

# 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

VOL. LXIV

LITTLE ROCK, ARKANSAS, NOVEMBER 22, 1946

NO. 46

## Methodism Crosses Its Evangelistic Rubicon

CAESAR had pondered long the question as to whether or not he should risk an all out attack on Pompey. Finally, having determined his course of action, with his armies he started his crossing of the Rubicon with the words, now historically famous, "The die is cast." By this decision Caesar committed himself and his armies to an attack that would inevitably result in victory or defeat. There was no turning back; it was life or death, victory or defeat.

With something of that same spirit of daring, and for a cause infinitely more worthy, The Methodist Church, in 1946, has definitely, unreservedly committed itself to a great evangelistic program, with objectives and goals so definitely fixed that we must move on to a great victory or face the evidences of our failures.

This definite commitment of Methodism to a year of special evangelistic emphasis is quite different from the resolutions we so often pass urging pastors "to have a revival meeting in each church" or urging that "we give special attention to the matter of evangelism during the year." There is nothing general about this plan. Each district, each charge, each church has a specific goal fixed for it and a given time within which that goal should be reached. We should be happy that it is so and should welcome the opportunity to demonstrate to the world that Methodism still has a warm heart and an evangelistic passion that can reach lost people for our Christ.

As we have gone into the various group meetings where plans for the year's work are being set up, we have been very much impressed with the deep earnestness with which our preachers and laymen are committing themselves to the challenging task that is before them this year.

There is nothing else Methodism needs so badly as the great spiritual rebirth which a large success in this year of evangelism would bring. That would mean new life not only to the hundreds of thousands we plan to reach this year, but it would mean a new life to Methodism itself which we so badly need.

## Exchanges Now Are Surplus In Our Office

WE receive in our office each week a long list of religious papers from various sections of our church and from various other denominations. These papers come to us as exchanges and their publishers, in turn, receive the Arkansas Methodist.

Because of their number, these papers now stack up rapidly in our office. We use the word "now" because, while he was living, Brother Jack Taylor regularly called for a supply of these papers which he distributed on his rounds to hospitals, prisons and the penitentiary and in his visits to the homes of the poor.

Only the light of the eternal world will reveal the many ways Brother Jack tried to bring help, comfort and spiritual guidance to the less fortunate of earth. Multitudes among these people will miss the "exchanges" Brother Jack distributed in person. They will miss, more than words can describe, the impress of his humble, Christ-like ministry as he "went about doing good."

## We Should Be Thankful

FOR the first time in four years we are to have a Thanksgiving Day without war. It is likely that this fact will stand at the head of the list in all of our minds, when we attempt to tabulate the things for which we are thankful on this day of thanksgiving. It is quite proper that it should, since no other shadow has ever fallen across our world that has caused so much destruction, suffering and death. We should be THANKFUL that it is no longer necessary for our boys to kill and be killed.

In America, we should be THANKFUL that our native land has been spared the physical, devastating, destructive ravages of war.

We should be THANKFUL that America has so well demonstrated to the world its will for peace that the rest of the world does not now fear America despite the fact that, with the secret of the atomic bomb in our posses-



sion and plants for its mass production, we could conquer the world if we so desired.

We should be THANKFUL that our boys and girls are coming home again by the millions and are turning their minds and hearts to the ways of peace.

We should be THANKFUL for the degree of material prosperity which our people now enjoy and we should pray that we may know how to use it properly.

We should be THANKFUL that America has its present place of leadership in the world's life and we should help to see that it uses this power of leadership unselfishly in helping to build a better world for all mankind.

We should be THANKFUL, as church people, that the Christian church has come through this terrible time of the world's testing with a vigor and a vision which gives promise that the church will have a larger power for good than ever before in its history.

We should be THANKFUL for the feeling so prevalent across the world that, despite the difficulties that seem to prevail, we will find a way to settle future international difficulties without recourse to war.

While our hearts should be filled with gratitude for the numberless blessings surrounding us, we should not forget the pitiable condition existing in so much of the world. We should be mindful, also, of the thousands of homes in our own land that have paid the supreme price in order to make secure the things for which we are thankful.

## Our Choice—One World Or No World

ANYONE attempting to follow the trend in the thought life of the leaders of world affairs today will find in all of the major nations of earth a restless uneasiness that at times almost borders on a panicky despair. With the explosion of the atomic bombs over Japan, we have been ushered into a new, strange and desperately dangerous world in which, our leaders tell us, we must by some general understanding avoid war, if humanity is to survive.

We used the atomic bomb to make secure our cause in a "war of survival" and, by its discovery and use, find ourselves in a world where it is uncertain whether anyone will survive. We have invented a weapon whose destructive powers stagger the imagination and defy attempts at description. It is a weapon, so its inventors tell us, for which there is not and cannot be a defense.

Many leaders in our America, which once boasted of its "splendid isolation," now tell us frankly that we must choose between having One World or no world. In the recent discussion of the subject by General Henry H. Arnold, in which he talked about "space ships moving outside the earth's atmosphere" from which atomic bombs could be launched as an "unquestionable" invention in the "foreseeable future," we find an example of the extremes to which our military leaders go in their thoughts in discussing aggressive atomic warfare.

When we remember that General Arnold is the commanding general of the Army Air Force and remember also that, in this statement, he gave us his best thought as to our defense against the atomic bomb, we see readily how utterly inadequate any conceivable defense appears. He says that we should "Make certain that they (atomic bombs) are not being produced secretly anywhere in the world." Just how we are to do that he does not say. "We should devise a way to intercept one after it has been launched." Just how we are always to be able to intercept a bomb that is traveling at the rate of three thousand miles an hour is not revealed. He says that "we should redesign the country by a dispersal of industry or going underground." That does not hold out a very promising prospect.

Our world had better take seriously the suggestion that we include God in our plans to build life in the world He has created.

## Worldwide Bible Reading

AGAIN, this year, the American Bible Society is sponsoring a Bible reading campaign. As last year, this special campaign is to run from Thanksgiving through Christmas day. Last year the plans were nation-wide. This year they are world-wide.

The American Bible Society has given us a suggested passage of scripture for each day from November 22, to December 25th. Suggestions for these passages have been received from chaplains who in turn had polled the men in service to learn their favorite passage of scripture.

It should be a very helpful and comforting experience to read each day the scripture suggested and know, while you read, that millions of people around the world are joining you in the study of that particular lesson that day.

# Thanksgiving At Midnight

By R. R. BRANTON, In The Revival Pulpit

"At midnight Paul and Silas prayed, and sang praises unto God."—Acts 16:25.

Soon after the outbreak of the recent world conflict, I approached a man and appealed to him for a particular service to the church. He replied: "I have suspended all such activities for the duration, for there is no place for sentimental praise during this midnight of tragedy." Well, it certainly was a midnight of tragedy, and the darkness is not over, even though the war has been won. There has been so much destruction and misery; there are so many wrongs that must be righted. "God in His heaven," but all is not yet right with the world.

When Paul and Silas were bound in a Roman prison, the record states: "At midnight Paul and Silas prayed, and sang praises unto God." This seems to have been a Thanksgiving at Midnight, and it was also a thanksgiving in the midst of a tragedy. A cold, damp prison cell seems an unlikely place to sing praises unto God at midnight or at any other time. This incident is not an isolated experience. It rather reveals the true basis of any genuine thanksgiving. "Man's extremity is God's opportunity." Out of the experiences of human tragedy may come true gratitude. When woe overtakes mankind, God opens a way to those who have eyes to see, and they experience a debt of gratitude.

Reflection upon the First Thanksgiving is revealing. That thanksgiving certainly was not the end of hardship and suffering. It was not a thanksgiving of plenty. More than half the little band had died during the first hard winter. These heroic pioneers had been able to erect a few crude huts in which to live, and had harvested a small amount of grain for sustentation during the long winter which was just ahead. The prospect of additional hardships and suffering was far brighter than any hope of comfort and plenty. It was indeed a "Thanksgiving at Midnight." Is not this a parallel to our circumstances? With the cessation of hostilities there is some room for hope. At least the butchery and destruction seem to be over, but sober reflection reveals the difficult road that must be traveled.

What sort of Thanksgiving will we have? Will it be one of eating and drinking and making merry, accompanied by the rather pleasant task of building larger barns in which to store our surplus war bonds? Or will it be a Thanksgiving which realizes that we are still at the midnight hour of the world's greatest catastrophe, in that the accomplishment of the purpose of the war lies yet before us—the rebuilding of a better world on religion and democracy? Will we celebrate Thanksgiving with truly grateful hearts and, with courage and consecration, gird ourselves for the task before us? Will our Thanksgiving be one of heartsearching to see if we are worthy to carry on?

## Demands of a Thanksgiving at Midnight

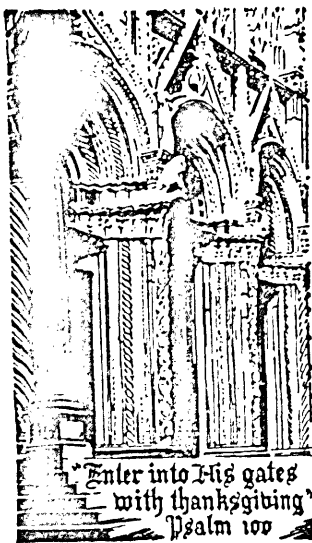
I. The Demand of Spiritual Daring. At a time like this there should be a feeling of thanksgiving that we are free sons of God who may rise to the needs of the world emerging from chaos. The First Thanksgiving had such a basis. It was conceived in the soul of men who had dared to brave an unknown sea in the hope of building a world where freedom-loving people could live together in peace. This faith was based upon the assumption that men are sons of God, and in co-operation with Him may establish an order of life patterned after His will and purpose. They left behind a world of selfishness and persecution for a home where man could live in heart and conscience free. This high type of life was not found ready-made in America but was achieved through sacrificial effort.

The world is today in danger of losing many victories that have been won in hard fought battles for mankind. Many milestones of human freedom have been uprooted. War made life seem so cheap. Liberty all but vanished from portions of the world. Freedom

of conscience was discarded in the mad rush for power. Rights of the individual were set aside in the interest of the all-powerful state. Religious institutions, such as the Church, were forced to accept whatever role political authority was willing to give them. Too often the prophet's voice was stilled unless he was willing to become the mouthpiece of a corrupt state.

In "the land of the free and the home of the brave" we should thank God on this festive occasion that these blessings have not been lost. It is too optimistic to say that this precious heritage is not still in danger. Evidences of this danger should be a challenge to spiritual daring. As long as the blessings of free sons of God are still being denied in any portion of the world, they are in danger of being lost everywhere. As we emerge from this midnight of tragedy America should thank God that it may have the privilege of preserving these hard won victories for generations yet unborn.

Free sons of God must not be content merely



to defend something. They must BE something. "Now are we the sons of God; and it doth not yet appear what we shall be." Spiritual daring demands heroic living. Our danger is not so much in the "strong arm" from without as from spiritual decadence from within. Inexorably the blessings of life that are not used are lost. If the time should come when the Lord's Day becomes only a holiday, as is the trend in many places, or another work day, as the war tended to make it, it is conceivable that we could completely lose it as a day of worship. If our churches fall into decay through indifference to the worship of God, the day might come when our churches will be turned into horse stables and supply dumps.

This National Thanksgiving Day could fittingly be dedicated to the privilege of keeping alive in our own lives these blessings of God that are so much in need throughout the world.

II. The Demand of God's Gifts to America. The traditional American Thanksgiving is, in the thinking of the average American, a time to express gratitude for the abundance which is ours. This feeling is occasionally accompanied by expressions of thankfulness that we have more than other nations. It is true that we live in a favored portion of the world. We have a nation of material resources unsurpassed in history. Fertile soil and favorable seasons make it reasonably certain that our store houses will be filled with food. We know nothing of the devastation of war. Our land has not been overrun by conquering armies, and our comfortable homes are still intact. We are just waiting the green light (not so patiently, I fear) which seems about to be given to begin an industrial expansion program that will startle the world. The blessings of God are indeed showered upon us, and we might easily feel ourselves God's favored people.

This is, however, no time for a pharisaical thanksgiving. Through no special merit of

our own we are allowed to live in a favored portion of God's world. "The earth is the Lord's and the fullness thereof." The very fact of our favored position places upon us a heavy weight of responsibility. Any thanksgiving at this time when the world is trying to emerge from the devastating period of misery and woe, that does not carry a feeling of responsibility can be little more than hypocritical pretense.

When we begin counting our blessings, naming them one by one, we are bound to discover that these gifts from God belong to all people. In all portions of the world people of all nationalities and races desire to possess these blessings just as we long to have them for ourselves. In America we have material abundance, friendly neighbors, free institutions, freedom of speech, freedom of worship, educational advantages, opportunities for personal enrichment. We reflect with shame that even in our land these advantages are not shared equally by all races and classes, nevertheless they are extended more widely than in other portions of the world.

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." God's blessing to America must be shared. This means more than merely giving a dole of food and clothing to destitute people. We dare not fail to supply material needs, but a backdoor handout is not Christian sharing. Any genuine gratitude to God for the gifts we enjoy must find expression in a passion to share them with all peoples. If this seems too idealistic, we might be reminded that the way of sharing is the only guarantee of having God's favors for ourselves.

