

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

VOL. LXV

LITTLE ROCK, ARKANSAS, JANUARY 17, 1946

NO. 3

Placing A Premium On Temporary Insanity

THERE is no affliction that can come to a person more terrifying or dreadful than insanity. Almost anyone among us would prefer to come to a peaceful end of life, in his right mind than lose his mind and continue to live.

That being true, is it not strange that some fellow a course—and pay a high price for the privilege—that leads to temporary insanity? Recently a man in our office building rode the elevator from an upper floor to the ground floor. Standing next to the elevator door, when the elevator stopped, it was naturally expected that he would step out and be on his way and also, by so doing, allow other passengers to get out of the car. Instead, he mumbled a bit, turned around and began to try to walk back into the crowded elevator. The other passengers thought nothing of his silly actions when they discovered that he was drunk and thereby did not know what he was doing. The strange thing about it is that the man had likely paid a high price for the stuff that had so destroyed his mind that he did not know how to get off an elevator.

We knew a man—the wealthiest in his little city, the leader of a great business firm, a man of refinement and culture who moved in the highest business and social circles and when sober commanded the respect of all who knew him. We have seen that same man standing on a street corner, the center of amusement of a crowd of street loafers. There he stood, with every semblance of his real self gone, a silly, slobbering, filthy, senseless idiot so devoid of mind that he could not find his way home without help. The strange thing about it again is that this man, with a brilliant intellect, had paid a fancy price for the stuff that brought him this lapse into temporary insanity.

Men have committed every crime in the catalogue of crimes while drunk and the only plea of many of them, when brought before the bar of justice, was that they were drunk when the crime was committed and did not know what they were doing—temporarily insane. We dread insanity worse than death. Yet there are many who pay a premium for temporary insanity and in that short period of insanity they have done something that will make life unbearably hard for the rest of the way.

Little Rock School Of Evangelism

THERE will be a very helpful combination of theory and practice in the work of evangelism in Greater Little Rock next week, January 22-25.

A School of Evangelism will be held at The First Methodist Church, in Little Rock, under the leadership of Dr. Dawson C. Bryan, pastor of St. Paul's Methodist Church, Houston, Texas. A session of the school will be held each morning at the church. The workers will have a Supper Conference each evening at each of the participating churches. The workers, preachers and laymen, will go out from these suppers, in teams of twos, for evangelistic visitation in the homes for which each church is responsible.

All pastors of the Little Rock Conference and representative ministers from each district of the North Arkansas Conference will work in the movement.

Evangelism--Our Primary Business

WE are now in the year which our General Conference, in planning the Crusade for Christ, set aside for a church-wide evangelistic campaign. In view of that fact, and also because of its vital importance at all times in the program of Methodism, we have planned to run a series of articles on evangelism in this column.

This week we want to discuss briefly, "Evangelism—Our Primary Business." This business of evangelism—the reaching of the unreached for Christ—has been the primary, basic concern of vital Christianity from its origin until now. The early Christians could have avoided the indescribable persecutions they suffered, if they had been content with their own salvation. It was the inner urge to save others that sent them out to conquer the world of

I must work the works of him that sent me. John 9:4.

As thou hast sent me into the world, even so have I also sent them into the world. John 17:18.

their day for Christ and brought down upon them the heavy hand of the Roman Empire. Paul could have lived peacefully in his native land and probably could have died in a comfortable bed in his own home, surrounded by his family and friends, but for the restlessness produced in his soul by the evangelistic passion that drove him out on one wide, sweeping evangelistic tour after another until the enemies of Christ could stand it no longer and he was imprisoned and finally beheaded at Rome by order of the Emperor. Whether in prison or in pulpit or in the matchless letters he wrote to churches and to personal friends, the spirit and passion of evangelism was with him to the end. It has ever been so with vital Christianity.

So basic is evangelism in Christianity, that everything the Methodist Church does should be directly or indirectly related to that cause. Methodism has multiplied its agencies until we now have, possibly, the most perfect organization in the world. Every agency of our church, that deserves a place in our total program, should directly or indirectly contribute to the program of evangelism. Any church that loses its evangelistic passion is only a short time removed from impotency if not extinction. Any church that is content to carry on a program entirely, or even largely, of cultivation and training of its membership, is confessing to God and man that it has lost its place in the general scheme of world redemption.

Our Office Force Idles Subscriptions

THE plan for a given date for our Annual Circulation Campaign has been possibly the most important factor in solving the circulation problem of the Arkansas Methodist.

There is another problem, however, for which our office has not as yet found a solution—that is the problem of rewriting a mailing list of seventeen thousand subscribers in two or three weeks, without making some mistakes. We face the alternative of hiring inexperienced help, which multiplies the mistakes or of taking a little more time with experienced help, with fewer mistakes. We are adopting the latter course this year.

That does not mean that we will be slow in getting the paper to our subscribers. The office force we have can enter new subscriptions on our list about as fast as they reach our office. That we will do first. New subscriptions will be entered first until the rush of the campaign is over. Then the date of renewals will be advanced. We will complete the whole job as soon as possible. We trust that our subscribers, new and renewals, will be patient while we attempt to do the best job we have done thus far in writing a mailing list with as few mistakes as possible under the circumstances.

The Pope Calls For Christian Unity

IN a recent statement, which has been carried by radio and press around the world, the Pope made an urgent appeal for Christian unity. There is nothing that would add so much to the power of the Christian religion throughout the world as a unity of organization, a unity of purpose, a unity of action and a unity of faith in Christianity.

Nevertheless, appeals for Christian unity, such as that made by the Pope, will never bring about that much-to-be desired result. The appeal of the pope for "unity" was nothing more than an invitation to all Christians of other churches to join the Roman Catholic Church, as it now stands, and thereby have Christian unity. The Methodist Church, and so far as we know, every other Christian church in the world, large or small, is quite ready to offer to the world Christian unity on the same terms. Our invitation to membership in the Methodist Church is extended to all mankind. If everybody would join the Methodist Church, accept our doctrines and follow our practices we would have Christian "unity" that would suit Methodists much better than the proposals of the pope.

The fact of the business is that Christian unity will never be achieved as the result of some existing branch of the Christian church declaring itself to be the "one and only true church" and insisting that Christian unity can come about only by everybody joining that church. It will be necessary for us to find a rallying point that is much bigger than the Catholic Church or the Methodist Church or any other of the existing churches before Christianity can have that unity for which Christ prayed.

It is our humble judgment that Christ, himself, would be a wonderful and adequate rallying point for such a movement. If Christian people and Christian churches would just be tolerant,

(Continued on page 4)

Annual Session Of Woman's Division At Buck Hill Falls

By SARAH ELISABETH EVANS

IT IS an atomic age, but it is an age filled with the potentiality of spiritual victory." Mrs. J. D. Bragg's words summarized the mood of the annual session of the Woman's Division of Christian Service over which she presided at Buck Hill Falls, Pa., from November 27 to December 4, preceding the annual meeting of the Board of Missions and Church Extension.

The group rejoiced over appropriations of \$3,795,235 to maintain work in home and foreign fields, representing an increase of \$303,472 over last year's appropriations, but it was increasingly sobered by the recurrent plea from missionaries present from India, China, Africa, Japan, Korea, Latin America and the Philippines and from all types of mission service in the United States that additional personnel must be recruited to meet the tremendous challenge which the end of war has brought at home and abroad. Thanksgiving for peace was tempered by the responsibilities its assurance incurs. The women heard reports that the total membership now approximates 1,215,000 and represents an increase of more than 40,000 new members within the past year, and re-aligned themselves in a vigorous program of social action and dedicated themselves to the "building of the world mind." But as the Rev. Richard Fagley, of the Federal Council of the Churches of Christ in America, told the group, "We can't build a world mind until we develop a world heart."

Urging "some kind of world organization which has laws against aggression and which can be enforced," Dr. Paul Henshaw, of the Association of Oak Ridge Scientists, addressed the group on the future developments of atomic energy and declared: "There simply must be no more war. Whatever sacrifice is necessary to outlaw war we must make." He said that scientists valued the counsel of church people in future procedure and urged that carefully written statements be sent to Congress favoring world control of atomic energy. He said that peacetime conscription is "essentially an instrument of war."

Social Action Program Adopted

Opposition to "all current efforts to weaken rights of labor and management to arrive at mutually satisfactory agreements through collective bargaining" was registered in the report of the Department of Christian Social Relations and Local Church Activities. "The forces of labor have demonstrated a new dynamic in war time," affirmed the report. "The demand for full employment, full production, and full pay will be relentless in the days ahead. The church is called upon to live its social creed which proclaims 'the right of labor to organize and bargain collectively.'"

"Demobilization program both for service personnel and war workers will bring increased racial tensions all over the country. Seeds of race riots are evident across the land. Jim Crow patterns of many years' standing have been disturbed in the war period. The new day calls for a new way of life where the Negro, the Mexican, the Jew or Japanese American can secure and keep a job commensurate with his skill without fear or hurt. The Christian church is in a position to lead the way in creating a conscience that means justice for all."

The group approved "continued rent control" and urged that "increased cost of manufacturing be absorbed without increasing cost to the consumer;" approved legislation that would lift the income of the small farmer, that would conserve land, water and forest resources; urged alertness to the "gravity of the situation accompanying the demobilization of Negro service personnel; and cooperation with other community groups to eliminate causes of tension and correction of injustice."

The women urged "full participation of the United States in the United Nations Organization by the grant of the necessary authority to our representative and by making available specified military forces." They also recommended that since "the whole relief problem is a priority on the humanitarian conscience of the world," Methodist women be urged to write

to President Truman and the State Department, "requesting adequate allocations of food and supplies to Germany and Japan through the American Army of Occupation, and to urge the government to make it possible for private and church agencies to enter enemy countries for relief services immediately." They endorsed supplementary aid to UNRRA by authorizing "immediate and generous response to every call to United Protestant agencies for food and clothing." The principle embodied in the Fullbright bill was approved, which "proposes that credits established through the sale of surplus war properties abroad may be used for the promotion of inter-



MRS. J. D. BRAGG

national good will through the exchange of students in the fields of education, culture and science."

Report from Japan

"A new day dawns in Japan and the Christian church in America has an unprecedented opportunity to share the responsibility and the joy of helping build anew," said Miss Louise Robinson, executive secretary for China, Japan and Korea. "The curtain is beginning to be raised in the countries so long cut off from the rest of the world. The picture is fragmentary, but we know enough that we are having added to the history of the Christian church a chapter that has no equal."

Reporting on news from Japan, Miss Robinson continued that "the war has brought the women of Japan into community life as never before. They are voting at the age of twenty and holding office at the age of twenty-five. The woman's suffrage movement is growing in Japan. Many Christian women are running for the Diet, the country's governing body." Women are considered by many to be the most liberal element in the population. Christian women are placing their emphasis on building home life, education and to a lesser extent on educational developments. "Christian women in Japan and China have been responsible for the rehabilitation of children in a remarkable way," said Miss Robinson, stating that many children have been adopted into "better families" and have thus acquired good homes. Christian women have also carried forth the educational programs in the schools in China throughout the war years.

Miss Robinson reported that the American "G. I.'s" have been called "wonderful ambassadors, that as they go unarmed through the streets of Tokyo they are kind and thoughtful and one hears people say, 'we must bring up our children like that.'"

"In spite of the want, destruction and devastation and although many bricks have been destroyed and equipment is gone, in opposition to all the destruction, we have the greatest constructive force in the world, a Church in Japan, Korea and China that has maintained its integrity throughout the war years."

Just returned from a 22,500 mile tour of African mission fields, Miss Sallie Lou Mac-

Kinnon, New York, executive secretary for Africa, Woman's Division, said: "The church is called to a unique task in North Africa. Central and South Africa are on the verge of an advance that can be phenomenal. We can go forward now if we can get the missionaries." She stressed the eagerness of the people for Christianity and for guidance, their new desire for knowing what is going on in the world and the opportunity offered to the church by this situation. "Africa is becoming one," she said, pointing out the migrations of Moslem southward from North Africa and the trend of Negroes moving north from South Africa. She commended the missionaries who had remained in their mission stations during the war and who, in addition to their regular responsibilities, had contributed greatly to the welfare of the soldiers there.

Dr. Dawber Speaks

Stressing the interrelationship of home and foreign missions, Dr. Mark A. Dawber, executive secretary, Home Missions Council of North America, told the group: "We must get rid of our miserable isolationism, both in and out of the church. I don't think there are many deeply irreligious people today, but many are unchurched. We must make the church so real that these people who are insulated against the church can no longer get along without it. We can no longer afford to have 'bad people' in the world; if it is only to save our own selfish physical necks we must find some way to reach everyone." Discussing the psychological aspects of unprecedented population movement in the United States, Dr. Dawber said: "Whenever we find trends existing that pull people up from their homes, their families and their communities we are making devastating inroads into those institutions. The uprooting of womanhood has been the most serious phase of this widespread problem," he said, stating that the church is almost wholly dependent upon the women for the missionary education of the church and for keeping alive the missionary zeal and interest of the church.

"In the use of the control of the atomic bomb we realize most vividly the necessity of more than an intellectual education to teach us how to live in this era," said Miss Muriel Day, of the Bureau of Educational Institutions. "With these emphasis upon Christian education all over the world, we, as members of the American democracy must ask ourselves whether our own educational system is adequate to meet the needs of today and tomorrow. As the educational program of the Bureau functions chiefly to meet the needs of persons of limited opportunity. . . we look to education to bring about that spirit which must characterize the postwar scene. Our own schools offer unsurpassed opportunities to explore and demonstrate what can be done."

Reporting for the Bureau of Urban Work, Miss Mary Lou Barnwell said: "The changing scene demands readiness for action, an awareness of attitudes and conditions molding the future of civilization. This country, though spared actual bombing, faces reconversion — not to things as they were, but to a new way of life. As America assumes a place of leadership in the United Nations she is eyed with suspicion in her treatment of minority groups who have every right to call America home. Not until she learns to accept all citizens as real Americans with full rights and privileges will other nations gain confidence and be willing to designate to our nation the role of leadership that is sought."

