

# Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World Is My Parish" — John Wesley

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

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## "Believe" What You Preach

THERE is a very common saying that we have all heard often; "Practice what you preach." That statement is not confined to the minister or his pulpit work; it applies to anyone anywhere when we are thinking of conduct in its relation to personal profession.

The caption of this article, "Believe What You Preach" has significance especially for the minister but it would be valuable also as a guide for lay members of the church.

The editor has a personal friend whose work in the church carries him into all sections of the nation. He said that he was surprised, on one occasion, after addressing a group in one of the northern sections of our church, to have some of the brethren say to him, "You talk and preach like you actually believe what you are saying." They had made a correct interpretation of the feelings of our friend because he does "believe what he preaches," and it is our feeling that he would not stultify his conscience by advocating something he does not believe.

It is a bigger task than anyone realizes, who has not actually tried it, to prepare two new, meaningful, helpful, dynamic sermons each week, and also do the many other things that are expected of a pastor. Be it ever so difficult, Sunday comes around every seven days, and the pastor is expected to preach helpfully, interestingly, forcefully or otherwise. Surrendering to the urgency of the situation, there are times when the minister is tempted to select a text and a subject, which he thinks he can discuss interestingly, and go through the service without any impelling conviction regarding the truth he is discussing.

Under such circumstances, the minister accomplishes about all he expected to accomplish; he "interests his people" and "he gets through the service." Any sincere minister who must preach just because the hour for the service has struck does so with a keen sense of disappointment. The joy of preaching and the effectiveness of preaching come when the minister builds a sermon around a truth about which he has definite convictions and a truth which he feels will be genuinely helpful in the lives of his people.

## America Must Decide

AMERICA is passing through the "valley of decision." There are two vocal philosophies of life being urged today in our American life. They are so at variance that both cannot prevail at the same time. America must decide whether it wants a controlled economy, with its questionable sense of security, or individual liberty, with its inevitable risks.

Except for temporary emergencies, America has developed to its present position of world leadership through an individual liberty of action of its citizenship unequalled by the people of any other great nation of earth. While personal initiative is the cornerstone on which the greatness of America has been built in the past, there are those who believe that a changed world situation calls for more government control and less of personal liberties of action. There is a battle royal on just now between supporters of these two philosophies of life. The issue is more important and far-reaching than many of our people realize. Since the issue must finally be decided by the people, we should be prepared to speak and vote intelligently when the time comes.

## Is The Christian Religion Necessary For Good Health?

LAST week, in an article under this same caption, we called attention to the emphasis some religious organizations place on physical health in its relation to religion. In that article we stated that "it has never been possible for Christian people to obey the various spiritual impulses that come and at the same time be as thoughtful and careful about physical health as health-faddists would have us be."

It was Jesus who repeatedly talked about cross-bearing as a part of the Christian life and as essential to wholehearted Christian living. It was Jesus also who said, "If any man come after me and hate not . . . his own life also, he cannot be my disciple." Such attitudes toward life cannot always include full consideration for physical health.

We would be foolish of course to infer from these statements of Jesus and New Testament writers that pain and impaired health have any virtue in themselves. They may be, and often are evidences of sinful, profligate living. However, records, human and divine, past and present, are filled with examples of Christian people who readily obeyed imperative, spiritual impulses although they repeatedly endangered health and life in so doing. They seemed to feel that the call of the spiritual so far outweighed every other consideration that there was no alternative but to answer the call regardless of the effect on health or life. Such a course of action is not very conducive to good physical health, but it has made the memory of some immortal and their lives will be an inspiration for Christian people while time lasts.

We had a friend who spent seventeen years in the hot tropical climate of a mission field. He gave himself to his work in such a holy abandon that laws of health seemed a secondary matter in his thinking. When he went to his difficult field of service, he was almost a perfect specimen of vigor and health, and normally should have lived to a ripe old age. He returned to the states, after seventeen years of sacrificial service with his nerves shattered and physical health broken beyond repair. He died at the age of forty-three. In helping to conduct his funeral service, we used a scripture verse, now found on his grave stone; "Whosoever shall lose his life for my sake and the gospel's, the same shall save it."

The Christian religion does not promise its followers that they will live strong, healthy, painless lives, just because they are Christians. It does promise something immeasurably more valuable; it promises that His "grace is sufficient" to enable a Christian to be victorious in life's struggle. It promises also to all who really want it, and are willing to pay the price, a strong, healthy, spiritual life that can stand the test of the ages.

(To be continued next week)

## A World Power Essential To World Peace

AS a result of the various meetings and sub-meetings of the leaders of the United Nations Organization, we should know by now that our present set-up is no guarantee of world peace. It is quite likely that there has been more open talk about the possibilities and probabilities of war, during the last six months, than in any other similar length of time when the world was at peace.

If we stop where we are, our present organization for the preservation of world peace will probably be no more effective than were peace organizations of former years. About the only effective new factor in the present situation, as compared to former efforts to preserve world peace, is the frightfulness of the weapons of destruction with which the next war will be fought, if it comes. Even that deterrent is not likely to be permanently effective. Under present conditions there will be no assurance of permanent peace until we have one world power that is strong enough to enforce peace, if necessary, on any nation threatening to disturb world peace.

That "one world power" is not only essential to world peace, it is all but inevitable if the threat of war is to be removed. That world power can come through the cooperative action of the various nations as, together, they set up such a power, by the partial surrender of individual national sovereignty. If it does not come that way it is almost inevitable that it will come at the end of the most destructive war of history in which some one nation will emerge with power to enforce peace everywhere.

There can be no sense of security or justifiable hope for permanent peace so long as rival world powers attempt to divide the world into spheres of influence and, through power politics constantly attempt to advance their own selfish interests at the cost of the rest of the world. That system, in the past, has inevitably led to war and there is no real reason to believe that it will not do so again.

The present situation makes imperative a world power that can direct and control the existing weapons of destruction. It is yet an open question as to how this power will be developed. Will our leaders have sense enough, through a sincere spirit of cooperation and good will, to set up this international body of control, or must the issue be decided by the unthinkable, insane method of another war?

## Report Your Revivals

WE are now well into the revival season in the small towns and rural areas. Since this is the Year of Evangelism, we are sure that these revival meetings will be given an emphasis this year that should have far-reaching results.

One of the very helpful things that our pastors can do to advance the cause of evangelism, at this crucial time, is to report the results of their revivals to the Arkansas Methodist. Such a report will magnify the meeting in the minds of the people of the church where the revival is held. It will also be an inspiration to others who are now in their revival work.

The Arkansas Methodist is anxious to have these reports and it will give whatever space is necessary to assure them publicity through its columns. If every pastor who has a good revival on his charge reports it, the cumulative effect will be felt throughout the state.

# New Men In A New World

(Continued from last week)  
(The following sermon was preached by Bishop Arthur J. Moore on June 6, 1946, and broadcast on The Methodist Hour. The program originated in Atlanta, Ga. In Arkansas these programs are broadcast over KTHS, Hot Springs, and KUOA, Siloam Springs.)

Text: "Do Ye Not Remember?" (Mark 8:18)

## II.

Then again there is the Divine mission of the church.

Christ organized His followers into a directed and disciplined body which He called "My Church". It is simply inconceivable that He would have left such a stupendous undertaking as the Christianization of the world to a group of free-lances without any organization and program.

It is His church and it is set to do with and for Him all He undertook to do while still physically present in the earth. The Kingdom about which He spoke so often and for which we pray and labor is not to come by a divine decree. It is to come as the result of the vision, the toils and the sacrifices of His church. If His message is to be interpreted, if His mission is to be accomplished, it will not be by angels, but by men and women who share in the high adventure of the Cross. Whenever we take Him seriously we discover immediately that the Christianization of the whole world is the supreme and inevitable mission of the Church.

The Methodist Church has attempted to define the mission of the Church—"To make the Lord Jesus Christ known to all people in all lands as their Divine Saviour, to persuade them to become His disciples, to gather these disciples into Christian churches; to enlist them in the building of the Kingdom of God; to promote Christian fellowship throughout the world; and to bring to bear on all human life the spirit and principles of Christ."

Thus we see that the mission of the Church is to bring God to man and men to God. On one hand is the imperative task of making disciples out of men and women who before were alienated from Christ: The Church must be busy turning sinners into saints, the godless into the God-fearing. Then these saved of the community must go forth to save the community. They must go forth to leaven the life of the world with Christian ideals and spirit.

This seems to be the set time for the Church to assert its right to speak a clear word for God; to insist that men recognize the supremacy of God over all human system. It is high time the Church quit asking questions and began to make some great affirmations. The Church must tell men that however bad the world situation

may be, it is not irretrievable. God is at work to redeem and to restore. Christianity is not a religion of escape or a way or retreat from the horrible realities of life.

The central affirmation of Christianity is "Sin and suffering are real enough, but there is a remedy and a power by which we may triumph." A Christian cannot accept the world as it is because he sees the conflicting forces of confusion. The Christian—believing in God who says, "Be-



BISHOP ARTHUR J. MOORE

hold I make all things new"—feels himself bound to look and labor for a world which will in some true sense reflect the mind and purpose of God. The Church is deathless because its Leader is alive forevermore. It will be preserved until the end of time.

## III.

And then, again, there is that belief we have in the redeemability and in the perfectability of every soul.

No sane person will deny that there is a great deal in human nature to depress and discourage us. Yea, enough to fill us with disgust and despair. Robert Louis Stevenson quotes a philosopher who declared he could believe in humanity were it not for men. It is easy to idealize human nature in the abstract, but actual living men and women are a different proposition.

But the clearest thing in the life of Christ was His daring hopes for man. In spite of all man's sin, tragic lapses, and miserable failures Christ ventured to believe in him. Christ had

an extraordinary belief in the spiritual responsiveness and competency of the average man. He believed there was something in the human heart—in every human heart—that would recognize and respond to truth when the truth was declared.

Jesus preached a sermon on the spirituality of God and the universality of worship to a despised and degraded Samaritan woman. It was an amazing compliment He paid to the wasting capacity of human nature. He was never afraid of wasting time or truth on publicans or sinners. He believed man was made in the image of God and consequently no matter how ignorant or sinful, there was something in him that would respond to the Divine Voice.

One day Jesus went home with Zacchaeus. His critics grumbled that he would accept the hospitality of a Publican. The people cried, "He is a sinner." But Jesus said, "He is also a Son of Abraham." Jesus saw the worst and believed the best.

I do not mean that Jesus took a rose colored view of the world. His faith was not a false and shallow optimism that denied the bitter facts of life. He never pretended that sin, pain and death did not exist. He did not mock men by telling them they could get rid of these things by ignoring them. He recognized their reality and awfulness. Jesus knew man was evil, but He also knew man could be redeemed. To Him Christianity was not for the favored few.

He never despised any man. There were no hopeless cases. He gathered up the outcasts. Every sinner was called to be a saint. He found jewels in gutters. The degenerate could become the regenerate. Men could not only be snatched as brands from the burning but set at last perfect before the Throne.

The results have abundantly justified this amazing and challenging hopefulness of Christ. Around the earth today there is a multitude no man can number who walk in victory. Out of every kindred tongue and nation they have come to fall at His feet in adoration. And yonder around His throne another eternal company stands spotless in their white robes with palms in their hands. He took them out of horrible pits of unspeakable shame, preserved them through the fires of great tribulation—and there they stand complete and perfect washed in the blood of the Lamb.

Let us gird our loins. Let us forsake comfort for combat, remembering that the new world for which Christ died is available to men and women who are determined to have it.

Will you become a new man in Christ? Will you confess your sins and accept His forgiveness? Will you let Him live in you, so that you may do His work in this new world composed of those who have placed themselves under the mastery of His redemptive purpose.

## The Importance Of The Revival

By WALTER I. MUNDAY, District Superintendent, Hopkinsville, Kentucky

LET us think together about the importance of a revival, and especially about the importance of a revival in the country church.

A country church should be the heart of its community. There was a time when it held this central position without question and without special effort. Today there are many forces, in our modern, complex life, that tend to destroy all unity of community life. The revival provides the strongest hope of keeping the entire community united in common interests, ideals, purposes and fellowship. "Blest be the tie that binds our hearts in Christian love."

The unsaved and the unchurched, in large numbers, attend the country revival. The country church does not face the discouraging fact that only church members will attend the revival services as do many of the city and town churches. The evangelist in the country revival

has the high privilege of preaching to many who are unsaved.

Many of our country churches have services on only one Sunday each month. If there is only one service on each of those days, that means there will be only twelve services during the entire year. How can a preacher hope to minister effectively to a community if he has but twelve opportunities throughout the year in which to preach to the people? Thus the revival becomes essential.

Many country churches are on bad roads; others, though on good roads, minister to families that live on roads that are impassable during the winter and spring months. The revival provides a splendid opportunity in which to reorganize, revive, and revitalize the work of a church thus handicapped in its location.

Many country churches do not have an effective program of Christian Education. There

can be but little instruction and development in Christian knowledge and experience. Here the revival is the only opportunity of reaching the children and young people for Christ and the Church. Most of them would never be won were it not for the revival.

On a circuit, where a pastor has four, five or six churches, he should plan to spend two weeks with each church in evangelistic services and pastoral visitation. In two weeks of such intensive service, he may accomplish more in that community than during all of the other fifty weeks of the year.

The revival gives the pastor and the visiting evangelist the opportunity of visiting in the homes, of being with the entire family group, of having fellowship with them at the table. Such contacts are invaluable; such fellowship

(Continued on Page 4)

# THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

## FIRST ON THE MURDER LIST

"Traffic incorrigibles, morons, and crazy people," declared President Truman to his highway safety conference, are responsible for the rising toll of life in accidents on the roads and streets of America. They constitute only a small minority, he said, but they kill more people than wars do, and they must be curbed.