One of the miraculous aspects of Christian sharing that seems to defy all mathematical calculation is the undeniable fact that the more we share the more we have for ourselves. The farther God's privileges are extended, the more secure they become to those who extend them. On the other hand, the only sure way to risk loss of this heritage is to refuse to share it with others. "This night thy soul shall be required of thee" is the verdict against one who refuses to share. The law of sharing and having is basic. It applies to nations the same as to individuals. In the years just ahead the voice of downtrodden people the world over will cry out to America as never before. We will have the privilege of extending the favors of a benevolent Father to every child of His. What a thanksgiving we might have if America should dedicate itself to this Christian privilege!

## III. The Demand of God's Road Ahead.

Everyone will be thankful that the actual warfare is over, but this Thanksgiving will mean the most to the person who can see the road that leads to God's promised land. Such a person cannot see all the way, but he knows there is a way, for he has faith in God. To know there is a way inspires gratitude. The person of faith can therefore sing praises to God in this period of reconstruction. His faith in God's road ahead will not end in singing alone, for this faith must produce courage for the forward march. There will be a Red Sea to cross and deserts of suffering to endure, but to him who has eyes to see there will be a cloud by day and a pillar of fire by night to guide over the difficult places.

Intelligent faith cannot believe in an easy road. The world cannot sin as it has sinned during recent years without paying a terrible price. Mass slaughter of untold millions of human beings, accompanied by almost total destruction of material resources, will have terrible reactions for years to come. If the world should continue on an even keel after what has happened, then we might be justified in assuming that there is no moral God. But there is a moral law of sowing and reaping. The world has sowed death, destruction, hatred, and there will be a harvest. The reaping might be extended to generations yet unborn. The road ahead could be a long, circuitous

(Continued on page 5)

## EXPRESSION C

A king went into his garden and found wilted and shrubs and flowers. It was dying because he was tall like the pine tree. The pine, he found, because it was unable to like the vine. And dying because it could like the rose. He found ease blooming and a ever. Upon inquiry he reply: "I took it for when you planted me heartsease. If you had oak, a vine or a rose have planted such. since you had put me do the best I can to want. I can be nothing am, but I am trying to best of my ability." Advance.

## USE OF ABIL

Charles Dickens was about a man who was backyard and sud through the crust of fell into the world. he found a very str affairs. Every perso physically perfect, b reached a certain ag those parts of his body not used. There was with only a huge pair a distended stomach. lawyer who had lost o his massive jaw. Tw were just a bundle blazing eyes. . . This not fiction; it is as tr not Jesus say, "whoso from him shall be ta he hath?"—These Pr Edited by T. Otto Na J. W. Hawley. (Abi bury).

## RELIGION—CO-C

When Nazis ravag ransacked the fine Rome Synagogue. precious volumes w with. There was among the Jews. Not when the synagogue was it revealed that Rabbi had saved most manuscripts. He had in the house of a fri Nazis never dreamed friend was a Catho ligion-at-Work.

## LIVING F

To the true mysti Thanksgiving Day ar tiful language of Wh strive each morn to Lord Christ born. It thanks for the go come to us but only in the Living God to meet disaster wi sure of victory in c refreshed the foe to birth of Jesus is the event in history, so t in individual experi which Christ is bor own hearts and be that brightest shir night.—Henry Victor

# THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

## OF SELF

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—Presbyterian

## LITIES

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## WE THANK THEE

By Thomas Curtis Clark

*For the sunshine and the rain,  
For the garnered golden grain,  
For the timely gifts that pour  
From the fields' and orchards' store  
For our blessing;  
For the glory of the days,  
For the nights with stars ablaze,  
With their matchless songs of praise,  
Him confessing.*

*For the kindly word of cheer  
Making glad our sojourn here,  
For the faith that life is good,  
For the bond of brotherhood,  
Growing ever;  
For the hopes that pierce the night,  
Pointing us a pathway bright  
Upward to the Eternal Light,  
Fading never.*

—In Exchange.

## KNOWLEDGE IS POWER

In speaking of Christ, the great Apostle once said, "That I may know him." That was the chief longing of his soul; the greatest hunger of his heart; the highest ambition of his life. Little wonder he became so much like Christ: for to grow in grace one must also grow in knowledge. To know Christ, should be the supreme end and aim of every life.

As sinners, we need to know Christ as our Saviour. He came to seek and save the lost. God sent his Son into the world, not to condemn the world, but that the world through him might be saved. To those who received him, he gives power to become the sons of God. Can you think of a more wonderful privilege or a greater power than that? Christians don't have to be worried about their family tree. We don't have to go back even one generation to realize our heritage. Through Jesus Christ we are children of a King; and that King is none other than God our Father who is Lord of lords and King of kings. It is wonderful to realize that one can actually know Christ. Not only as we read about Him in the Bible, but also at first hand as one friend knows another. A great scientist was dying. Some one asked him, "What are your speculations now?" With much feeling he replied, "I am not pillowing my dying head upon speculation. I know him in whom I believe and am persuaded he is able to keep that which I have entrusted to him." Thank God for knowledge like that! Surely such knowledge is power; power to face any ordeal of life with head uplifted and chin out and courage strong. We know Him as our Saviour, and the very joy bells of heaven are made to ring in our

hearts because of the sweet harmonious communion we have with Him.

As seekers of the revelation of the Father, we need to know Christ; for in the life of Christ we see the great heart of God the Father laid bare. No longer do men need to raise the question, "What is God like?" They simply need to learn what Christ was and is like. Before the coming of Christ, people had some high ideas about God, but the greatest of these pale into insignificance when placed along by the side of the complete revelation of the Father as seen in the life of Christ.

As pilgrims on a journey which began with the cradle but does not end with the grave, we need to know Christ. Sometimes the going is hard and the way is rough, but final victory is always ahead for those who walk in conscious fellowship with Christ. One of old said, "I'd rather walk with Christ in the dark than to walk by myself in the light." The poet sang:

*"There are days so dark that I  
seek in vain for the face of my  
Friend, Divine  
But he brings me back to the up-  
ward track by the touch of his  
hand on mine."*

The faithful practice of the means of grace such as prayer, meditation, Bible study, church loyalty, service to others, love to all, faith, hope, and the Communion of the Lord's Supper will greatly add to our knowledge of Him. This knowledge is power Divine.—H. O. B.

It is a sad religion that is never strong except when its owner is sick.—Ex.

## DIVINE GUIDANCE

Some time after his miraculous rescue in the Pacific, Eddie Rickenbacker, in London, met two old friends, war correspondents Doris Fleeson and John Steinbeck. They pleaded with him to take it easy on his crusade; that he had never given himself a chance to recover from his ordeal in the Pacific.

"Besides," one of them said, kidding him, "who's writing those labor speeches for you, Eddie?"

Rick looked at them for a long time. He said, "Jesus Christ put those words in my mouth."—Bob Considine, "Captain Eddie," Cosmopolitan.

## RELIGION—FORM

Too often in our weakness we have turned for relief to what is really a non-Christian practice of possessive magic; we have thought that by copying the form of some surviving church of the Middle Ages we can gain for our own faith possession of its spirit. By so doing we put the cart before the horse, or, as Jesus put it, we try to keep new wine in old bottles. By borrowing a form we can never recapture the spirit of the original, but by fostering a living, vigorous, faith, young though it may be, we cannot fail to endow our church with our religion's own properly expressive form.—Wallace S. Baldinger, "God's House Today." Highroad.

## COMMON MAN

When a war bond or a community chest is to be launched, we think we have to arouse interest by bringing in the glamorous figures of the screen or famous heroes of the battlefield. This is all very well, provided we, the people do, not become mere supine spectators of the spectacular. Morale is stimulated by stars who display exceptional brilliance, but it is far better sustained by the common folk who have the radiant power of encouragement.

It is the contagious confidence of the common man. . . which makes the strength of a nation and offers the hope of redeeming this broken world.—Ralph W. Sockman, "The Might of Common Men," Christian Herald.

## CHURCH ATTENDANCE

A war fitness conference some-time ago declared that the highest form of recreation is to go to church. The word recreation should be written re-creation. More real zest can be gained from an hour and a quarter of worship under these circumstances than by eighteen holes of golf.—Norman Vincent Peale, D. D., Forbes.

Infinite toil would not enable you to sweep away a mist; but by ascending a little, you may often look over it altogether. So it is with our moral improvement; we wrestle fiercely with a vicious habit which could have no hold upon us if we ascended into a higher moral atmosphere.—Helps.



# The Arkansas Methodist

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## CHURCH CALENDAR

November 22-December 25, Thanksgiving to  
Christmas, World-wide Bible Reading.  
December 9, Universal Bible Sunday.



## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### A COMMUNAL TASK

When I was a lad growing up on a farm in Southwest Arkansas, we always recognized three big days—Christmas, hog-killing and log-rolling.

Log-rolling came in the early spring and was a sort of communal enterprise. The new ground covered with logs had been gotten ready for the occasion. Neighbors came in, or sent hands to help us assemble the logs in piles for burning. My mother prepared a big meal and everybody had a good time generally. It gave men of great strength an opportunity to demonstrate their power. To pull other men down under a hand-spike was a coveted mark of superiority in physical strength. A little later, after the logs had had time to dry, they were burned.

So, at the proper time, my father would say, "Come, boys, let's go and set the log-heaps a-fire." After they had burned down to a steady glow, he would say, "Now let's go down in the new ground and 'punch up the chunks'." The next morning there would be nothing left but a pile of white ashes. We understood that unless the "chunks" were burned, all through the season of cultivating the crop they would be tearing down corn, or uprooting cotton, as the case might be.

I have seen that thing from then until now in my work as a pastor. The preacher needs the help of his congregation, not only in the heavy work, represented by the log-rolling, but also in the lighter work of "punching up the chunks." It is hard for a single log to burn by itself. To "set the pulpit a-fire," the pastor must have the close co-operation of the laity. To finish the job, the "chunks" must be gathered together. No man can have a revival by himself. Neither will the ministry ever accomplish the evangelistic objective of the Crusade without the hearty co-operation of the laity. Like log-rolling, a revival is a communal task. Pastor and people must work together. Let's all help to "punch up the chunks!"

If we are to live unto God at any time, or in any place, we are to live unto Him at all times and in all places.—Wm. Law.

## NEWS AND NOTES ABOUT FACTS AND FOLKS

**B**ISHOP CHARLES C. SELECMAN, president of the Methodist Council of Bishops and bishop of the Dallas, Texas, Area, will preach on Columbia Broadcasting System's "Church of the Air," on December 9 at 9:00 a. m., CST.

**A** CABLEGRAM from Bishop Carleton Lacy, of the Foochow Area, China, announces his arrival in Foochow, following a seven-months' journey from the United States and through West China. The last stage of the journey was a week's trip by a Chinese junk from Shanghai.

**R**EV. H. H. GRIFFIN, district superintendent of the Searcy District, announces that Rev. Donaghey Duran, who has been serving as a chaplain in the Armed Forces, has recently been discharged and Bishop Martin has appointed him as pastor of our church at Marshall.

**S**EVENTY-SIX U. S. Army chaplains were killed in action during World War II, according to a recent report from the Army. In addition to these, 216 chaplains were wounded in action; 293 received the Purple Heart for injuries resulting from enemy action; 719 were awarded the Bronze Star, and 126 were awarded the Silver Star.

**T**HE Scott County Methodist Council will meet on Friday, November 23, at 6:30 o'clock in the basement of the Waldron Methodist Church. Rev. Ira A. Brumley, executive secretary of the Board of Education of the North Arkansas Conference, will be the guest speaker. He will discuss the second phase of the Crusade for Christ, Evangelism.

**B**ATESVILLE, FIRST CHURCH, Rev. H. Lynn Wade, pastor, was the second in the Jurisdiction in payments on World Service and Benevolences, having a per capita payment of \$4.31. They have the largest Arkansas Methodist list in the state with 222 subscriptions and they also lead on Christian Advocates with a list of 104 subscriptions. On a quota of \$8000 for the Crusade for Christ, \$8500 was subscribed and \$8000 has been paid.

**T**HE COLLEGE OF BISHOP of Southeastern Asia have designated Bishop Shot K. Mondol, of Hyderabad, India, to represent them at the meeting of the Council of Bishops in Atlantic City, N. J., in February. Following the meeting, Bishop Mondol will be ready for speaking engagements during a period of several months. Pastors wishing to book him for public addresses should send their requests to the Rev. Jay S. Stowell, 150 Fifth Avenue, New York 11, N. Y.

**W**ORD comes of the illness of Miss Sarah Louise Musser, daughter of Mrs. Musser and the late Rev. B. F. Musser of the Little Rock Conference, in a hospital in Alto, Ga. Assurance is given her mother by attending physicians that recovery will be complete but will require a period of about seven months' time. Sarah Louise was formerly a student in Hendrix College and she and her mother have been in charge of a kindergarten at their home in Savannah, Ga.

**R**EV. DOYLE T. ROWE, now pastor at DeQueen, writes: "We have had a wonderful reception at DeQueen. We are very happy to be here. No finer people have we met anywhere. We had two fine congregations Sunday. After the evening service a reception was given for the parsonage family, sponsored by the Woman's Society of Christian Service, Mrs. Dave Cook, president, in the social rooms of the church. The good people of this fine old church have shown to us every kindness, and have manifested a wonderful spirit of cooperation."

**R**EV. KIRVIN A. HALE, pastor at Waldo, writes: "It is with the greatest of pleasure that we come to this fine pastorate, and we have been received with open arms. The reception given us at the church on Wednesday evening, with the many gifts presented to us, speaks so well for the fine spirit in this great

church. The pastor and his family accept these many manifestations of love and loyalty in the spirit in which they are given and we covet your prayers that this may be another good year in the work of the building of the Kingdom of our Lord here at Waldo."

