrow.

Janey Gladstone was Jimmy's girl, so she and Wally walked home with him. They discussed every possible place where the K-29 could be. Perhaps it had gone out to sea, or maybe its tail was caught on a chimney top. Its tail! That reminded Janey of the messages Jimmy sometimes wrote to her on the tail of the Kite. She hated to ask him in front of Wally, but finally she plucked up courage. "Tell me, Jimmy, was it a special tail?"

"Yes, Janey, I had just enough room to say, 'Let us meet in the tent tomorrow'."

"The tent?" said Wally.

"Yes, we register for school tomorrow, and I wanted to walk Janey over. Remember? The first school in this village was called The Tent. Wouldn't it be fun if we still had school in a tent!"

Days passed. The K-29 had apparently disappeared for good. The next Saturday a call came from Dr. Michael's office. Dr. Michael was a Jew. Although there was no synagogue in the town, he and his family observed all the Jewish holidays. Jonathan, his eleven year old son, had just built a Succah on the roof. That was how they discovered the K-29. In no time Jimmy was over at Jonathan's house and up on the roof. "Gee Willikers! What's that?" he exclaimed.

"That's our Succah. We celebrate the Festival of Succoth tonight. Come inside and see."

Jimmy followed Jonathan. Inside were hung various fruits and vegetables. On the table was a citron, myrtle twigs, a shoot of a palm tree and some willow branches. Jonathan continued, "The Feast of Succoth starts four days after Yom Kippur, the Day of Atonement, and we clebrate for eight days. Succoth means booths. The booths bring to mind the days when the Israelites wandered in the desert after Moses delivered them from bondage in Egypt. Succoth is also called the Harvest Festival, because it was celebrated after the people had finished their harvesting. We eat up here in the Succah, and I sleep in it when it doesn't rain. It really is a temporary home. Wanderers coming into the Succah, find the peace of home."

Jimmy interrupted, "So my K-29 was on the lookout for peace, and found it in your Succah."

"I'm awfully glad, because now you came over to see the Succah."

"I'm glad, too," replied Jimmy, "and I'm gonig to change the message on the Kite's tail to read, 'Let us meet in the Succah of peace.'"

DRY VICTORY

CHICAGO, Ill.—Revision by the National Association of Broadcasters of its code pertaining to the sale of time for discussion of controversial topics, which is being undertaken following the recent decision by the Federal Communications Commission, is hailed as a complete Dry Victory by Attorney Henry M. Johnson, who appeared as counsel when the FCC conducted hearings on the issue. Mr. Johnson and Rev. Sam Morris of San Antonio, known on the air lanes as the "Voice of Temperance," have just returned from Washington where they met with N. A. B. code committee and directors of the broadcasters' group. Mr. Johnson is president of the Kentucky Sunday School Association and the American Business Men's Research Foundation.

The case before the FCC demanded the sale of air time to abstinence forces just as it is sold to beer and wine advertisers. The revised N. A. B. code, Mr. Johnson said, eliminates the provision banning sale of time for discussion of controversial subjects, thus opening the air-ways to aid temperance broadcasts.

Both Mr. Johnson and the Rev. r. Morris stated on their return

here that after the hearing before the N. A. B. code committee, the group chairman said they had rendered the radio industry a service in bringing to its attention certain data and facts concerning the extent of local option dry territory, of which the committee was not previously aware.

Mr. Johnson and the Rev. Mr. Morris declared their belief that all stations and chains, which heretofore have held out against selling time to abstinence broadcasts, will promptly get in step with the FCC and the industry."

Miss Alice E. Cary, of Bradford, Mass., whose missionary experience has been had in Japan, in Hawaii, and in Siberia, has been named as associate secretary of the American Board of Foreign Missions (Congregational) in Boston, for supervision of the denomination's work in Japan and the Micronesian Islands. Miss Cary was born in Osaka, Japan, of pioneer missionary parents, and was educated at Wellesley College. She speaks Japanese fluently, and until the outbreak of the war was a social service missionary on the staff of the famous Yodogawa Neighborhood House in Osaka.

NORTH ARKANSAS CONFERENCE EDUCATION NOTES

By Ira A. Brumley

Training Program Under Way

The North Arkansas Conference late summer and fall training program is well under way.

Dr. J. T. Carlyon taught at Perry last week for three days having a splendid class. He was also at Waldron. We have not had that report yet.