We are entirely in accord with the chief executive in his desire to stop the slaughter which goes on day after day in peacetime American traffic. For that reason, we cannot understand why he chose to ignore and omit the one killer who accounts for more injuries and fatalities than any of those he named. That killer is the drunken driver. Does the President share the special tenderness of the laws and the comparative leniency of the courts to his menace of life and property?

If he does, it is high time to remind him that no safety campaign is worth the paper it is written on until it deals with this destroyer. Laws holding the manufacturer and the seller of liquor responsible as accessories to crimes committed by consumers of liquor would help make this form of manslaughter less popular. Meanwhile, let the finger of blame for the killing be pointed where it belongs. "Nuts, morons, and crazy people," yes. But at the head of them all stand the drunk and those who profit from his condition.—Christian Century.

## BE WITH US, LORD, IN TIMES OF PEACE

*In times of war and blood and sword,  
In conflict with vast evil powers,  
Sustained by Thy strong arm, O Lord,  
We know that victory is ours.*

*In heedless years that follow war  
When roaring drums of battle cease,  
We need Thee more; we do implore  
Be with us, Lord, in times of peace.*

*With prayers we march against the horde,  
Until the foe retreats and cowers,  
Sustained by Thy strong arm, O Lord,  
We know that victory is ours.*

*Defeat can triumph after war;  
While we rejoice our foes increase.  
We need Thee more; we do implore  
Be with us, Lord, in times of peace.*

*When true victory at last is ours,  
When we put down the gun and sword,  
For Thy strong arm and shielding powers  
We do give thanks to Thee, O Lord.*

*From let us guard our hard-won peace  
With valor greater than in war.  
We need Thee more when battles cease.  
Be with us, Lord, we do implore.*

—Don Blanding in  
"The Union Signal"

## WORSHIP AND SERVICE

In the sixth chapter of his prophesy Isaiah tells of a wonderful experience he had. This account has some great lessons on worship and service. The young prophet knew that something was wrong with his nation, but a good king was on the throne and he was looking to him to solve the problems, just as people look to politics today to solve the world's problems. Then we are told that the king died and the prophet looked beyond earthly power to the King of kings. He goes on to say, "In the year that king Uzziah died I saw also the Lord."

It is the vision of the Lord with the eye of faith that really leads people to worship. Many see him in the beauties of nature. So it was with Elizabeth Barrett Browning. Her heart was simply thrilled with the presence of God in created things. In speaking of Moses and the burning bush she went on to say that "Every common bush is afire with God but only those who see take off their shoes." Wordsworth also found God in nature. One day he looked upon the beauties of the rainbow and these words came from his pen, "My heart leaps up when I behold a rainbow in the sky."

Others find God in the unfolding of history. So it was with Alfred Tennyson: "Yet I doubt not through the ages one increasing purpose runs." And again, "There is a power not ourselves that makes for righteousness." Some find God in the lives of consecrated Christians. An old Quaker lady got up in an experience meeting and told of her fellowship with God. A person sit-

ting by said, "I would give the world to have that kind of an experience." The old lady heard the statement and replied, "That is just what it cost me."

Most of all people see God in Christ. Phillip was anxious to get a vision of God. Christ replied to his request: "He who hath seen me hath seen the Father." In speaking to the Father Jesus once said, "This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." And again he said, "No man knoweth the Son, but the Father; either knoweth any man the Father, save the Son, and he to whomsoever the Son shall reveal him."

Isaiah saw God in the temple: "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple." It is a fine thing to be able to see God in the church. He is not always seen there. The fact that an organization goes by the name "church" is no absolute guarantee that God is always found there. Some times anti-Christian influences are the things that are to the forefront in the church. Many times Christ is shut out of the church. It was to a church he was speaking when he said, "Behold, I stand at the door and knock."

When Isaiah saw the Lord it did something to him: he came to see himself as he really was. So long as he had kept his eye on Uzziah he had no idea of his own shortcomings. When one compares himself with other human beings he may make a pretty good showing, but when he looks to Christ his

self-righteousness becomes as filthy rags. He is ready to cry out, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

This vision of God not only led the prophet to worship but it procured his cleansing. "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." What a glorious experience! How much it is needed today! "A world at its worst needs a church at its best." "No chain is stronger than its weakest link." The power of no church will ever exceed the spiritual consecration of its members. The building is not the church. The members are the church.

As naturally as day follows night, the next event took place. "Also I heard the voice of the Lord, saying, whom shall I send and who will go for us? Then said I, Here am I, send me." Do we get the full force of the order here? It is something like this: vision of God, worship of God, vision of self, cleansing, and service. An experience of this nature will enable one to carry out the three great injunctions of the Lord—Come, Tarry, and Go. "Come unto me all ye who labor and are heavy laden." "Tarry ye in the city of Jerusalem until you are endued with power from on high." "Go into all the world and preach the gospel."

Probably as never before, the doors of nations are open to the influence of the Christian gospel. The same is true with the hearts of individuals. Other things have been tried and found wanting. Christianity has not failed, it has never been seriously tried. The best thinkers all over the world realize this fact. Down through the years many have felt that the demands of Christ are too strenuous. Like the rich young ruler they have cared enough to go away grieved, but one the less they went away. The terrible ordeal through which the world has passed in recent years is more and more leading people to feel that no price is too high, no sacrifice too great if it will lead to the building of a world brotherhood and the establishment of permanent peace. The Christians of this generation have a chance that the angels would covet. If we fail we will go down in history as the world's greatest bunglers. Generations yet unborn will rise up to curse our memory. The opportunity is ours. The need of the world is great. The vision is for all who have eyes and will see. The cleansing is for all who will repent. The power for all who will accept it. The great commission of Christ rings clearly in our ears. Can each of us say, "Here am I, sending me?"—H. O. B.

## SIMPLE TRUTH

A Negro preacher declares that there are two parts to the Gospel: "believing it and behaving it." Could the message of the Gospel be put more definitely or more strikingly?—War Cry

## "STRAIGHTWAY"

Our personal vocabularies are self-portraits in words. The true disciple is continually revising his vocabulary—adding new words—dropping others as obsolete. One of the best new words he must learn is Mark's "straightway." In any army a soldier's obedience must be instant and complete. A physician expects directions to be obeyed exactly. The disciple must obey "straightway" when his Master's command comes to his heart. Where in my am I postponing obedience to the command of my Lord's?

—Church Times

## STARTLING CONTRAST

In the Scripture are two sets of others who are in startling contrast in their relation to each other. The first were Jacob and Esau. Jacob thought of his brother as an opportunity to enrich himself at Esau's expense. Taking advantage of his hunger and his weakness he took away his birthright.

There are so many individuals like Jacob who look upon others only as objects for exploitation, means by which they may enrich and advance themselves. It is this that stands in the way of permanent understanding and peace in the world.

The other brothers are in the Testament. When Andrew and Christ he hurried away and left his brother Simon to Him. There was no thought of himself, of his brother and Christ.—In Union Signal.



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## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### MY PREACHER FRIEND

I never had a better preacher friend than Rev. E. R. Steel. We grew up in adjoining counties and our fathers were friends before we were born. I knew his mother, his two sisters and his three brothers, also many other relatives and mutual friends. He was several years my senior, but we had much in common.

Ed Steel came into my life when I was a student at Hendrix College. He had attended the same institution, under a different name, while it was located at Altus, Arkansas; had married the president's daughter, and when I met him was pastor of the Center Point Circuit. His work adjoined that of his older brother, W. A. Steel, who was my pastor on the Nashville charge and my good friend when I was licensed to preach.

In the very beginning of his ministry at Center Point, Brother Steel suffered a great loss. His wife and little child died within a few days of each other. The bereft husband and father came, a broken-hearted man, to help hold our annual camp-meeting at Pump Springs. He was a great preacher and made a profound impression on my life in the very beginning of my ministry. In the years that followed we were often thrown together. He preached and held meetings for me; coming to me last at St. Luke's Church in Oklahoma City. He loved our children and took a deep interest in each one of them.

I often filled his pulpit and held meetings for him in Little Rock, Conway and Pine Bluff. He was most congenial; he shared my views of life in the ministry and fellowship with him was not only pleasant, but helpful in every way. He believed in me, and while he never flattered, when I did anything worth while, he never withheld his commendation. Often at the sessions of our Annual Conference we were guests and room-mates in the same home. The last time was at Arkadelphia in the home of Mr. and Mrs. Ed Graves, just as I was being transferred to the West Oklahoma Conference. It was in the fall of 1918.

He went one summer to Chautauqua, New York, where he met and married a fine young woman. She fitted into his life in a perfect way. Four boys were born of their union, and each one of them is a credit to his parents to this day. The second son, Marshall, is now the popular pastor of our Highland Park Church,

## NEWS AND NOTES ABOUT FACTS AND FOLKS

**ANNOUNCEMENT** is made of the appointment of former Chaplain Glen Bruner to the pastorate of the Yellville Church.

**DR. MATT ELLIS**, president of Hendrix College, was the speaker at the First Methodist Church, Texarkana, on Sunday, July 14, at the morning hour. Rev. E. W. Harris is pastor.

**DR. J. T. CARLYON**, professor of Christian Doctrine at Perkins School of Theology, Southern Methodist University, Dallas, conducted a three-day Bible Institute at the West Helena Methodist Church, beginning on July 14. Rev. J. W. Watson is pastor.

**TUESDAY** morning of this week Bishop and Mrs. Paul E. Martin left for a short vacation. They will be visiting points in Tennessee and North Carolina while on their trip. Methodists in Arkansas wish for them a happy vacation.

**MISS OPAL ALBRIGHT** and Mrs. Earl Cotton, both of Little Rock, have joined the staff of the First Methodist Church, Little Rock, Miss Albright as director of Christian Education and Mrs. Cotton as assistant secretary and church visitor. Dr. Aubrey G. Walton is pastor.

**THE** Methodist and Christian Churches of Mountain Home are having union evening services during the summer. The first service was on July 21 and they will continue through August. Rev. Joel Cooper is pastor of the Methodist Church and Rev. F. L. Pettit is pastor of the Christian Church.

**REV. A. N. STOREY**, pastor of Washington Avenue Church, North Little Rock, announces that Mr. and Mrs. J. F. Warden, members of Washington Avenue, are presenting a Hammond Organ to the church. The organ has been bought and will be installed as soon as improvements now in progress on the sanctuary are complete.

**AMONG** American preachers who have been invited to occupy noted pulpits in Great Britain during this summer are Dr. Oscar Thomas Olson of Cleveland, Prof. Geoffrey W. Stafford of Madison, N. J., Dr. Edgar F. Romig of New York, Bishop Ivan Lee Holt of St. Louis, Dr. Herman F. Reissig of Montclair, N. J., Dr. Albert Kissling of Jacksonville, Fla., and Dean Lynn Harold Hough of Madison, N. J.

**GERMANY'S** evangelical leader, Pastor Martin Niemöller, U-boat commander in the First World War, and hero-opponent to Nazism in the Second, has accepted an invitation to address the biennial meeting of the Federal Council of the Churches of Christ in America, in Seattle, Wash., December 3-6, 1946. The Federal Council, together with the Lutheran World Convention and the Evangelical and Reformed Church, will arrange an American itinerary for him following the Seattle meeting.

**REV. ROBERT L. RIGGIN**, pastor of Drew Circuit, writes: "Our meeting at Lacey, July 7-15, was very successful, even though we had only five come offering themselves for service to God and the church. The Vacation Church School was of the best. It was the first to be held at Lacey Methodist Church in its long history. Our text for Beginners was 'Outdoors in Palestine,' and for Juniors, 'What's in Your Bible.' There were thirty-one children to receive credit. There were five workers with not less than three extras each day to assist in the music and recreation. On Thursday evening

in Dallas, Texas. Each Sabbath he preaches to a vast throng of S. M. U. students and professors. The mother still lives and cherishes the memory of other and busier days.

When I saw "Brother Ed" last, he had become a great sufferer and had greatly changed physically from the days of his prime, but his faith was still undimmed. I have never ceased to miss him. I expect to meet him again.

all enjoyed a picnic at the park in Magnolia."

**BISHOP WILLIS J. KING**, American Negro bishop of the Methodist Church in charge of Methodist services in the Republic of Liberia, is visiting Negro churches in this country, urging the race's youth to volunteer for missionary service in Africa. They are needed in the fields of education, evangelism, medicine and social service, he says, urging them to join a "dynamic Christian organization to carry the Gospel to the enslaved regions of the world." According to the Board of Missions of the Methodist Church, Negro missionaries would be welcomed in some of the European-controlled colonies in Africa as well as in Liberia.

### MEMORIAL GIFT FOR CHILDREN'S HOME

The Methodist Children's Home has received from Mr. A. J. Lumpkin a check for \$25, from the Marion Methodist Church, Marion, Arkansas in memory of Reverend Sam B. Wiggins, of Jonesboro. Brother Wiggins was a member of the Board of Trustees of the Children's Home and was greatly loved by all. He was always genuinely interested in the Children's Home, and we feel that this beautiful memorial gift is the type of memorial that would have liked best. We appreciate the thoughtfulness of Brother E. J. Holifield, and the members of the Marion Methodist Church in sending this splendid memorial. J. S. M. Cannon.

### BISHOP MARTIN ANNOUNCES APPOINTMENTS

In filling the vacancy caused by the death of Rev. Sam B. Wiggins, pastor of First Methodist Church, Jonesboro, Bishop Paul E. Martin announces the following appointments: Henry Goodloe, district superintendent of the Batesville District, has been appointed to the First Church, Jonesboro; Rev. S. B. Blount, pastor of First Methodist Church, Blytheville, has been appointed district superintendent of the Batesville District. Rev. Roy Baggett, who has just returned from service as a chaplain in the Navy, will succeed Brother Wilford as pastor of First Church, Blytheville.