**C**. D. METCALF, treasurer of the North Arkansas Conference, sends a copy of the following letter which he has written to Rev. J. L. Shelby, pastor at Lincoln: "I acknowledge receipt of three checks on the Bank of Lincoln totaling \$156.25 which you state covers all Conference Funds for the new year plus 10 per cent over the askings. You are the first in the Conference to remit the full year's claims, and to have accept all Askings and to have so early paid same plus 10 per cent additional is certainly a good mark to set for any others to shoot at and deserves special mention."

**B**ISHOP NEWELL S. BOOTH, of Elizabethville, Belgian Congo, Africa, and Secretaries Sallie Lou MacKinnon and Raymond L. Archer, of the Board of Missions and Church Extension, have returned from a series of annual conferences and visitations in Central Africa during recent months. The secretaries were also in Liberia and North Africa. They report a wide open door for the Christian gospel, for schools and for medical care among the people of Africa. Following the annual meeting of the Board of Missions in December, all three plan considerable speaking engagements in this "Africa year" in mission study groups and institutes.

**U**NDER the direction of the Church Committee for Relief in Asia, 156 Fifth Ave., New York City, thirty cubic tons of Bibles, hymnals, Sunday School lesson papers, and other religious books and supplies have been shipped to the Christian churches in the Philippine Islands during recent weeks. Publishing houses, mission boards and individuals of practically all Protestant denominations in the United States have joined in providing the materials to help the Filipino churches reestablish services of worship, the education of children, and the training of ministers and deaconesses. It is expected that additional tons will be shipped in the weeks ahead.

**B**OSTON UNIVERSITY SCHOOL OF THEOLOGY, Methodist, recently received a gift of \$5,000 to establish a permanent fund for scholarships "for the study and development of better racial understanding." The gift was made by Joseph F. Ford, Boston manufacturer. The scholarships are to be named "Oxnam-Liebman Scholarships," in honor of Bishop G. Bromley Oxnam, episcopal head of the New York Area of the Methodist Church and formerly a professor at the school and a bishop in Boston, and Rabbi Joshua Loth Liebman of Temple Israel, Boston. Both the Bishop and the Rabbi had worked together for a number of years on inter-faith bodies in Boston.

**R**EV. MARTIN BIERBAUM, pastor at Rector, sends the following report of the work in his church for the past year: Additions on profession of faith 5, otherwise 5. Salaries 100 per cent and World Service 130 per cent. Askings for World Service paid in full. Crusade for Christ, quota \$1300, subscribed \$1400, paid \$1365. Paid for improvements on parsonage \$400. Attendance in Sunday School increased 75 per cent. Raised \$2500 in bonds toward an educational building. Total raised for all purposes by the church for the year \$9,456 which represents \$42.03 per capita. The W. S. C. S., under the able leadership of Mrs. Clayton Sprague, is doing an exceptional piece of work. The Sunday School, under the fine leadership of Mr. H. L. Alstadt and a devoted corps of workers, is moving forward. Our church was the first in the Paragould District to pay 100 per cent on the Crusade for Christ, paying \$1313.13 on day of District Rally.

# Emergence Of South Pacific Natives

By JOHN WEAR BURTON

(Dr. Burton, now visiting American churches and seminaries, is president-general of the Methodist Church in Australasia. This church has missions in interior Australia, Samoa, Tonga, Fiji, New Guinea, and Paupa, among the "fuzzy-wuzzies" met by American soldiers in the South Pacific.)

Someone has asked me how the native peoples—especially the Christian natives—of Australia and the islands where missionaries have gone, react to the war: has it shaken their Christian faith?

Well, the natives are not children. They think for themselves. And they react to the war pretty much as we ourselves react to it.

In the past the native has felt inferior to the white man; he has felt that the white man was more able than the man of color. But that feeling is finished. The native has seen the white man flee from the little Japanese. And only by chance did the white man recover. The brown man will never again permit himself to be offered upon the white man's altar of commerce. An uprush of liberty has come to the native peoples.

The natives have been loyal to Great Britain and the Allies all during the war. They have not always been treated fairly, but Christianity has taught them to forgive.

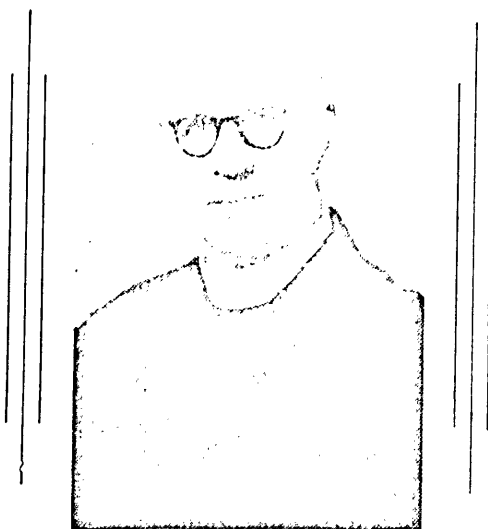
We, too, shall have to re-orient ourselves in our relation to the native. The war has caused a vast disruption in native life. The old pattern of life has been destroyed. Some organization of a simple nature has always been the most important thing in their lives—and the war has disrupted that organization. In those areas into which the war came, the native life has been entirely disorganized.

There are those who would like the native people to stay where they were. You can't do that now. Western civilization is among them, and it will go on. Our task is to prepare the people for it. We must not teach them to reject the worst in our civilization and to assimilate the best.

With commercialism, greed, and exploitation coming from Europe, we must have a better trained missionary, and we must help to build the indigenous native church. There have never been better missionaries than those we had in the South Pacific; but for the future we need men who can deal with the vast economic and cultural problems that civilization will bring to our people. We need men with better intellectual equipment and with broader vision.

For it takes a better mind to teach a primitive people than to teach a developed people: the latter can think through their own problems.

I wish we could enlist Christian laymen to go out to the missionary fields and support themselves by their own occupations or professions. I would far rather have a physician, who is a true Christian, go out to the field in a government position than as a missionary doctor. It would mean more as a Christian witness. The native sees now many Europeans



DR. JOHN W. BURTON

Christian in name—who do not go to church, who drink too much, who play all Sunday. What we need is a good proportion of Christian laymen who will live Christian lives and bear Christian testimony among natives.

The native looks at the missionary and he looks at the unusual European layman. He says, "Only those who are paid to be good are good. Only those white people who are paid to go to church do go." That is what we would like Christian laymen to disprove by their testimony in non-missionary occupations.

In the past, missions have suffered from rose-colored glasses (worn by the missionaries) and from smoked glasses (worn by opponents of missions). For the future we hope to have a scientific rather than a sentimental or jaundiced view of missions. And for that we will

need all the resources of the church in personnel as well as its other resources. We must have men to help in the social and economic training of the people.

Today the native churches in the South Pacific are strong; and, with the feeling for liberty that is coming everywhere to native peoples because of the war, they are making demands upon us. They are restive under European control. We are making some and will make more concessions.

The war has meant that many European missionaries have left or have been prisoners of war. It has meant that native pastors and teachers were left to carry on for themselves. And they have carried on through the years as efficiently and as effectively as did the Europeans.

And there is a new spirit among the natives: the spirit of questioning. Once they took beliefs in sealed packages; now they want to know, and they ask all about what they are told. Young students for the ministry, as never before, are asking about the virgin birth, about the resurrection, and about many other things their elders accepted without question.

The war and the times are making changes in government policies also. We have long been suspicious of the old colonial system as applied to native peoples. It has kept the native too long a child. We have been afraid the system would weaken native life. America's treatment of the Philippines has been a great example to us who were suspicious of the old policy.

Then came the Atlantic Charter and the Four Freedoms, and we believed they applied to native peoples everywhere. Now the governments of New Zealand and of Australia are trying to give a fair deal to natives—in fact, they say they will help the missionary work among them. The labor indenture system, which has been in vogue in the Pacific possessions, is to be abolished within five years. The new trusteeship principle, incorporated in the San Francisco Charter, really means a guardianship of the natives as long as needed; and when they do not need that guardianship, they will be perfectly free.

In fact, today the education of the native peoples has gotten to be too big a task for the mission; and the new plans of the governments are that they are to have the general education of the people, and the missions are to care for the religious education.

## THANKSGIVING AT MIDNIGHT

(Continued from page 2)

route, through burning deserts and wildernesses of despair.

There will certainly be no short cuts to the promised land of man's dreams. The temptation to take what appears to be easier roads doubtless will be a major danger in the years ahead. Many alluring byways will present themselves. Navigators tell us that in descending the Amazon River the greatest danger lies in the chance of taking a side stream which is in appearance much like the main current. After days of floating on the side stream, one finds himself in a succession of lakes and lagoons, hopelessly lost. This will be the world's danger on the road to a better world. There will be many alluring side roads, but the end thereof will be death. There will be no easy road. It must be a way of self-sacrifice, of sympathy and understanding of willingness to share, of the strong bearing the burdens of the weak, of mutual trust and good will.

Thanks be unto God there is such a road open to man! This assumption is based upon faith that God created the world, and in creation made Himself responsible. This is a solid foundation for Christian thanksgiving. If God created man for a purpose, the Everlasting Arms will never be removed until man has reached his destination. Man has a past out of which he has come. It is not a perfect past, but on the road he has traveled are some mile-

stones of progress. Man has a present for which he is responsible. His sins have brought suffering and woe, but to the man who trusts in God, there is a future toward which he is traveling. He will profit by mistakes of the past, and with confident hope will turn his face toward God's road ahead, knowing there is a God who is from everlasting to everlasting.

Dr. Roy L. Smith tells of an old French couple who lived on a small island in one of the Great Lakes. To this quiet resort Dr. Smith went for summer vacations, and during the time he came to know the old couple intimately. Dr. Smith states that he advised the old couple to leave the island due to the fact that they were getting old and helpless, but for every suggestion the old Frenchman had one answer: "Can no leave the island." After further discussion on the matter, the old man finally led the way to a well-kept cove near the water's edge. In the center of the clearing was a small grave, and at the head of the grave a fresh flower. When he had completed showing the place, the old Frenchman said: "Fifty years ago we put the only son we ever had there. Each day the wife brings the fresh flower. We can no leave the island, not for a day."

Into this world which God created, he placed man, and breathed into him the breath of immortal life. Into this same world God sent His only Son, who lived among men, was crucified, was buried, and rose again to live for-

ever that man might have a way. God cannot leave this world, not for a day. What a world for a Christian thanksgiving! This is not a thought to rock us to sleep in comfort and ease, but a faith by which free sons of God may emerge from the "midnight of tragedy" to a brighter world of peace and good will.

Law and literacy statistics for Iceland are little less than amazing. The country, according to an exchange, has neither jail, penitentiary, nor court, and has only one policeman. The public school system is efficient, and every child ten years of age can read. There are seminaries, colleges, newspapers, and printing establishments. No liquor is imported and all the people are said to be total abstainers. The island has a population of seventy-eight thousand. Some other countries might very well profit by this marvelous record.—New Orleans Advocate.

"Japan's surrender does not bring peace; it merely shifts the struggle to an ideological basis," says the Rev. E. Pearce Hayes, Methodist missionary in Futsing, Fukien Province, China. "From now on for the next five years the white man is on trial. Will he put into practice his Atlantic Charter? If he does and brotherhood reigns, we shall have peace; if he restores imperialism, economic as well as territorial, there can be no peace. Some one has said, 'Our greatest postwar problem is the billion men in Asia watching the white man.'"



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### BOBBY FINDS THANKSGIVING

"Now, Bobby, tell us what Thanksgiving Day means to you," said Miss Robbins, the day before school closed for the holiday.

"It means turkey, cranberry sauce, pumpkin pie and all the fixings!" declared Bobby Baxter promptly.

His teacher seemed disappointed, for she added, "Are you sure it means nothing more to you than that?"

"Well, it usually means a stomach ache, Miss Robbins, for we always go to Grandma's and I just eat and eat!"

This answer didn't seem to be the right one either, for Miss Robbins didn't even smile when the children laughed so loudly, but as Bobby said to himself later that night after he had gone to bed, "I told her the truth, anyway, and that's what she wanted, wasn't it?"

"Of course she wanted the truth," spoke up a wee little voice seeming to come nearer and nearer to Bobby.

"Who could it be?" thought Bobby, who was a bit frightened. "I'm not even whispering, so how could anyone hear me?"

"Here I am, Bobby Baxter. Don't you see me now?" the voice continued.

Bobby looked and saw—yes! a real little PILGRIM GIRL. "Why, she's just like the ones in our book at school."

"I see you know me, so I won't have to introduce myself really. You can just call me Priscilla," and the little Pilgrim girl came very close to Bobby.

"Why have you come here to see me?" asked Bobby curiously. "I thought you belonged to the long-ago times."

"I do, but I still live, you see, and always will as long as people remember the first Thanksgiving. But there are plenty of children just like you who don't know what Thanksgiving means. I heard what you said in school this afternoon and so did all the other little Pilgrim boys and girls. I have come to take you back with me to a real Thanksgiving Day. Hurry we must get started right away!"

Before Bobby realized what had happened he found himself whisked away with Priscilla, and in a few moments he was standing with her in some deep woods in front of a log cabin.

"That cabin looks just like my Uncle Jim's down in Maine," began Bobby, but Priscilla interrupted quickly.