From the Department of Work in Home Fields came the recommendation approved by the Woman's Division, to change the name of the National Training School, Kansas City, Mo., to the National College for Christian Workers, and to make plans for a forward-looking program.

Appropriations Analyzed

Appropriations are divided as follows: for the Department of Work in Foreign Fields, \$1,796,562; for the Department of Work in Home Fields, \$1,660,332; for the Department of Chris-

(Continued on page 4)

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

BY THEIR WORKS

A London vicar once told the story of a socialist, living in his parish, whose daughter was taken ill with a fever. The vicar went several times to inquire about the girl, and on one occasion found the father weeding his little garden.

"Well," said the visitor, "how is the girl?"

There was no reply. The vicar repeated the question, and at last the man looked up with tears in his eyes.

"Oh, I hope your daughter is not worse," said the vicar.

"It ain't the girl," came the reply. "It's you. I have thought some very hard things about the likes of you, and I have said some very hard things, but you still inquire about my girl."

In repeating the story, the vicar remarked, "I might have preached until I was blind, and I would never have touched that man. You are not going to touch a person if you stay a mile away. You have to come close to him."

Mark tells about certain persons who brought a blind man to Jesus because they knew the power of the divine touch. The life-giving touch of Jesus Christ, transforming lives, homes, communities, nations, and the world, is the most powerful and significant touch in all history. Jesus is still moved with compassion; He is still touching lives. —War Cry.

FAN FLAMES OF CHRISTIANITY

Jesus lit the Candle of Christianity and started a small flame to burning. Since that time Christians have increased in number and power, and are fanning the flame to a wide-spreading blaze.

None of us can deny that this blaze is warming and comforting to the soul. Instead of trying to stamp out its cheeriness, we should join together as a fire squad; drive our firelines across the mountains and prairies, and pursue it until all sins and unhappiness are burned and destroyed.

Like a great prairie fire, Christianity and love for fellowmen should kindle and envelope even the smallest subjects. The long-growing trees of calloused sin would fall under the pressure, and fresh, green bits of Love and Loyalty would appear.

Jesus lit the Candle and handed it to His disciples. Let us carry on to do His great works—not with a candle, but with a grass fire blaze.—Walter C. Stout, from The Union Signal.

DRINKING

One day, so an Arab legend goes, the devil presented himself to a man and said, "You are about to die. I can save you from death under any one of three ways—kill your servant, or beat your wife, or drink this wine."

"Let me think," said the man. "To kill my faithful servant is impossible; to mistreat my wife is ridiculous. I will drink the wine."

He drank the wine and, being

OTHERS

Lord, help me live from day to day
In such a self-forgetful way,
That even when I kneel to pray,
My prayer shall be for—OTHERS.

Help me in all the work I do,
To ever be sincere and true,
And know that all I'd do for you
Must needs be done for—OTHERS.

Let "Self" be crucified and slain,
And buried deep; and all in vain
May efforts be to rise again,
Unless to live for—OTHERS.

And when my work on earth is done,
And my new work in Heaven's begun,
May I forget the crown I've won,
While thinking still of—OTHERS.

Other, Lord, yes, others,
Let this my motto be,
Help me to live for others,
That I may live for Thee.

—Charles D. Meigs

From "The World's Best Loved Poems"

BIG LITTLE THINGS

By Chaplain Roland E. Darrow

America has had a BIG complex for a long time. We have built the biggest cities, the biggest factories, the biggest buildings, the biggest planes, the biggest farms, the biggest fortunes, the biggest churches, the biggest liquor industry, the biggest movie industry, the biggest divorce rate, the biggest delinquency record, the biggest conceit, and many other big things too numerous to mention. We do have a great compassion for the rest of the world, as a nation. But we cannot be gauged nationally until we have been tried and measured as individuals. How big is our bigness? The real question for each of us is "What is my measure?"

One day Jesus was walking by the side of a field and noticed the beautiful flowers. He pointed to them and said: "Consider the lilies of the field. . . Solomon in all his glory was not arrayed like one of these." By this notice of the small flowers, insignificant to men, Jesus forever pointed out the greatness of nature and how important such little things were to him. Many soldiers viewed the red-clothed fields of Europe and marveled at the beauty of such simple, small, and unpretentious flowers. They remembered how Jesus gave them such significance. Not even the great Solomon was arrayed in such splendor.

Upon another occasion Jesus met with the necessity for feeding many thousands of people. His disciples had calculated that their finances were altogether inadequate to purchase food for so great a number of persons. But Jesus used the little lunch of a little lad that day and blessing it, he used it to feed those

drunk, he beat his wife and killed his servant who attempted to defend her.—Home Missions.

thousands of tired and hungry people. A little lunch brought by a little boy became a great and hal-lowed feast!

Jesus saw the tiny sparrows and remarked upon their value. He knew that they were the food of the poor and that a sparrow cost about one-fifteenth of a cent each. Just a tiny, almost worthless sparrow, but he said that not one could die without God's knowledge of it. God values even the insignificant sparrows, the hairs of our heads, and every person, no matter how humble.

While sitting in the Temple one day watching the people as they came to worship, Jesus observed their giving. Great treasure and modest gifts were brought as well as the tithes. The rich and poor, the proud and humble, the happy and the sad came to make their gifts. But Jesus saw one gift that was the greatest of all. A poor widow came and deposited all that she had. And it was just a little half-cent piece! It was pitifully small in amount and would not buy more than a few sparrows for food. But in love and devotion it was the biggest offering of the day. Jesus said she had given more than all the rest.

The bigness of the little. That is how we are measured. It is not in the fact that we have eight millions of Methodists that we are a big church. It is in the fact that we as individuals are willing to let self go and do the little things that mean so much to Jesus. If we Methodists could look at Europe for just a few minutes through a powerful telescope we would hasten to send money and clothes for those millions of starving people. A little gift from us would become big through the hands of Jesus. For our multiplied gifts would serve him through suffering little boys and

THE TESTING TIME

About eight years after a certain blacksmith had given his heart to God, he was approached by an intelligent unbeliever with these questions: "Why is it that you have so much trouble? I have been watching you. Since you joined the church and began to 'walk square' and seem to love everybody, you have twice as many trials and accidents as you had before. I thought that when a man gave himself to God his troubles were over. Isn't that what the parson tells us? That is what I understand from all his talks."

With a thoughtful but glowing face, the blacksmith replied, "Do you see this piece of steel? It is for the springs of a wagon, but it needs to be 'tempered.' In order to do this I heat it red-hot then cool it with water. If I find that it will take a 'temper,' I heat it again; then hammer and bend it and shape it so that it will be suitable for the wagon. Often I find the steel too brittle, and it cannot be used. If this is so, I throw it on the scrap heap. Those scraps are worth less than one cent a pound; but this wagon spring is valuable."

He paused a moment, and his listener nodded. Then the blacksmith continued: "God saves us for something more than to have a good time. At least, that is the way I see it. We have the good time, all right, for the smile of God means Heaven. But He wants us for service, just as I want this piece of steel. And He puts the 'temper' of Christ in us by the testings and trials which come our way. He also supplies the strength to meet these testings."

"Since I have learned this, I have been saying to Him: 'Test me in any way that you choose, Lord, only don't throw me on the scrap heap.'"
—World Conquest.

girls and their destitute parents.

The writer stopped some displaced persons wearily trudging along a road in western Germany. They were cold and hungry. They were victims of slave labor policies and the plan to disrupt peoples. One man told that he was "going home." "Where was his home?" "A bombed and devastated little town in Poland." "Where is your family, I asked? He said "I don't know. I haven't seen them for three years." With a sigh and tears, he added, "I wouldn't know my children if I met them on this road." No homes, no food, no clothing, no families, no peace, no hope? Yes, there is hope. We are crusading for Christ. We are going to love our enemies and we are going to feed them for we are Methodists and Christians. They are "the least of these, my brethren."

Red and yellow, black and white,
They are precious in His sight.
Jesus loves the little children of
the world.

The wise carry their knowledge, as they do their watches, not for display, but for their own use.—Virginia Methodist Advocate.

The Arkansas Methodist

PUBLISHED EVERY THURSDAY
Except the Weeks of July 4 and December 25

SUBSCRIPTION PRICE, \$1.25 PER ANNUM
Retired Ministers and Wives of Deceased Ministers
Complimentary

Office of Publication 1129 Donaghey Building
LITTLE ROCK, ARKANSAS

E. T. WAYLAND.....Editor and Business Manager
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OWNED, MANAGED AND PUBLISHED BY THE
METHODIST CHURCH IN ARKANSAS
COMMISSIONERS

Little Rock Conference—J. S. M. Cannon, O. D. Campbell,
J. L. Hoover, O. C. Landers, C. M. Reves, Aubrey
Walton, Burney Wilson.
North Arkansas Conference—Martin B'erbaum, R. L.
McLester, H. M. Lewis, C. D. Metcalf, J. G. Moore,
A. D. Stewart, S. P. Brownlee, Jr.

Entered as second-class matter, January 31, 1908,
at the Post Office at Little Rock, Ark., under the Act
of Congress of March 3, 1879. Acceptance for mailing
at special rate of postage provided for in section 1103,
Act of October 3, 1917, authorized September 12, 1918.



A WEEKLY MESSAGE

By FORNEY HUTCHINSON

A MORAL ANTISEPTIC

"Thy word have I hid in mine heart that I might not sin against thee."—Psalms 119:11.

A long while ago I found, or produced, I am not sure which, the following formula:

"Take the best book in the world, put it in the best place in the world, for the best purpose in the world."

Let us say, then, first of all, that without question, from every viewpoint, the Bible is the best book in the world. This is true judged by any standard; from the standpoint of its origin, its contents, its effects, and its popularity. It is inspired by God, deals with life and religion, and is still the world's best seller. Coleridge called it "The Eternity Book."

In the second place, our formula exhorts us to put it in the "best place in the world," which is certainly the human heart. Of course, it has and still does, occupy other important places. In the Vatican an old copy is kept in a glass case. Sometimes it is locked in a dead language, but more frequently it is kept out of the heart for which it was intended, by pure and inexcusable indolence. It is available in the home, has its place on the center table, sometimes it is in the pocket of a soldier; often it even reaches the head, but is not allowed to saturate the heart, from which, we are told, are the issues of life. Too many simply do not read and study its inspired pages.

Finally, "for the best purpose in the world," it should find its way into the fountain of life, which is the heart, and that, primarily, to keep the life clean. The text authorizes us to say that it is a moral antiseptic, intended to keep the life free from sin. Sometimes we have used it for controversial purposes, or as a sort of talisman or charm. That is not the mission of the word of God. It is given, when properly used, to make us immune to sin. Three times in his wilderness temptations Jesus quoted the Holy Scriptures. It serves us as a hydroscope, which when lowered in to the human heart, reveals its sin and brings us to repentance. Best of all, it leads us to Christ, who in turn answers all our questions and supplies all our needs.

With this simple little formula before us, and this text in the background, let us study, teach and preach, and the year of evangelism cannot fail to accomplish its mission.

NEWS AND NOTES ABOUT FACTS AND FOLKS

GOVERNOR BEN LANEY was the guest speaker at the Methodist Men's Dinner at Warren on Wednesday evening, January 9.

BISHOP PAUL N. GARBER, resident bishop of the Geneva (Switzerland) Area of the Methodist Church, may now be addressed 17, Route de malagnou, Geneva, Switzerland.

ACCORDING to an announcement a new parsonage will be erected at Clinton at an estimated cost of between \$4,000 and \$5,000. The building now in use will be razed and salvage used in the construction of the new building. Construction work is expected to start early in the spring. Rev. J. H. Holt is pastor.

BISHOP J. LLOYD DECELL, presiding bishop of the two Mississippi Conferences and the Memphis Conference, died at his home in Jackson, Mississippi, from a heart attack on January 10. Bishop Decell was elected bishop in 1938 at the last conference of the Methodist Episcopal Church, South, before unification. He is survived by his wife, a son, William A. Decell, of Jackson, and a daughter, Miss Frances Elizabeth Decell of Atlanta, Ga.

CAPTAIN HAROLD E. STASSEN, former governor of Minnesota and president of the International Council of Religious Education, will speak over the Columbia Broadcasting System on Friday, February 1, at 4:45 to 5:00 p. m. as part of the nation-wide observance of 1946 Youth Week, January 27-February 3. Introducing Captain Stassen will be Harvey Lord, national chairman of the United Christian Youth Movement, sponsors of Youth Week.

GARRETT BIBLICAL INSTITUTE, Evanston, Ill., was host to the Twenty-sixth Annual Conference on Ministerial Training, arranged by the Commission on Ministerial Training of The Methodist Church, Dr. William K. Anderson, educational director, December 27 to January 1. Christian World Mission, a compilation of all lectures of the Conference and some additional chapters written by outstanding church leaders will be published in the spring.

UNDER the supervision of the Department of Botany of the University of Nanking—now maintained at Chengtu, West China, by a group of American and British Christian mission boards—a study is under way to adapt certain rubber-producing plants for growth and commercial uses in China. Fields of "Russian Dandelion" have been planted from seeds found in Sinkiang Province, China; of "Gauyule Rubber" from the United States; and of "Calystigia Grandiflora" from India. The Ministry of Agriculture and Forestry, of Chiang Kai-Shek's government, and private agencies help finance the project.

BISHOP ARTHUR J. MOORE of Atlanta, Ga., says: "If the principles of the Christian faith are applicable to the needs of our age, perplexed as it is with intellectual difficulties which effect belief and moral difficulties which effect conduct, there must be more widespread and effective instruction in religion. Christian education must not only continue to resist but aggressively combat the secularizing tendencies of our times by an insistence upon the eternal verities. The faculties of our youth must be put to school on their spiritual side. They must be taught to bow in reverent humility before the eternal wisdom and to live according to the immortal truths which came from the lips of the Teacher of Galilee."