### THE IMPORTANCE OF THE REVIVAL

(Continued from Page 2)

may prove a lasting blessing.

The days of the revival are wonderful for pastoral visitation. The prayers of the people, and the influence and spirit of public services, go before the pastor and often finds an open channel into the hearts of those he has long desired to reach.

Out of the country churches come our ministers and missionaries. A host of them received the call to preach during a revival. Up pray that our revivals may continue, honored by the Holy Spirit, in that they are the means of calling many of our youth into a definite Christian life.

The revival was the chief method of our fathers in the ministry worked. They accomplished great things. We would follow in their steps.

A church needs a revival for its spiritual welfare.

"Revive us again; fill each heart with love;

May each soul be rekindled with the love above."

Hearts filled with love, and souls renewed by the Holy Spirit are the first fruits of a revival.

A church needs a revival lest it become a mere social club. It needs a revival of making every effort to win people and into the fellowship of the Church. It came to seek and to save the lost; the chief mission of His Church. It is the glorious opportunity for the members of the church to give their lives resolutely to this holy task.

# Liquor Advertising

By R. H. MARTIN, D. D., Chairman of Committee Against Liquor Advertising, National Temperance and Prohibition Council

THE writer has just completed an investigation of liquor advertising with a view to securing the approximate amount spent in advertising alcoholic beverages. In every case he has gone to non-propaganda sources for this information, for the most part to advertising agencies which have the most reliable figures on this subject. In some cases estimates had to be made, but they are on a conservative basis.

## 7 Distilleries Spent \$32,000,000 in Advertising Their Products in 1944.

From the most reliable sources we have the following figures of the advertising expense of these distilleries over 3 media—newspapers, national magazines and chain radio:

1. Seagrams Distillers Corp.	\$6,208,509
2. Schenley Distillers Corp.	6,030,564
3. National Distilleries Products Corp.	4,065,537
6. Park and Tilford	1,099,399
7. Glenmore Distilling Corp.	1,210,672
4. Hiram Walker, Gooderham & Worts	3,069,734
5. Continental Distilling Corp.	1,319,637

Total .....\$23,004,052

These companies advertised on other media than the above—on an average of 8 more. Some of these were street cars and buses, electric signs, window and counter displays, billboards. Their billboard advertising amounted to \$3,000,000, according to the most reliable authority.

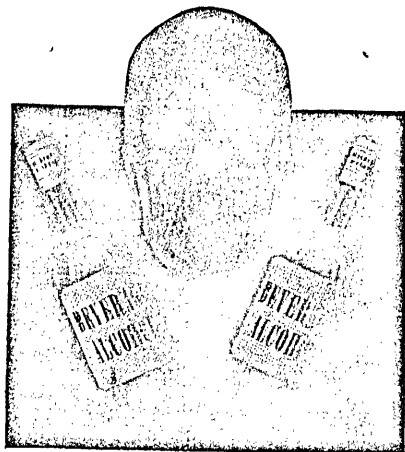
We estimate their advertising expense, over the other media, at \$6,000,000 which makes a total of \$32,004,052 for these 7 distilleries.

We also investigated the advertising expense of other distilleries and wineries each of which spent \$25,000 and upwards in advertising over the 3 media—newspapers, national magazines and chain radio (the reason for this being that we have definite figures for these from the most reliable sources.) These number 43 distilleries and 13 wineries. Their advertising expense over

all media for 1944 we find to have been slightly over \$18,000,000.

## Advertising Expense of 50 Distilleries and 13 Wineries in 1944—\$50,000,000.

Adding this to the expense of the above \$32,000,000 for the 7 big distilleries, we have for



the advertising expense of 43 distilleries and 13 wineries, a total of \$50,000,000.

## Advertising Expense of 79 Breweries In 1944—\$25,600,000

There are 59 breweries each of which spent \$25,000 and upwards in advertising their products over three media—newspapers, national magazines, chain radio—on which we have definite and reliable figures. Adding to these figures, our estimate of what they spent over an average of about 6 other media, the total is \$23,440,000.

We also have obtained from reliable sources the advertising appropriation of 20 other breweries over all media would be included in this class. Their advertising appropriation totals \$2,200,000. Adding this \$2,200,000 to the above \$23,440,000, we have as the advertising expense

of these 79 breweries for 1944 the sum of \$25,640,000.

## Total Advertising Expense of 142 Distilleries, Wineries and Breweries

Bringing together the advertising expense of the above we have:

63 distilleries and wineries	\$50,000,000
79 breweries	25,640,000

Total .....\$75,640,000

## Advertising Expense Not Included In Above

According to the Alcohol Tax Unit of the U. S. Government, as of September 30, 1945, the number of establishments licensed to manufacture alcoholic beverages was:

Distilleries	142
Breweries	463
Wineries	865

Total .....1,470

The above \$75,640,000 was the advertising expense of only 142 of the above 1,470. This leaves unaccounted for the advertising expense of more than 1,300 companies, the smaller ones, but when their number is taken into account, it would mount into the millions. Enough, added to that of the 142 larger companies, to make the total at least \$100,000,000.

Nor is this all. The above companies are all engaged in the manufacture of alcoholic beverages. But there are over 400,000 establishments engaged in the wholesale and retail of these beverages. They, too, advertise—some of them rather extensively. The above figures do not take into account their advertising expense.

The above is taken from a report made to The National Temperance and Prohibition Council by the Council's Committee Against Liquor Advertising at its Annual Meeting, January 16 and 17, Washington, D. C. The report was approved by the Council and its recommendations on how to meet the liquor advertising situation (Continued on Page 7)

## \* A Program Of Bible Reading During A Revival \*

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Timothy 3:16, 17). Thus the writer of II Timothy presents the source of the Gospel message. The spirit and power of any message of evangelism lies in the Word of God. Science has never discovered this power. Philosophy has never found it. Yet the Bible has always contained it.

The history of revival movements will reveal the fact that each movement was preceded by and accompanied with a thorough study of the Bible. The Protestant Reformation grew out of a re-examination of the Bible. The reformers translated the Bible into the language of the common people and placed it in their hands. The Wesleys were devout students of the Bible. The revivals of the last century were preceded by a wide-spread circulation and use of the Bible during the troubled days of the Civil War.

Modern scholarship has made great strides in opening to the Bible reader a plainer interpretation of the Word. Whereas formerly there was some tendency to discredit the authority of the scriptures, the move now is back toward the scriptures in all of their authority as the Word of God. The new translations appearing in book stores is a definite indication of a return to the Word. The Bible is still the best seller—the problem is to make it the most read book. If people can be brought to read, study, and meditate on the Bible it will prove indeed be "profitable for doctrine, for reproof, for correction, for instruction in righteousness."

There are four steps through which any individual must go to become a Christian. The same four steps to a successful revival. If the leader of an evangelistic movement can lead the people through these steps, success is insured. These steps are presented in the Word itself in the above passage of scripture: 1) An understanding of doctrine; 2) conviction of sin (reproof); 3) conversion and deepening of the Christian life and experience (correction); and 4) growth in grace and Christian living (instruction in righteousness).

Bible reading during the revival should follow a systematic order to emphasize these four steps. The director of a revival could present a course of reading which would follow this procedure. We are giving herewith a proposed list based on these steps. Such a list could be distributed to the congregation. A daily check on the number of persons reading the passages would help. More thorough reading may be done if it is suggested that the passage out of the daily reading which means the most to the individual to read or given from memory in the evening meeting. If there is a daily prayer service in the morning or afternoon, the passages could be used to guide the discussion.

This list is by no means exhaustive, but only suggestive of a systematic procedure. There are enough passages given for twenty-one days. If the meeting is shorter, it is suggested that an equal number of passages be selected from each group covering the time of the meeting.

Group 1. Doctrine. A re-emphasis on doctrine, a realization of the love of God, person of Christ, place of the Holy Spirit, and method of salvation is helpful to the Christian and a source of light to the non-Christian.

1. Romans, Chapter 5. Note verses 1, 7, 8,

2. John 3:1-21. Note verses 3, 5, 14-17.
3. John, chapter 14. Note verses 15, 16, 27.
4. Romans, chapter 8. Note verses 3, 14, 16, 24, 28, 32-34.
5. Acts, chapter 2. Note especially Peter's sermon.

- Group II. Reproof, or conviction of sin.
6. Isaiah, chapter 53. Note verse 6.
  7. Matthew 18. Note verses 4, 8, 9, 14, 20, 35.
  8. I John 1:1-10 and 2:1-13. Note verses 1:8, 9, 10. 2:2, 4.
  9. Matthew, chapter 7. Note verses 3, 5, 7, 13, 21, 24-29.
  10. Matthew, chapter 25. Note verses 13, 29, 30, 46.

- Group III. Correction, or conversion and deepening of Christian life.
11. Luke, chapter 15. Note verses 7, 10, 20, 24, 32.
  12. Acts 9:1-22. Note verses 3, 6, 18. And Acts 26:1-20.
  13. Acts 16:13-40. Note verses 13, 14, 30, 31, 33.
  14. Acts, chapter 8. Note verses 13, 17, 24, 36, 37, 38.
  15. John 4:1-42. Note verses 10, 13, 14, 15, 24, 29, 39, 42.
  16. Matthew, chapter 4. Note verses 4, 7, 10, 17, 20, 22.

- Group IV. Instruction in righteousness, or growth in grace.
17. Matthew 13:1-52.
  18. Matthew, chapter 5. Note verses 8, 16, 20, 48.
  19. Matthew, chapter 6. Note verses 1, 6, 9-13, 19, 20, 24, 33.
  20. Romans, chapter 12.



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### ON VACATION

By Mrs. Lou Wallace Gade

From the very beginning Laura objected to the vacation as planned by the family, saying, "It will be no vacation for me. It would be ever so much more fun to stay with Aunt Ellen."

"Oh, you'll like it all right when you get there," Mrs. Fortune replied. However, this prediction was not coming true, for Laura did not like the country. While mother busied herself with house-wifely duties none too easy because bereft of modern conveniences, yet this did not prevent her from enjoying the beauties of nature. The farmhouse was roomy and airy set in a grove of birch trees. But as for Laura she continued to be a martyr; that Paul, her small brother, who had been ill for many months, was now regaining strength and health did not compensate for her discomfort.

Across the road from the Fortunes lived a Scandinavian family—Ole Olson, his wife, Ragnhild, and Hilda, the fourteen year old daughter. When the Olsons had rented the farmhouse for the summer and Hilda had learned of Laura's coming she had been keenly expectant and looked forward to a most delightful friendship. So, one afternoon, about three o'clock, dressed in her country Sunday dress, her flaxen hair combed smoothly back and her blue eyes wide with expectancy, Hilda called upon Laura. Unfortunately, Laura was alone and she received the "gawky" girl, as she called her, with extreme hauteur. An hour later when Hilda returned home all elation was gone, and her voice was husky as she recounted her afternoon's visit. Concluding she said, "We didn't even have cake and coffee." Such a lack of hospitality was never indulged in by Scandinavians.

Laura could not understand her parents who did not seem to care whether she enjoyed herself or not so she decided to create a little scene. She would go into the nearby woods and remain for the day. She would make father uneasy for his unsympathetic attitude toward her. Casually, she would mention that she was going in the woods to look for flowers; then when dinner time would come and father and mother would note her absence, a search would be made for her. They might think that a wolf or a bear had devoured her.

It just so happened, however, that shortly after she had gone into the woods father had gone on a fishing party with Ole Olson and was not at home to notice her absence, while mother busied herself with canning a basket of blueberries bought from an Indian woman, and Paul after having consumed a bowl of berries had fallen asleep. Thus engaged, Mrs. Fortune lost all sense of time, but not so Laura. Never had she experienced so long a day. At last, growing very hungry, she returned to the house.

The next day Laura noticed a



### BUILDERS

What fun it is to play in the sand  
On the beach or a box in the yard.  
We build castles and houses and fearsome caves,  
We toil and work so hard.

The summer hours fly by so fast,  
By the water or under the tree,  
The joy they bring is ours because,  
We are builders together, you see.—A. E. W.

### TRY IT

When little folks are loving,  
It makes folks love them, too.  
Now, boys and girls, just try it  
And prove that it is true.  
For every smile you give them  
They'll give one back to you;  
They simply cannot help it.  
Love makes the smiles break through.—Copied.

skin eruption and swelling on her face and arms. It became very painful, and through fast swelling eyes Laura anxiously watched the face of Hilda as she observed Laura's plight. "It's ivy poison," she exclaimed.

"Will it kill me?" shrilly cried Laura.

"No, it's not that bad but you're in for a long spell. I'll take care of you, for I know just what to do." And rushing home she soon returned with a large cake of hard yellow soap which she made into a stiff lather and bade the suffering girl apply freely over the affected parts. From that hour Hilda was self-appointed nurse. It was a stubborn case. Thus sprung up a strong friendship between the city girl and the country maid. What delicious fudge, Hilda concocted, and the waffle breakfast under the birch trees Laura would never forget. Hilda also was a good reader and Laura enjoyed the sound of her Swedish dialect.

It was with real regret Laura said goodbye to the weeping Hilda.

"Next summer," Laura said in parting, "I'll be back again, and we won't lose a minute being together. We'll roam the country woods and fields, but always staying away, of course, from ivy poison vines."—Selected.

"What's the matter, Nick?"  
"Nothin'. Jus' a bit dizzy from reading a circular letter, that's all."

## IN THE WORLD OF BOYS AND GIRLS

### A BAD LITTLE HOUSEKEEPER

"Where are you going, my pretty maid?" said Aunt Kitty, meeting little Marian on the gravel with an armful of books to be put away.

"Oh, please don't stop me, Aunt Kitty," said Marian, "please don't! I promised Amy Lee to come back as quick as possible. We are playing keeping a boarding house. Amy is cook and I am housekeeper."

"Well, Miss Housekeeper," called Aunt Kitty, as she passed, "I am very sorry for your boarders."