"Don't be silly! The Pilgrim Fathers built that cabin soon after we came over in the Mayflower. You and I won't go inside now, for the mothers are busy preparing a feast for our Indian friends."

"Indians?" shouted Bobby excitedly. "Are the Indians really truly coming? I've got an Indian suit at home and a big bow and arrow! I wish I had brought them. I could shoot an Indian chief without looking," he boasted proudly.

"Oh, but you mustn't talk that



### BABY'S FIRST THANKSGIVING

*The world seems such a lovely place,  
The wonder shows in baby's face.*

*A friendly world it seems to be,  
And his a happy family.*

*Mother and Daddy, and for baby, say:*

*"We give Thee thanks on this Thanksgiving Day."*

—A. E. W.

way about the Indians. They are our friends! We like them, and, oh, here they come now! Oh, goody, goody!" shouted Priscilla gaily.

Bobby didn't feel quite so brave when he saw the big Indians approaching so swiftly. He moved up very close to his little friend, Priscilla. Several Pilgrims came out to greet them and before long all the Indians and Pilgrims were seated together at a great long table. They all began to pray. Bobby couldn't understand the Indians very well but he knew the Pilgrims were thanking God for everything.

"I can't see what they can be thankful for," thought Bobby. "They don't seem to have much! No automobiles! No electric lights! No radios! No beautiful homes! No wonderful dinner with all the fixings! It seems pretty funny to me!"

"Why are these Pilgrims and Indians so thankful to God and so happy?" Bobby finally asked Priscilla as she came up to him again. "I'm sure I don't see anything to be thankful for around here."

"That's just why I brought you here, Bobby Baxter—to show you that a real Thanksgiving isn't just a day to eat turkey, cranberry sauce, pumpkin pie and all the fixings. It's a day to think about all your blessings that God has given you, like Mothers, Daddies, good health, and things you can't buy! These Pilgrims are helping the Indians who have helped them. They don't need to be thankful for just old turkeys! They eat them because they've got so many they don't know what else to do with them. You've got to leave this place now, Bobby, or it will be too late for you

## IN THE WORLD OF BOYS AND GIRLS

### "NEEDLES"

My name is "Needles." I am grayish-silver in color. I don't know why my folks call me needles unless it was because my hair is so long and fine and steely gray like fine needles. At any rate, that is the name they gave me.

I have two beautiful kittens, "Trinket" and "Bijou." A nice black dog, "Snyder," lives with us. We all like him and play with him. He is not a very large dog.

One day, Snyder was lying out in front of the house, when up the street came a farm wagon, drawn by a pair of horses. Two men were on the wagon and a big yellow dog that Snyder knows and does not like, was following the wagon.

Snyder is a good dog and almost never fights, but he just can't bear that big yellow dog, so he started for him, and right away the fight began. The men on the wagon didn't do a thing to stop the fight. They knew their big dog could take care of himself, so they didn't care; but I couldn't bear the thought of our nice Snyder getting hurt. I think he ought not to have started the fight. However it was started and he was getting the worst of it, so I had to do what I could to stop it.

The ladies from the house called and called Snyder. He paid no attention to them. One of them ran to get some water to throw in the dogs' faces, but before she could get it, I started as fast as I could for the street and ran up the road after the dogs, for they were following the wagon all the time they were fighting.

The dogs saw me coming. The men saw me, too. I heard one of the men say, "Gee, look at the cat!" I knew that was because I was running so fast. It seemed as though I hardly touched the ground, but just bounded along like a rubber ball.

That big yellow dog knew I would jump on his back and scratch as hard as I could, and he knew my sharp claws wouldn't feel a bit good on his back. He gave me one look out of the corner of his eyes, then let go his hold of Snyder, and started along after his wagon, and Snyder and I trotted back home. I haven't seen that big dog since then and Snyder hasn't had any more fights.—Our Dumb Animals.

The sailor was relating his hair-raising experiences aboard a torpedoed ship. The dear little lady was listening wide-eyed.

"An' there I sees a torpedo, lady, headin' straight for our ship," he explained.

"Oh dear," she gasped. "I do hope it was one of ours!"—Telephone Topics.

"Many plants," exclaimed the teacher, "have the prefix dog. For instance, there is the dogrose, the dogwood, the dogviolet. Can you name another plant prefixed by dog?"

"I can," shouted one member of the class. "Collie flower."

## JUST FOR FUN

"Sit on floor, arms shoulder height and legs straight in front of you. Walk around the room in this position. This breaks down and discourages fatty tissues."—From a Health col. of Los Angeles Examiner.

\* \* \*

A farmer, returned from the county fair with a new horse, found that the animal refused to eat or drink.

"Um-m," he mused, his eyes gleaming hopefully, "I've got a real bargain—if he's a good worker."—The Communicque.

to go to your own Thanksgiving!"

"Come, Bobby, wake up, dear! You don't want to sleep all Thanksgiving Day, do you?"

Bobby rubbed his eyes sleepily and saw his Mother standing over him. "Is it really Thanksgiving Day? I thought I had had mine already."

"What! you dreamed about turkey, cranberry sauce and all the fixings?" laughter Mother.

"Oh, no, Mother, you don't understand! I mean a real Thanksgiving Day, where everybody gives thanks to God for blessings like you, Mother, and Dad. I'm just glad I didn't sleep any more of this Thanksgiving Day away! There's so much to be thankful for I've got to think about it before I start eating that turkey at Grandma's this noon!" And Bobby jumped quickly out of bed.—Carolyn Towle in Advance.

## MY THANKSGIVING

I offer thanks for just familiar things,  
The ruddy glory of the sunset sky,  
The shine of firelight as the dusk draws nigh,  
The cheerful song my little kettle sings.

The woodland music of my giant pine,  
The last sweet tokens that my garden yields,  
The mellow tints upon the autumn fields,  
The far-off misty mountain's purple line.

The sense of rest that home so surely brings,  
The books that wait my pleasure true and fine,  
Old friendships that I joy to feel are mine.  
I offer thanks for just familiar things.

—Alix Thorn, in the Outlook.

## PRESCRIPTION FOR PEACE

By W. W. Reid

Perhaps there is nothing that man wants more than assurance of permanent peace. Even his wars, he says, are to make certain of peace "in our generation," or "for the next thousand years."

Even in the midst of the bloodiest war in history, man was seeking some formula for peace: witness the Four Freedoms, the findings at Dumbarton Oaks, the machinery set up at San Francisco, the proposals for re-education of Germany and Japan, the mass trials, and the occupations.

We join in that universal hope. And yet we know that peace is a measure of man's spirit, not a creation of his organizational genius.

Georges Clemenceau was right: peace entails sacrifice, and service, and helpfulness, and trust, and sharing, and brotherliness. In fact, it calls for the things Jesus taught, men say they believe, but men never applied. Some nations have filled their barns while neighbors starved. Some not only passed by the beaten neighbor, but encouraged him who did the beating.

It has become evident to those who attended the San Francisco Conference, and sensed the longing of peoples for peace and security, that the assurance of that peace requires a basis wider than even the Four Freedoms. If the fear, and greed, and hate, and poverty that give rise to wars are to be eliminated, their causes must be eliminated.

The man who hungers is a potential danger to society; he may be driven to crime. The nation that hungers is a threat to peace. Other nations must help her secure the means of raising enough food to feed her people.

The man who is illiterate cannot take his rightful place in a democratic society. The nation that has a majority of illiterate citizens can easily be swayed by the jingoists, the totalitarians.

The man who cannot get work, nor land to till, nor produce to market will become a menace to a stable society. Dangerous also is the nation cut off from raw materials for her machines, and from the means of growing her foodstuffs.

The man kept in bondage—physical, mental, or spiritual—may at

any moment seek to break those bonds. So will the nation or minority whose bondage makes hate and revenge to fester.

The sick man is a drag upon society. His disease may be contagious. A nation that is undernourished, where infant mortality is high, from which epidemics spread across a continent, is a menace to the welfare and peace of the earth.

The man who misunderstands or is misunderstood becomes a "psychiatric case" and a danger to his fellows. So, too, is the misunderstood or misunderstanding nation, even when the cause is only color,

or size, or language, or custom, or history.

The man without religion or moral principles cannot be a part of a cooperative society. The nation without high Christian motivation will always be a question mark in a world striving for unity of purpose and for peace.

These are some of the principles and services that must guide us henceforth in the dealing of nation if we "mean peace." These same attitudes and services are, in a remarkable way, the types of helpfulness in which Christian missionaries engage as they go to the uttermost parts of the world.


## METHODIST SERVICES TO BE HELD AT LONDON SHOW HOUSE

LONDON, (By Wire)—The Methodist services to be held at the London Show House will be held on December 23rd and 24th. The services will be held in the Show House, which is a large hall, and will be held in the afternoon.

Central Hall, which is a large hall, will be held in the afternoon. The services will be held in the Show House, which is a large hall, and will be held in the afternoon.

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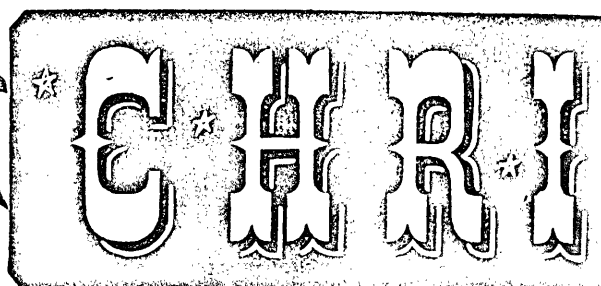
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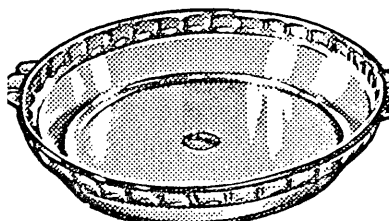
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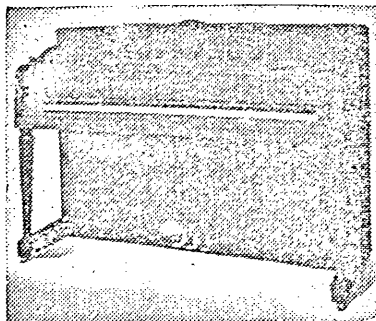
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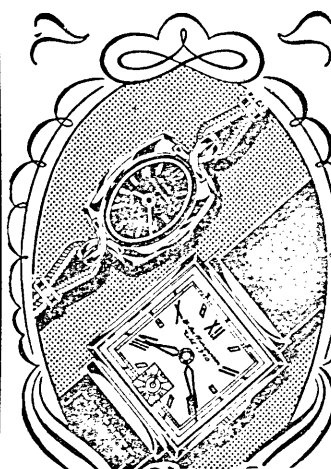
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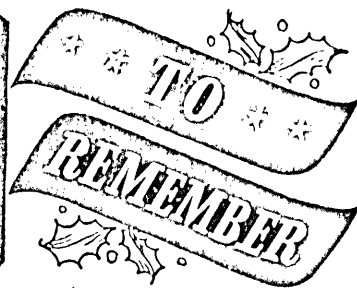


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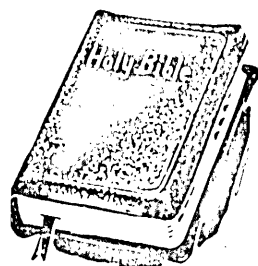
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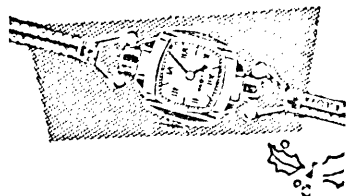


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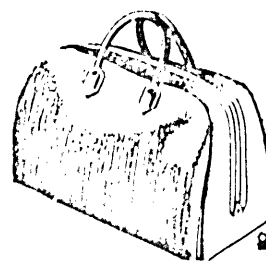
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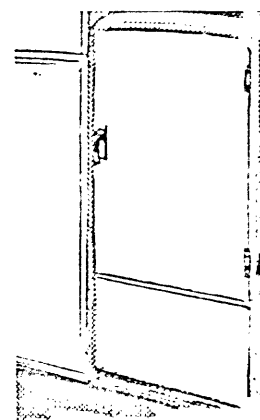
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### CHRISTMAS TUBERCULOSIS SEAL SALE

The Thirty-Ninth Annual Christmas Tuberculosis Seal Sale officially opened November 19th, throughout the nation and will continue until Christmas Day.

The Pulaski County Tuberculosis Association, with twenty-six years of continuous service in fighting

Prevent TB



Buy Christmas Seals

tuberculosis in Greater Little Rock and Pulaski County sponsors the sale in this county.

Every nine minutes someone in the United States dies of tuberculosis. For every person who dies two new cases are discovered each year. Every new case comes from someone who has tuberculosis. Tuberculosis strikes on both sides of the railroad tracks. Youth is its favorite target, but no age is immune.

In quoting Dr. J. D. Riley, Superintendent of the State Tuberculosis Sanatorium, Dr. Riley stated "There is no more important work in the world. If I could excel all others in expressing myself, I could not draw a picture of the suffering, disappointment, agonies and deaths which are needlessly caused by tuberculosis, nor could I paint a picture of what it would mean to prevent them. That's why I believe that one ounce of education in methods of preventing the disease is worth pounds of cure. Funds from Christmas Seals make this ounce of prevention possible."

This year the Thirty-Ninth Christmas Seal Sale marks the fiftieth anniversary of the magnificent gift of the X-ray that science gave to humanity. On November 8th 1895, Prof. Wilhelm Konrad Roentgen announced that he had discovered a mysterious form of radiation, which had the property of penetrating the human body, so that photographed records could be made of internal conditions.