PROVISION for establishing a Department of Architecture in the offices of the Section of Church Extension of the Board of Missions and Church Extension in Philadelphia and Louisville, Ky., was made at the recent meeting of the recent meeting of the Board at Buck Hill Falls, Pa. Budget items were approved and it is announced by Dr. W. V. Cropper, executive secretary in the Louisville office, that H. M.

King has been added to the Louisville staff. Mr. King, an architect, was formerly associated with the office and has just been released from military service. "I consider this action of the Division one of the most important steps taken since I have been its secretary," says Dr. Cropper.

AUTHORIZED CRUSADE FUNDS AT WORK

The plight of Manila, Philippine Islands, and how it emerged after the war is familiar to all. But what may not be generally known is that one-fourth of its ministerial leadership was lost, that the immediate need is for relief more than reconstruction and that Crusade for Christ funds are already at work there.

These and other facts were revealed by Rev. Francis W. Brush who has returned to the United States after three years spent in a Japanese concentration camp. He was pastor of Central Student Church, Manila, and instructor in the Union Theological Seminary there, as well as treasurer and acting superintendent of Methodist mission work in that city. Before his return he was working with Philippine leadership in planning the future program for the Islands.

When plans for the Crusade for Christ were being formulated, district superintendents and missionaries in the Philippines recommended to the Board of Missions that of the amount stipulated for the Philippines, 25 per cent be used for relief, 25 per cent for reconstruction and 50 per cent for program. With reference to the building program, they recommended that consideration be given to the following: The relationship of the project to other denominations; the project to have the approval of the building and location committee of the Conference, and that 25 to 50 per cent of the money for rebuilding be raised in the field.

Crusade funds totaling \$895,691 have been allocated for work in the Philippines, where the immediate need is for food, shelter and drugs. The Crusade effort there will not end until March, 1949, Mr. Brush said.

THE POPE CALLS FOR CHRISTIAN UNITY

(Continued from page 1)

and accept as a brother in Christ anyone who has sincerely surrendered his life to Christ, as he knows Him, we would have traveled a long step toward Christian unity and the final step would not be hard to make.

ANNUAL SESSION OF WOMAN'S DIVISION AT BUCK HILL FALLS

(Continued from page 2)

tian Social Relations, \$20,090; for promotional and general appropriations, \$318,251.

From April 29 to May 2 Methodist women will hold their second Assembly in Columbus, Ohio, it was announced. Mrs. Bragg is chairman of the program committee.

Miss Norris Honored

Members of the Standing Committee of the Wesleyan Service Guild presented Miss Marion Lela Norris, secretary, with a life patronship in the Woman's Society of Christian Service.

"I Love to Tell the Story"

In an inspirational program on Sunday afternoon, missionaries from Africa, China, India, Latin America, Japan, Korea, the Philippines joined with missionaries engaged in various home mission services to present the widely varied services in which representatives of the Woman's Division are engaged throughout the world. The program, based on the hymn, "I Love to Tell the Story," opened with devotions by Mrs. Arthur J. Moore, and closed with the presentation of missionary candidates at Buck Hill Falls for the commissioning service. One dominant note sounded throughout the meeting—the need for other workers in every field of service.

As A Layman See Our Program Of Evangelism

By J. S. M. CANNON

"Go and show John again, those things which ye have seen and heard."—Matthew 11:4.

THERE is something intensely revealing in the episode of John's inquiry about Jesus and the Master's answer. John wanted Jesus to publicly declare himself the promised Messiah and Redeemer of Israel. If Jesus had sent word back that He was "He that should come," no doubt John would have been completely satisfied. But would His answer have satisfied the common people of His day, or of our day?

"By their fruits shall ye know them," is just as true today as when Jesus first made the assertion. "Many shall come in my name, saying, I am Christ, go ye not after them." But how are we to know? How can we know God as revealed in Christ? How can we know individual Christians? How can we know the church which seeks earnestly to carry forward His work of redemption in the world today?

All these questions spring from the discordant notes of a bewildered social order in this, our day. In their perplexity and confused thinking, men seek anxiously for some source from which to draw strength; for something that will restore confidence. Victory in World War II has not brought that sense of security for which we had hoped. It has not restored confidence in either social or economic spheres of influence. Capable and trustworthy leadership in government is pitifully inadequate. We have looked hopefully to a world Peace Organization to build a better world for us. But common sense and reason suggests that if we would build a better world, we must build a better America, a better Britain, a better Russia and a better China. But if we are to build a better America, we must begin by building better Americans.

As an aid for the accomplishment of this task, men are turning hopefully to religion. Men in high positions around the world are saying, religion is our only hope.

*"My hope is built on nothing less
Than Jesus blood and righteousness.
On Christ the solid rock I stand,
All other ground is sinking sand."*

Oh yes, these lines express a beautiful sentiment, but how can we find Christ and the solid rock? How am I to know Him when I have found Him? How am I to know individual Christians, or the church that adequately represents Christ in the world today?

As John's disciples waited for their answer, perhaps they were surprised that Jesus would give so much time to just ordinary, common people. He was so loving and kind in his ministry of healing. He spoke so hopefully and with such reassuring confidence to the multitudes. Why, He even stopped and took little children up in His arms and comforted them. Certainly, there could be no selfish purpose in the mind of Jesus as He ministered to the needy throngs that day. "In that same hour he cured many. . . Go your way and tell John what things ye have seen and heard."

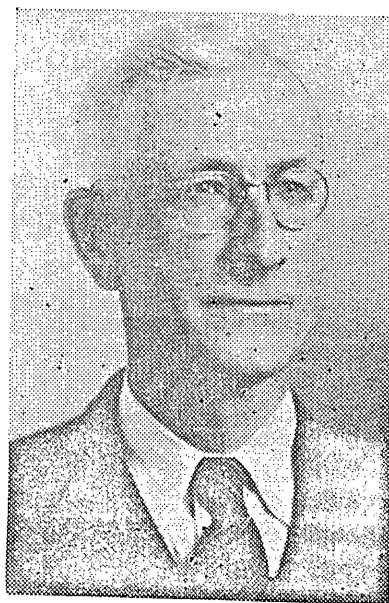
We put the question again, "How will the world of today know Jesus as the Messiah and Redeemer either in individuals or churches which call themselves Christian?" Men will not be convinced by what we say about ourselves. Neither will they be convinced by the words of our creed or articles of religion. There is only one way by which we will be accepted as Christian, either individually or as a church, and that is by the work we do. "My father worketh—I work." "Believe me for the works sake." Then most significantly He adds: "He that believeth on me, the works that I do shall he do also." If we would find God, we must go out in unselfish love to minister to a needy world. God is humanity in all its distressing needs. "Inasmuch as ye have done it to one of the least of these, . . . ye have done it unto me."

*"He has no hands but our hands,
To do his work today;
He has no feet but our feet,
To lead men in his way."*

The Methodist Church has in preparation great plans for an evangelistic movement that shall cover the whole church. We are trying to arouse our membership to world conditions that face us and the probable consequences of our failure to meet the responsibility a great church has in this trying hour. Out of the consideration of these plans has come the lines of a new song that has been sung across the church:

*"Set us afire Lord, stir us we pray,
While the world perishes we go our way,
Purposeless, passionless, day after day,
Set us afire Lord, stir us we pray."*

We have the highest regard for those who are leading us in this movement. Surely the church needs to be set on fire and stirred, but how are we going to stir it? The prayer quoted in verse above, asks the Lord to do it. But



J. S. M. CANNON

will He? It will all depend upon us. I can not escape the conviction that before the Lord stirs us, we are going to have to do some stirring ourselves. Many church members today do not want to be stirred. They do not want to do the things which alone can enable the Lord to stir them.

We are going out making individual calls on folks, asking them to give their lives to God and unite with our church. I wonder if we have a definite, clear conception of what we are asking. Suppose after we have stated our purpose to a prospective member, he should reply by asking why he should do what we propose. Perhaps the conversation might run about as follows: "Why, don't you want to be saved?" "Saved from what? Well, you know what I mean; Give your life to Jesus Christ and His church. Who is Jesus Christ? What claim has your church to represent His Kingdom in the world? What is your church doing to meet the needs of needy men, women and children? Yes, I know you have a great church building. You have a great membership, numerically, but is it not true that nearly two thirds of your members are inactive and have but little interest in your program? Can you consistently ask me to join your organization, when after trying it out, two thirds of your members have decided that it offers nothing worthy of their interest or consideration?"

Surely these are pertinent questions. What answer can we make to them? Oh, yes, we have a great missionary enterprise that stretches all the way around the world. That may be true, but let's get back close home and talk about the things our friends and neighbors see every day. What do we have? What sets us apart as followers of Christ? The Christ who proved His Messianic claims by kindly ministry to the sick, the helpless, the unfortunate and who brought "good news" to the poor?

Well, somewhat belatedly, I would say, the

Methodists of our Conference have purchased a small hospital, in which they have started a ministry of healing to the sick and those who need hospitalization. There were some who objected and many who lent no enthusiastic support to the movement. But there were others who saw in it possibilities for Methodists to begin, even though in a small way, a ministry which Jesus thought essential in the great task of world redemption.

We have at Conway, a small college. It has done and is doing most excellent work, but with pitifully inadequate facilities. The Methodists of Arkansas could easily give to this institution money and equipment that would enable it to serve many times the number now enrolled. Why not give it the support that it needs?

In Little Rock, we have a small institution undertaking to serve the needs of orphaned and dependent children. Jesus had time to pause in His labors and take one of these little children up in His arms, calling attention as He did so, to the primary importance of children in the Kingdom of heaven. In this ministry, our church has failed to keep pace with changed conditions and needs in this field. But we are waking up. We are going to provide what is needed in order that the church may carry on an effective ministry to helpless children. There are yet some churches and many individual members, who have no interest in this phase of church work.

"The poor have the gospel". . . The church has to a very large degree, lost contact with the poor. What brought about this situation? Would the gospel we preach today be "good news" to the poor? If so, why do they not hear it? The church once cared for both the physical and spiritual needs of the poor. Personality has been divided, and now the state cares for the physical welfare of the poor, and the church seeks to minister to their spiritual needs. But it just won't work out that way. In closing the door to physical ministry, we have automatically shut the church out from the opportunity to render a spiritual ministry to them. There is grave danger to the future interests of the church at this point.

By all means, let us go out on this crusade of evangelism for the Methodist Church, but shall we not carry a new message? When a prospect asks the question, "Why should I unite with your church?" say to him, "We offer you a great opportunity to help us build a better world and redeem our community and country by:

(1) The ministry of healing. Help us build a great hospital and equip it with all things necessary to make it one of the best.

(2) Help us to build a great institution of learning at Conway that shall give to our boys and girls both cultural and spiritual guidance for living in these days.

(3) Help us with our new buildings and in shaping a new program of training for Christian citizenship of the ever increasing number of helpless and dependent children.

(4) Help us to again make the gospel "good news" to the poor and save them from both spiritual and economic impoverishment.

Finally, let us realize that spiritual redemption is impossible for the community and the world unless joined with and forming a part of these physical ministries which Jesus thought essential and to which He devoted so large a part of His time. "He saved others; himself, he could not save." Verily, the Jews spake better than they knew, but if they had only known it, He could not have saved Himself, except by saving others; neither can we in our day. Too many Methodists look upon the church as a goal, or an end to be reached, rather than an organized force to be used in redeeming humanity from spiritual and physical destruction. We must not surrender to the state these social relationships which have from the beginning been associated with and forming a vital part of the activities of the Christian Church. To do so, will be to invite regimentation of the social life of the community and ultimately state control of religion itself.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

DOROTHY'S NEW SHOES

By Alice J. Cleator

"O dear! I think these shoes are horrid," exclaimed Dorothy, coming out of the nursery. "They fit all right, but I wanted some shiny ones like Dolly Hathaway's. Mamma says these are more 'propriate for school wear."

"Who bought them for you?" asked Great-Grandma, looking up from her knitting, a smile in her gray eyes.

"Why, Grandma!" cried Dorothy, "of course, Daddy bought them. You know he always pays for everything."

"Well," replied Grandma, "I wonder what you would think if you had to work to pay for them all yourself. That was what I had to do."

"O Grandma, how funny," exclaimed Dorothy. "I'm sure I would not like it at all. What did you do to earn the money?"

"That was quite a while ago," said Grandma smiling. "I braided straw hats and sold them, and with the money I bought the first pair of shoes I had after my mother died. That was when I was eight years old. My grandfather was a shoemaker, and he furnished me some morocco shoes, and when I outgrew them he did not give me any more; so I braided six hats, and sold them at fifty cents apiece. I gathered wheat and oat straw and wet it, that it would be easy to braid. I got a nice pair of shoes for three dollars. I was six years old when I knit a pair of stockings. My first calico dress I paid two shillings a yard for. I did some sewing for my uncle, and he took me to a store to get the dress, and I walked back home with it—four miles and a half."

"O dear," said Dorothy, "I don't believe you ever got the least bit of time for play, did you, Grandma?"

"O yes; sometimes I ran out to play for awhile, but hurried back again to work. I wove over a hundred yards of cloth the summer I was ten years old. It was a little over a yard wide, and didn't take long to weave a yard. My grandmother, with whom I lived later, moved into her house before the floor was laid or doors or windows put in. She sometimes said that if I did not stub my toe on the floor and hit my head on the ceiling at the same time, she would be thankful. In those days neighbors didn't have to dress up with hats and gloves to make calls. They just threw their aprons over their heads and 'ran over'."

"And didn't you ever, ever have to go to school?"