"Why, Aunt Kitty?" Marian came to a full stop and looked back in surprise.

"Oh, never mind," said the auntie, walking on. "You are in a hurry now, but some day I'll tell you."

Many times that Saturday little Marian took a rest from keeping boarders and fell to wondering what Aunt Kitty meant.

"I mean that you are not a good keeper of your own wonderful little house."

"Why, auntie, mamma keeps our house," said Marian.

"Oh, I don't mean the big house with wide porches and bay windows. I mean your own tiny little house that God has made you keeper of—the one He built for your soul to live in."

"Do you mean my body?" asked Marian.

"Yes. That is the wonderful little house; and yet you do not mind abusing it, my little housekeeper. When you got your feet wet and had a croup last week, that was neglecting your little house and doing it harm. When you are greedy about candy and cake, you are spoiling your house. Sometimes you don't want to take your bath, and that is being a very bad housekeeper, and when you don't go to bed early, that is bad too."

"I must go and tell Amy Lee about it," said Marian, soberly.—My Lesson.

An old Negro was burning grass when a "smart Alec" stopped and said:

"You're foolish to do that, Uncle Mose; 'twill make the meadow as black as you are."

"Don't you worry 'bout dat, son," replied Mose. "Dat grass will grow out an' be as green as you are."

It was on a transcontinental plane out of Albuquerque. The stewardess passed down the aisle distributing gum with the usual explanation, "For the ears." One novice flyer took her literally. When ready to debark, the passenger reproved the hostess gently.

"Don't you think you should give out something a little less sticky to plug in a person's ears?" he asked.

Alice: "My dear, those cakes of Mrs. Smith's at tea were hard as iron."

Alicia: "Yes, I know. I suppose that's why she said 'Take your pick,' when she handed them around."

### JUST FOR FUN

Sunday School Teacher: And when it rained 40 days and 40 nights, what happened then?

Bright Willie: The natives said it was very unusual.—Clipped.

Hoping to get a rise out of the farmer hoeing in a field by the road, a city smarty called: "Hey, Rube, did you see a wagonload of monkeys go by here?"  
"Nope," replied the farmer; "did you fall off?"

Niece: "Aunt Sarah, this is the famous 'Angelus' by Millet."  
Aunt Sarah: "Well I never! That man had the nerve to copy the calendar that has hung in our kitchen for a dozen years or more."

Bride: "I don't want any more flour like you sold me last week."

Grocer: "What was the matter?"  
Bride: "It was so tough my husband couldn't eat the biscuits I made with it."

The teacher in first-grade health class was talking to the class members about their bodies. She said: "Our noses were made to smell with, our arms to hold with, our eyes to see with, our feet to run with." A child in the back began to whimper and when asked the trouble said: "I guess I'm built backwards. My nose runs and my feet smell."

Nit: "I dread to think of my 30th birthday."

Wit: "Why, did something unpleasant happen on it?"

Young bride: "Now, dearie, what will I get if I cook a dinner like that for you every day?"

Young groom: "My life insurance, darling."



## EVANGELISM GRIPS MEN IN THE TRANSVAAL

By Rev. Charles E. Fuller

Ermelo, Transvaal, South Africa

We left our little cottage—given us by a Christian farmer—on the top of a mount near Barberton, in South Africa's Transvaal, and overlooking the beautiful Eureka-Kaapmuiden Valley; and soon began calling African men and women out of the native compounds to attend a Bible School, or Leader's Institute.

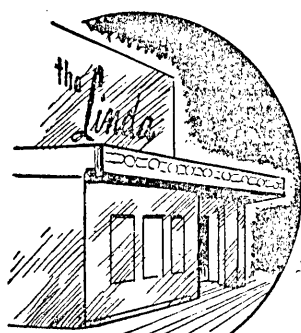
Fourteen regular students enrolled for the course of between three and four weeks' Bible study. Six others came in for shorter periods. Simple courses, including Old Testament History and Characters, New Testament Life of Christ and Paul, and a simple outline of basic theological teachings of the Christian church, were followed day by day, from 7:00 a. m. to 4:30 p. m. Not one of our people, leaders included, in all of Eastern Transvaal, had ever had Bible training in any school or institute. Mine managers and farm owners released workers in order that they might attend the school and return better Christian leaders. Mine boys forfeited their whole salary; while the farm workers, except two, were paid by their employers.

One former local preacher (of the South Africa Methodist Church) who had for several years played the prodigal son, being a slave of drink, possessing no more than a burlap sack to wrap around his waist, repented of his wrong doing, gave himself to Christ, called his companions together and told them of his having left his sinful ways, and asked them to do likewise. They listened, and nine of them agreed. He had been drawn by the testimony of our African pastor, and he asked to attend the school, got his employer's consent, and did well in his studies, showing an excellent spirit of humble, eager desire to return to Christ's way of life. He has now been back at his work several weeks, and is acting as volunteer lay-evangelist to those who agreed to follow him in the way of Christ.

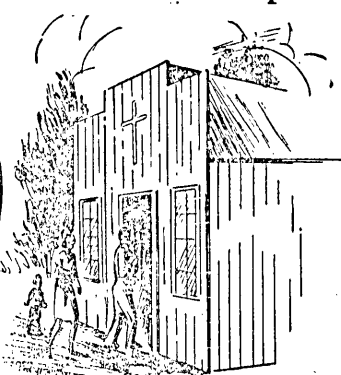
Another student, a recent convert, a man of about fifty-five years, a Christian for a few years, but a backslidden pagan for about ten years, has a similar story. He had never been much of a Christian years ago, for he had been converted in a huge mine compound, then had returned to a pagan kraal, and had become lost in the old ways. Several years here in the unevangelized Eastern Transvaal compounds, he became entrenched in witchcraft and demon worship. He came to us some time ago and wanted to be helped back to Christ's way. After a few days of Bible teaching which he had never before had, and with the help of praying companions, he came to the place where he was ready to give up all for Christ. This was not easy. He submitted himself to the dreaded danger of angering the demons he had been placating with sacrifices by now burning his expensive "demon cloths" in front of his friends. Without Christian faith this would be disastrous, for it is a flagrant insult to the devils involved, and it is believed to be punished by terrible results. His faith was strong enough, and no results followed, for he believed that Christ was strong enough to defeat even demons.

I have never yet met an African who would really admit that there

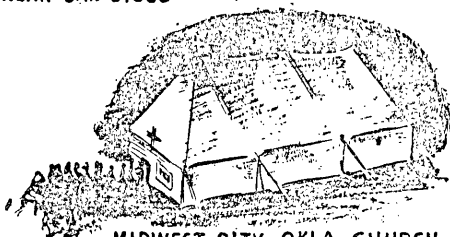
## New Churches Born in Odd Spots



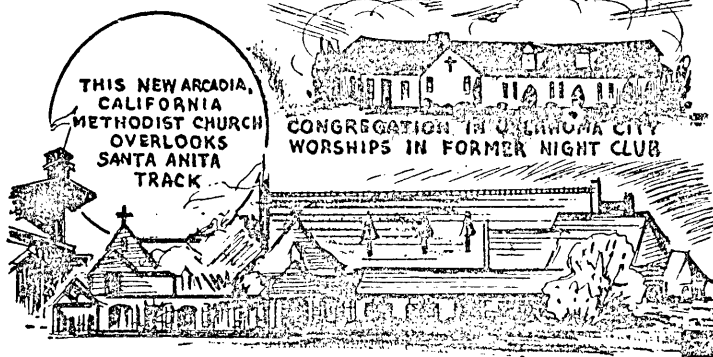
A THEATRE IS A TEMPORARY HOME OF LINDA VISTA CONGREGATION NEAR SAN DIEGO



GRIST MILL AT CLINTON, TENN., IS HOME OF ST. MARY'S PARISH



MIDWEST CITY, OKLA., CHURCH, NOW HOUSED IN NEW SANCTUARY, WAS ORGANIZED IN A TENT



Pentecost Sunday, June 9, the birthday of the Christian Church, marks the founding in recent months of 410 new or reopened Methodist churches. The Crusade for Christ has set 500 new churches as a goal in its current year of evangelism. Illustrated are unusual birthplaces of some of these new congregations.

The day will also see added to Methodist church rolls another 100,000 toward the goal of a million new members in 1946. More than 600,000 have already been received this year.

are no demons or evil spirits. The acts of those alleged tormenters of human beings are too well known. The American aviator's "gremlin" is a fairy godmother in comparison to these bringers of the African jinx. Much of it is open to psychological or magical interpretation, but it grips these people. However, faith in Christ almost invariably makes a person strong enough to brave even the demons' threats of death. One notable exception is a "possessed" man who wanted to be a Christian, but every time he tried, or even visited in a Christian kraal, he became violently ill in spite of his prayers and those of his would-be helpers. On return to his sacrifices he quickly got well, but became subject to the awful demands of the "spirits." Life is miserable for him.

At the little mount on which we are staying we found ourselves the center of a vast field of need. In farm compounds on which we could look are hundreds of young boys, mostly between thirteen and twenty years, who have run away from their home country, and are living in crowded dormitories of farm workers. Until recently no one has paid any attention to these Portuguese East Africans, and they have either been drawn by drink or harlotry (two highly organized agencies of destruction in this place), or by the African version of "Zionism," a movement which takes all of "Zion City's" errors and fanti-

cism, mixes it with idolatry, fetishism, pentecostalism, and spiritualism, making a powerful, uncontrolled, and almost uncontrollable fad. Its evils are indescribable.

From the top of our mount we could see at least eighteen compounds or groups of compounds in which anywhere between twenty and eighty of our Portuguese East African young men are housed while working on farms or mines. Two years ago there was not one Christian class working among them in their own language. Today ten evangelists are taking care of as many classes, and are planning to reach out to all the other places.

## LIQUOR ADVERTISING

(Continued from Page 5)

were adopted. One of these was to give releases of the factual matter contained in the report regarding the magnitude, deceptive character and purposes of this advertising to temperance organs and the religious and secular press to develop a strong public sentiment against liquor advertising.

This is as a necessary step in carrying forward a program to require the advertisers of alcoholic beverages to advertise them truthfully as required by the law under which the Federal Trade Commission operates, or to stop their advertising altogether, or at least over the radio.

## INTERIOR BRAZIL 'WIDE OPEN' TO EVANGELICALS

"The more I see of the interior of this vast Republic of Brazil, the more convinced I become that it is wide open to evangelical missions," says the Rev. Ernest O'Neal, of Saucier, Miss., newly-appointed Methodist missionary to Victoria, Espirito Santo, Brazil.

In the costal cities the Roman Catholic Church is well established and although we now have some strong urban churches of which we can be proud, still, as a rule, our work in these centers makes progress slow and difficult. But in the broad rural reaches of the hinterland we face an almost overwhelming opportunity.

"This conviction has been cumulative and has been formed by firsthand observation of our work in the interior. It has been greatly strengthened by the following recent experiences: the sight of 2,000 people standing in the public square in Governador Valadares listening intently while Charles Clay preached the Gospel over a loud-speaker system that carried his voice to almost every part of this fast-growing frontier town; a host of hands reaching hungrily for copies of the Gospels long after we have given out the last one; splendid rural young people in increasing numbers who are saying, 'Here we are! Take us and train us and send us out into the endless white fields to work and to serve the church of Christ'; scores of rural people who will walk 25 miles in a single day to attend one of our meetings with hearts hungering to hear the Gospel preached; congregations that continue their spirited hymn singing until midnight and at times until daybreak. These are a few of the things I have seen and heard in recent weeks that lead me to believe that the evangelical movement has a future in this land and perhaps a glorious future. . . .

"We were happy over our appointment to Colatina in the northern part of the State of Espirito Santo, to start a new work and to establish a rural institute for training Brazilian youth and lay-workers for rural church leadership. It is just this sort of thing that we were hoping to be able to do. I have made two trips to Colatina and spent several days there making contacts, hunting for a house and meeting hall, and looking for a suitable location for the institute. It appears that there are great possibilities for our work there. The Baptists already have a sizeable congregation and are showing a fine friendly spirit, cooperating in a number of ways in helping us to get established.

"Colatina is a thriving, growing town of about 5,000, the gateway to the valley of the Rio Doce, and the commercial center for the surrounding rural region of 75 miles to the north, east and south. It has a beautiful bridge spanning the river which is almost a mile wide at this point which opens up a great rural region to the north. Needless to say, I am enamored with Colatina. The Methodist Church of Brazil, it appears to me, has made no mistake in selecting it as the seat for an expanding rural work."

Almighty Father, we beseech Thee to visit upon this world the inward vision of Thy glory that we may see the folly of war and do all to erase it from the earth.—Kenneth L. Duncan,

## Teaching About Christ And His Way In The Crusade For Christ

ONE of the primary reasons for encouraging church school attendance is that it gives opportunity for teaching people about the way of Christ and His will for them. This objective should dominate the entire program of the church school. It should not be taken lightly, but should be looked upon as a means of introducing people to the Master and leading them in finding ways of following him. This means that we must do a first class job which will require several things in the average church school.

It will be necessary that the church school officers and teachers plan regularly for their programs and lessons. Worship services must prove meaningful, lessons must be thorough and effect the thought and action of the pupils (see "Teaching for a Verdict" No. 818-B). Boards of Education must plan carefully the curricula to be offered the various ages and see that adequate physical properties are available. The workers' council must be alert to develop understanding and faith on the part of individual class members. All of this involves efficient leadership in these respective groups. These heavy responsibilities require two things of persons who carry them: (1) consecration to the Master, (2) continued study and preparation. A thoroughly devoted person who constantly seeks to improve his mind and understanding can lead countless people to a knowledge of Christ. This involves regular teacher-training programs in the local church where courses on teaching and church school administration

may be studied annually.