It was soon discovered that these rays would reveal tuberculosis germs were destroying the lungs long before the affected individual had any symptoms to warn him of the presence of the disease. Today with the small, less expensive films and with the improved and standardized methods, the entire making of an X-ray picture of the chest can be completed in 25 seconds.

The Pulaski County Tuberculosis Association with the Blass Mobile Unit expanding its case finding program into mass X-rays of students in colleges, senior and junior high schools, white and colored, and in industrial groups in Greater Little Rock and Pulaski County the past year has made over 10,000 X-rays of persons, without charge to the individual; cooperating with the Health Departments of Greater Little Rock, this mass survey is now being carried to food handlers and domestics for the protection of the health of citizens of this community.

In addition, the Association carries on a year round program of health education, the conduct of

free clinics, the giving of skin tests in the schools of Greater Little Rock and Pulaski County, white and colored, and work for rehabilitation of those recovering from tuberculosis.

This program of health protection takes money and the Association's budget for this year of \$23,000.00 must be raised entirely through the sale of Christmas Tuberculosis Seals and Health Bonds. The need is exceedingly great and the demands on the Association are greatly increased. Tuberculosis is raging with epidemic force in the war torn countries of Europe and to keep down this threatened increase which follows every war, we must all be on the alert. We

are not just selling Seals, but life protection against the destructive forces of disease.

Back of the Christmas Seal, stands the Pulaski County Tuberculosis Association with its year round program to help human beings fight tuberculosis; to help little children keep their health; to prevent family bread winners from contracting the disease that saps their life energy, making it impossible for them to work and bringing poverty and suffering upon the entire family.

By buying and using Christmas Seals, you will aid in this life-saving work, the sole aim of which is to protect your home and loved ones from disease.

Every dollar you give to this cause will go one-hundred per cent to fight tuberculosis, and can be deducted from your income tax.

May we urge you to buy and use as generously of the Christmas Seals as possible, as they are the sole support of your local Tuberculosis Association.—Pulaski County Tuberculosis Association.

Opportunities do not come with their values stamped on them. A day dawns quite like other days, but in that day a life faces us. To face every opportunity of life thoughtfully and ask its meaning bravely is the only way to meet supreme opportunities when they come.—Maltbie Babcock.



## Hardly a perfect fit!

It would be interesting to see how this man's new suit looks on him after it has been altered. It certainly was not made for him.

"Stock" teaching materials prepared by independent suppliers for use by Sunday schools of all denominations are just as ill-fitting in many church schools. And they can't be altered.

The lesson materials created by the official publishing house of your own church group are custom-made to fit your particular needs. Being of your church, your own publishing house knows your likes and dislikes, knows what to accent, is interested solely in a well clothed, happy, harmonious, *effective* constituency. Its creations are not designed for any other group: they are made for and look best on you.

Put it another way: Your church and the other churches of your group are engaged together in the publishing business. It is a cooperative enterprise. Is it not unwise, then, to buy outside "stock" literature when you can have "tailor-made" — with greater economy?

1 1 1

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



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

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## THINGS TO REMEMBER

Mrs. R. E. Connell

It looks as though the year 1946 will be very *meeting-full*, since notices continue to arrive telling of conferences and assemblies to be held.

First in importance to us is our Annual Meeting which will be held in Harrison the last week in March. Information concerning delegates and other items will be announced later. The program committee is already working to make this one of the best meetings we have had. This will be election year and all offices are to be filled. The Research Committee desires your help in securing the right women for these important places of leadership. Mrs. James Upton, Conway, is the chairman of the committee, and Mrs. B. E. Snetzer of Newport and Mrs. S. J. Albright of Searcy are members. You are urged to send nominations of women who are capable and willing to serve, to this committee. Please state the office for which you place the nomination, and give the qualifications of your nominee for this office, and send to Mrs. Upton without delay.

Other meetings to be held in 1946 in which our conference will have representation are, the Assembly of the Woman's Division of Christian Service the Jurisdiction Society meeting in February the Jurisdiction Convocation emphasizing rural work, in April.

During the last week of November, District Rallies will be held in the interest of the Crusade, stressing the second objective which is evangelism. Members of the WSCS should attend these rallies and be informed as to methods to be used in this evangelistic effort. The women will be used early in December to make a *friendly community study*, directed by the pastor of each local church. During this survey many Methodist women will be found who are not members of the Woman's Society who should be enlisted. Let us make a united effort to win them.—President North Arkansas Conference.

## DeQUEEN ELECTS NEW OFFICERS

The following officers of the W. S. C. S. of DeQueen were elected Monday, Nov. 12th, for 1945:  
President, Mrs. S. W. Manning; vice president, Mrs. G. P. Bolding; recording secretary, Mrs. J. C. Arnold; corresponding secretary, Mrs. J. W. Jones; treasurer, Mrs. David McAnally; secretary of Missionary Education, Mrs. Hugh Presson; secretary of Christian and Social Relations, Mrs. C. L. Leighton; secretary of Student Work, Mrs. Rufus Jones; secretary of Children's Work, Mrs. J. E. Baugh; secretary of Literature and Publications, Mrs. A. O. Williams; secretary of Status of Women, Mrs. C. E. Kitchens; secretary of Supplies, Mrs. W. T. Lamb. Circle Chairman No. 1 and No. 2, Mrs. J. M. Thompson, Mrs. R. K. Sewell.  
The installation and pledge service will be 2nd Monday in January—Reporter.



## A THANKSGIVING PRAYER

God of Mercy, God of Grace,  
On all thy bounties to the race,  
On all thy gifts so good and kind,  
We cast a loving look behind,  
And thank thee.

We come to thee, O God of Love,  
For all our blessings from above,  
For all the mercies of the year,  
To thee we humbly would draw near  
To thank thee.

We lowly bend before thy throne,  
For harvests which thy hand hath grown,  
For health and strength of mind and heart,  
For prosperous commerce of the mart  
We thank thee.

For peace within our nation's land,  
For guidance by thy gracious hand,  
For gifts which to thy love belong,  
We worship thee in tuneful song  
And thank thee.

We bless thee, Father, for our church,  
And souls for whom thy love did search,  
For triumphs which the cross hath won;  
And till the days of earth are done  
We'll thank thee.

—New York Observer.

## THANKSGIVING FOR JEHOVAH'S LOVE AND CARE

Instrumental Prelude: "Holy, Holy, Holy."

Call to Worship: Open to me the gates of righteousness:

I will enter into them and give thanks unto Jehovah.  
This is the gate of Jehovah;  
The righteous may enter into it.

Hymn: "Holy, Holy, Holy."

Leader: Give thanks unto the Lord, call upon His name,  
Make known His deeds among the people.

Response: It is a good thing to give thanks unto Jehovah,  
And to sing praises unto Thy name, O most High.

Leader: O that men would praise Jehovah for His goodness,  
And for His wonderful works to the children of men.

All: Let us come before His presence with thanksgiving,  
And make a joyful noise unto Him with praise.

Song: "Praise God From Whom All Blessings Flow" (Doxology)

Scripture: First Reader: Psalm 95:1-2; 138:1-6

Second Reader: Psalm 100:4-5; 145:1-7

Leader: There is a legend in poem from which tells of two angels who were once sent to earth to gather up the prayers of men. One was to fill his basket with the petitions of mankind, and the other was to gather their thanksgiving. Ere many days had passed they wended their way back to the Father's house, one with his basket heaped and running over, heavy with innumerable petitions of men; the other came with sad and heavy heart, but with light and well-nigh empty basket, for the thanksgiving of men was but seldom heard by the angel, diligent though his search had been.

Solo: "We plough The Fields and Scatter."

Prayer: (One appointed)

Song: "For the Beauty of the Earth"

Leader: Jehovah is good to all; and His tender mercies are over all his works.

Response: All Thy works shall give thanks unto Thee, O Jehovah,  
And Thy saints shall bless Thee.

Leader: They shall speak of the glory of Thy Kingdom,  
And talk of Thy power.

Response: I will sing praise unto my God while I have any being  
All: My mouth shall speak the praise of Jehovah.

Let all flesh bless His holy name for ever and ever.

Mrs. D. G. Hindman, Conf. Sec. of S. L.

## STUTTGART-GRAND AVENUE

The Stuttgart Grand Avenue Woman's Society of Christian Service gained Jurisdiction recognition in the Little Rock Conference recently by completing their required fall Mission Study course which was on the "Uprooted Americans."

The study book used for the course was "These Moving Times." Mrs. J. M. Spicer, chairman of Missionary Education in the local society, directed the course. Book reviews, appropriate devotionals, special musical numbers, unique worship centers scenes and adequate publicity and use of supplementary materials all made for the success of the course.

The sessions were well attended by the local members, also the members of Almyra W. S. C. S. attended all the sessions with fourteen enrolled for the course.

The following contributed very greatly to the success of this unusual study class: Mrs. Erick Jensen, district chairman of Missionary Education; Mrs. John B. Hefley, in charge of the worship center scenes; Mrs. Thomas Fletcher giving the devotionals; Mrs. H. L. Ward as publication chairman; Mrs. Gilbert Shafer as music chairman; Mrs. Ward Harris as publicity chairman. Mrs. Geo. Knoll of Almyra and Mrs. Arthur Saxen of Grand Avenue were appointed as enrollment secretaries.

The book reviews were given by Mrs. Lee Deacon, Mrs. Harry Neukam, Mrs. Vera Thuman, and Mrs. Erick Jensen.

A rededication worship service was the highlight of the last class meeting as the membership pledged to work diligently to accomplish results of what they had learned and studied during the course.—reporter.

## AMERICAN SCHOOL OPEN IN BULGARIA

The American School—a secondary school for girls conducted by the Woman's Society of Christian Service of the Methodist Church in Lovetch, Bulgaria—is again in operation after being closed by the Axis powers in 1942 and it is believed to be the only missionary institution in Bulgaria now in service. Word concerning the school has been received by the Methodist Church from Miss Mellony F. Turner, of Big Flats, N. Y., and Miss Esther Carhart, of Pontiac, Mich., missionaries in charge. The institution was confiscated by the Nazi-controlled Bulgarian government in 1942; but these women continued to teach there, under government supervision, for a year. Conditions became so bad, however, that they retired from the school and from the city; and it was not until November 1944 that it was reopened under missionary auspices. The registration is now more than 200 girls and there are fourteen high school teachers serving. As yet missionaries have not been permitted to leave Bulgaria, and no new ones can enter the country.

# CURRENT NEWS IN THE RELIGIOUS WORLD

## TRUMAN PRAISES CHURCH COUNCIL FOR WORLD UNDERSTANDING

PHILADELPHIA. — (RNS) — President Truman has paid tribute to the Federal Council of Churches for helping to develop in Americans "a clear understanding of our place in the world community, a stronger tie of fellowship with other peoples."

In a letter made public at a two-day session of the Federal Council's Commission on a Just and Durable Peace here, the chief executive lauded the Council's "advanced position in international thinking."

"We often hear it said that spiritual values are indestructible only as long as men are ready and willing to take action to preserve them," the President said. "In the future, as in the past, may we look to the churches for leadership in this good fight. To the Federal Council of Churches, I believe they will not look in vain."

President Truman also expressed regret that he was unable to accept an invitation to address the commission, saying that "no man would willingly decline the opportunity to meet with a group that stands as you do for the highest values in American life." He added that "you represent the church militant and there is need for your kind of militance in this troubled world."

Replying to the President's message, Mr. Dulles pledged the Federal Council's continued efforts to "promote fellowship on a worldwide basis."

"All of the members and constituent bodies will be heartened by knowing that the President of the United States watches their efforts and perceives their important part in promoting a just and durable peace," he said.

About 70 church leaders, both clergy and laymen, attended the sessions, at which Mr. Dulles presided.

## ST. PAUL BIBLE CRUSADE HAS FAR-REACHING RESULTS

ST. PAUL, Minn.—(RNS)—A 15-day Bible crusade in which 140 St. Paul Protestant churches participated resulted in 50,000 St. Paul people reading a chapter of the Gospel of John daily and in their memorizing a verse of each chapter, according to Dr. Robert Taylor, general secretary of the American Bible Society.

The 140 churches, a report showed, distributed 38,000 book marks and door knob hangers, 26,000 special bulletins, 21,000 survey cards, 27,000 reading schedules, 15,000 copies of directions on how to read the Bible and thousands of miscellaneous pamphlets.

All but 10 Protestant churches in St. Paul took part in the crusade.

Nineteen secretaries of the American Bible Society, here for the crusade, talked to 229 groups. The motion picture, "The Book for the World of Tomorrow," was shown 87 times.

In estimating any situation, our aim should be neither to love nor to hate, but to understand.—Religious Telescope.

## YOUTH WEEK TO BE OBSERVED JAN. 27-FEB. 3

CHICAGO.—Observance of Youth Week in 1946 has been set from Jan. 27 to Feb. 3, it was announced here by Dr. Isaac K. Beckes, executive secretary of the United Christian Youth Movement.

He said that young people of 40 denominations in the U. S. and Canada will hold special worship services during the week, featuring the theme, "Mold the World."

The observance will also be marked by the second annual Parshad College Scholarship contest, in which two young people will be awarded four-year college scholarships valued at \$1,600 each, six will receive four-year college scholarships valued at \$1,000 each, and 24 others will receive scholarships to summer conferences.