This week Dr. Carlyon was in a three day school at Huntsville. He was called away for a few days, but returns next week to go to Melbourne and Macedonia, which is on the Leonard Charge. He will be in two other schools in the Conference.

Mrs. E. D. Lewis had a good one unit school at Booneville last week. This week she is to be at Paris in a five day school. Mrs. Lewis is to be in four three day schools as follows: Greenwood, Sept. 9-11; Forrest City, Sept. 12-14; Clarendon, Sept. 16-18; Huntington Ave., Jonesboro, Sept. 19-21.

Mrs. W. F. Bates is to be in two schools in the Searcy District: Pangburn, Sept. 9-11; and Cabot, Sept. 12-14.

Tyronza is planning for a school, Sept. 17-19; Osceola is to have Dr. Maynard of Nashville, Tenn., October 14-19; and other schools are being planned.

The North Little Rock School is being held this week with five courses being offered. Bishop Paul E. Martin and Dr. Matt Ellis are the Platform Speakers for the North Little Rock School. Little Rock churches are cooperating. The school is being held at First Church. Rev. Allen D. Stewart is chairman of Board of Managers and Rev. E. J. Holifield is dean. The following courses are being offered: Developing Christian Workers, Rev. Roy E. Fawcett; Children's Division in the Church, Mrs. Ira A. Brumley; The Teachings of Jesus, Rev. James S. Upton; Interpreting Religious Problem of Youth, Dr. Edwin F. Price; Adult Work in the Church, Rev. Earl Hoggard.

Other schools will be planned for late September and early October.

Conference Youth Council to Meet

The date of September 29 has been set for the date of meeting for the North Arkansas Conference Youth Council, which is composed of the Conference Youth Director, Rev. James S. Upton; the Executive Secretary; the District Directors of Youth Work; and the student officers, which are as follows: President, Jamie Sue Rogers, Jonesboro; Vice President, Pryor Reed Cruse, Morrilton; Secretary, Elizabeth Day, Ft. Smith; Treasurer, Elizabeth Goodloe, Batesville; Chairman of Commissions: Worship and Evangelism, Anna Garrett, N. Little Rock; World Friendship, Ben Watkins, Wynne; Community Service, Margaret Herwagen, Springdale; Recreation, Alfred Brown, Clarendon. The Council Meeting will be held at Conway on Saturday, Sept. 29.

Educational Clinics

Two districts have held Educational Clinics for the promotion of the Crusade for Christ program of the church school, Ft. Smith and Fayetteville.

Five other districts are making

CHINESE "Y. W." MAKES G. I.'s AT HOME

The Chinese women, many of them educated in America, who comprise the board of the YWCA in Chengtu, West China, have been meeting and conquering unfamiliar problems in entertaining GI's in that ancient and conservative center. They have learned that the Americans want to date, to dance, to consume coffee and doughnuts. But the conservative community does not approve dating of people of such different traditions as lonely Americans and refugee Chinese girls; the Chinese government has banned dancing for the duration; and neither coffee nor doughnuts are available. So a committee of young married Chinese women act as hostesses at the Y. W. for 'Saturday-Afternoon-at-Home' gatherings. Programs of Chinese music, concerts, shadow boxing, sword play, ping-pong, table football, bridge, chess, etc. are arranged, and sometimes hostesses help the Americans in their shopping for gifts for mothers, sweethearts, etc. There are tours of temples, historic spots, etc. Everything seems to be successful except the cups of tea—the GI's still don't like tea. And the programs have grown from Saturday afternoons to almost every day of the week, while men crowd the Y. W. by the hundreds.

plans for clinics to be held soon: Paragould, Sept. 17; Jonesboro, Sept. 18; Batesville, Sept. 19; Searcy, Sept. 20, unless held sooner; Helena, Sept. 21. The place and time for each of these meetings will be given to each pastor for his district.

It is hoped that each church will try to have the following persons attending these meetings: pastor, church school superintendent, and the three divisional superintendents. If there are no divisional superintendents then bring a worker with children, a worker with youth, and a worker with adults.

This week the executive secretary is representing the General Board in a Planning Conference in the Idaho Conference. Last week he was in Shreveport and Monroe, Louisiana, for two two-day Coaching Conferences on Evangelism. This is the way he is spending the time he is taking out of the Conference for vacation this summer.