Out of such an annual training

program the local church would realize benefits which could be se-

cured in no other way. Among these benefits would be (1) an improved program of studies and activities. When people study what they are attempting to do they almost inevitably find new and better ways. (2) There is a trend for enlarging the program of the Sunday school to include week day activities—all of it coming under the heading of the "church school". (3) The officers of classes and of departments will find ways of serving the church through a more efficient organization. (4) The teachers will discover new ways of preparing lesson materials, better ways of interpreting the teachings of Jesus. They will be encouraged to increase the use of the Bible in their lessons from Sunday to Sunday, thus developing a greater appreciation for the Bible on the part of the students.

A thorough job of planning and teaching will naturally lead to more persons presenting themselves for membership in the church. This will present the need for classes in the meaning of church membership. These classes may be offered by the pastor or one or more teachers. In any event they should be considered as an integral part of the church school and should, therefore, have its wholehearted support.

By doing these things in the best possible manner we are carrying out the Master's command, "Go ye therefore . . . teaching them to observe all things whatsoever I have commanded you."

You can brighten your life by making light of your troubles.—Ex.

### (IV) TEACH THEM

GO YE THEREFORE AND TEACH ALL NATIONS . . . TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU. MATT. 28. 19-20

1. PLAN REGULARLY
2. IMPROVE LEADERSHIP
3. IMPROVE PROGRAM
4. IMPROVE ORGANIZATION
5. USE LESSON MATERIALS PROPERLY
6. INCREASE USE OF BIBLE
7. TRAIN FOR CHURCH MEMBERSHIP



(The above illustration is one of a series which is available in poster form, 17X22, in colors. The series is designed for use in connection with the Crusade for Christ and may be ordered from Crusade Headquarters, 740 Rush Street, Chicago 11, Ill.)

### THE BIBLE IN PICTURES

Everyone will agree that the attempt to put the Bible on the screen in motion pictures is an ambitious project. It should also be clear that to have the Bible come alive in picture form can have an enormous influence on those, young and old alike, to whom the Bible has been a neglected book.

For many months the officers of the American Bible Society have been giving prayerful consideration to the undertaking of such a project. At length a policy was arrived at which conformed to the Society's constitutional limitations. The only narration would be a reading of the King James text without any interpretive comment or imaginary dialogue. There would be an appropriate and beautiful musical background. The figure of our Lord would not be shown but merely suggested.

A preliminary mailing to churches which had used the Society's film, The Book for the World of Tomorrow, indicated an enthusiastic response to the proposed series, which would begin with the Gospels.

The major hurdle in the project was the financing of it. Several possibilities to encourage giving for this particular purpose were explored without success. Numerous producers indicated interest in making the films but lacked the necessary funds. The Society, on its part, did not feel justified in applying funds provided for the distribution of the Scriptures, no matter how worthy and important these films might be.

Then on January 27th the maga-

zine THIS WEEK reported the intention of Anson Bond to produce a series of Bible pictures as a memorial to his father, Charles Anson Bond.

As the result of several conferences in New York between Mr. Bond and officers of the Society it appeared that Mr. Bond's aim coincided with those of the Society. As a result an agreement was reached whereby Mr. Bond's organization provides all production cost, and the Society supplies prints, advertising and undertakes responsibility for distribution. It also reviews and edits scripts and furnishes a consultant during production. The funds needed for the Society's

share of the total commitment will be advanced from the proceeds of the film, The Book for the World of Tomorrow, which has earned more than \$25,000 in rental fees in the three years it has been circulated. Income from the Bible story films will be used first to recover all costs and then will go into a special fund for the continuing of the series.

The first three pictures which will soon go into production are The Nativity, The Parable of the Sower, and The Woman of Samaria.

Preliminary conferences with a few religious education leaders has already been held and it is expected that further advice from a larger

group will be sought as plans develop so that the films will be of the greatest use to the churches.

It is planned to put foreign language sound tracks on the films so that they will be useful on the mission fields. Several missionaries who have heard about the project have urged production of the pictures just as quickly as possible, giving them unqualified endorsement as an important supplementary aid to their work.

The films will be available in either color or black and white at rentals of \$10.00 or \$7.50 respectively. Inquiries should be addressed to the Society's Visual Materials Department at 45 Astor Place, New York.

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## HENDRIX COLLEGE NEWS

Conway, Ark., July 18—The Conway Christian adventure assembly of the Methodist Church ended its four-day session at Hendrix July 12, with approximately 139 Methodist intermediates between the ages of 12 and 14 years enrolled, according to Rev. Ira A. Brumley, dean of the school.

Members of the staff for the Christian Adventure Assembly included Rev. and Mrs. J. M. Barnett of Earle, Mrs. J. Clarence Wilcox of Pottsville, Mrs. Julian Vogel of Helena, Miss Betty Shepherd of North Little Rock, Mrs. R. A. Dorman of Dardanelle, Miss Mary Ferguson of Clinton, Miss Wilma L. Humphreys of Forrest City, Mrs. Eric Caviness of Dardanelle, Rev. Thomas R. Widdon of Cabot, Rev. Glenn F. Sanford of Conway, Rev. G. C. Taylor of Morrilton, and Rev. Lyman Barger of Crawfordville.

During the assembly, Hendrix College music students were presented in recital, under the direction of Miss Katherine Gaw, coordinator of music at the college. Students who appeared on the program included Miss Jane Criswell of Conway, soprano; Glenn Pinnell of DeWitt, baritone; Buford Dunavant of Keiser, pianist; Alice Barnett of Earle, pianist; Corliss Arnold of Monticello, organist; Doyle Grogan of Mabelvale, organist, and Lindell Watkins of Kensett, organist.

Three more teachers will join the faculty at Hendrix College in time for the fall semester, President Matt L. Ellis has announced. They are Miss Margaret Fountain, music teacher; Dr. John S. Warren, professor of education; and Dr. Richard E. Yates, member of the political science department who has been on leave in military service.

Miss Fountain, a native of Nashville, Tenn., will be assistant professor of music at Hendrix and instructor of violin through grant from the Juilliard School of Music. She will represent that institution in this area.

A graduate of the Institute of Musical Art of the Juilliard School, she later held a fellowship in violin for five years in the Juilliard Graduate School, where she studied under the well-known teacher Edouard Dethier.

After leaving school she appeared as a soloist in concert work in the East and South and was featured with a USO concert group on tour in Europe last year. She has played on radio programs originating from New York, Tennessee, and from foreign stations. In addition, she is a veteran of orchestral experience, having played for several years with the Juilliard Graduate School orchestra, as first violinist in the Nashville, Tenn., symphony, and as a guest violinist under Leopold Stokowski. She was concert master of the Roesch Little Symphony in Europe and is an experienced chamber music player.

Included in Miss Fountain's teaching experience are two years as teacher of secondary violin at the Juilliard Graduate School, a member of the violin faculty at University of Georgia and the Manhattan College of the Sacred Heart in New York City.

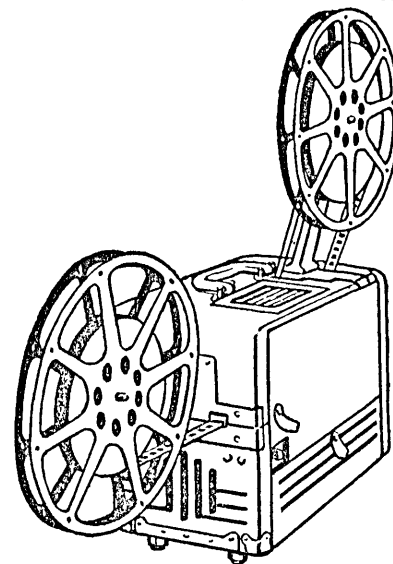
Dr. Warren, who will be professor of education at Hendrix, is a veteran teacher, having been superintendent of schools in the Molena

(Continued on Page 16)

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9. Prodigal Son
10. Child of Bethlehem
11. We Too Receive
12. Thy Will Be Done
13. A Woman To Remember

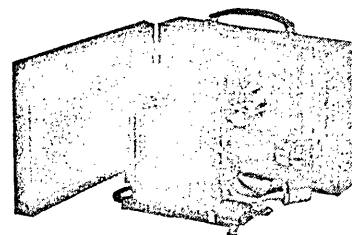
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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## WORLD COMMUNITY DAY— NOVEMBER 1, 1946

Women throughout America will gather in the nation's churches on November 1, 1946, to celebrate World Community Day, plans for which were announced today by Mrs. Ruth Mougey Worrell, Executive Secretary of the United Council of Church Women, at the Council office at 156 Fifth Avenue, New York, N. Y.

World Community Day originated four years ago at a meeting of the presidents of the women's national denominational groups and has now become an annual event for the women of most Protestant churches, emphasizing the determination of the women of the Church to build a peaceful world.

According to Mrs. Fred E. Luchs, Chairman of World Community Day, the program will feature "the building of the machinery for peace" through supporting participation in the United Nations and urging that our own national government's activities be directed toward a lasting peace; "practice of the method" on the local level by substituting good will and cooperation for social, economic, and racial discrimination and intolerance; and "motive force" emphasizing religion as the basis of judgment and evaluation of all departments of life.

A special worship service, "We The People," has been prepared for the occasion by Mrs. Bruce H. McDonald, President of the Baltimore (Maryland) Council of Church Women.

World Community Day this year will have a particular significance in that it will climax a summer project involving the assembling of 500,000 "Kiddy Kits" each containing a complete outfit for boy or girl of from one to four years of age. This project will be a major interest to church women of all major denominations throughout the country all during the summer months. Underwear, dresses or suits, sleeping garments, coats, houseslippers, mittens, scarfs, and all the things that go to make up a small child's wardrobe are being sewn or knitted. Each complete outfit will be wrapped in a blanket and it is suggested that these bundles be brought to the altar of the church on World Community Day and there dedicated at a special service to the needy children of the world and "to the Saviour who took them up in his arms and blessed them." At the same time an offering will be taken in each church to be used for food for children of the world and for continuing education for peace through the churches so that children may never again have to suffer as they have during the past years.

Mrs. Harper Sibley, President of the United Council of Church Women, stressed the fact that the present project is only part of an on-going service which the church women of America have rendered all during the war. Last fall they undertook to send 2,000 bundles of bedding to parsonages of Europe which had been depleted of household supplies through being used during the occupation as hostels, kindergartens, and hospitals. Over 3,700 bundles were actually sent. In December the call went out for

## BECAUSE

By Clyde Edwin Tuck

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

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

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

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

—Cumberland Presbyterian

## BINGEN SOCIETY

The Woman's Society of Christian Service met at the church at for their regular meeting July 3rd.

The program opened by singing and a prayer. The devotional was led by Mrs. Hugh Davidson. Fifteen members and one visitor were present. Also the pastor Rev. W. C. Onstead was present and made a talk about the future plans for the organization of societies on the whole charge.

Mrs. Davidson, secretary of Missionary Education had charge of the study, "The Divine Fatherhood." The following members had part on the program: Mesdames James Martindale, Clyde Owen, and Ernest Keith.

Mrs. Mark Jackson, charge superintendent, was present and spoke on plans she had on expanding the work. She announced that she and Mrs. Davidson would meet with the church at Sweet Home Friday, July 5th for the purpose of organizing a Unit of the society at that place.

A short business meeting was held, and the meeting closed to meet July 24 at the church.—Reporter.

1,000,000 diapers for babies for whom it was impossible for mothers in devastated areas to buy clothing. These were apportioned between state and local councils of Church Women. This project is now nearing completion and the women are turning their attention to the next older group—the children between the ages of one and four.

All such projects concerned with material relief are carried out in cooperation with the Church World Service, which maintains eight interdenominational shipping centers through the country, and which is now shipping an average of over 1,000,000 pounds of clothing monthly.

Slight small injuries and they will become none at all.—Fuller.

Talking come by nature, silence by wisdom.—Proverb.

## UNITED COUNCIL OF CHURCH WOMEN TO MEET

The third Biennial Assembly of the United Council of Church Women will be held in Grand Rapids, Michigan, from November 11 to 15, according to announcement made by Mrs. Harper Sibley, president, and Mrs. Ruth Mougey Worrell, executive secretary. Two thousand women, representing sixty-eight Protestant denominations included in the Council's membership, are expected to attend. Representatives from sixteen countries have appointed delegates who will attend, and others are expected. Delegates now registered are from Switzerland, Wales, England, Holland, Italy, Belgium, Puerto Rico, Cuba, Chile, Japan, China, India, Philippines, Ceylon, Canada, and probably Korea.

"Till we attain to the unity of faith" is the assembly theme. Plenary sessions will be held in the mornings and five luncheons will be held each day, when the theme of the day will be discussed under the leadership of an outstanding speaker. The group will be divided according to the size of the cities from which delegates attend in order that discussions may be held in terms of practical application for those present. The World Church, Christian Social Relations and World Relations are among the themes to be discussed.

Evening sessions will feature speakers on pertinent themes. On November 11 a reception will be held by the Michigan women in the Paintland hotel for everyone attending the meeting.

Headquarters for the meeting will be in the Fountain Street Baptist Church, where all sessions will be held with the exception of the closing evening session, to be held in the Civic Auditorium. Plans are being made for representatives of each of the United Nations to be present and participate in the program.

Further details of the meeting may be secured by writing to the United

## WOMEN IN THE WORLD

By Mary Fowler

The need to make the home Christian and to train children "in the fear and admonition of the Lord" was recognized as a major support of the American way of life when members of the Northern Baptist Convention met in their sessions at Green Lake, Wisconsin. Pastors and church members were urged "by education and action to support the moral life and spiritual tone of Christian homes; and to support every effort to exalt marriage, to promote an adequate program of juvenile protection, and to take such measures as will strengthen and improve Christian family life."