Awards will be made on the basis of Christian character, and a written essay on "The Meaning of the Christian Faith in My Community."

Youth Week began more than 30 years ago in the celebration of the birthday of the International Society of Christian Endeavor, and is now an interdenominational observance sponsored jointly by Christian Endeavor and the United Christian Youth Movement, which is administered through the International Council of Religious Education.



## DULLES URGES RELIGIOUS GROUPS TO COOPERATE IN FURTHERING WORLD ORDER

PHILADELPHIA — (RNS) — Protestant Christians must work more closely together, and on parallel lines with Roman Catholics and Jews, in furthering world order, it was urged here by John Foster Dulles, chairman of the Commission on a Just and Durable Peace of Federal Council of Churches.

Pointing out that the views of the three faiths on the subject are much alike, Mr. Dulles declared that minorities who have been well organized have always blazed the trail of history. "We need to coordinate the efforts of men of good will everywhere," he said, "so that there can be current action in many lands. Only through organization and cooperation can a minority be effective."

Mr. Dulles spoke at a two-day meeting of the Federal Council's Commission, representing virtually all the larger Protestant Communions in the U. S., and the United Church of Canada. The sessions were called primarily to discuss a program of strategy to help further the successful operation of the world's peace machinery.

Asserting that peace-making inevitably is a disruptive process, Mr. Dulles urged the American people to assure establishment by the United Nations Organization of unifying forces to offset the divisive influences of peace negotiations.

He suggested that the United Nations, having defeated the common enemy, Japan and Germany, together attack "new common enemies" which he described as the social evils of "want, fear, disease, intolerance and the like."

## CARILLONIC BELLS TO MEMORIALIZE COMPOSER OF GOSPEL SONGS

CATSKILL, N. Y.—(RNS)—Civic and church leaders here are inviting contributions from the nation's hymn lovers to provide carillonic bells as a memorial to the late George Coles Stebbins, composer of many of the best-known gospel songs, who died in October at 99. The chimes will be installed in the tower of the Methodist Church, of which the Rev. Orson O. Rice is pastor.

Mr. Stebbins wrote such favorite hymns as "True-hearted, Whole-hearted," "Take Time to Be Holy," "There is a Green Hill Far Away," "In the Secret of His Presence," "Saviour, Breathe an Evening Blessing," "I've Found a Friend," "Have Thine Own Way, Lord," and scores of others.

## METHODIST WOMEN STUDY IMPACT OF WAR ON FAMILY

AUGUSTA, Ga.—(RNS)—Workshops to study "the impact of the war on the family" are being held throughout the state by the Woman's Division of Christian Service of the Methodist Church. Discussion subjects deal with the spiritual, economic, and moral phases of family life.

## REP. HAYES CALLS FOR CHURCH UNITY

WASHINGTON, D. C.—(RNS)—The days of world reconstruction find a "tremendous need" for unity within the church—"the only institution that is everywhere"—Rep. Brooks Hays (D., Ark) declared at a mass-meeting in nearby Arlington, Va., sponsored by all Protestant and Jewish congregations in Arlington County.

The Congressman, who stressed that he was "aware of the difference between unity and unification," said he was advocating "not a surrender of denominational integrity, but a stronger spirit of co-operation."

"I believe that the church has a highly significant contribution to make in the field of internationalism," he asserted. "Government cannot supply the motive for unity, only the mechanics. The motive must be inspired by unified churches."

The spirit of unity can exist between Christian and Jewish churches, he said, "through mutual respect, without requiring them to lose their individualities." The Hebraic-Christian common appreciation of man's dignity he added, finds best expression in the American political system.

## 752 CHAPLAINS MUSTERED OUT IN LAST TWO MONTHS

WASHINGTON, D. C.—(RNS)—Seven hundred and fifty two U. S. Army chaplains have been mustered out during the last two months, it was reported here by Brig. Gen. Luther D. Miller, Army Chief of Chaplains. There are now 7,584 chaplains on active duty.

Up till October 31, Chaplain Miller been awarded 1,595 decorations. Casualties recorded to date number 76 killed in action, 67 non-battle fatalities, and 233 wounded in action.

## BAKER GOES TO FAR EAST FOR RNS

NEW YORK.—(RNS)—Richard T. Baker, former Chungking Correspondent of Religious News Service, will leave San Francisco on Nov. 19 for Tokyo. He will do a series of dispatches on religious conditions in Japan, and will then tour Korea, China, and the Philippines.

Baker will also organize permanent news and picture coverage for Religious News Service in the four Far Eastern areas. He is a leading authority on religious developments in the Far East and was an instructor in the now-disbanded Chungking School of Journalism.

As part of his Far Eastern mission for Religious News Service, Baker will send back photos of church property and activities of various denominations to be used by these agencies in connection with post-war reconstruction campaigns.

## MEMPHIS CHURCH SPONSORS EYE BANK

MEMPHIS, Tenn.—(RNS)—First Congregational Church here is sponsoring an Eye Bank at the local Ear, Eye, Nose and Throat Hospital. The Rev. Marshall Wingfield, pastor of the church, said several persons had already willed corneas to the Eye Bank for use in restoring sight to the blind.

Two nurses in the church, he revealed, are being trained by a surgeon to remove the eyes within eight hours of death, and rush them to the Eye Bank, which preserves their usefulness for 72 hours.

It is expected that the project, the first of its kind in this area, will be instrumental in helping many more blind persons than has been possible in the past because a sufficient supply of corneas was not available.

Character is higher than intellect.—Emerson.



# CURRENT NEWS IN ARKANSAS METHODISM

## NEWS FROM LINCOLN CHURCH

A reception for the new pastor, Rev. J. L. Shelby, and his wife and the entertainment of members of the Wesleyan Service Guild featured the meeting at the Methodist Church basement in Lincoln on Wednesday evening, November 8, by the Woman's Society of Christian Service.

Guests were presented with corsages at the door and were introduced and welcomed by the president, Mrs. W. A. Tittle. The regular program on the "Techniques of Good Will" was led by Mrs. W. L. Norwood with the entire discussion given by Mrs. Frank Childers, and the devotional on "The Doors of Faith" was led by Mrs. L. D. Carter. A duet by Mrs. G. D. Taylor and Mrs. L. Tennis, accompanied by Mrs. R. H. Pitts, added much to the program. After the benediction the group adjourned for the social hour with games, contests and refreshments. There were thirty-nine present.

The new pastor and his wife have been happily received by the congregation here. We had been without a pastor except for the morning service by Rev. W. L. Dillon of Fayetteville each Sunday since the resignation of Rev. W. W. Warrington in July due to bad health. However the church has progressed rapidly since. A building program was carried out with interior and exterior decorating, new roof on part of church, drainage around grounds and Butane gas installed, both in basement and auditorium and in some class rooms. The parsonage was sold and a new one bought closer to church which is being modernized with bath, Butane, etc., also new parsonage furnishings added by the different church departments. There has been a good increase in both Sunday School and Church attendance. There is splendid co-operation among members and a determination with hard work to make a happier, friendlier church. Financial condition is good and we are paying for everything as we go.

We are very much pleased with our new pastor and we hope to uphold him with our prayers, work and friendly co-operation.

A fellowship supper was given at the church Wednesday evening, November 14, followed by a shower of personal gifts for the pastor and his wife, also of furnishing and other articles useful for the parsonage.—Mrs. Mae Norwood, reporter.

## METHODIST MEN OF MOUNTAIN HOME MEET

On Thursday evening of last week the Men's Bible Class of the Methodist church held a covered dish get-together in the basement of the church. A resolution was passed designating the official name of the class as the Joe Girkin Bible Class in honor of Mr. Joe Girkin, who has been a member since 1917. The class also undertook sponsorship of a second Boy Scout Troop for Mountain Home.

After a sumptuous dinner and business session, a musical program, with group singing, was

## OPEN HOUSE AT STEPHENS

Open house was held at the parsonage at Stephens on Friday afternoon from two to five o'clock by the Woman's Society of Christian Service in honor of the pastor, Rev. H. R. Holland and Mrs. Holland, who have just been returned for the third year.

Forty-nine friends called during the afternoon, including several from McNeill and Mt Prospect, two churches that Brother Holland serves as afternoon appointments. Seventy-one sent gifts, including a beautiful chenille bedspread, two lovely blankets, a hooked rug, pillow cases, towels, bath cloths, bowls, vases, pyrex, dishes, a varied collection of canned vegetables and fruits, a dressed hen and many other articles. The number calling and the number of gifts sent regardless of the down pour of rain, was an indication of the high esteem that the people of Stephens, McNeill and Mt. Prospect have for the pastor and his family.

The parsonage has recently been redecorated, living room furniture bought and curtains for the living room and dining room. As the guests arrived they were greeted by Brother and Mrs. Holland, Mrs. Corrie Hammond, president, of the W. S. C. S. and Mrs. H. G. McClurkin, vice president.

Mrs. M. J. Gossett presided over the punch bowl and was assisted in serving by Mrs. Lonnie Roberson and Mrs. J. P. Carpenter. The guests were shown through the parsonage which was beautiful in a profusion of yellow and white chrysanthemums.—Publicity Chairman.

## DELTA SUB-DISTRICT MEETING OF N. Y. F.

Methodist Youth Fellowship, composed of Tillar, Dermott, Dumas and McGehee Fellowships, met at the Dermott Church Thursday night, November 8.

A worship program on "The Four Commissions" was presented by the Dermott group, with Lee Parker, Jr., Dermott president, presiding. Talks were given as follows: "Worship and Evangelism," Bobby Harrison; "World Friendship," Bennie Joe McCoy; "Community Service," Gene Suen, and "Recreation," Martha Jean Harrison.

At the business session, Jane Collins of Tillar, Sub-district president, introduced Beth Moore of Tillar as new Sub-district secretary elected by the Council to succeed Doris Dawson of Dermott, who resigned because she was moving from the District.

A church flag was presented to the Sub-district by the Dumas church to serve as an attendance banner. Dermott won the banner for the coming month, having 27 members present. The next meeting will be held at Dumas December 6.—A. F. Kinney, Delta Sub-district Councillor.

furnished by Messrs. Carl Keys, Charles Butcher and Harold Numer.

Prophets must control their own prophetic spirits, for God is not a God of disorder but of harmony.—Selected.

## LITTLE ROCK DISTRICT SET-UP MEETING

Laymen and pastors of the Little Rock District under the leadership of Dr. E. C. Rule, district superintendent, met at First Methodist Church, Little Rock, to outline the district plans and goals for the 1945-46 conference year.

The meeting opened with the singing of the hymn, "Set us Afire, Lord; Stir Us We Pray." In a brief address, Dr. Rule challenged those present to meet the goals to be set forth. Rev. Roy E. Fawcett, executive secretary of Christian Education, presented the cause of Christian Education, and Mr. Roland Shelton pledged the support of the laymen in this part of the work of the church. Plans for the new location of the Arkansas Methodist Home for Children were presented by J. S. M. Cannon. The Arkansas Methodist was represented by the editor, Dr. E. T. Wayland.

Dr. Rule announced the district officers as follows: Director of Evangelism, Rev. O. E. Holmes; Director of the Arkansas Methodist Campaign, Rev. Fred W. Schwendemann; Director of Youth Work, Rev. Jim Major; Lay Leader, Roland Shelton.

The closing hour of the meeting was devoted to plans for the Year of Evangelism in the Crusade for Christ. Rev. Kenneth Spore, chairman of the Conference Board of Evangelism, announced plans for the School of Evangelism to be held in Little Rock Jan. 22-25 under the leadership of Dr. Dawson C. Bryan of Houston, Texas. Rev. John McCormack, Conference Director of Evangelism, and Rev. O. E. Holmes, district director, addressed the meeting urging that pastors and laymen give themselves fully in the Evangelistic phase of the Crusade.—Jim Major, District Secretary.

## MARMADUKE CHARGE

We have started the new Conference year, Rev. R. B. Howerton and family have come to us. We only hope they are as happy to be here as we are to have them.

With the working together of the women of our church and young people we have newly painted all the woodwork of the parsonage and papered the walls. The young people have bought new curtains for the windows and a new bedroom suite for the front bedroom.

They are working hard and hope to be able in the near future to build a recreation hall. We are proud of our parsonage now.

The young people have several activities in view for the near future such as a rummage sale, silver tea party, hobo party, etc. Our youth group is growing and is really ready to work.

This year is the time we are to stress evangelism. Are we as Christians ready to do our part? Let's work and pray and make this our greatest year in the Conference.

What does your church mean to you? What is it worth to you?

Come join hands with our new pastor and let's go.—Nita Ferguson.

To educate a man in mind and not in morals is to educate a menace to society.—Theodore Roosevelt.

## METHODIST MEN'S DINNER AT SEARCY

Wednesday evening, November 7, at seven o'clock, more than a hundred men had dinner together at the Rendezvous. A delicious four course turkey dinner was served. The tables were beautifully decorated with bowls of chrysanthemums and lighted candles at intervals on the long tables.

At the speakers table, the officers of the Board of Stewards, with the district superintendent, the pastor, Rev. Aubrey G. Walton (a former pastor), were seated with Bishop Paul E. Martin, who was the speaker of the evening. B. L. Oliver, chairman of the Board of Stewards, was master of ceremonies. Mr. Oliver made a brief speech of welcome and introduced the several guests present. Bro. Walton gave the invocation and also spoke a few words of appreciation of the Searcy people—congratulating them on the progress made and the plans for future development.