"O yes, when ten or eleven, I went to school most of the time—much more regularly than I had before. I had to be up early and get breakfast for grandfather and grandmother. This was cooked in fireplace, meat and pancakes fried and baked in an iron spider, and potatoes boiled in a kettle hanging on the crane. We had tea, but no coffee in those days. After break-



PLAYFELLOWS

*We're tiny little fellows
But we love to play together.
Of course, we have to stay inside
In cold and wintry weather.*

*When summer comes it may be that
Upon a warm bright day
Our mothers then will take us
Into the yard to play.*

*Since we are growing, oh, so fast
And learning how to talk,
It may be to go into the yard
We'll just get up and walk.*

—A. E. W.

JUST FOR FUN

An Irishman who was very proud of his intelligent nephew, wrote the youngster as follows when he heard that he had entered a theological seminary: "I hope that I may live to hear you preach my funeral sermon."—Pageant.

"Oh, dear me! how careless!" exclaimed the razor wielder after the infliction of each wound.

When the shave was over the customer took a glassful of water and at every mouthful shook his head from side to side.

"Anything the matter?" the barber asked.

"No," was the reply. "I only wanted to see if my mouth would still hold water without leaking!"

Two ants were running at a great

fast I did the dishes and walked a mile to school."

"Well, Grandma," said Dorothy, picking up the new shoes this time with a smile instead of a frown, "I'm glad I'm a little girl now, instead of when you were a little girl. And I guess I do like my shoes better for school than the others. 'Cause it wouldn't be 'propriate, would it, Grandma, to wear party shoes like Dolly Hathaway's to school?"

"And I'm glad I don't have to braid hats to buy my shoes. I'm glad I've got a nice daddy that does so many kind things for me."

"Yes, dear," replied Grandma, again smiling over her spectacles, "I'm glad you realize some of your blessings, for I agree with you that being a little girl now and being one back in the twenties and thirties is a very different thing."—Ex.

rate across the cracker box.

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

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

Teacher: "Willie, if James gave you a dog, and David gave you a dog, how many dogs would you have?"

Willie: "Four."

Teacher: "Now, dear, think hard. Would you have four if James and David each gave you one?"

Willie: "Yep. You see, I got two dogs at home now."

"How are you getting along at school, James?" asked the father.

"Fine," answered the son. "I have learned to say 'thank you' in French."

"Good," came back the father, "that's more than you ever learned in English."

Betty: "Did you hear about the fellow who stayed up all night figuring out where the sun went when it went down?"

Oliver: "No, what happened?"

Betty: "It finally dawned on him."

Terrified, the father called the doctor on the telephone. "Our little son has swallowed a fountain pen!" he agonized.

"I'll be out," calmly promised the doctor.

"But hurry. What shall I do until you get here?"

"You'll just have to use a pencil."—The Marksman.

Hubby (at breakfast): "I've got a bad head this morning."

Wife: "I'm sorry, dear. I do hope you'll be able to shake it off."

—Boston Transcript.

IN THE WORLD OF BOYS AND GIRLS

BETTY ANN'S DREAM

Betty Ann was a very nice little girl most of the time, but she had one fault; she never wanted to pick up her toys or put away her clothes when she was through with them. One night when she went to bed she was feeling very cross because her mother had made her pick up her playthings. "I don't like to put things away!" she pouted. "I wish I never had to pick up!"

"All right you need not pick up any more," said a voice like her mother's.

"O goody!" exclaimed Betty Ann joyfully.

For the next few days she was happy because she could let everything stay where she had left it.

One beautiful afternoon the neighbor next door invited Betty Ann to go along with her for a drive in her new car. Betty Ann flew to get her cape, but it was not in its place.

"Mother, where's my cape?" she asked excitedly.

"Just where you left it," replied her mother.

Betty Ann hunted everywhere, but could not find it. So the neighbor with the new car drove away, and Betty Ann missed a ride.

Then Betty Ann called her little friends in for a tea party. She looked for her pretty little pink dishes.

"Mother, where are my tea set dishes?" she asked tearfully.

"Just where you last used them," replied her mother.

Finally she found them out in the yard where she had had her last tea party. Her dog had pulled the cloth down from the table, and the dishes lay on the ground all broken. She felt so bad about it that she started to cry, and then she awoke. She rubbed her eyes. It was only a dream, but it set her to thinking about making her pick up. She ran downstairs.

"I thought you were fast asleep, Betty Ann," said her mother in surprise.

"So I was, mother, and I had a dream. It showed me very plainly what a careless little girl I am. After this I am going to try to put away my things. Then if anyone should want to take me riding in his new car, I won't have to stay at home because I can't find my cape, my hat, or my gloves. And if I should give a tea party, my pretty dishes won't be all broken."—The Sunbeam.

WHOM ARE YOU LIKE?

By Lucy Cabot

*I hope you don't behave like Willie,
Who acts just like a silly Billy,
He pouts and sulks, when out at play,
Because he cannot have his way.*

*While young John Henry is polite
To other children, which is right;
He takes his turn, he's fair at play,
All like John Henry and his way.*

—In the Christian Advocate.

A Problem America Must Solve

By W. T. Painter, Jonesboro

I have read in the Arkansas Methodist of November 15 the sermon by Rev. Kenneth L. Spore. I rejoice to know so able a man has courage to speak out. I am just a poor old man, seventy-one on November 23, 1945. I am regarded by some as an old crank because I am opposed to all alcoholic beverages. We talk of besetting dangers but experience and common sense have convinced me beyond any doubt that alcohol is by far the greatest and most dangerous foe of our great nation. Let the people judge but I know I have the welfare and the health of our people, our nation's future at heart. It really and truly grieves me to see and know how our younger folks are squandering their vitality, not by long hours of strenuous labor, but by indulgence, dissipation, seeking thrills.

Now any sane human knows that for any nation to prosper and continue to be the greatest, the richest and most powerful nation the world has ever known, it must be a healthy vigorous nation. We must have real families of healthy children and any sane human knows that a healthy happy family is one of God's greatest blessings, more to be desired than riches and by far the most desirable.

Some will say, what has that got to do with alcohol?

One answer is, if a man spends his money for alcohol beverage he most certainly will not have a happy family. They may for a while put up a pretense but old King Alcohol will most likely win. It is astonishing to know what men will do to obtain alcohol, that is, human beings who pretend to be men and astonishing to know what enormous sums of money are spent for alcohol beverage, but the greatest danger to the general welfare of our nation is the seducing, undermining of the vital energies.

Our Brother Spore speaks of the social disease as worse than alcohol, but alcohol breaks down the will power, destroys the self respect, lets down the bars that prevent social disease so I contend that if we had no alcohol we would soon have a stranglehold on the social disease. It stands to reason that healthy vigorous people naturally are immune to many ailments that beset the poor deluded victims who have been misled by the alluring and enticing advertising trickery of the liquor barons. Men employed by the liquor interests draw salaries that would astonish the average man. Why do they spend so much? The dairyman does not spend so much to induce suckers to drink milk. The liquor interest, liquor barons, desire to create appetites among the young. The young will grow into addicts or just drunkards. After one has fallen into the habit his mind is generally affected and all the bad effects of alcohol are attributed to some other cause, "overwork," "exposure," "mental anxiety" and other alibis. They just do not want to face the brutal truth.

How do I know? I am not an educated man but I have lived over seventy years in this good old U. S. A. I have seen men and women grow from childhood and have had their confidence and they have had my sympathy and some assistance. I saw the evil of alcohol when a boy and have heard dying friends condemn alcohol and advise against

its use. I early resolved to never be a drunkard and to be sure I resolved to never take the first drink, then I would be sure to not take the second. I thank God for the good influence of friends who I know lived and never drank any kind of alcoholic beverages, never allowed any in their homes.

It appears to me that the leading men of the various religious organizations could devise a plan to at least put a check on the nation's greatest enemy, alcohol. I have heard it said that money, or in other words selfishness, is the root of all evil, but if we could abolish all alcoholic beverages we would have a big start toward subduing evil. I would like to suggest that we raise a fund to pay a commission to investigate conditions and secure information from reliable doctors, life insurance companies, police records and from legitimate companies employing thousands of men as to what they say about alcohol and I suggest that we raise a fund for a special inducement to newlyweds, young people who really contemplate raising a family (not a fortune) a kind of premium, present, annuity, some reward if they will solemnly promise to never allow any alcoholic beverage in their homes and as years go by more rewards if they adhere strictly to said rules.

Then we should bring all possible influence against movies that show supermen drinking alcohol. We should condemn all pictures or advertising using the names of our national heroes of bygone days or any infringement that insinuates Uncle Sam approves the use of alcohol. We should learn of the records of prominent men and heroes who are now and was in the past opposed to all alcoholic beverages. Stonewall Jackson was a man who condemned all alcoholic beverage and he would not even drink coffee or tea. John L. Sulli-

van, onetime heavy weight champion and a real "superman" physically, did drink in his younger days but decided it was bad and went out and lectured against alcohol. He said, "Alcohol would wreck the health of the strongest men."

I could write a book on alcohol. I have seen men crowd into bar-rooms crazy to get booze and after they got it they were more crazed, spend all cash and go home broke, no money to pay board and room. They would then sober up and make a lot of good resolutions but their will power was weakened. They would go with the gang next pay day. Hospitals jails state prisons, cemeteries, are full and filling up, and insanity is on the increase. Whither are we drifting?

Do we honor our brave men who died that we may be free? I notice parents who are too quick to take offense if one should venture to correct a child. Freedom, no dictator, yet they allow their children to indulge in habits that hang log chains around their necks. Slaves, base ignoble slaves to bad habits and often the parents set the bad example. The old Puritan ideas, the strict rules, prayer, a blessing at every meal, "all for one, one for all" is almost a forgotten custom in our nation.

We did not build this great nation by seeking thrills and indulging in dissipation. It was the real vital energy, will power, self-control and self sacrifice that built this nation.

CHRISTIAN GROUPS IN PALESTINE GET MORE RADIO TIME

LONDON (By Wireless)—(RNS)—All Christian denominations in Palestine have been given a larger share of radio time under a new policy adopted by the Palestine Broadcasting Company, according to the Church Times here. Each denomination will also be given an opportunity during the year to broadcast a religious service in addition to its regular broadcasts.

BISHOP MOORE WILL VISIT KOREA

ATLANTA, Ga.—(RNS)—On instructions from the Methodist Council of Bishops, Bishop Arthur J. Moore, president of the Board of Missions, will leave soon for Korea to aid in the re-establishment of the Methodist Church there.

In announcing here that he had been ordered to leave for the Orient as soon as possible, Bishop Moore said he expected to be gone for six months.

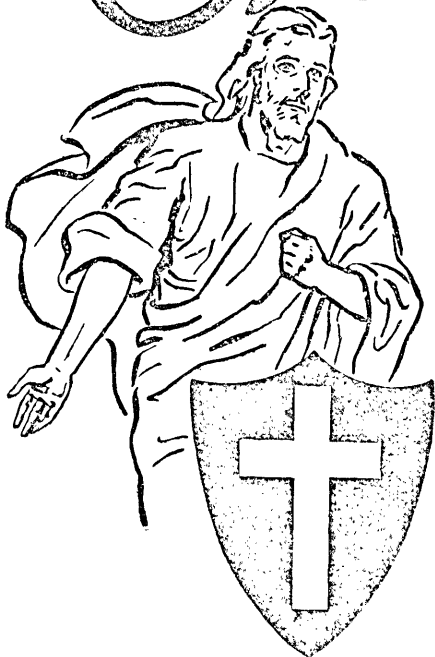
Dr. Moore, who was Methodist bishop to Korea, Japan and China from 1934-40, said he also would represent the Methodist Committee on Overseas Relief and would address American chaplains in Korea.

FRIENDLY RELATIONS WITH OTHER DENOMINATIONS

These are days when people of larger vision are thinking about Ecumenical Christianity which, no doubt, is a practical factor to be dealt with in the future years. As John Wesley's idea of a parish might be challenged ethically, however, we can be in such relation to parishes of other denominations that there can be mutual respect between us. In the community where I pastor there are other churches, a Methodist, a Baptist (Missionary), a Baptist (General), and a Pilgrim Holiness. I have had the privilege of filling the pulpits of all of these churches which is not a common thing in this locality, or anywhere south of the Mason Dixon line.

The answer as to how I happened to be granted these courtesies is simply that I encouraged myself to appreciate these denominations which were not my belief. I strove to visualize the common elements that they possessed with my faith and my denomination. I am a Methodist by conviction, but this does not hinder me from practicing the Golden Rule in my attitude toward the ministers of these churches and their people.—H. M. Sanford.

China

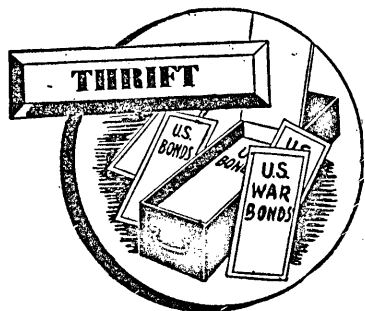


**\$100,000 OF CRUSADE FUNDS
HAVE JUST BEEN RELEASED TO CHINA**

This money is being used for emergency repairs on churches, hospitals, and educational institutions; also, for the urgent return of stranded Methodist workers to their homes.

Pay your Crusade pledge in full on Pay-Up Sunday, before January 31. Remember—

Success Depends on Every Congregation



Buy From Firms
Who Help Support
The Arkansas
Methodist

NATIONAL THRIFT WEEK

JANUARY 17-23

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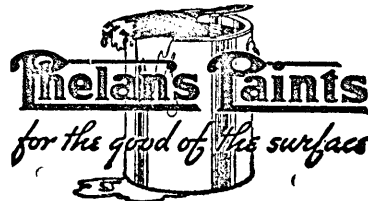
BENJAMIN FRANKLIN

"MAKE no experiments
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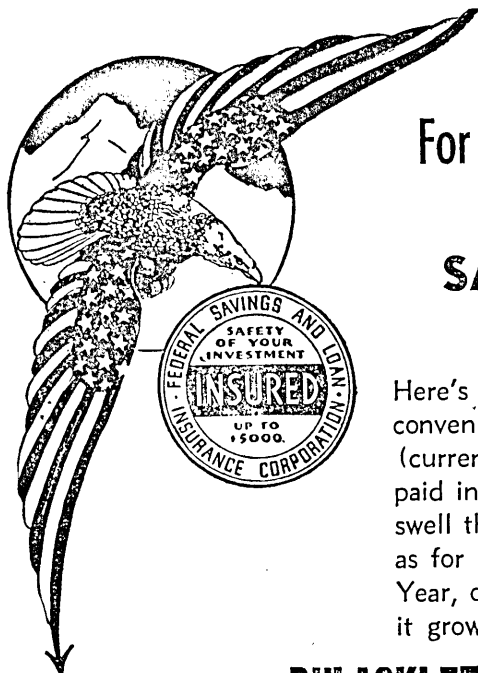
320 LOUISIANA STREET

LITTLE ROCK, ARK.