It was a daughter of the State of Virginia, residing in New York City in 1898, and appalled at the lack of religious teaching available for the City's children, who began the movement now known as "the Daily Vacation Bible School." In 1871, Mrs. Virginia Sinclair Hawes moved from Charlottesville, Va., to New York with her doctor husband. She joined the Epiphany Baptist Church, and later gathered the children of East 71st street and vicinity for a summer Bible school; she raised the funds and hired the faculty. The first meeting place was in a beer garden back of a 71st street saloon. Years later, when the enterprise had grown to national proportions, Mrs. Hawes returned to Charlottesville, and died there in 1915. Two daughters now live in Richmond. When a Daily Vacation Bible School was opened in the First Baptist Church, Charlottesville, this summer, it was named in honor of Mrs. Hawes.

Because "it is difficult if not impossible to change men already formed," women must take the lead and see that war never again comes to the earth ("A nice little game of atomic bombs, and where would we be?"), is the jist of a statement by Victoria Ocampo, writer and leader of the intellectuals of Argentina, which is being widely circulated by evangelical women of that land. She says: "The education of women is one of the burning questions of our day, and upon it depends the turn of events. We must not spare any efforts to correct and complete that education. Let us not forget that the ignorant woman is extremely susceptible to the influence of false leaders. Therefore, it is important to educate and instruct women."

Prayer is not merely the human will submitting to the will of God. It is a free filial expression of our desires to the heavenly Father, in the confidence that His wisdom is greater than ours and His love and power as great as His wisdom.

—J. A. Mason.

He who offers God second place offers Him no place.—Ruskin.

Council of Church Women, 156 Fifth Avenue, New York 10, N. Y.



# CURRENT NEWS IN ARKANSAS METHODISM

## ARKADELPHIA SUB-DISTRICT MEETS

The Methodist Youth Fellowship of the Arkadelphia District held its monthly meeting at Magnet Cove on Tuesday, July 9.

A program was presented by the Youth Fellowship of Magnet Cove. The speaker for the occasion spoke on "Prayer in Relation to Young People." The regular business meeting followed the program.

The minutes were read and the meeting came to order. Discussion was centered on the sending of delegates to Mt. Sequoyah and it was decided that the sub-district would send two delegates, its president and secretary. Other discussions were upon the failure of several churches to be represented at recent meetings.

An invitation for our next meeting place was accepted from the Youth Fellowship of the First Methodist Church of Benton. Our next meeting is scheduled to be held there on August 6, one week early due to the fact that some of our members will be attending Mt. Sequoyah.—Milton B. Scott.

## REV. F. P. DOAK HONORED

Last Sunday, July 14, this church paid a tribute to Rev. F. P. Doak, our honored and beloved superannuate. He was given a place in the morning program and the bulletin carried the following article:

"Today we feel honored in having with us an honored and distinguished member of the Little Rock Conference, Rev. F. P. Doak. His name stands first on the chronological roll of this conference, he having joined the conference in 1890 and he served as an active pastor until his retirement in 1935. He moved to Nashville in that year and has been a faithful worshipper in every service and a loyal supporter of every pastor of this church since that time. It is an inspiration to have him in our midst. We all love him for his sterling worth. Let us unite in wishing him many more 'happy birthdays.' He will be 85 years old next Tuesday. Indeed he is a veteran of the cross."

The members of the church "showered" him with cards and gifts and a huge cake bearing eighty-five candles.—R. A. Teeter, Pastor, Nashville.

## COTTER HAS VACATION CHURCH SCHOOL

The Cotter Methodist Church has completed a successful Vacation Church School. Mrs. W. W. Adams was principal of the school; Mrs. Charlie Heard was in charge of the music; Rev. C. Everette Patton and Mrs. W. H. Graham led the Juniors in the study of "Followers of Jesus;" Mrs. Hubert Routzong and Mrs. Warren Hogan taught "Bible Homes and Homes Today" in the primary department. Miss Lillie Douglas and Mrs. Adams used "Happy Times in Our Church," with the beginners. Forty-three children were enrolled.

The school closed with a picnic on Lithia creek with 50 children and parents attending.

## CHURCH PLANS RECREATION FOR YOUNG PEOPLE

The First Methodist Church, Springdale is sponsoring a recreational program for the Young People of Springdale during the summer months of July and August.

A tennis program is under way which includes some tennis tournaments to be held in the near future on the newly constructed concrete courts on the Church property back of the Sunday School Building.

Classes of instruction are being held each morning, Monday through Friday under the supervision of Coach Earl Voss and Byron Spaulding who are donating their time to conduct these classes. All young people of the town who would like to take advantage of these classes and enter the tournament are invited to do so.

The following schedule has been worked out:

For Instruction—Hours 9-11 a. m.  
Mondays—Wednesdays and Fridays—9th grade through 12th.  
Tuesdays — Thursdays — 4th grade through 8th.  
Saturdays—Open  
Afternoon Matched Play  
1:00-2:30 — 4th through 8th grades.  
2:30-5:00 — 9th through 12th grades.  
5:00-7:30—Young Adults.  
Evening Schedule  
Reserved for Church School Classes.  
Monday Evenings — Young Adults—Mrs. Oscar Evanson.  
Tuesday Evening—Young Adults —Mrs. J. O. Kelly.  
Thursday Evening — Keystone Class.  
Friday Evening — High School Age Groups.

## VACATION BIBLE SCHOOL AT FIRST CHURCH, TEXARKANA

The First Methodist Church held its daily vacation Bible school under the direction of Mrs. Leighton Boyce Fox, director of religious education, during the latter part of June. Mrs. Fox reported that the school was very successful and maintained a large attendance throughout its course.

The central theme of the entire school was making friends with the world with each department studying some race or religious group.

The Junior Department had for its study "Making Friends in Africa." As a class project, the group painted a mural depicting life in an African village. The class held an African candle light service to which the parents of all members were invited. Richard Arnold, Jr., took the part of the native leader in the service.

"Outdoors in Palestine" was the subject studied by the primary class while the kindergarten class had for its study "My Home and Family." Mrs. Fox stated that 127 children attended the vacation Bible school classes.

Nurture your mind with great thoughts.—Disraeli.

Prosperity makes friends; adversity tries them.—Syrus.

## METHODIST CHURCH REACHES GOAL IN "CRUSADE FOR CHRIST"

Rev. Sam Watson, pastor of the First Methodist Church, Marianna, announced this week that the local church had reached the second goal in the "Crusade For Christ" movement. The 75th member was received into the church which was the quota assigned for the year.

In the financial part of the campaign the church oversubscribed and paid their quota last year. A 10 percent increase in Sunday School attendance has been reached, Bro. Watson said.

## CROSSETT CHURCH RAISES FUND FOR WORLD SERVICE

The First Methodist Church of Crossett observed the month of June as "World Service Month", during which time \$918.00 was contributed on the Church's goal of \$1,100.00. The Treasurer, Leroy White, has sent this amount to the Conference Treasurer.

The pastor, Rev. R. E. Simpson, announced that the local church's remainder of the fund will be raised as quickly as possible in July so that the full \$1,100.00 may be accounted for in this great cause.

## BAPTIST AND METHODIST IN JOINT MEETING AT ALTUS

The Altus Methodist and Baptist congregations joined in a union revival meeting which began in a tent on the Altus City Park Sunday night, July 14th. The evangelists were Rev. J. O. Davis, Methodist, and Rev. J. L. Lonsberry, Baptist, pastors respectively. The joint meeting was for community benefit, leaders pointed out. Services were held week nights only beginning at 8 o'clock.

## CLERGYMEN NAMED TO COMMISSION ON HIGHER EDUCATION

WASHINGTON, D. C.—(RNS)—President Truman has appointed three nationally-known clergymen along with 27 other leaders in various fields to a National Commission on Higher Education.

The three are Methodist Bishop G. Bromley Oxnam, New York, president of the Federal Council of Churches; Rabbi Stephen S. Wise, New York, president of the Jewish Institute of Religion, and the Very Rev. Msgr. Frederick G. Hochwalt, Washington, D. C., director of the department of education of the National Catholic Welfare Conference.

The commission's duties will be to "re-examine our system of higher education in terms of its objectives, methods, and facilities, and in the light of the social role it has to play," President Truman said.

In announcing appointment of commission members, one of whom is Mrs. Eleanor Roosevelt, the President specifically called upon all relevant Federal agencies to cooperate fully with the new body.

Sometimes the best gain is to lose.—Herbert.

## RUSSELLVILLE FELLOWSHIP TEAM

The Russellville Methodist Church had the privilege of sending four people to Hendrix College for training as a Fellowship Team July 1-5.

Upon their return they decided to put into practice the things they had learned and to share with the local group ideas that were helpful to them. The result was a Youth Activities Week, which began on July 16, and continued through Friday, July 19.

Members of the team and their special fields of work are: Worship, Cecile Ann Moore; Recreation, Jo Ann Cravens; Community Service and World Friendship, Allen Hilliard; Workers With Youth, Mamie L. Adams.

Each night there was a class and discussion period followed by planned worship and recreation. Having worship, fun, study, and fellowship together has been a helpful experience for all who participated.

The adults showed quite an interest and the class for adults was well attended. On Friday night, the Rev. James S. Upton, Conference Director of Youth Work, talked to the adult class in a very helpful and challenging way about the opportunities of working with young people and making the Methodist Youth Fellowship a vital force in our church.

The climax of the week was the impressive consecration service on Friday night.

The week in Russellville is the first in a series to be conducted in the Russellville Subdistrict area under the direction of the Russellville Fellowship Team. Plans are being made for work in the neighboring towns.—Reporter.

Unless this country is made a good place for all of us to live in, it won't be a good place for any of us to live in.—Theodore Roosevelt.

Books are the quietest and most constant of friends; they are the most accessible and wisest of counselors, and the most patient of teachers.—Charles W. Eliot.

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**"KNOWING THE MINISTERS"**

Rev. Fred L. Arnold, pastor of the Fairview Methodist Church, Texarkana, has been elected vice-president of the Texarkana Ministerial Alliance. This is Brother Arnold's second year as pastor of the Fairview Church.

The Texarkana Gazette, in their column "Knowing the Ministers", gives in part the following write-up:

Recent unanimous choice of members of the Texarkana Ministerial Alliance as vice president for the coming year is the Rev. Fred L. Arnold, pastor of the Fairview Methodist church, Sixteenth and Laurel streets. He also celebrates his second year this Sunday as one of Texarkana's ministers.

He arrived in this city from a pastorate at Star City, Ark., on June 21, 1944. Active in ministerial and civic affairs the Rev. Mr. Arnold was an unopposed selection as an official of the growing alliance. He will assume his duties with that group when it convenes in the fall.

Prior to his arrival in the city, the Rev. Mr. Arnold was well known in East and South Arkansas where he was a successful pastor for a number of years. He entered the ministry in 1929, his first full time pastorate being at Traskwood, Ark. After a number of years as pastor there, the Rev. Mr. Arnold joined the Prescott Circuit (outlying churches around Prescott, Ark.). Later he received a call to the Pine Bluff District, taking up the pastorate in Star City until his arrival in Texarkana.

An Arkansan by birth, the Rev. Mr. Arnold was born in 1901 near the town of Center Point, Ark. He attended grade and high schools at Center Point and Nashville, Ark., later doing college work at Hendrix College, Arkansas. Though he has completed his formal schooling, the Rev. Mr. Arnold has not ceased to be a student. His philosophy of life is to grow and help to grow, and to finish each day feeling that he has learned something new and helpful to his work of spreading the gospel.

The Rev. Mr. Arnold said he found his greatest delight was to be the pastor of a congregation and assist people in their spiritual needs and endeavors. To preach a gospel that will redeem and save men from their sins, selfishness and greed, and watching them go out into the everyday world to live a different life because they felt and knew a different experience.

"It is things like that, which go to make the life of a minister a happy one," the Rev. Mr. Arnold said.

The Rev. Mr. Arnold enjoys living in Texarkana and working with the various ministers and people. He believes that there are enough decent and good people to eliminate or drive out most of the evil conditions that exist in the city.

"There are enough good people in Texarkana to clean the city up morally. To do that, however, the good people will have to stand together and stand upon the moral convictions of what they know to be just and right. It can be done, Texarkana can be cleaned up, if the people cooperate toward that end and do not waver."

His unanimous election as vice president of the Ministerial Alliance shows the high regard which fellow ministers esteem him. They are lavish in their praise of him and his

**MEETING OF BOARD OF TRUSTEES OF WESTERN METHODIST ASSEMBLY**

At the Board of Trustees' meeting on Mt. Sequoyah, Wednesday, July 17, the following officers were elected for 1946-7:

President, Bishop Paul E. Martin, Little Rock, Ark; 1st Vice Pres., Dr. Paul D. Womeldorf, Oklahoma City, Okla; 2nd Vice Pres., J. M. Willson, Floydada, Texas; Secretary, Dr. H. U. Campbell, Sedalia, Mo; Superintendent and Treasurer, Rev. S. M. Yancey, Fayetteville, Ark.

New members at large were Nels Barnett, Batesville, Ark., Gov. Ben Laney, Little Rock, Ark., and Mrs. George Sexton, Jr., Shreveport, La.

The Trustees are planning for an expansion program for the Assembly in which several new buildings are to be erected. Some cottages are being remodeled for married G. I.'s, who attend the University at Fayetteville. Next year is the silver anniversary of the Assembly.

All Assembly groups this year have been over crowded. Leadership Schools now in session had 342 registered. The next highest attendance was in 1931 with 328.

The following resolution was adopted by the Board:

The meeting of the Trustees of Western Assembly is shadowed by the news of the death of one of our most useful and helpful trustees, the Rev. Sam B. Wiggins of Jonesboro, Arkansas. We who had known his friendship, the soundness of his counsel, the inspiration of his godly and earnest life, are sorely afflicted because we have lost him.