Bro. Guice presented the Bishop, who held the crowd spellbound in his talk on the demands of our day for new enterprises in business, church and state, to meet the needs of the new day. He gave special emphasis to the need of adequate equipment in the field of education, recreation and religion, with special reference to the proposed Educational Building of the Methodist Church in Searcy. Rev. H. H. Griffin pronounced the benediction.

## QUARTERLY CONFERENCE

### TEXARKANA DISTRICT FIRST ROUND

Charge	Church	Hour	Date
Ashdown,	Ashdown,	11:00,	Nov. 18
Doddridge Ct.,	Olive Branch,	11:00,	Nov. 25
Texarkana Ct.,	Harmony,	7:00,	Nov. 25
Horatio,	Horatio,	11:00,	Dec. 2
Foreman,	Foreman,	7:00,	Dec. 2
Lockesburg,	Lockesburg,	11:00,	Dec. 9
College Hill,	College Hill,	7:00,	Dec. 9
Wilton Ct.,	Wilton,	7:00,	Dec. 12
Buckner Ct.,	Buckner,	11:00,	Dec. 16
Sardis-Shiloh,	Sardis,	2:30,	Dec. 16
Stamps,	Stamps,	7:00,	Dec. 16
Richmond Ct.,	Richmond,	11:00,	Dec. 23
Texarkana,	1st, First Church,	11:00,	Dec. 30
Fairview,	Fairview,	7:00,	Dec. 30
Winthrop Ct.,	Winthrop,	11:00,	Jan. 6
DeQueen,	DeQueen,	7:00,	Jan. 6
Lewisville-Bradley,	Bradley,	11:00,	Jan. 13
Lewisville-Bradley,	Garland,	7:00,	Jan. 13
Hatfield Ct.,	Cove,	11:00,	Jan. 20
Mena,	Mena,	7:00,	Jan. 20
Cherry Hill Ct.,	Cherry Hill,	11:00,	Jan. 27
Shady Grove,	Shady Grove,	7:00,	Jan. 27
Fouke Ct.,	Silverina,	11:00,	Feb. 3
Taylor Ct.,	Welcome,	11:00,	Feb. 10

—A. J. Christie, Dist. Supt.



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At Reasonable Prices  
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"Unused" BOOKS into  
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## EXECUTIVE COMMITTEE MEETING OF SOUTH CENTRAL JURISDICTION

The Executive Committee of the South Central Jurisdiction held a meeting in Tulsa, Oklahoma, at which time plans were made for a Jurisdictional-wide Convocation for 1946 as part of The Crusade for Christ emphasis.

The following persons were present: Bishop William C. Martin, Dr. Charles E. Schofield, chairman, Dr. Paul W. Quillian, vice-chairman, Mr. Lovick Pierce, treasurer; Mrs. J. D. Bragg, Dr. Clarence W. Lockey, Dr. J. Q. Schisler, Dr. James Workman, Mr. Thomas Chilcote, Mr. John C. Murphree and Paul D. Womeldorf, executive secretary.

Plans were developed for expanding the Methodist Church in unchurched areas, both in city and in rural areas.

The committee authorized the holding of a Seminar on Rural Life, April 29 and 30, and a Convocation of the Jurisdictional Boards open to all Methodists, April 29 to May 3, the place to be decided at a later date. This Seminar and Convocation is to be open to any who want to attend. These meetings will be the outstanding Jurisdictional activities of the quadrennium. Leaders of exceptional ability will be on the program.

Other Jurisdictional dates of importance are:

Conference Lay Leaders, Dallas, December 10 and 11.

Executive Committee meeting, Oklahoma City, December 18.

Meeting of the Woman's Society of Christian Service, St. Louis, February 20-22.

Mount Sequoyah, Fayetteville, Arkansas—

Woman's Society School of Missions, July 1-11.

Missionary Conference, July 8 to 12.

Leadership School, July 15 to 27.

Young Peoples Conference, August 5 to 15.

## WARNS CHRISTIANS AGAINST LOWERING THEIR STANDARDS

SYDNEY (By Wireless)—(RNS)—Christians must not be tricked by political propaganda into lowering their standards of conduct by subscribing to any policy having a secular basis for building a new world order, the Rev. S. S. Horner told the 80th annual assembly of the Congregational Union here.

Stressing the need for a "positive message" in "these days of laxity and breaking down of moral standards," Mr. Horner described the tendency to turn to scientists, philosophers, and psychologists for remedial measures as "inadequate." "The problem is spiritual," he said, "and only possible solution is found in Christ's transforming power."

Humanity cannot go forward, civilization cannot advance, except as the philosophy of force is replaced by that of human brotherhood. These two never can be reconciled, for they are postulated on altogether different and profoundly conflicting appraisals of human values. Wherever the philosophy of force establishes domination, civilization as we know it ends.—Francis B. Sayre.

## THE HOME IN GLORY

By G. N. Cannon

*On that bright and happy morning,  
All their robes of white adorning,  
All the saints redeemed shall stand;  
When they reach the open portal,  
There to dwell with the immortal,  
Endless ages in that land.*

*There they'll ever shout hosannah,  
Feasting on that heavenly manna,  
Through the never ending days;  
There are joys that have no ending,  
Hallelujahs ever blending,  
In redemption's song of praise.*

*Ever new the scenes of glory,  
Still proclaim the wondrous story,  
Of the saints who dwell in light;  
There upon the throne eternal,  
Sits the Son of God supernal.  
In his majesty and might.*

*Hark, angelic hosts are singing,  
All the courts of heaven are ringing,  
With a harmony divine:  
Harp-strings touched by angels' fingers,  
Strike a melody that lingers,  
Filling all this soul of mine.*

*Happy in that home forever,  
Heavenly ties that none can sever,  
Shall be mine through endless day:  
On that morn our loved ones waking,  
Each his silent tomb forsaking,  
Upward mounts the shining way.*

—Stephens, Ark.

## RUSSIANS TO CONFISCATE PROTESTANT HOSPITAL IN BERLIN

BERLIN (By Wireless)—(RNS)—Plans to confiscate the entire property of Queen Elizabeth Hospital here, one of the largest Protestant institutions of its kind in Germany, have been revealed by Russian occupation authorities.

Since the end of the war, the Russians have taken over all but 200 beds in the hospital, and also the nurses' quarters, located in Oberschoeneweide, a suburb of Berlin.

Church authorities are appealing to the office of Marshal Gregory K. Zhukov who, when he visited the hospital last July, guaranteed that no further seizures would occur.

The church leaders point out that, in spite of the Potsdam Declaration's assertion that "all church establishments are absolutely to be respected," Russian authorities removed a cross from the roof of the chapel, and also scriptural words in stone over its portal.

They stress, also, that Queen Elizabeth Hospital serves an area in which 180,000 persons reside, who will be deprived of its services. The hospital specializes in infectious diseases and its continuance is held necessary not only for the civil populace but also for the Red Army garrisoned there.

Announcement of confiscation was completely unexpected as the hospital has a splendid record of protecting and treating victims of Nazi terror throughout the Hitler regime, and this has been recognized by the Russians.

The hospital's director is Dr. J. Siegmund Schultze, brother of the famous anti-Nazi sociologist, Prof. Friedrich Siegmund Schultze, now of Zurich.

## BISHOP HARTMAN CHALLENGES PRESS

WORCHESTER, Mass.—(RNS)—A token award of \$10 awaits any city editor in the United States "who will be the first to admit to his columns a good first-page article showing the comparative values of \$8,000 won in racetrack gambling as against 1,200 persons won to Christ" in a nearby area on the same day.

"I dare him," Methodist Bishop Lewis O. Hartman told the Boston Area School of Evangelism here, "to show the comparative merits of the two things as they bear on our civilization, which at this very moment is tottering on the brink of destruction."

Bishop Hartman offered his prize in commenting on the wide prominence given to news of the winning of \$8,614 apiece by three daily-double ticket holders at a New Hampshire race track. At about the same time, he pointed out, 1,200 persons within a fifty-mile radius of Worcester decided "to enter actively into the Christian life."

The conversions mentioned by Bishop Hartman were obtained through a visitation evangelism campaign conducted by 750 ministers and laymen in connection with the Methodist Church's Crusade for Christ, which this year seeks a million converts throughout the country.

The canvass of central New England was held during the four-day sessions of the School of Evangelism here. The school marked the first occasion in 30 years that Methodist clergymen have had a general convocation of the four conferences which make up the Boston Area—the Maine, New Hampshire, New England, and New England Southern Conferences.

## HENDRIX COLLEGE NEWS

Eight students at Hendrix have been selected to appear in this year's volume of Who's Who in American Universities and Colleges, a national publication listing student leaders in about five hundred American institutions.

Students are selected from junior and senior classes by a faculty committee, which considers scholarship, leadership, character, participation in extra-curricular activities and probable future success.

Seniors selected for the current issue are Miss Helen Bailey, Little Rock; Miss Ethel Rogers, El Dorado; and Corliss Arnold, Monticello. Juniors are John Edward Chisler, Joiner; Charles McDonald, Fort Smith; Miss Sara Hunt, Fort Smith; Lloyd George, Ola; and Miss M. Elizabeth Bates, North Little Rock.

## Missionary Addresses College

Dr. W. Maxfield Garrott, traveling secretary of the student volunteer movement, spoke at the college recently.

A native of Arkansas and a son of Dr. E. P. J. Garrott, former pastor of the Conway Baptist Church, Dr. Garrott graduated from Hendrix in 1929 and obtained his Doctorate degree from the Southern Baptist Theological Seminary in 1934. The same year he left for Japan where he taught in the Baptist Seminary at Fukuoka and at Seinan Kakuei.

When at the request of the United States Government many missionaries were evacuated, Dr. Garrott chose to stay and was interned upon the United States' entry into the war. He returned to this country on the repatriation ship, Gripsholm in 1942, the last missionary of the Southern Baptist Church to leave Japan, and until recently was co-pastor of the Federal Christian Church in Rohwer Recreation Center near McGehee. He and Mrs. Garrott who have a daughter, Betsy, plan to work in Hawaii after January until they return to Japan.

## Addresses Louisiana Conference

President Ellis went to Baton Rouge, Louisiana, on November 18 where he spoke on the lay program of the Louisiana Conference of the Methodist Church. Dr. Ellis represented the General Board of Christian Activities at the request of Dr. L. Morelock of Chicago, executive secretary of the General Board.

## Sketch Classes Begin

A series of weekly sketch classes open to the public have begun at Hendrix college, according to H. L. Freund, director of the art department. They will be held each Monday night. During the first class the group did studies for about two hours with Miss Margaret Cornett, Hendrix junior, as model.

## Adds Marimba To Equipment

The college music department has added a \$600 Deagan marimba to its permanent instrumental equipment, according to Ashley R. Coffin, band director. The instrument will make its first appearance on Campus Day, November 24, in the music program for the coronation of Miss Bernice Roberts, Campus Queen.—Natalie Williams.

We must remember that our anxiety and heartache are only a fragment of the anxiety and heartache of the whole world. Faith in God does not mean that God will leap out of heaven and stop caring from bringing their own effect. Earl Riney.

# THE PASTORS AND THE CHURCHES

Army Service Forces  
Eighth Service Command  
Arkansas U. S. Army Re-  
cruiting District  
115 East Capitol Avenue  
Little Rock, Arkansas  
October 27, 1945

Now, the war is over. For this we are all grateful, but now we must let up in our efforts—we must guard the peace. All Americans are united in this determination.

To do this we must maintain an army considerably larger than our peacetime force. We can build such an army in two ways: First, through reliance on a peacetime draft, and secondly, through an accelerated recruiting program. I believe we will agree that obtaining recruits for the Regular Army through voluntary enlistments is the most satisfactory means of attaining this goal, while at the same time permitting the release of high-point men who have served honorably in this conflict.

Much has appeared in print and on the radio concerning this accelerated recruiting program. The army is doing all within its power to supplement this publicity with recruiting. Unfortunately, however, these will not be sufficient to do the job. We need the support and endorsement of outstanding citizens who are leaders of our communities.

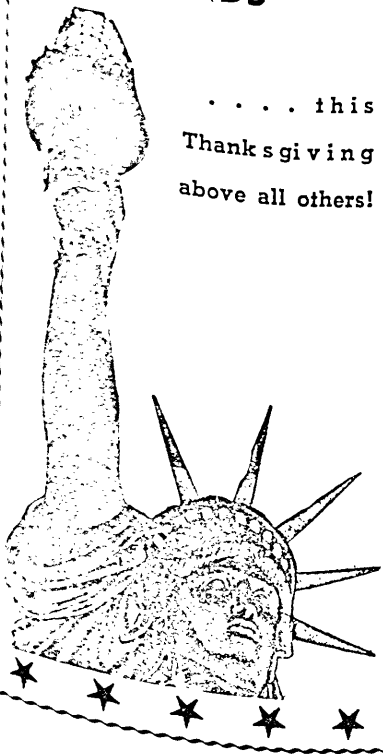
I am sure that if you will give this active support in all phases of your day-to-day public contacts, it will be of great aid to our army, without which it will be impossible for us to obtain sufficient numbers of volunteers ready to stand as guardians of victory.

MELVIN RICE,  
Chaplain, U. S. Army

Kempner's

IN THANKS  
BUY  
VICTORY  
BONDS

... this  
Thanksgiving  
above all others!