Thrifty!! . . . A

National Thrift Week, this year should challenge America as never before. Why? Because the science of saving money is not keeping pace with other things. Depressions come and go, but people continue to live beyond their incomes.

The individual, the family, the state and the nation need the challenge. The individual and each family group should study to learn the new meaning of thrift in light of their needs. The word means thriving; thriving signifies growth; and "Life is Growth." Therefore, for us to practice thrift is for America to practice growth.



For Your 1946 Savings and Investments

PULASKI FEDERAL SAVINGS AND INVESTMENT SHARE ACCOUNTS

Here's your opportunity to save and invest profitably and conveniently with insured safety of principal. Dividends (current rate, 3% per annum) declared every six months, paid in cash or credited to the account to compound and swell the principal. Ideal for lump sum investors, as well as for monthly or weekly savers. For a Prosperous New Year, open your account now, with an amount, and watch it grow!

PULASKI FEDERAL SAVINGS & LOAN ASSOCIATION

W. P. GULLEY, Pres.

J. ALLEN GREESON, Sec'y

SECOND and LOUISIANA, LITTLE ROCK, ARK.

SEE US, TOO,
FOR LOW COST
HOME-FINANCING
LOANS

REAL LO

Fifty-One Years

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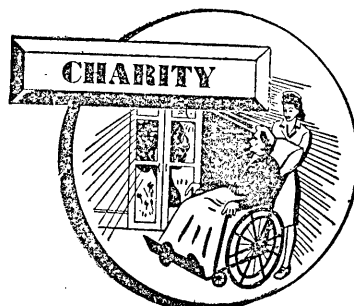
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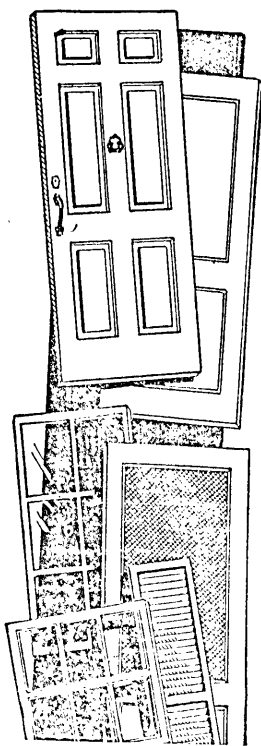
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On A Wide Circuit

By W. W. REID



WHEN Dr. Van Dusen, of Union Seminary, returned from his round-the-world visit in 1939, he thrilled American audiences with stories of

missionary successes: of cannibal tribes converted to Christianity; of groups of former animists who now practice a Christianity almost first century in its purity and simplicity.

But it was noted that Dr. Van Dusen's stories were from small isolated island groups where the natives were mostly out of touch with white people other than missionaries. "How about the situation in India?" he was asked.

"Ah... India is another story!" he replied.

Now comes Dr. John W. Burton, who has probably done more than any other living man to plant the Christian faith in the South Sea islands, and says: "Christian missionaries have had great success with animistic people, but have never as yet overcome any organized religion that has had a written literature."

And he backs up his statement: only one percent of the people of Asia are even nominally Christian; two-thirds of the people of the world have not yet intelligently heard of Christ nor accepted him. We think of the tenacious hold of Hinduism upon billions of down-

trodden people despite two centuries of India-Europe contacts; of the unshaken faiths deep in all that China thinks and does; of the thousand-year difficulty of converting a single Moslem.

But Dr. Burton goes beyond the statistics. "The biggest obstacle to our Christian work today is the heathen lives of our own business people!" he says.

This is the crux of it! Not the preaching of Christianity but the living of Christianity will win individuals or nations to Christ. It was the quality of the Christian's life that won men in the early centuries; it is the quality of life of the nominal Christian that keeps men away from Christ today.

Missionaries are powerless while traders, businessmen, industrialists, exploiters, pleasure seekers—masquerading as Christians, or misjudged by natives to be Christians because of white skin—live lives of license, of greed, of oppression, of sin, of indifference to the rights of colored peoples. Far too often the deeds of the white man overseas make travesty of Christianity, of western culture, of vaunted civilization. The intelligent "heathen" wants none of it.

We might as well confess there is something rotten at the root of a people whose idealistic profession and actual practice are poles apart. Not until practice approaches profession can we hope to impress and win the intelligent non-Christian to a "better way of life."

evening of the 14th (this was partially reported in Time Magazine) some of the military hotheads learned that the Emperor had recorded the rescript ending the war in preparation for a broadcast the following day. Four Army majors went to the palace grounds killed the outer guards, and substituted their own men. They then entered the palace and imprisoned all of the royal household except the Emperor whom they were afraid to touch. Fortunately the record could not be found. A General Tana learned what was going on, went to the palace and personally liberated the prisoners. He killed one of the majors on the spot and after reading off the others, all committed suicide.

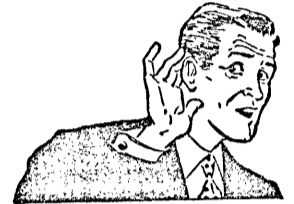
A few evenings ago I tried to write Bishop Martin about the present conditions in Japan. My idea was to make a plea for large scale missionary work now. I gave it up because of the lack of weight one opinion carries. These people are undergoing a monumental change. By next fall I believe the course will have crystallized. The educated people are mostly atheists and the millions simply have no religion. How about the Shinto religion? It is merely hero worship and their gods are not an all powerful Being—simply heroes. The way in which this war ended broke Shintoism. The common man is going to be given the right to run the country. I feel that Christianity would make a thoroughly decent man of the Jap, but the time to work on him is now before he has a chance to anchor to the wrong thing. Will you see what can be

done about this?"—Lt. Comdr. Glen I. Holmes, M.C., U.S.N.R., U.S.S. Yorktown, Fleet Postmaster, San Francisco, California.

LOST

One liver and white pointer bird dog. Has collar and ring. Was lost Friday, January 11th. Wire J. W. Sugg, care of Ex-Governor Hugh L. White, Columbia, Miss., and receive reward.

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A Medical Officer Visits Japan

The following excerpts are from a letter written by Comdr. Glen I. Holmes to his mother, Mrs. Harlan C. Holmes. Comdr. Holmes is a medical officer serving aboard the U.S.S. Yorktown in the Pacific. He was sent ashore at the end of hostilities on a special mission and visited several of the larger cities of Japan. He is a member of Asbury Church, Little Rock:

"The things I found most interesting in Japan concerned the people and I am, of course, not sure that I am right. One remarkable thing is that there has not been the slightest evidence that the man on the street is anything other than happy to see us. Some of the Admirals were surly but fell in line. One afternoon Joe Moody (a Catholic chaplain) and I dropped into a Jesuit University in Tokyo and had a 2-3 hour talk with one of the priests who remained 'free' (actually almost a prisoner) throughout the war. Two things he told us were outstanding. (1) The people of Japan will be glad to receive Japanese tank prisoner during the war and particularly will their mothers be happy. (2) He says that we hit Japan with 3 atomic bombs. The first fell on Hiroshima and the third fell on Nagasaki. The second fell on Tokyo. It consisted of propaganda leaflets telling of Japanese atrocities in the Philippines. When the people of Japan heard of this they were so ashamed that the effect could be compared with that of an atomic bomb!!!

There is a sharp difference between the ruling and ruled classes. The Mitsui and Mitsubishi industrialist families together with the

Army and Navy big shots were the government. Among themselves they decided the course of the government and since their men were members of the diet, they were Japan. The millions did their bidding. The rulers numbered only a few thousand and these ruled the 93,000,000 people. I am informed (not by Japs, I have not talked to them of this) that even before the war the Jap common man did not like his ruler and now there is almost universal bitterness toward these people. I read a book written by an American authority on the Japanese, who blasted the rulers and made a fervent appeal for the forgotten men of Japan—the liberals, communists, and the common man. While the Jap gold braid was cold toward us (this was not universal) I find the Jap on the street courteous, pleasant, honest, and peaceful. How sincere this is I do not know. Some who should know think it genuine. The Jap is as clean as one could be who has had absolutely no soap for two years. Figure out how clean you could stay under these conditions.

The priest, in answer to a question on what to do to the Japanese, replied, "Give them a chance to live and make their rulers impotent." In the ruling class the Emperor of course is tops. He has been mainly a figurehead empowered by laws passed by the industrial and military cliques. These laws were their undoing in the end for the Emperor defied them in ending the war. Between the 12th and 15th of August the militarists tried to force the Emperor to continue the war. The homes of Premier Susuki and another liberal were burned. On the

RACE RELATIONS SUNDAY

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

SOUTH CENTRAL JURISDICTIONAL MEETING

The South Central Jurisdiction W. S. C. S. will meet in St. Louis Feb. 20-22. The sessions will be held at St. John's Methodist Church Mrs. George Sexton Jr. of Shreveport, La., Jurisdictional President, will preside over the meeting.

They will have Miss Henrietta Gibson, division treasurer, and Miss Sallie Lou McKinnon, executive Secretary, China and Central and South Africa, on the Foreign Field Committee, present at this meeting. Announcements about the program will be made later.

Because of the crowded conditions of the hotels no hotel has been designated as headquarters for those attending the meeting.

NEW EDINBURG SOCIETY HAS CHRISTMAS PARTY

The ladies of the New Edinburg Society met for a Christmas meeting on December 14 at the home of Mrs. E. T. Attwood. Mrs. L. L. Childress was leader for the program.

The following ladies took part on the program: Mrs. C. S. Reaves, Mrs. Poteet, Mrs. Kendri Parham, and Mrs. Lester Hamil.

The pastor of the church, Rev. Harold Scott, gave an inspiring talk. The pastor dismissed this part of the program, and then the gifts were exchanged from a lovely Christmas tree. The hostess served delicious refreshments to all present.—Reporter.

GEYER SPRINGS ELECTS OFFICERS

The Woman's Society of Christian Service of the Geyer Springs Methodist Church met in the church Wednesday, January 2nd. A potluck luncheon was served, then the business meeting was held.

Election of officers was held and the following were elected to serve this year:

President—Mrs. Roy Huffstutlar.
Vice-Pres.—Mrs. H. B. Griffith.
Recording Sect'y.—Mrs. A. C. Fisher.

Cor. Sect'y.—Mrs. J. L. Jaynes.
Treasurer—Mrs. Horace Wilson
Sec. Missionary Education — Mrs. Ben F. Fitzhugh.

Spiritual Life—Mrs. Enoch Stevenson.

Sect'y Christian Social Relations — Mrs. Ed Meyer.

Sect'y of Children—Mrs. Horace Wilson.

Sect'y of Literature and Publications—Mrs. Rowland.

Sect'y. Supplies—Mrs. L. E. Lindsey.

Sect'y Status of Women. — Mrs. Lonnie Jones.

Membership—Mrs. Bill Barton.
Fellowship—Mrs. J. D. Jones.
Publicity—Mrs. Holis Dashiell.

Mrs. Huffstutlar is serving her third year as president of the society. The Society is playing a large part in the Crusade for Christ and in the building of the new church auditorium.

The new officers of the society will be installed at the evening

THE AGONY OF GOD

*I listened to the Agony of God,
I who am fed.
Who never yet went hungry for a day.
I see the dead,
The children starved for lack of bread,
I see and try to pray.*

*I listened to the Agony of God,
I who am warm,
Who never have yet lacked a sheltering home,
In dull alarm
The dispossessed of hut and farm
Aimless and "transient" roam.*

*I listened to the Agony of God,
I who am strong
With health, and love and laughter in my soul,
I see the throng,
The stunted children reared in wrong
And wish to make them whole.*

*I listened to the Agony of God,
But know full well
That not until I share their bitter cry
Earth's pain and hell,
Can God within my spirit dwell—
To bring His Kingdom nigh.*

—Georgia Harkness.

AUDITOR'S REPORT

To the Members of the Little Rock Conference Woman's Society of Christian Service:

At the request of Mrs. J. P. Carpenter, treasurer for the Little Rock Woman's Society of Christian Service, I have examined the records of receipts and disbursements for the period from October 15, 1943 (Beginning of the FOURTH quarter, 1943) to October 19, 1945 (End of THIRD quarter, 1945).

I found the cash and securities well accounted for, and the records being maintained in a satisfactory manner.

The schedules listed below show the reconciliation of cash in the Conference Fund Account.