In the broad field of churchmanship and the Christian ministry, Brother Wiggins rendered distinguished service. His heart and hands were ready for every heaven-appointed task. His lips were eloquent for his Saviour. His friendly spirit impressed every one. In the democracy of the sons of God, he moved at ease among the learned and great, and with graciousness and sincere brotherliness among the lowly. His vigorous mind was consecrated to the everlasting Gospel. The strains of his unflagging efforts brought him to the portals of heaven while yet, by the measure of his years, he was in the prime of life and usefulness.

We extend to his bereaved loved ones our deepest sympathy, assuring them of our love and prayers.

We recommend that some suitable memorial on Mt. Sequoyah perpetuate in our midst the name of this valiant man who died in the forefront of the battle.

We recommend that this statement be spread upon the permanent records of this Assembly, and that a copy thereof be transmitted to Mrs. Wiggins, with expression of the Board's sympathy and esteem. Also, that a copy be sent to the Arkansas Methodist.—H. U. Campbell, Secretary.

Continual cheerfulness is a sign of wisdom.—German Proverb.

Almighty and everlasting God, make us in all our ways to dedicate ourselves to the arts of peace that out of the ruins of the past may rise the temples of a better world.—Paul Minnich Robinson.

work in the community since his arrival.

**SEES NEED TO DOUBLE PRE-WAR BIBLE PRODUCTION**

By Sydney C. Lucker  
Religious News Service  
Correspondent

LONDON (By Wireless)—Demands for Bibles during the next few years may call for doubling pre-war production Dr. Eric M. North, a general secretary of the American Bible Society, declared in an interview here. Dr. North was a delegate to the recent conference of Bible society representatives from 13 countries at which a new International Council of United Bible Societies was formed.

"The setback to Bible production caused by the war, and the very considerable growth of literacy anticipated during the next few years," Dr. North said, "means demands for Bibles will possibly be twice pre-war production. This production covered an estimated 30,000,000 Bibles, Testaments and Gospels, of which, perhaps, three or four million were whole Bibles and six to seven million were Testaments."

Dr. North predicted that British, American, and Scandinavian areas will in the future call for from six to ten million Bibles and Testaments yearly. He said Great Britain and the Dominions have an accumulated demand for five million Bibles and Testaments.

"A special need," he stressed, "will exist in Germany for the next two or three years and this may call for from four to six million Bibles and Testaments. Demands for several other European countries range from between one and two million Scriptures."

The American delegate disclosed that constant requests are being made for Bibles in languages of displaced persons in Europe. Other special demands come from Africa, where needs are only being partly met at present, and from Latin America, which is now receiving 400,000 Bibles and Testament and about 3,000,000 Gospels, but requires a fifty per cent increase in Bibles and Testament shipments.

"The spread of literacy in India," Dr. North declared, "will raise the need from 1,250,000 portions of Scripture to over 2,000,000. China requires from one to three times the pre-war figure. In Japan, a call has come for 100,000 Bibles and 2,500,000 Testaments, which is eight to ten times higher than the pre-war annual circulation."

Dr. North said that one result of

**HENDRIX COLLEGE CAMPAIGN NEWS**

Conway, Ark., July 25. — President Matt L. Harris spoke in behalf of Arkansas Methodist's million-dollar campaign for Hendrix during the morning service at the Texarkana First Methodist Church on July 14, and during the evening service at the Methodist Church in DeQueen that night.

On Monday morning, July 15, he attended a meeting at the Texarkana Church of laymen and ministers representing charges in the Texarkana District and again spoke in behalf of the campaign.

In this and other meetings of church groups, he said, "A great deal of interest has been manifested in the enthusiastic discussion by Methodist men and women of the problems of the campaign. The leaders of the campaign are encouraged over the outlook."

Dr. Ellis and Dr. C. M. Reves, campaign director, who spoke at the West Memphis Church Sunday, July 14, will fulfill a number of other speaking engagements in behalf of the campaign during the remainder of July, including addresses at Hope, Magnolia, Emmett, and North Little Rock.

**PRIESTS LAUNCH 'STREET-PREACHING' SERIES**

ST. LOUIS—(RNS)—A series of "street preaching missions," located on street corners, residential lawns, and parish yards, has been launched with the aid of priests from seven Roman Catholic parishes here. Object of the missions is to acquaint non-members with the teachings of the Catholic Church.

The open-air religious forums make use of movable pulpits, loudspeakers, and portable lighting equipment, according to the Rev. Philip J. LeFevre, C. M., professor of philosophy at St. Louis Preparatory Seminary, in charge of the forums.

Originally proposed by the Very Rev. Joseph P. Donovan, C. M., J. C. D., president of Kenrick Seminary, and approved by the late John Cardinal Glennon, the missions are conducted along catechism lines, with persons in the audience submitting questions and the "missionaries" supplying the answers.

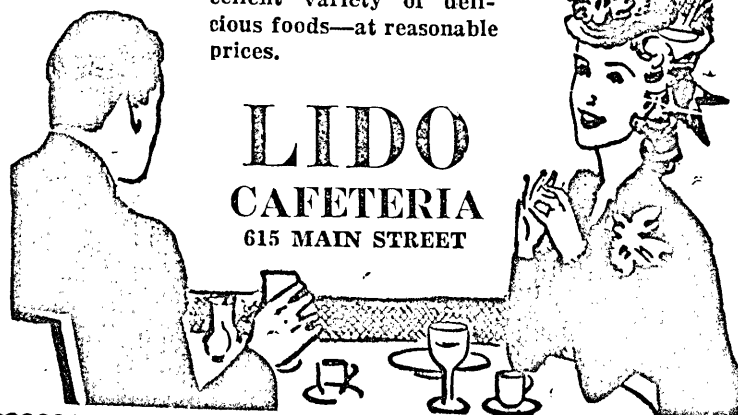
the international Bible conference is that 'we have found ways of increasing soon the supply of Bibles creasing soon the supply of Bibles.

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# CURRENT NEWS IN THE RELIGIOUS WORLD

## WORLD SUNDAY SCHOOL LEADERS MEET IN LONDON

LONDON—(RNS)—Sunday school workers throughout the world are faced with "staggering needs and opportunities," according to a report of the North American administrative committee presented at a meeting here of the board of managers of the World's Sunday School Association. The board meeting was the first held since before the war.

Among needs indicated were nation-wide interdenominational Sunday school service in war-affected countries; encouragement and aid to pioneers ventures; and reaching into areas of the world in which little has yet been done for Christian teaching and training of youth.

American committee representatives were Dean Luther A. Weigle, of Yale University; Dr. Forrest L. Knapp, joint general secretary of the W. S. S. A.; Judge Lewis L. Fawcett, of New York; Dr. Roy G. Ross, secretary of the International Council of Religious Education; and Dr. Robert M. Hopkins, president of the United Christian Missionary Society.

Also present were the following British committee representatives: Sir Harold Mackintosh, Bart., leading candy manufacturer, known as Britain's "toffee king," and president of the W.S.S.A.; J. Arthur Rank, foremost British cinema magnate, chairman of the committee; Robert J. Denholm, general secretary of the National Sunday School Union, who deputized for the Rev. Alexander McLeish, at present in India; and Dr. James Kelly, joint general secretary of the W.S.S.A.

Featured at the meeting were the reports of the two joint secretaries describing the work of the international Sunday school organization in various countries during the war.

Dr. Knapp said that war-time conditions had affected the work in many fields, causing the dislocation of plans, but nevertheless reports from the fields were of "an encouraging nature." He disclosed that the representative in the Philippine Islands, with the financial support of the W. S. S. A. and the Philippine Committee of the Foreign Missions Conference of North America, has resumed his work in "a surprisingly short time," and has published lesson materials in two native dialects.

The American secretary made special reference to the work in China under the care of Dr. Chester S. Miao, who recently visited London and Glasgow, and declared the post-war era presents rich opportunities to the Christian Church and the National Council of Religious Education in China.

Dr. Kelly reviewed efforts by local leaders during the war to continue Sunday school work in Latvia, Czechoslovakia, Austria and other fields embraced by the British committee despite obstacles caused by the German occupation. He said that "one of the greatest tasks of the Christian Church in the days to come will be the teaching and training not only of the children of Germany, but of young men and women who from their earliest years have had

## SAYS CHURCH IS RESPONSIBLE FOR WELFARE OF WORLD'S CHILDREN

MONTREAT, N. C.—(RNS)—The Christian Church must accept "responsibility under God" for the welfare of the children of the world unless it is prepared to watch them grow up under threats of disease, maladjustment, economic chaos, and "grinding drudgery." This is the opinion of Dr. Mary Alice Jones, child psychologist of Chicago and a principal speaker here at a children's work conference sponsored by the Presbyterian Church in the U. S. (Southern).

Addressing more than 250 Southern Presbyterian Sunday school leaders and teachers, Dr. Jones declared that "these portents are not wild figments of the diseased imagination of fear-mongering politicians or fanatical clergymen but the sober judgment of sober persons who consider them possibilities which may become realities in this world of ours."

Analyzing some of the conditions prevalent in this country and in the world which are directly or indirectly the cause of disturbances among children, Dr. Jones said:

"We do not want our children to be denied education and the freedom to think, nor to live in a world without education or with controlled schools. We do not want our children to live under the rule of sadistic police or repressive totalitarian government. We do not want them to be spiritually illiterate.

"We want our children to live in freedom and in peace. We want them to know God as their Father, to love all men as their brothers. We want them to be worthy, intelligent, devoted Christians consciously committed to doing the will of God."

## YMCA URGED TO LEAD IN EFFECTING RELIGIOUS RE-AWAKENING

SILVER BAY, N. Y.—(RNS)—The YMCA was called upon here by John W. Darr, New York public relations executive, to lead the country 'out of a spiritual wilderness' by effecting a religious re-awakening.

Addressing the 1946 conference of the Eastern Region Association of Secretaries of the YMCA, Darr said that business men throughout the country are convinced that "if we are not to lose the values that have made America great, America must be reborn spiritually. . . in the sense of a renewed appreciation of such virtues as courage and honor among men and faith in God."

Darr said that the YMCA must "join this crusade to lead America out of the vale of cynicism and disbelief and doubt to the heights of true brotherhood and new national glory."

no religious background." tinental countries, Dr. Kelly reported. Recalling recent visits to Con- that Sunday school needs are already being met through provision of literature, procurement of teachers, and other means. He said that a special fund of 25,000 pounds (\$100,000) is being raised to facilitate restoration work both in Europe and the Near East.

## BASIS DRAFTED FOR CHURCH UNION

PHILADELPHIA, Pa.—(RNS)—A proposed basis of union between the Presbyterian Church in the U. S. A. and the Protestant Episcopal Church, since 1937 a thorny subject of debate by leaders of the two denominations, has been made public here.

The document, which deals mainly with constitutional provisos for the projected united church rather than with details of organic union, is the end result of a long series of joint meetings between the Commission on Approaches to Unity of the Protestant Episcopal Church and the Department of Church Cooperation and Union of the Presbyterian body.

In the opinion of church officials of both denominations the most important part of the 11-page document involves a formula providing complete mutual recognition of ministry and an extension of authority to preach in the united church.

In the service of mutual recognition and extension of authority, the moderator of the presbytery, together with his attending presbyters will lay their hands on the Episcopal bishops and priests to be commissioned; likewise, the bishop and his attending presbyters will lay their hands upon the Presbyterian ministers to be commissioned. (Presbyter is a term equivalent to the term "minister," in the Presbyterian Church; in the Episcopal Church presbyter is the equivalent of "priest," or "rector"; the term "priest" is not used in the Presbyterian Church.)

When a minister is installed in a church, it was further explained, the congregation may request the bishop and the presbytery to exact

## SAYS YOUNG PEOPLE 'MOST UNCHURCHED' GROUP IN NATION

MONTREAT, N. C.—(RNS)—Young married couples and young people just out of college are the "most unchurched" group in the nation, Dr. Harry C. Munro, director of the National Christian Teaching Mission of the International Council of Religious Education, declared here at the Montreat Leadership School.

Dr. Munro said that surveys conducted in large cities, towns, and villages disclosed that young adults are not being reached by religious education programs or by church organizational work. The next largest unchurched group, he said, is that of very young children, which indicates that the children in the homes of the unreached young adults are not attending church schools.

"The church is failing to reach the young adults and is therefore failing to reach these children. This is serious both for the churches and the young adults who need the church. This group is the very backbone of the church."

of him a promise to minister the doctrine and worship in accordance with the forms to which the congregation has been accustomed. The office of bishop is coordinated with the presbytery so that the bishop would discharge many of his functions in concurrence with the presbytery, in the ordination and installation of pastor, and the dissolution of a pastoral relationship.

To necessities in doing a great and important work; a definite plan and a limited time.—Hubbard.

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### THE CHURCH VS. THE MOVIES

A writer in the Chicago Daily News recently tore the mask from the reasons given by some persons for not attending services, by using those same reasons against going to the movies. This was his method:

"I'm out of the habit of going to the movies; I'd better not go tonight."

"I have not been to the movies for so long the walls would fall in if I went."

"I know a man who has gone to the movies for years, and he is no better than I am."

"There are as many good people outside the movies as inside."

"Too many hypocrites attend the

movies."

"I stay away from the movies because of the kind of folks who support them. I would not sit in the same room with Mr. So and So."

"The performer gets more money than I do. Why should I help keep him in a good car and fine clothes?"

"I do not like the people in charge of the movies."

"I stay away from the movies because I went so much when I was a child."

"I need new clothes before I can go to the movies."

"I have a friend visiting me, and I do not know whether he likes movies or not; I never meddle with a man's private opinion."

"I do not go to the movies, be-

cause directors never call on me."

"I do not go to the movies, because when I went the last time, no one greeted me."—Clipped.