Mrs. J. M. Bell of Calico Rock is the new district director of Children's Work of the Batesville District. Mrs. J. Clarence Wilcox had to give up the work because she was leaving the district due to the work of her husband, who is in the chaplaincy.

The North Arkansas Conference Planning Conference is set for October 4.

The North Arkansas Conference Board of Education will meet at Conway, October 3.

The Fayetteville District is to have a Coaching Conference on Evangelism, Tuesday, September 11.

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The Sunday School Lesson

By DR. W. P. WHALEY



JUDAH'S CONCERN FOR HIS FAMILY

LESSON FOR SEPTEMBER 16, 1945

SCRIPTURE: Genesis, chapters 43 and 44.

GOLDEN TEXT: "How shall I go up to my father, if the lad be not with me?" Genesis 44:34.

I. Leading Up

Out of the long and wonderful story of Joseph which runs through the five lessons in September, we lift up for our study today the brother Judah.

Judah was the fourth son of Leah. (Gen. 29:35). He had suggested the sale of Joseph, perhaps to save him from murder at the hands of his brothers (Gen. 37:26-). Then he had joined his brothers in the false report to their father that Joseph had been slain by a wild beast; and he with them had let his father suffer under that terrible belief for twenty-two years. Carrying that lie in their hearts, and witnessing their father's grey head bending in sorrow to the grave, must have been a steady torment in their souls. Judah was guilty of adultery after his wife died. (Gen. 38:12-).

When they had used up the grain brought back from Egypt on their first trip, and Jacob had asked them to go back for more, the sons repeated to their father the solemn assurance of Joseph that they should not see his face unless Benjamin came back with them. Jacob could not consent. Reuben plead with his father, "Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again." But the old father did not yield to Reuben's plea, perhaps because he did not fully trust Reuben. As the situation became more and more serious, the sons plead with Jacob to let them go to Egypt for more corn. Judah made his pledge to his father: "Send the lad with me, and we will arise and go; that we may live, and not die, both we, and thou, and also our little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame forever." (Gen. 43:8, 9.)

Jacob reluctantly consented, gathered up a little rare stuff not to be found in Egypt, sent it as a present to Pharaoh, and remained alone with the home and stuff while the sons made the second trip to Egypt.

II. A Surprising Reception (Gen. 43:15)

We can only imagine the anxiety of old Jacob during the days the sons were gone. And how the sons talked among themselves on the way, and planned their behaviour when they should come again to the great food administrator of Egypt. Nothing turned out as they feared. Their asses and camels were fed. They were invited to the palatial home of the food administrator for a dinner. That scared them, until the fine mannered steward said to them, "Peace be to you, fear not: your God, and the God of your father hath given you treasure in your sacks. I had your money."

After being feasted and sent away without harm, they must have been almost killed at being arrested as thieves as soon as they got out of the limits of Zoar. (Gen. 44:1-). Benjamin, the youngest brother they were so anxious about, whom they were so carefully guarding, and whom they had given a most sacred pledge to return to their waiting father, was proved a thief. He had the great food administrator's divining cup in his corn sack!

The brothers did not dispute the lad's guilt. They threw their corn sacks back on their animals and turned back into the city, led by an officer from the food administrator. In his presence, they did not know how to defend the boy, and did not attempt it. They prostrated themselves before the great man; and Judah, just an old shepherd from Canaan, spoke to the greatest man in the world at that time. It is perhaps the most moving plea ever made. D. L. Moody said he wished he could pray to God with all the fervor that Judah uses in addressing the supposed Egyptian in behalf of his youngest brother. Luther said he would give anything if he could pray to God as Judah prayed to Joseph. Listen to Judah:

III. Judah's Plea (Gen. 44:18-34)

18. "Then Judah came near unto him, and said, Oh, my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh. 19. My lord asked his servants, saying, Have ye a father, or a brother? 20 And we said unto my lord, We have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother; and his father loveth him. 21 And thou saidst unto thy servants, Bring him down unto me, that I may set mine eyes upon him. 22 And we said unto my lord, The lad cannot leave his father: for if he should leave his father, his father would die. 23 And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more. 24 And it came to pass when we came up unto thy servant my father, we told him the words of my lord. 25. And our father said, Go again, buy us a little food. 26 And we said, We cannot go down: if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother be with us. 27 And thy servant my father said unto us, Ye know that my wife bare me two sons: 28 and the one went out from me, and I said, Surely he is torn in pieces; and I have not seen him since: 29 and if ye take this one also from me, and harm befall him, ye will bring down my gray