CONFERENCE FUND—CHECKING ACCOUNT

DISBURSEMENTS		RECEIPTS	
Woman's Division		Arkadelphia District	\$ 8,842.48
Christian Service	\$72,425.39	Camden District	17,251.11
Little Rock Mission	525.00	Little Rock District	21,640.90
School Missions	255.48	Monticello District	7,582.42
Ministerial Aid (Supplies)	671.35	Pine Bluff District	11,936.30
Chairs for Episcopal Residence	199.92	Prescott District	5,418.10
Supplies	446.05	Texarkana District	8,557.17
Jurisdictional (Cultivation Fund)	945.49	Subsidy from School of Missions	85.00
Officers & Secretaries	1,975.41	Jurisdictional Board of Missions	16.30
"News Scope"	167.61	W. D. C. S. Refund—	
Refunds	577.34	Camden Rural Work	225.00
Treasurer's Stipend	280.00	Free Will Offering at	
Bank Exchange	3.73	Conf. Luncheon	7.13
Wesley Foundation Worker—		Balance paid on pin	.25
Henderson College	100.00	Refund on Printing Checks	2.95
Cost of Printing		Jurisdictional Board—	
Conference Minutes	570.71	Exp. to Sequoyah	5.00
Miscellaneous	280.35		
Total Disbursements	\$79,424.83	Total Receipts	\$81,570.11
Balance—First National Bank,		Add Balance at Beginning	
Magnolia, Arkansas, at end of		of Period	3,095.33
THIRD Quarter, 1945	\$ 5,240.61	Total Cash Available	
		for Disbursement	\$84,665.44

Respectfully submitted,

Vernon C. Porter,
Accountant & Auditor
Magnolia, Arkansas.

"DICK" BAKER GOES TO JAPAN

The Rev. Richard T. Baker, assistant editor of "World Outlook," is en route to the Orient, where, with the approval of the War Department, he will visit and report from Japan, Korea, and probably eastern and northern China. His articles and pictures will appear in "World

church service at Geyer Springs on Sunday, January 6th.—Reporter.

Outlook" and in other publications of the Methodist Church. He has the status of a "staff correspondent" assigned to foreign service, and has the approval of General MacArthur, as commander of the Asiatic theater.

Mr. Baker recently returned from West China, where — on furlough from the staff of the Board of Missions and Church Extension — he served as a professor of journalism, training Chinese students in a government-sponsored school of journalism.

WHAT HAPPENED IN KOREA

First word on conditions among Christians in Korea under Japanese occupancy is now coming from that country.

"We landed in Chemulpo on the ninth of September," writes a military officer. "Some of us took a train up to Seoul. At first there was a great deal of confusion because none of us knew where to go to find what we wanted. You can imagine the surprise when the Koreans saw all those jeeps and U. S. soldiers. The buildings in Seoul are in terrible condition. Some of them look as though they have been hit by cyclones, but apparently there was not much bombing of Korea."

"A new world has come to us," writes a Korean friend. "Big parades are everywhere and our national flag is all over town. Five years of bad dreams have passed. All Korean peoples welcome the U. S. Army, because we owe Americans so much."

"I was in the gendarmarie jail for a while because I had been connected with foreigners."

"The Japanese military took control of Pai Chai High School." (Pai Chai is a large Methodist boys' high school in Seoul which occupies a whole city block. The inside of the school was stripped of all equipment and looks like a barn.) "During the war all students had to work either in factories or in air fields."

"At the Methodist Seminary, the Japanese conducted a training school. They even built some new Japanese houses on our compound — but they were not finished before the war was over."

"The Billings house and the Norris house were taken by the Japanese. They are sorely in need of repair and so dirty. A military officer kept chickens and goats in the basement of one house. They dug up the lawn and in general ruined the whole place."

"I also went up to the Beach (vacation center), but the Japanese military were there and I had a hard time explaining the reason for my presence. The military police had gone all through every house and had taken everything. The caretaker had been beaten badly. Mr. Sauer's house (at beach) was burned and nothing was left of it. Miss Brownlee's secretary died, having been beaten badly by the Japanese military police. Several friends died from the same cause."

"Mr. Lew Hyunki, the secretary of religious education in the Korean Methodist Church, was called to the military police station and badly beaten—so that he had to be hospitalized and nearly lost his mind. But he is all right now."

"Yes, the Koreans had a hard time. They were short on food, clothing, etc. But we believe it will be better soon. The Japanese military have taken much from us. School children are without shoes, and have only wooden slabs under their feet with a strap over the top to keep it together."

"I hope that some of the missionaries will come back quickly to help."—World Outlook.

CURRENT NEWS IN THE RELIGIOUS WORLD

SOUTH CAROLINA COURT REFUSES TO RECOGNIZE DIVORCE

COLUMBIA, C. S. — (RNS) — South Carolina, the only state in the nation without a divorce law, will not recognize the validity of divorces obtained by its residents in other states, according to an opinion by Richland County Common Pleas Judge G. Duncan Bellingher, who held invalid a Georgia divorce granted to a South Carolina couple.

His order stated that "the court of Georgia had no jurisdiction over the parties personally nor over the subject matter of the action, and the decree of divorce rendered by the Superior Court of Richmond County, Georgia, is invalid and not entitled to recognition" in South Carolina.

Judge Bellingher's order followed a plea by Claudia Bobo Edwards, Columbia, that her marriage to Harlan John Edwards, Columbia, be voided. The plea was based on the claim that Edwards had not obtained a legal divorce from his first wife, Ruth Kilgo Edwards, in the Georgia courts, and that he was therefore not legally entitled to marry her.

Judge Bellingher ruled that Edwards had never been a resident of Georgia, but instead had been residing in South Carolina. Ruling that the Georgia courts had no jurisdiction, he held that the marriage of Edwards and Claudia Bobo was "no marriage at all" since Edwards was not legally capable of marriage.

The South Carolina jurist further stated that Edwards went, "if he went," to Georgia solely for the purpose of obtaining a divorce, intending to return to South Carolina upon obtaining the divorce.

PLAN CHURCH AS MEMORIAL TO LATE SENATOR NORRIS

NORRIS, Tenn. — (RNS) — Erection of a church as a memorial to the late Senator George W. Norris of Nebraska, father of the Tennessee Valley Authority, is being considered by the Norris Religious Fellowship.

The Rev. Thomas B. Cowan, pastor, suggested at a dinner of the Fellowship that \$100,000 be considered as a goal, funds to be raised by contributions from liberals throughout the nation.

Tracy B. Augur, TVA official, is chairman of a committee investigating the feasibility of such a project. An act of Congress would be required to erect the church on government property. Proposals are for a \$30,000 Norris Memorial Chapel and \$70,000 to be invested as an endowment fund to keep alive the "liberal spirit" associated with Senator Norris.

The only religious building in Norris now is Fellowship House, a chapel seating 50. It was originally a fire hall, but was moved and remodeled by volunteer labor. It is used for weddings and christenings, while regular church services are held in the Norris High School gymnasium.

NEW ASSOCIATE SECRETARY OF DIVISION OF FOREIGN MISSIONS



DR. ALBERT S. TRICKETT

Dr. Albert Stanley Trickett of Madison, N. J., formerly on the faculty of Brothers College of Drew University, and more recently a chaplain, with the rank of major, in the Army, was elected an associate secretary of the Division of Foreign Missions of the Board of Missions and Church Extension on December 8 at its annual meeting in Buck Hill Falls, Pa. Dr. Trickett will hold the portfolio of general administration and of Europe in the Division's staff.

Dr. Trickett was born in Swinton, Yorkshire, England, and came to the United States early in life. He is a member of the Newark Annual Conference of the Methodist Church.

CONGREGATION BUILDS MONUMENT TO NEGRO PASTOR

BIRMINGHAM, Ala. — (RNS) — Thirteen years ago the late Rev. W. D. Hargrove had ten cents and an idea.

Today that combination has grown into a church with a membership of 500—the Union Bethel Independent Methodist Church of Birmingham.

To commemorate the pastor's courage and good works, the congregation of the church he founded is erecting a monument, believed to be the only statue of a Negro minister, on the grounds of the church he founded.

It was on Dec. 19, 1932, that the pastor called together a group of 140 people and set before them his idea of a new church. In his pocket were the entire contents of the treasury—one dime.

The text he used for his first sermon to his new flock is said to have been the credo of his life: "Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen, for we are brethren."

He attracted attention outside his congregation when he became the first Negro radio minister in the South. Perhaps a large amount of his popularity was due to his method of delivery, for he had the ability, no matter what his subject, to turn it into blank verse delivered with a rhythm and tone that had the quality of the psalmists of old.

No evil is without its compensation. The less money, the less trouble; the less favor, the less envy. Even in those cases which put us out of

TOKYO PAPER HAILS WORK OF MISSIONARIES

TOKYO — (RNS) — Tribute to the recent visit to Japan of four American religious leaders as "marking a step forward toward the restoration of normal relations between the two countries" was paid in two signed articles in the Nippon Times, official English-language daily here. The article gave four columns of evidence showing what American missionaries have done during the past eighty years for the "cultural advancement" of Japan.

Author of the articles was Eiichi Nishizawa, liberal journalist in Japan, formerly connected with the now defunct Jiji Shinpo a reformist newspaper.

The four American Protestant leaders were Bishop James C. Baker, of Los Angeles; Dr. Douglas Horton, Dr. Luman J. Shafer and Dr. Walter Van Kirk, all of New York.

"At a time when Japan is face to face with the stupendous task of fundamental national reconstruction, we should certainly do well to make due appraisal of the magnanimous assistance given by America in the years gone by," the author stated.

"It behooves us to probe into the crime committed by our militarists of betraying such a benefactor and fighting him in the arena, liquidate all errors of the past, and strive for the opening of a new epoch in the relations between Japan and America."

wits, it is not the loss itself, but the estimate of the loss that troubles us.—Seneca.

BISHOP OXNAM SEES WORLD GOVERNMENT AS ONLY HOPE

URBANA, Ill. — (RNS) — The only hope of mankind if it wishes to abolish war is a world government, Bishop G. Bromley Oxnam, president of the Federal Council of Churches, told the third National Methodist Student Conference here.

Speaking at the University of Illinois before representatives of 200 colleges and universities in 42 states, Bishop Oxnam declared that "war cannot be abolished unless a world government is established and the causes for conflict removed."

He said a world government would be a natural progression from "an economic order in which self-interest has been the primary driving force and competitive struggle the method."

Furthermore, he stated, it would be a move from "an international order ruled by selfish nationalism . . . to a world society based on sensible internationalism with world law and order replacing anarchy."

METHODISTS HEAR PLEA FOR MISSIONARY REBUILDING

BUCK HILL FALLS, Pa. — (RNS) — Rebuilding of the Methodist Church's missionary force in China and the Philippine Islands, partly depleted during the war years, was urged at the annual meeting here of the denomination's Board of Missions and Church Extension.

Dr. Ralph E. Diffendorfer, executive secretary of the Division of Foreign Missions, said that 105 experienced missionaries of the Division, now at other posts in America, are anxious to return to China as soon as possible. In addition, 18 new missionaries have completed studies and are ready for assignment to China.

In the Philippines, Dr. Diffendorfer said, a minimum of six or seven families of capable men and women are needed "who understand the strength and capacities of the Filipino church leaders and who will put their lives in service alongside these leaders in a spirit of comradeship and devotion to common ideals."

COMMISSIONED TO SPUR INTEREST OF SERVICE-MEN IN MINISTRY

NEW YORK — (RNS) — Renewed efforts by chaplains to aid servicemen interested in studying for the ministry will be urged in a special letter to be sent out by the Commission on the Ministry of the Federal Council of Churches.

A similar letter sent out earlier this year has resulted in the recording of 4,500 servicemen who have signified an interest in joining the ministry.

The Commission's program also calls for preparation of leaflets for use in counseling at separation centers, and an experimental interdenominational project of enlistment for church vocations at several universities during the coming year.

CURRENT NEWS IN ARKANSAS METHODISM

FIFTIETH WEDDING ANNIVERSARY OF DR. AND MRS. FRANKLIN

About one hundred friends of Dr. and Mrs. Charles Franklin of Conway gathered in the social room of the First Methodist Church on Sunday afternoon, January 6, to attend a reception given by the Methodist Veterans' Association in honor of the fiftieth wedding anniversary of Dr. and Mrs. Franklin who were married in Fayette, Mo., by Dr. Hiram D. Groves, then president of Howard Payne College. Dr. C. M. Reves read a ceremony as the couple repledged their vows before an altar of ivy and branched floor candelabra holding lighted white tapers. Mrs. Franklin wore her wedding dress, a floor length gown of white sheer wool with white satin crushed girdle and ruffles of white silk net in the V-neck and at the wrists of the long fitted sleeves, and at her shoulder she pinned an orchid, a gift from Dr. Franklin.

Preceding the ceremony Miss Jane Criswell sang "Because" accompanied by Mrs. W. N. Gentry who played soft music during the ceremony.

In the receiving line were Rev. H. B. Vaught, president of the Methodist Veterans' Association and Mrs. Vaught, Dr. and Mrs. Franklin and seven couples, who have been married fifty years or more. They were: Mr. and Mrs. T. L. Cranford, Dr. and Mrs. W. P. Whaley who celebrated their fiftieth anniversary two years ago; Rev. and Mrs. T. P. Clark, who have been married fifty-five years; Mr. and Mrs. J. W. Ford, sixty-two years; Mr. and Mrs. J. J. Nixon, fifty-one years; Mr. and Mrs. C. E. Durham, fifty-seven years and Mr. and Mrs. S. G. Smith, who will have been married fifty-seven years in April. Dr. and Mrs. J. M. Workman, who have been married fifty-three years and Rev. and Mrs. A. B. Culbertson, who have been married fifty-four years, were to have been in the line, but were prevented because Mrs. Workman and Mrs. Culbertson were unable to attend.

The serving table was covered with a cutwork cloth and held a centerpiece of daffodils flanked by candelabra holding lighted gold tapers. A vase of gold chrysanthemums ornamented the piano. Miss Sarah Frances Morehead poured and Miss Julia Lee Moore served the tiered wedding cake. Mrs. W. O. Wilson was in charge of the guest book. E. W. Packard led the group in singing "When You and I Were Young, Maggie."

Dr. and Mrs. Franklin were presented with a beautiful framed copy of the painting "The Last Supper," by Brother Vaught, who pronounced the benediction. Mrs. M. J. McHenry and Mrs. W. D. Cole were in charge of decorations.

Books make the best friends, and the friendships that grow out of books remain the most enduring. For even a harsh word, or an unkind thought, can be smiled away in the light of a cherished quotation. —Arthur Waugh.