### PASTOR EMPLOYS UNIQUE METHOD FOR RAISING RELIEF OFFERING

MONTGOMERY, Ala. — (RNS)—The pastor of four country Baptist churches in this state has a unique method for raising the relief and rehabilitation offering. At the close of the Sunday morning message on the Good Samaritan, he places a large bread pan at the altar and asks the congregation to fill it with bread money. Every \$10 given represents 100 loaves; every \$1, 10 loaves; and one dime, one loaf.

### TREASURES STOLEN FROM FRENCH CATHEDRAL

PARIS (By Wireless)—(RNS)—Gold ornaments restored to the Cathedral of St. Pierre in Troyes after having been hidden for safe-keeping elsewhere during the war have been reported stolen from the 13th century church.

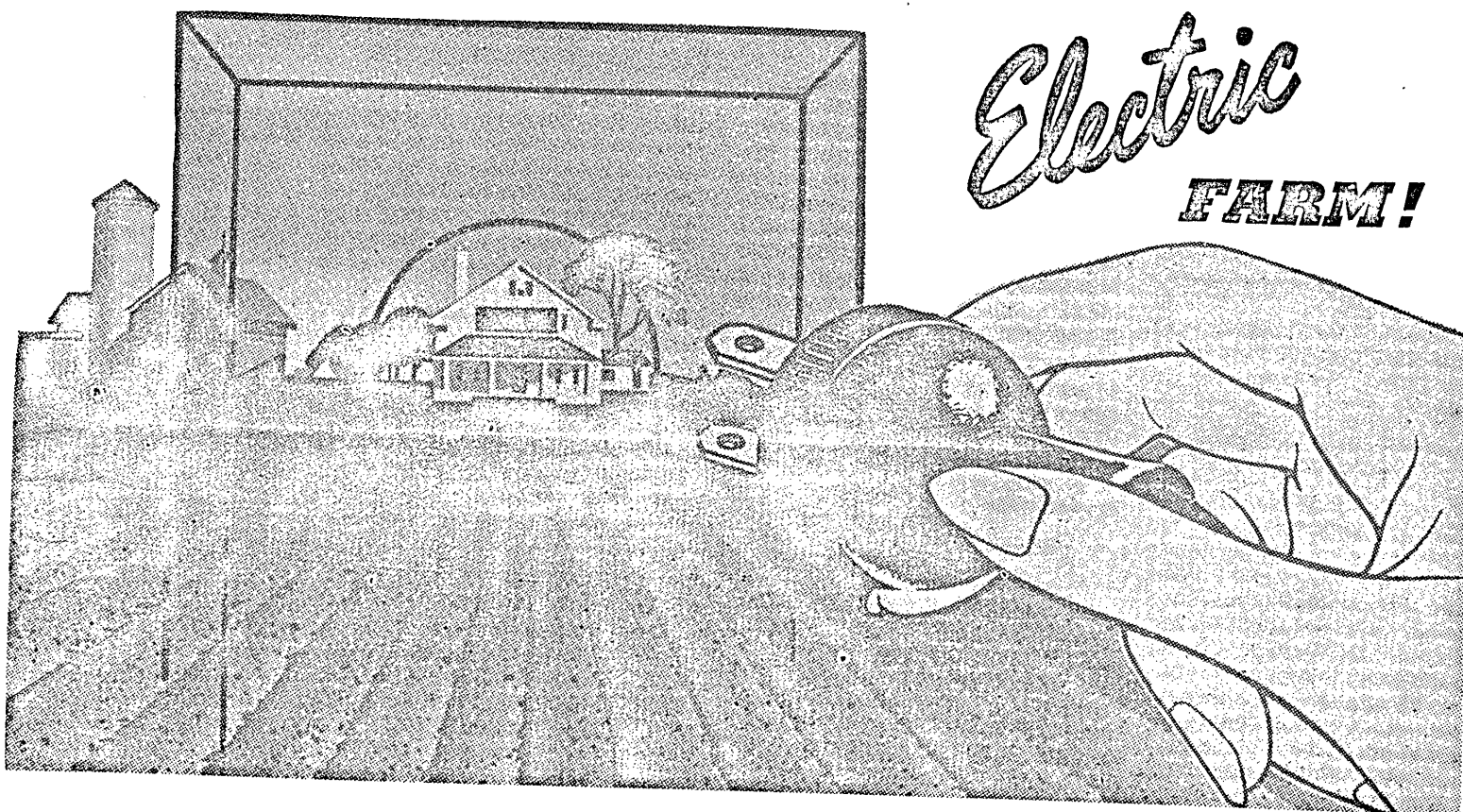
Police suspect the robbery was committed by the same thieves who previously removed priceless objects from the treasure room of Rheims Cathedral.

Behavior is a mirror in which everyone shows his image.

—Goethe.

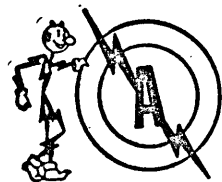
## THE MODERN FARM IS AN

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## The Sunday School Lesson

By DR. O. E. GODDARD



### JESUS AND THE SABBATH

LESSON FOR AUGUST 4, 1946

**SCRIPTURE TEXT:** Exodus 20:8-11; Nehemiah 13:15-18; Psalms 92:1-2; 118:24; Matthew 12:9-13; Mark 1:21-34; 2:23-28; 3:1-5.

**GOLDEN TEXT** Remember the Sabbath day, to keep it holy. (Exodus 20:8)

Jesus' interpretation of the fourth commandment is most interesting. The Babylonians prior to Moses had found out that it was better for man and beast to rest one day in seven. God through Moses, made the Law to rest one day in seven. The Jews finally learned to take this law seriously. It is recalled that in the long journey to the Promised Land that when God was feeding them on the manna from heaven, that they gathered enough manna on the sixth day to provide for them on the seventh day, and no manna was gathered on the Holy Sabbath. For centuries the Hebrews observed the Sabbath punctiliously. By the time Jesus came they made its observance so exact, and had made such drastic punishments for any who did not observe the law, that it became a burden to the people. Much that Jesus said about the Sabbath was designed to make the Hebrews more liberal in their interpretation of the Sabbath.

#### Remember the Sabbath Day to Keep It Holy

God wrote this law not only on the tables of stone, but also in nerves, muscles, and tissues in human and animal life. Before God ever spoke from Sinai it was best for men and beasts to rest one day in seven. In the days when there were no electric street cars in our cities and thousands of mules and horses were used to propel the cars, corporations found that it was good business to rest every animal one day in seven. Thus secular organizations found it was best to regard the Sabbath for financial reasons.

#### The Fourth Commandment Janus-Like

The first three commandments look Godward—toward God and our duties toward Him, and the last six look manward, and our duties to our fellowman. The fourth commandment involves duties to both God and man, and to self. Sabbath observance is pleasing to God and helpful to all mankind, including ourselves. Desecration of the Sabbath is displeasing to God, and harmful to our fellowman, and to ourselves. He who works seven days in the week with hands or heart is committing suicide. It is best for all, physically, mentally, spiritually, to rest one day in seven.

#### The Sabbath Was Made For Man

In the days when Jesus was on earth it seemed that man was made for the Sabbath—a kind of machine to do all the things required of him on the Sabbath and to refrain from doing all things that were forbidden on that day. Jesus introduced a new conception to modify and rectify these erroneous views. Man needed a Sabbath and God provided it for him. Without a rest-day life would be a monotonous hum-

drum. The Sabbath is a weekly oasis in the desert of time. If you wish to see what a boon that Sabbath is to teeming millions, look at the countries where there is no Sabbath. There the countless millions work unceasingly three hundred sixty five days in the year. The church has made a heroic effort to maintain the day of rest for the working man.

#### It Is Lawful To Do Good On The Sabbath Day

The Jews watched, wickedly, to see if Jesus would heal on the Sabbath day. When he did so they felt they had a charge against him. He had done something the elders forbade. Such a rigid interpretation as they placed on the Sabbath would require doctors to remain at home and nurses to do nothing on the Sabbath day. Jesus brushed aside all such senseless inhibitions.

Humanity was more important than such observance of the law. They willingly could lift the ox out of the ditch but not alleviate a suffering human. There are a thousand things a Christian can do on the Sabbath.

#### Some Sunday Services

1. Attend public worship. Whatever work is necessary by man, beast, or automobile to get to church with the entire family on Sunday is lawful and right. Every family ought to attend church every Sunday. Every family and every member of the family needs the help which public worship on Sunday affords. If a man is a church member his church vows require him to attend every Sunday. If he is not a member of the church, he needs to attend public worship to get the help his soul sorely needs. Non-attendance at church when a church is within reach, is Sabbath desecration.

2. Visit the sick and minister to the needy. A Christian visit to a shut-in, or to a person temporarily disabled by illness is good work for Sunday. Much more should be done than we are doing for our sick and afflicted people every where.

3. Personal visitation to reach non-church members is truly good work to be done on Sunday. The annual home visitation campaign is most helpful. Continue this work on Sunday afternoons to reach and enlist those who were not added to your number of new members during the campaign.

4. Sunday games for children are many and instructive. Wise parents will arrange for week-day games and for Sunday games. By making this distinction in the games you can help the children to be ever mindful of the fact that Sunday is different in that it is for worship and delightful experiences. The games in both sets—

### QUAKERS SPEND \$1,575,000 FOR RELIEF IN CENTRAL EUROPE

PHILADELPHIA—(RNS) — The American Friends Service Committee has spent or set aside \$1,575,000 for relief work in central Europe since that area was opened to American relief agencies early this year, it was announced here at AFSC headquarters.

Up to June 30 the Quaker program called for expenditures of \$400,000 in Austria, \$50,000 in Hungary, \$125,000 in Poland, and \$1,000,000 in Germany. The latter includes \$50,000 in the French zone, \$175,000 in the British zone, \$58,000 in the Russian zone, and \$717,000 in the American zone.

Relief in Hungary is still conjectural, subject to permission for American Quaker relief workers to enter the country.

week-day and Sunday, should be joyous and spontaneous.

#### Some Things Not to be Done On Sunday

1. Lolling and lounging at home under the pretense of resting. I have noted that the energetic people who get up on time, go to church, and carry on good works on Sunday look better on Monday than those lazy lounging fellows who pretend to find it necessary to rest on Sunday.

2. Fishing is not permissible on Sunday. It is an unseemly thing to observe one group headed toward church with Bibles in hand, and another group headed toward the lakes with fishing tackle. Which group's children are likely to be a blessing to the next generation?

3. Sunday shows are an abomination to God and a curse to humanity. Sunday baseball games are no better. No commercialized entertainments should be allowed on Sunday. Those Sunday performances fill the coffers of the managers and the hearts and minds of the attendants with anything but the desired worship and reverence of God and his Holy day. The raucous yellings of the bleachers do not harmonize with the songs of praise emanating from the sanctuary.

Why will some Methodist parents permit their children to attend baseball games and movies on Sunday? Why will some Methodists ignore the laws of God and the church and permit such things to occur?

Jesus is Lord of the Sabbath. Yes, Lord of the Sabbath, Lord of the Church, Lord of the Bible, Lord of Bishops, General Conference, General Assemblies, Lord of all mankind in every relationship of life.

*"Let every kindred, every tribe,  
On this terrestrial ball  
To Him all majesty ascribe  
And crown Him Lord of all!"*

"Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (2 Philippians 2:9-11.)

There is nothing so small but that we honor God by asking his guidance of it.—Ruskin.

Nothing is hard to a willing mind.  
—Erasmus.

### HENDRIX COLLEGE NEWS

(Continued from Page 9)

Public School System, Ga., the Wrens schools, Ga., and the Centreville, Miss., schools, in addition to holding positions as a teacher.

Since June, 1943, he has been an employee relations officer for the War Department and stationed at Camp Van Dorn, Miss.

Dr. Warren received his bachelor of arts degree in 1925 at Millsaps College, Jackson, Miss., then got his bachelor of divinity degree and his master of arts degree fromandler School of Theology and Emory University, Atlanta, Ga. Appointed a research fellow, he got his master of education degree at Duke University, Durham, N. C., in 1939, and his doctor of education degree at Columbia University, New York, in 1942.

He is a member of Phi Delta Kappa and Kappa Delta Pi, honorary scholastic fraternities, of the Kiwanis and Lions clubs, and has been an active scoutmaster.

Dr. Warren is married and has one child.

Dr. Yates, who will resume his duties as assistant professor of political science, has been on leave from Hendrix since 1942, when he entered the Army.

Since entering the service, he has won a commission and is now on duty in Washington, D. C., with the Surgeon General's staff, where he is connected with a historical project.

Dr. Yates received his doctors degree at Vanderbilt University in 1936, after having won his master's degree there in 1933. He received his bachelor's degree from North Carolina State College in 1932.—Lane Scott.

### JAPANESE METHODIST CHURCH REORGANIZED

OAKLAND, Calif. — (RNS) — Reorganization of the Japanese Methodist Church in this country to meet problems brought on by the war was completed here by 50 pastors attending the 47th annual Japanese Provisional Conference of Methodist Churches.

Led by Bishop Fred P. Corson of Philadelphia, who presided, the conference suggested that the Japanese Methodist Church divert itself from the "clannishness" of catering only to people of Japanese descent and expand its scope to take in people of all races.

Bishop Corson told the conference that about half of the persons of Japanese ancestry who were evacuated from the West Coast at the start of the war had returned to their homes. Supplementing the bishop's statement, the Rev. John Yamashita of Oakland said that the six Japanese Methodist Churches in the San Francisco Bay Area now have about 5,000 communicants.

The Rev. T. J. Machida of Seattle, who set up Japanese broadcasts under the foreign intelligence service of the Federal Communications Commission in Washington, D. C. during the war, declared that on the whole the American people have been tolerant toward Japanese-Americans released from concentration camps. He said men in the armed forces who had served overseas with the 15,000 Nisei servicemen were particularly tolerant.

The conference paid tribute to the memory of 1,000 Nisei who were killed during the war and to the 5,000 other Nisei who were wounded.