THE LAW OF LOVE

When a man is told that the whole of religion and morality is summed up in the two commandments to love God and to love your neighbor, he is ready to cry like Charoba in Gebir at the first sight of sea, "Is this the mighty sea? Is this all?" Yes, all; but how small a part of it do your eyes behold? Only trust yourself to it; launch out upon it; sail abroad over it; you will find it has no end; it will carry you round the world.—British Weekly.

hairs with sorrow to Sheol. 30 Now therefore when I come to thy servant my father, and the lad is not with us; seeing that his life is bound up in the lad's life; 31 it will come to pass, when he seeth that the lad is not with us, that he will die: and thy servants will bring down the gray hairs of thy servant our father with sorrow to Sheol. 32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then shall I bear the blame to my father forever. 33 Now therefore, let thy servant, I pray thee, abide instead of the lad a bondman to my Lord; and let the lad go up with his brethren. 34 For how shall I go up to my father, if the lad be not with me? lest I see the evil that shall come on my father."

Note the simplicity, humility, sincerity, earnestness, fervency, unselfishness, directness, and pathos. It was a plea for his brother and his father. He was willing to be a slave and spend the rest of his life in prison if Benjamin might go back to his father. Judah did not know this was Joseph with whom he was pleading, and that Joseph was as much concerned about Benjamin and his father as Judah himself was.

No wonder Joseph broke down. What a scene followed! (Gen. 45:1-).

IV. Judah

No doubt Jacob heard of the wonderful plea Judah made. From then on, Judah was the leader among the twelve sons of Jacob, as Peter was among the twelve apostles. In moving from Beersheba down into Egypt, Jacob sent Judah ahead of the caravan to guide into Goshen. (Gen. 46:8).

Seventeen years later when Jacob was one hundred and forty-seven years old and preparing to die, he called his sons around him for his parting words. When his hands rested upon Judah, he said: "Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The SCEPTER SHALL NOT DEPART FROM JUDAH, NOR A LAWGIVER FROM BETWEEN HIS FEET, UNTIL SHILOH COME; AND UNTO HIM SHALL THE GATHERING OF THE PEOPLE BE." (Gen. 49:8-).

Judah was only the fourth son, yet his father made him his successor. Joseph was Jacob's favorite son, and we think he would have been a magnificent head of the twelve tribes. We would have been glad to count Joseph as the fourth in the line of Jesus' ancestors; but JUDAH stands in that place. (Matthew 1).

FAR-REACHING INFLUENCE OF JESUS

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

CHRIST IS THE WAY

We must impart to little groups and through them to the world a new and burning vision. And, finally, with God's help we must turn back to Christ . . . to the flaming Master-Realist who actually lived and lives in love with life and with humanity. Through living with Him and learning of Him alone will come understanding and mastery of life.—Francis B. Sayre.

THE STORY OF THE SONG BOOK

(Continued from Page 7)
corner turned down. He lifted the corner and found the song "Near the Cross." "Near the cross, a trembling soul, Love and mercy found me; There the Bright and Morning Star Sheds its beam around me." There was his answer. It seemed to be a message from the Lord. He was clean, he was forgiven, and he felt that the Lord had accepted him. He repeated the words, "Near the Cross I'll watch and wait, hoping, trusting ever till I reach the Golden strand, Just beyond the river."

That was many years ago and the man is old, but he never sleeps until he has had prayer with his family always ending this devotional hour with this song, "Evening Prayer":

"If I have wounded any soul today
If I have caused one foot to go stray,
If I have walked in my own wilful way,
Dear Lord, forgive!"

"If I have uttered idle words or vain,
If I have turned aside from want or pain,
Lest I myself shall suffer thro' the strain,
Dear Lord, forgive!"

"If I have been perverse or hard, or cold,
If I have longed for shelter in Thy fold,
When Thou has given me some fort to hold,
Dear Lord, forgive!"

"Forgive the sins I have confessed to Thee;
Forgive the secret sins I do not see;
O guide me, love me, and my keeper be,
Amen."

He lives with his family in a beautiful home, the little old worn out song book has good leather backs and holds a prominent place in a well filled case of beautiful books.—Texarkana, Ark.

By every part of our nature we clasp above us, one after another, not for the sake of remaining where we take hold, but that we may go higher.—H. W. Beecher.