## WORLD YOUTH CONFERENCE OPPOSES STATE AID TO DENOMINATIONAL SCHOOLS

LONDON (By Wireless)—(RNS) —The World Youth Conference here, attended by 400 delegates from 63 countries, went on record against a proposal for state aid to denominational schools. The proposal advanced by the British delegation, was rejected largely on the ground that it might become the opening wedge for state interference.

The conference adopted an amendment sponsored by the French delegation which declared that freedom of worship implies the right to act

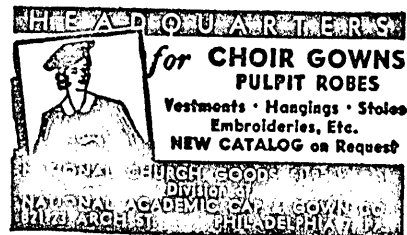
## AUSTRALIAN CHAPLAINS 'STRIKE' FOR MORE ACCEPTABLE QUARTERS

SIDNEY, Australia (By Wireless) — (RNS) —Five Australian Army chaplains in Melbourne have staged a "strike" against efforts to house them in a building controlled by horse racing combines. Three of the chaplains are Protestants, one is Jewish, and the other Roman Catholic.

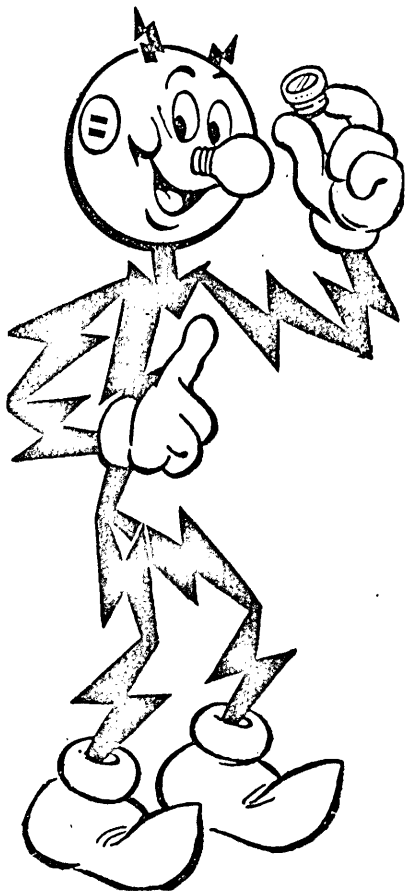
The chaplains, who shared a

according to individual belief and to propagate opinions within limits set by the state charter.

private house during the war, were ordered by the War Ministry to transfer to the Tattersalls Building, headquarters of Victoria racing interests, but refused to do so and announced a "stay-in" strike until more acceptable quarters are provided.



*If Your Electricity is Off and Your Neighbor's Lights Are On--*



... reach for a **FUSE**  
instead of the **PHONE!**

Occasionally it happens that your lights go out for no apparent reason, and should this ever occur in your home we would like to suggest that you check your fuses before calling our service department. Blown fuses—caused by worn-out, damaged or loosely connected appliance cords—are largely responsible for service interruptions, yet it's a repair anyone can make—safely and quickly.

Remember—the fuses in your electric circuit act as policemen, stopping the flow of electricity when something goes wrong. So you see, a fuse that blows is not a nuisance—it's a protection. That's why wise homeowners always keep spare fuses on hand.

### ★ HERE'S WHAT TO DO WHEN A FUSE BLOWS OUT ...

**PULL CORDS FROM OUTLETS:** If you're not certain what caused the fuse to blow, disconnect all appliance and extension cords.

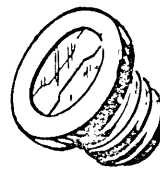
**TURN OFF MAIN SWITCH:** Pull the switch handle to the "off" position. Now no electricity can flow through the fuses or to the outlets.

**REMOVE BLOWN FUSE:** Replace the old fuse with a new one of the same size ... generally 15 amperes for residences.

**TURN ON MAIN SWITCH:** If the new fuse blows again and you cannot locate the trouble, call your electrician.

**EXAMINE ALL CORDS:** Before re-connecting appliance or extension cords, make any necessary repairs, or fuses will continue to blow.

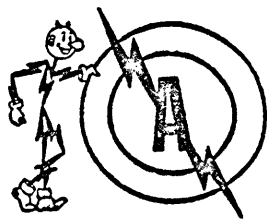
**DON'T USE SUBSTITUTES:** You should NEVER substitute a coin for a fuse, or use a fuse of too high an amperage—it's dangerous!



THIS IS A  
GOOD FUSE



THIS IS A  
"BLOWN" FUSE



ARKANSAS POWER

& LIGHT COMPANY

HELPING BUILD ARKANSAS

## The Sunday School Lesson

By DR. O. E. GODDARD

### THE CHRISTIAN AND HIS ECONOMIC RELATIONS

LESSON FOR DECEMBER 2, 1945

LESSON TEXT: Deuteronomy 8:17, 18; Psalm 50:7-11; Malachi 3:8-9; Luke 12:13-21; 18:8-24; Acts 2:41-47; James 2:15-16; James 5:1-6.

GOLDEN TEXT: A man's life consisteth not in the abundance of the things which he possesseth. Luke 12:15.

#### Approach to the Lesson

I have been a preacher—local, itinerant, and retired—more than sixty years. I have preached in many states and countries. Requests have come to me to preach on many different subjects from Melchizedek to Armageddon. But never has there come a request for a sermon on the right use of money. Nevertheless, I have preached frequently on this subject, for more than fifty years, but never have I had anyone to come to me at the close of the service and say, "O, that was such a comforting sermon." (I am not expecting any "fan mail" as a result of this week's study. Friends from this and many other states have been exceedingly kind and excessively complimentary of the lessons already published, but I am expecting an eloquent silence following this lesson!).

#### Unwilling Pupils

For generations some preachers have preached, some teachers have taught, some exhorters have exhorted churches and individuals to adopt the Bible plan for financing the church, yet not one church in a thousand and not one individual in a hundred have adopted the Bible plan. It is easier to get a sinner to repent and join the church than it is to get some church members to accept and practice the Bible financial plan for supporting the kingdom of God. It is easier to lead men to repentance of any other sin than that of inordinate love of money. It is said that no one ever confesses to the love of money as they go to the confessional. Men and women have confessed their guilt of many different sins, to me, but never yet has any one plead guilty to the sin of the love of money.

#### The Most Damning Sin

The love of money is damning more souls than any other one sin, yea, perhaps more than all other sins combined. Liquor and licentiousness are prolific sources of damnation, but these are disreputable sins. Public sentiment exercises a deterrent on them, but the love of money is respectable. If a money maker keeps in reasonable bounds of business ethics, he is honored and revered. He is looked up to by society. He may be a leader in the church and lionized in his clubs, but how hardly shall a rich man enter the kingdom of heaven? It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven. The needs for the good use of money are so great, so urgent, so compelling that the genuinely Christian man cannot hoard up his millions of dollars and turn a deaf ear to earth's starving millions.

#### The Love of Money the Root of All Evils

The Bible does not teach that every sin roots back in the love of money. It does teach that the love of money leads to every kind of sin. It leads to lying, stealing, arson, murder, adultery, and other sins. But there are liars, murderers, and all such offenders whose sins did not originate in the love of money. The love of money is not only the root of every form of sin, it is a menace to all persons. The acquisitive faculty, given us of God to take care of ourselves and those dependent upon us easily degenerates into a dangerous love of money. There are many sins from which millions of God's children are immune. But no one of them is immune from the love of money. It is dangerous to the young and the old, to the rich and the poor, to the male and female, to the preacher and to the layman.

#### The Bible Plan—Old Testament

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. And if a man redeem ought of his tithes, he shall add thereto the fifth part thereof." Leviticus 27:30-31. This is obligatory. This was God's plan to finance the Jewish church. It was also a recognition of God's ownership of the world. "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." God has a right to collect rents from those who occupy his land and possess his cattle.

The Old Testament plan has worked beautifully in the Christian church wherever it has been adopted and practiced. The slipshod, haphazard, hit-or-miss method often used in the Christian churches are a disgrace to any divine institution. There are at least four objections to these plans, if plans they may be called. They are inequitable, inadequate, do not commend themselves to business sense, and are not of divine origin. No one would have the temerity of accusing the Lord of being the author of these plans.

#### Tithing Removes These Objections

Tithing is equitable, brings adequate revenue, commends itself to business brains, and is of divine origin. No church has a right to evolve a plan not in keeping with the Bible plan. I have a laudable pride about nearly everything in Methodism. We got the name in derision but have worn it with such becoming dignity that now it is a badge of honor around the world. I am proud of our liberal creed, of our itinerant system, of our great world-wide program, but when I see the financial methods in vogue in many of our churches, I hang my head in shame.

#### FIRST CHURCH, FT. SMITH

The First Methodist Church, Fort Smith, Rev. Fred G. Roebuck, pastor, has finished a splendid year in every way, and is beginning what promises to be its very best year. Since this conference year began the pastor has baptized 7 babies, and received 19 new members into the church.

Last week at the meeting of the Official Board to fix the budget for the coming year, the pastor's salary was increased and World Service was raised to \$3600.00, an increase of \$1100.00 in two years. Also First Church pays \$62.50 monthly to the support of the new Fifth Street Church. Last Sunday the congregation contributed \$150.00 to the Chaplain's Fund.

A member of First Church, Mr. Fagan Bourland, is giving a carillon in memory of his wife. This is a Deagan product and is to be installed by July 1st at a cost of \$21,000.00. The church will construct a tower to house the carillon. The 25 tubular bells for daily use will be played automatically by an electric player, controlled by a clock with a chiming device which will sound the hour and quarter hour during the day and early evening hours. The carillon can also be played direct from the console of the pipe organ.—Mrs. J. C. Billingsley, secretary.

#### Is It Robbery to Ignore Tithing?

"Will a man rob God? Yet ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation." Malachi 3:8-9. No language could be plainer than this. If a Jew did not pay his tithe and make his offerings, he was in the sight of heaven, a robber.

#### The New Testament Principle—Trusteeship

The Old Testament is full of precepts and prohibitions. The New Testament is full of principles. The Old Testament introduced some rules, laws, which we see blossom out into their efflorescence in the New Testament. In the Old Testament God required one-seventh of the time which was an introduction to the truth finally brought out in the New Testament, that all the time belongs to God. He set apart the priests and Levites as his servants, which was an introduction to the fuller New Testament truth that all men belong to God. In the Old Testament God required one tenth of the income which was the first lesson in trusteeship developed in the New Testament.

#### An Unrealized Ideal

Please turn to your New Testaments and read the parables of the talents, and of the pounds. In both parables we are taught that we own nothing. God owns all time, talents, property, and personality, and we are his stewards. This is the highest, holiest, divinest conception of life that has been revealed to man. It is a thrilling conception of what a fully redeemed world will be. I have seen but few souls who have apprehended, comprehended, and practiced this conception. All these were first conscientious tithers for years. They finally reached this higher New Testament conception and became trustees. So let every Christian begin now if not already a tither, and by divine grace finally outgrow the Old Testament and move over into the New Testament and be a fully redeemed New Testament Christian.

#### LITTLE ROCK CONFERENCE CHILDREN'S WORKER

Mrs. W. F. Bates has been elected Director of Children's Work for the Little Rock Conference on a part time basis. Having done extensive teaching and institute work over the Conference, Mrs. Bates is widely and favorably known among those with whom she is to work. She is not only a student of the materials dealing with this particular age group, but she is an experienced and practical worker in her own local church.

Those needing assistance are asked to contact her for helpful information and guidance which she will be able to give. Her address is 125 Atkins Street, North Little Rock.—Roy E. Fawcett.

#### 'WHO MAKETH THEE TO DIFFER'

By Sylvia Vaughn

One summer evening my father caught me tearing down the street after another child, screaming, "Wop! Dirty Wop!" He took me into the house, sat me down at a desk and gave me a sheet of paper: "Now I want you to write down every way in which you are different from or better than that little Italian girl." . . .

Dinnertime rolled around, and my paper was still blank. I took it slowly to my father. He smiled. "That's a good paper. Now, until you can create a wonderful human soul, as God can, don't presume to criticize anyone because God chose to have him born a member of any one of His nations or races. Remember this paper." And I always have!

#### ASSURANCE AGAINST GUESSING

At a dinner party a brilliant young woman, fertile in doubts, sat beside a clergyman. After a religious discussion, she summed matters up, as she thought, by saying: "My guess is as good as your guess." Perhaps. Perhaps even better! But her guess was not so good as his knowledge.

Contrast such words as these: "We know that we have passed from death unto life" (1 John 3:14), "I know him on whom I have believed," 2 Tim. 1:12, "We know that . . . he giveth us of his Spirit" (1 John 4:13), "Ye know that your labor is not in vain in the Lord" (1 Cor. 15:58). If one cannot know, then toss human knowledge into the stream of doubt. But those who do this should realize that in so doing they have tossed their own theories in also, and nothing is certain.—Sunday School Times.

#### A NEW BOOK

The Antique Cat by Bianca Bradbury, drawings by Diana Thorne and Connie Moran. The John C. Winston Company, Price \$2.00.

Girls and boys will love this story of Solomon, the cat, who lived in Fishtown but decided he wanted to live on Hamilton Street. Solomon, however, was only an alley cat and he lived on the wrong side of the tracks but with his determination he ventured on Hamilton Street where he meets Miss Ruth and Serena, the beautiful antique doll. Read the story and see what happens to Solomon and Serena.

The book is beautifully illustrated throughout by Diana Thorne and Connie Moran.