NORTH ARKANSAS CONFERENCE EDUCATION NEWS

By Ira A. Brumley

Arkansas Pastors' School Faculty

The faculty for the Arkansas Pastors' School has been completed by the securing of our Bible Instructor and an instructor for course on Evangelism. The following are to be the instructors for the school: Dr. Rockwell Smith of Garrett; Dr. H. B. Trimble of Emory; Dr. John H. Hicks of Southern Methodist; Dr. J. K. Benton of Vanderbilt; Rev. C. R. Hooten of First Church, Oklahoma City; and our Conference ministers: Rev. Arthur Terry, Rev. W. Henry Goodloe and Rev. Robert Bearden, Jr. We are not yet ready to announce the speakers. The opening address will be given by Dr. Rockwell Smith, Monday night, June 10. He will also speak on Tuesday morning.

The North Arkansas Conference was represented in the Conference on Ministerial Training, held at Evanston, Dec. 27-Jan. 1, by H. L. Wade, chairman of North Arkansas Conference Board of Ministerial Training and Ira A. Brumley, Dean of Arkansas Pastor's School.

Rev. James S. Upton, state director of Wesley Foundation and Methodist Student Work, was the leader of our fine state delegation attending the Third National Student Conference of Methodist Students, Urbana, Ill., Dec. 28-Jan. 1. Most of the Methodist student groups of the state were represented in this splendid delegation.

Church Membership and Church January Is Training Month

A study is being made in a number of churches of the North Arkansas Conference to discover how many of the resident members of the local church are not enrolled in the church school; and to see how many church school members nine years of age and over are not members of the church.

This study is given some very interesting facts. The reports reaching our office to date indicate the large number of church members not enrolled in the church school. Some schools are reporting half of their church members not members of their church school.

We would be glad to have these facts from any of our churches.

School Enrollment

The month of January has been designated as training month. A large number of churches are taking part in formal training schools. Other churches will have some type of informal training work.

Every church should be carrying on a number of types of training at this time.

This is the month to select and train a group of visitors for the period of Visitation Evangelism.

This is the time to begin the training of the church school workers for the program of evangelism in the church school.

This is the month in which a

JONESBORO AREA SUB-DISTRICT YOUTH FELLOWSHIP

The Jonesboro Area Sub-district Youth Fellowship met at Mt. Carmel Methodist Church Monday evening, January 7. There were 145 present at the first meeting of 1946. Herbert Halford, young layman from the host church, was the principal speaker. His subject was prayer.

Miss Jeannell Sigsby, freshman at Arkansas State College, sang "Give of Your Best to The Master." She was accompanied by Miss Jamie Sue Rogers. Misses Floella Blackman and Dorothy Gilbert conducted the group singing. Miss Sue Osment conducted the recreation, in the absence of Bonnie McGhehey, Sub-district recreational director.

President Armilda Cook, presided at the business session. Plans were made for this group to assist in the visitation campaign. The Youth Fellowship voted to broadcast a thirty minute program at their next meeting. The program will be broadcast from Huntington Avenue Methodist Church, in Jonesboro. Radio station KBTM will carry the program. It will be presented entirely by the Sub-district Youth group.

Ministers attending the meeting were J. Albert Gatlin, Geo. L. McGhehey, E. E. Stevenson, Elvis Wright, Sam B. Wiggins, Orville Brannon, G. A. McKelvey, and W. L. Diggs.—W. L. Diggs, reporter

RALLY MEETS AT MARS HILL

Mars Hill Church on the Greenway Circuit entertained the Young People's Fifth Sunday Rally, Sunday, December 30, 1945.

"Building the World for Christ" was the inspiring theme of the day. Each individual present realized his responsibility toward "Building the World for Christ" more vividly after the soul-stirring message delivered by Rev. L. F. Huggins, pastor of Rector Circuit. Young people throughout the Paragould District who were on the program helped to make the theme an impressive one.

The host church served a bountiful lunch to those present.

Mrs. Edna Poppe, president, presided during the business session. Liberty Hill Church from Rector Circuit had the largest number present so they were presented the attendance banner. They also invited the next rally to meet at their church the fifth Sunday in March.

The benediction was given by Rev. Alvin Gibbs.—Christine Gibbs, reporter.

number of churches will have their School of Missions.

The great cry of all local churches is for more capable workers. Then let each local church plan programs which will help train these needed workers. Enlist youth and adults and train them.

The words that I speak unto you, they are spirit and they are life.—John 6:63.

NEW YEAR'S EVE PROGRAM HELD AT BENTONVILLE

A special New Year's eve program at the Bentonville Methodist Church began at 7 o'clock with the monthly dinner of the worker's conference of the church school, at which the young people of the Methodist Youth Fellowship were special guests, and closed with a candlelight dedication communion service as the church bell was rung at midnight.

Teachers and officers of the church school, with Sherman Crabtree, superintendent, Miss Julia Harrison, president of the Youth Fellowship, Mrs. G. A. Bond, superintendent of the Young Peoples Division, and members of the fellowship attended the dinner, served in the church dining room by the Esther Case circle, with covers for 50 guests.

A watch night service at 8 o'clock at the church was attended by the dinner group, and members and friends of the church. Sherman Crabtree led the program and was assisted by the pastor, Rev. Harold Eggensperger, Clayton Little, George Kuntz, Rev. J. C. Gibbons, Mrs. Murlin Cawood, Roy Copley, and Miss Margaret Spencer. Mrs. Earl Richardson, director of the choir, led the music and Miss Donna Lee Treffer presided at the organ.

Following the service, the young people went out to sing carols, visiting the Benton county home, the hospital, and homes of shut-ins. After their return, they were served refreshments in the church dining room by women of the church. The candlelight dedication communion service was held at the church, with a program beginning at 11 o'clock in charge of the young people, with Miss Julia Harrison as leader, and Miss Thelma Andrew and Donald Settle as readers. Twelve young people taking part in the symbolic service were Bill Smith, Cartha Smith, Alberta Jackson, Marjorie Treffer, Alice Brewer, Jimmy Crabtree, Helen Brewer, Mary Ellen Jones, Anna Belle Walters, Martha Lewis, Peggy Trout, and Thomas Bair. The pastor had charge of the Holy Communion, which closed the service, with the prayer of benediction by Rev. J. L. Patterson.

WHEATLEY CHARGE

We have been very graciously received on our new work and find ourselves among a very appreciative and cooperative people with whom it will be a pleasure to work.

We were given a reception in the newly redecorated parsonage which was sponsored by the W. S. C. S. Refreshments were served by young women's circle. A bountiful pounding was given to us by good people of Haynes Church and other gifts received from the other churches.

Since coming here we have received three new members in our church at Wheatley. The offering for the Orphans' Home to date amounts to \$96.60. We hope to go over the \$100 mark. At present we are busy with the Arkansas Methodist Circulation Campaign and expect to go way over our quota.—Rev. and Mrs. D. G. Hindman, pastors.

The Bishop Goes Through The Arches

By BISHOP NEWELL S. BOOTH, Africa

THERE are twenty-three of them. Twenty-three woven palm-branch arches had been placed by crippled hands to lead us into the very center of the Leper Camp at Kikuki. There we found the people all assembled before a palm-sheltered crude pulpit with woven mats spread below.

Those arches seemed to be a symbol to me, for these lepers had come into a more abundant life under the arches. I see the evidences of several arches and perhaps if one should count them all there might be the full twenty-three.

The first arch was that of loving consideration. Dr. Charles J. Stauffacher and his co-workers have through the years let the folks know that they love them and in that love of Christ gave them all the care that they possibly could.

A second arch was that of skillful medical attention. Suffering has been relieved and some cures effected; and all made more comfortable because of the accurate use of scientific knowledge.

Another arch was that of the centrality of religion. All that has been done has been done in the name of God; and the very deeply spiritual man who acts as pastor to these folks leads them not only into church membership but apparently also into real fellowship with God.

Another arch has been that of careful community planning. A group lives as nearly as possible as a normal community. The leaders of the village are there; gardens are growing around outside; numberless fruit trees and coconut palms are producing additional food.

The fifth arch is that of development of the appreciation for beauty.

The grounds are well laid out; flowering shrubs as well as fruit trees are growing; many of the houses have attractive flowerbeds around. And on our visit we took part in an annual contest as we judged the results of the artistic decorations placed on the walls of the houses—animals of all kinds were there, designs had been invented. Through all these arches and



BISHOP NEWELL S. BOOTH

many more these people had come into the centre of the Christian community. Great numbers of them had never heard the Christian story or song before they came; but now most of them are church members and all are living according to the regulations of a Christian group. They have found in exchange for the cry of "Unclean" the

call of Christ "Come unto me," and

A final arch is that of the joy in song. It was a great experience to hear those people sing. Their whole bodies expressed the songs. Toes and fingers were gone, real pain must have been present with many, wrinkled faces of the leonine type seemed almost to crack as they sang.

Fine Christian African folk have dedicated their lives to the assistance of the lepers and to minister help in the dispensary there. From their appearance one is certain that they mingle love with medicine. ed, a religious theme was presented in picture form.

more abundant life. They express it not only in their own living, but in thoughtful acts for others. That was what led them to cut and weave these palm arches to welcome their new bishop. That was what placed the shelter over the place where he was to speak to protect him and his companions from the threatening rain. The reality of their abundant life humbles others of us who have so much and yet complain. Their excited joy as they sang the songs of love and their great pleasure in the whole visit shone on their faces as they said good-bye and they ran along singing after the car.

Anyone who has made and continues to make such a village possible is thrice blest: blest in his own giving; blest in making possible the consecrated service of the doctor and nurses and assistants; blest in the lives of these people with destructive germs of leprosy in their bodies, but the joy of Christian fellowship in their hearts. Certainly all who give to this work are companions with the Christ who said, "I will. Be thou clean."

amount already donated to the organ fund, but Miyashita would have none of it.

He was giving the organ, he said, and he would donate all the funds. His pastor reasoned that Miyashita was a hard-working man and couldn't afford the gift.

"I am young and strong," the Japanese replied. "I will earn it." And he did.

The greatest and noblest pleasure which men can have in this world is to discover new truths; and the next is to shake off old prejudices. —Frederick the Great.

FORMER ARKANSAS PASTOR WRITES OF WORK AT BIXBY, OKLAHOMA

We have just recently closed a Crusade for Christ revival in our church that has been far-reaching in its results. Many who have lived here for forty years say it is the best meeting that has ever been held in the town.

We were assisted in this meeting by Mr. and Mrs. Horace F. Erwin, who are well known to many of our pastors in Texas, Oklahoma, Missouri and Kansas. They are the best help I have ever had in a meeting. They help to draw a crowd and do a fine job in music and song and in preparing the congregation for the message of the pastor.

We had about one hundred fifty church members to definitely pledge anew their allegiance to the Lord and His work. We received forty-seven new members into the church and nearly all of them on profession of faith. Five entire families were brought into the fold. Nearly one hundred pledges to read the Bible and pray daily. It has been many years since I have seen such a demonstration of the power of the Holy Spirit. This meeting reminded me of some of the great meeting I held in Arkansas some twenty and twenty five years ago. All departments of the church have taken on new life and we hope to go on to greater things.

We are already planning to enlarge and greatly improve our church building and to make much improvement on our parsonage at a cost of several thousand dollars.—Roy M. Black, pastor.

When men are most sure and arrogant they are commonly most mistaken, giving views to passion without that proper deliberation which alone can secure them from the grossest absurdities.—Hume.

It is only when tomorrow's burden of today that the weight is more than a man can bear.—George MacDonald.

SEES UNIQUE OPPORTUNITY FOR MISSIONS IN CHINA

NEW YORK—(RNS)—Protestant missions in China face a post-war era of "superlative opportunity," in the opinion of Dr. J. Leighton Stuart, president of Yenching University at Peiping, China.

Interned for three years and eight months after Pearl Harbor, Dr. Stuart is visiting the United States for the first time since 1936 to confer with officials of the Associated Boards for Christian Colleges in China.

He said that "a general feeling of friendliness and desire to cooperate" with the United States exists in China, and that American missionaries in the future "will work in an atmosphere they've never had before."

"There is an awakening consciousness that in trying to be a modern republic, to fit into the new world order, they need a moral strength which they lack," Dr. Stuart said, "and they see that real Christians have it."

"There will be no other religion in China in the future that will have any life to it," he asserted. "It will be Christianity or irreligion."

Of the eleven Christian colleges campuses and move into the interior of China, Yenching University is the first to reopen its doors, Dr. Stuart reported.

All the schools are expected to return to their original sites during

CHURCH DEDICATES ORGAN TO JAPANESE GIRL

EDMONTON, Alb.—(RNS)—Bis-sell Memorial Church here has dedicated a new organ to the memory of a 23-year-old Japanese girl, Sumiko Miyashita.

The instrument was the gift of the young girl's husband, Reg Miyashita, who wanted his wife's insurance policy used in a way that would perpetuate Sumiko's memory in the church which she served. The policy didn't cover the entire cost, but Miyashita earned the rest.

Born in Hiroshima, Japan, Sumiko came to Canada as a child and lived most of her short life in Edmonton. She was a graduate of Victoria High School, and an active worker at All People's Mission in the church, where she was organist, Sunday school teacher, and youth leader.

Sumiko died last October, about a year after her marriage. To honor her memory, her husband and the Rev. J. T. Stephens, superintendent of the mission, decided on a much-needed organ. However, the cost of the instrument they selected exceeded their funds.

Mr. Stephens proposed that the difference be made up by using the

the next few months, he adds, and plans for a greater measure of co-operation and consolidation are under consideration by the Associated Boards here.

OVER THE TOP FOR 1946

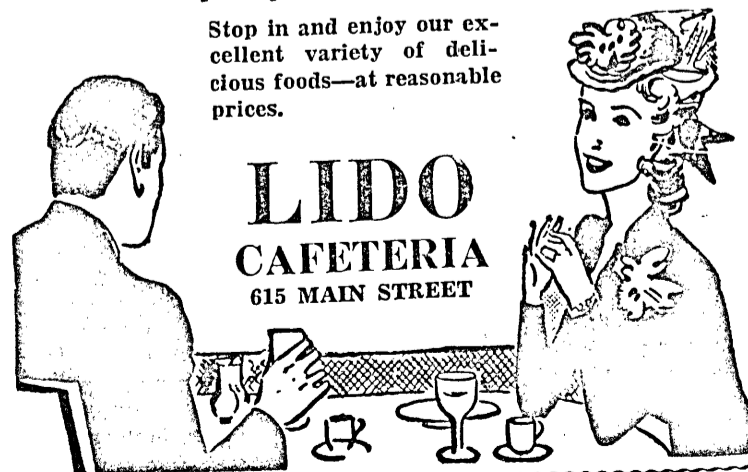
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HE MAKETH ME TO LIE DOWN IN GREEN PASTURES

By Hilda Richmond

Some years ago, a little boy was taken from most unfavorable surroundings and placed in a good home. Not only had his undernourished body shown urgent need for proper food and clothing, but his mental condition had presented an even more pathetic and perplexing problem. Charlie, at that time, was like a pitiful plant that had known only the dim light and unsavory atmosphere of a badly ventilated cellar. Inadequate clothing, poor and insufficient food, and unsuitable companions had been everyday conditions of the child's life. He had never known the joys of playthings, picture books, games and songs. He had never even heard of a church or a Sunday school.

Of course, it was something of a shock to be set down without warning in a sunny warm cheerful home and to be told, "This is your chair, your bed, your playthings—and your parents." But children quickly adjust themselves, and it was not long before the old life that Charlie had lived had faded out of his mind. He became particularly interested in his foster father's farm and in the Sunday school to which he was taken each week from the first Sunday in his new home.

Before long, the plentiful wholesome food began to have its effect on the little boy, and he became a sturdy youngster, whose chief delight was to watch and take what part he could in the many activities of the big farm. One fine summer evening just about sunset, when the birds were twittering their evening "good night" overhead and the lambs were beginning to cease their play in the meadow, he laid himself down on his back and stretched his arms out in the green grass.

"He maketh me to lie down in green pastures," he murmured, repeating the words he had heard in Sunday school.

His parents and some visitors who heard him could not help remarking how very apt the quotation was. The child himself may have been conscious of the literal application of the Psalmist's words, but he could not, of course, realize that those words graphically described the transformation that had come to pass for him in the home of his new parents.

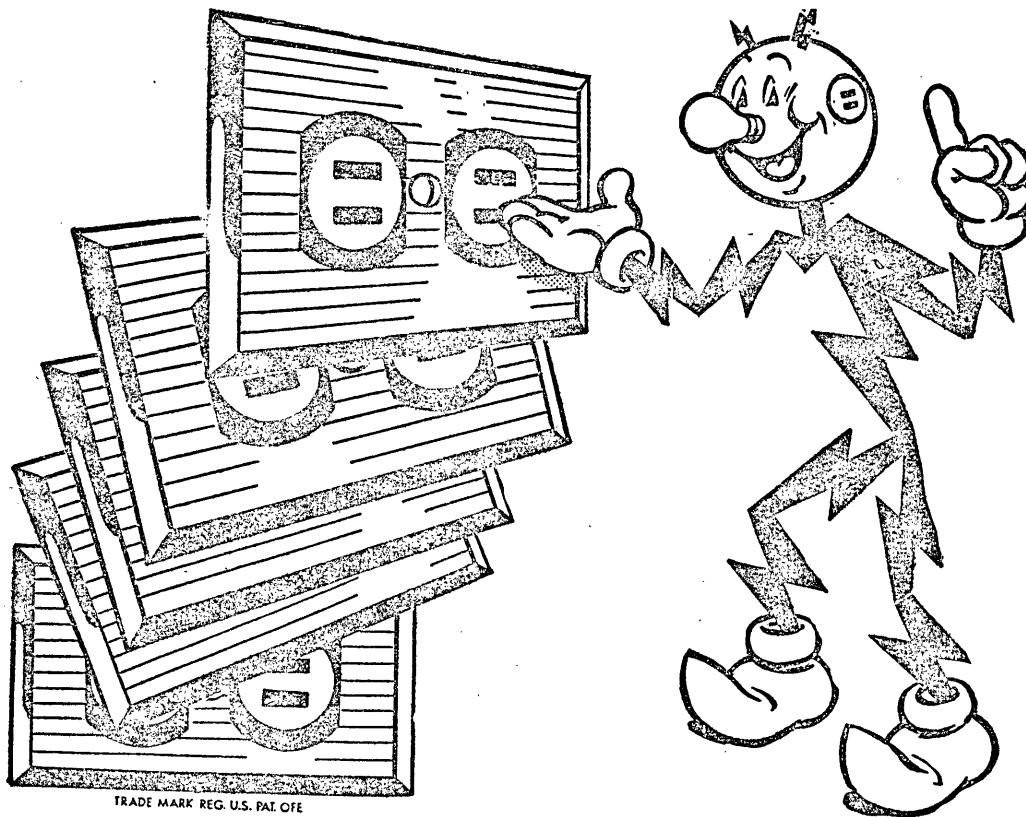
No one can measure the worth of a good home and good parents. When children who have been neglected are taken from their unhappy surroundings and placed with God-fearing intelligent parents, the possibilities for good are almost limitless. Thanksgiving for the final outcome has been the experience of foster parents, time and time again. It is no easy task, timid people point

out when they debate the question of adopting a child; but if it is a hard task, multitudes of foster parents have found it a very satisfying one. And upon those who take a homeless helpless child from barren surroundings and make him to "lie down in green pastures" come heavenly blessings, as many can testify. —Issued by the National Kindergarten Association, 8 West 40th Street, New York City.

If a man cannot be a Christian in the place where he is, it is quite certain that he cannot be a Christian in the place where he is not.—Ex.

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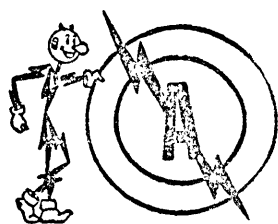
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The Sunday School Lesson

By DR. O. E. GODDARD



RELIGION IN A NATION'S LIFE

LESSON FOR JANUARY 27, 1946

LESSON TEXT: Exodus 24 to 40, Chapters.

GOLDEN TEXT: Thou shalt worship the Lord thy God, and him only shalt thou serve.

Carlisle said the chief fact in the life of a person or a nation was his or its religion. Religion determines the character and fixes the destiny of a person. Religion makes the civilization and determines the place of a nation internationally.

The Most Important and Difficult Problem

By far the most important and surely the most difficult problem for Moses was to fix the habit of worship in this incipient nation. It was not only the habit of worship, but the habit of worshipping the one and true living God. What a tragedy it would have been had they drifted into idolatry! Witness how easy that would have been when you see the good Aaron participating in the making and worshipping the golden calf. Doubtless there were hundreds of other lapses leading to idolatry that Moses had to deal with on this long journey. Whatever else he might succeed with, or fail with, one thing must be done: This immature nation must have the habit of worshipping the true God fixed before they entered the promised land.

Factors That Helped to Fix This Habit

1. Holy priests and prophets set apart to lead in the worship.
2. A Holy Tabernacle as a place to meet with God and hear his commands.
3. A Holy Day set apart for rest and worship.
4. Holy tithes and offerings dedicated to God.

God's Holy Men Chosen For Holy Work

The priests and prophets were God's chosen men for holy work. In general it might be said that the priests offered the sacrifices and conducted all the ritualistic services, while the prophets received the messages from God and delivered these messages to the people. In our lesson story today Moses served as prophet and Aaron as priest. In our Protestant churches today the pastor serves as both priest and prophet. It is hard for us to realize how sacred the office of priest and prophet is, and what a terrible sin it is for one called, set apart, dedicated, consecrated, sanctified to this holy work to betray his church and his God by lapsing into sin. Some of these chosen ones lapsed and brought shame and disgrace upon the Church. Some modern priests and prophets have erred likewise—what a shame! Moses had enough faithful leaders to establish the national habit of worship before these people crossed the Jordan.

The Tabernacle

If a people ever had an excuse for failing to build a house where they

could meet God, it was these people. They were on a journey. They had no permanent home of their own. But God knew and Moses knew that if these people must be taught national worship they must have a holy place where they could meet God. All peoples of all religions have had altars, shrines, totem poles, high places—some places—where their God or gods met with them to receive their worship. If ever a people had a good excuse for building a cheap house for God these people had such an excuse. They were in transit. They lived in tents. But God himself through Moses gave directions as to the structure and materials to be used in the Tabernacle. It was to be made of the best of wood, lined with the best cloth, ornamented with the richest stones and metals. Not one cheap or shoddy element was to be used in this portable house of worship. It had its holy place and its holy of holies, its ark, its mercy seat, its cherubim, etc. A Judas Iscariot might have said, "Why all this expense for a movable house?" The prophet would have answered that God is entitled to the best. And so He is, today.

The Observance of The Holy Day

God did all He could do to impress these people with the sanctity of the Sabbath day. The punishment for Sabbath desecration may seem to us with our liberal views of Sunday observance entirely too severe. We have only to open our eyes and look on our world today to see how prone man is to desecrate this sacred day. How they have turned it into a holiday, how they have commercialized it, to realize what a hard time Moses had getting these undeveloped people to abstain from regular secular work and give this day to rest and worship. Puritans may have been too rigid in their demands for the observance of this day, but if they were, that is not so great a sin as the lax views and sinful desecration of our holy sabbath by many Methodists today.

Time and Place For Tithes and Offerings

Most remarkable was the offering for the Tabernacle. It was one of the outstanding events in the acts of worship in the Old Testament. It was purely voluntary. Nothing was said about the legal requirements of the tithe. The people responded with amazing liberality. They brought brooches and ear rings, signet rings, amulets and jewels of gold, some brought bullion and ingots. They brought fine linens, purple, heirlooms—nothing was too precious for God's house.

Considering the money-loving, stingy nature of humanity, and the undeveloped status of these people,

THOBURN COLLEGE IS DEMOCRATIC COMMUNITY

"While we have many students who have come from humble homes, we have with us the daughters of very wealthy and influential people as well," says Miss Sarah Chekko, newly-installed principal of Isabella Thoburn College, Lucknow, India. "There are two young princesses from Nepal, and one from a smaller Indian state, and several from wealthy landowning families. They lay aside their titles and pomp and show when they come to us and are happy to be a part of this democratic community. I believe that we are doing more to spread democratic ideas in this country than a good many political leaders with their endless talk."

"As I watched the glorious sunrises of the Himalayas this past summer, I realized anew the tasks that lie ahead of Indian women. As yet only the peaks are lighted—perhaps a few lesser peaks also, but peaks all the same. But the valleys are still in deep shadow, shadow cast by the very height of the peaks."

"The path ahead is not easy. In the course of the next two years the whole educational program of this country is going to be completely reorganized. It takes someone with much experience and wisdom to guide the future of this college so that it may take its proper place in the new scheme. We are peculiarly fitted to render a great service at this time—better fitted than most other institutions in India—and I hope we shall be able to give of ourselves for the upbuilding of the womanhood and childhood of this beloved land of ours."

DISCOVER FRAGMENT OF ST. AUGUSTINE TOMBSTONE

ROME (By Wireless)—(RNS)—A fragment of the original tombstone placed by St. Augustine, Bishop of Hippo in the fifth century, on the grave of his mother, St. Monica, has been discovered in the courtyard of a school here. Experts declared that the inscription on the tombstone corresponds with the text handed down through the ages and already known to scholars, and leaves no doubt of the authenticity of the discovery.

Every tomorrow has two handles. We can take hold of it with the handle of anxiety or the handle of faith. We should live for the future, and yet should find our life in the fidelities of the present; the last is only the method of the first.—Henry Ward Beecher.

this offering seems more and more astounding!

What Is Our Greatest Need Today?

Is it not to restore in the American mind the consciousness of God? Does the average church member realize the actual presence of a personal God in his daily life? Does it influence his family, business, or professional life? Would not a right conception of the sacredness of God's ministers, the necessity of assembling weekly in God's house for worship, a revised view of the sanctity of the Sabbath, and a renewed joy in giving tithes and offerings bring God back in our lives in a controlling way?

So may it be!

COLLEGE OF THE PACIFIC BUILDS GOOD WILL

When 150 relocated Americans of Japanese descent were returned to the Stockton area a group of students from the College of the Pacific (Stockton, Calif.) representing the Pacific Veterans Club and the Student Christian Association were at the railway station with a fleet of automobiles to transport the enforced migrants to their immediate destination.

The campus veterans previously have broken into the news on a national scale by contributing time and labor to the restoration of a Stockton Japanese cemetery where vandals had broken headstones and destroyed landscaping. Public reaction to these student enterprises in American good will have varied. Commendation has far exceeded destructive criticism. Letters have reached the veterans group from all over the United States regarding this demonstration of American friendliness. On the other hand, one irate local resident has labeled the College of the Pacific "Tokyo University", because of the specialized attempts in aiding the California residents of Japanese descent.—Campus News.

ENROLLMENT UP 28 PER CENT; HERE'S HOW

The Church School of First Church, Prescott, Arkansas, made last year a gain of 28 per cent in enrollment, going from 237 in 1944 to 305 at the end of last year. Asked about the means employed to achieve this result the pastor, Rev. C. Ray Hozendorf, lists the following:

1. Goals, challenging but attainable, were set for each department and class. (Each exceeded its goal, too.)
2. Both teachers and pupils went out after recruits, and all absentees were closely followed up.
3. A city-wide census was taken and names of prospects were assigned for visitation to the various age-group superintendents and teachers. After thirty days, results were checked and further follow-up was undertaken where needed.
4. Constant emphasis was given to the Church School through the church bulletin.—Bulletin, Board of Education.

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