

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

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

VOL. LXV

LITTLE ROCK, ARKANSAS, AUGUST 8, 1946

No. 31

Advertising How And Where To Catch A Disease

IN an effort to cover up something of the stench and rottenness of their abominable business, the liquor crowd is now trying to give something of respectability to the enslaving effect liquor has on its victims by promoting the idea that "Alcoholism is a disease."

According to this new-styled propaganda, the slobbering, vomiting, helpless piece of human wreckage found unconscious in the gutter is suffering from a disease, instead of being the ghastly dupe of the deceiving propaganda, promoted by the liquor interests, that "it is smart and respectable and safe" to drink.

Suppose that liquor has proved its point and "alcoholism is a disease," what should be done about it? Some people say that these self-confessed spreaders of disease are hard to control in any other way, therefore we should grant them license to carry on their disease producing business and in that way attempt to control the plague and at the same time get some revenue to help pay our school teachers and to support our aged.

It sounds ridiculous, beyond words to describe, for our state government, interested as it should be in the welfare of the citizenship of the state, to license a business to operate in the state that, by its own propaganda, is a spreader of a deadly disease.

If "alcoholism is a disease," as its promoters now declare, it is possibly the most pitiable, destructive, deadly disease with which we have to contend. It requires an ever increasing space in our jails, our penitentiaries, our hospitals and our insane asylums to take care of its disease infected victims.

"Alcoholism is a disease." What should be done about it? Liquor says that the proper thing to do is to spend annually over \$75,000,000 in advertising in order to tell healthy people how and where they can catch the disease and to describe the various kinds of poison they can take in order to produce it. Ordinarily we spent millions of dollars annually to prevent disease and millions more in attempts to cure them. Only in regard to liquor does it seem to be proper for the state to license a business and for the public to tolerate it that, by its own self-condemning propaganda, is a producer and spreader of disease.

Whether alcoholism is a disease or a pitiable, uncontrollable habit, no man or group of men has the moral right to convert human beings into rum-crazed alcoholics.

Always Saying "Gimme"

THE editor heard two colored men recently in an interesting conversation. One had just asked the other for something. He received the following, impressive, descriptive reply: "Yea, you is all time saying gimme, gimme. I aint nev'r heard you say 'heah'."

Our colored friends are natural born philosophers and often describe our attitudes and activities in a strikingly impressive manner. We speak of "getters and givers." Our colored philosopher said that his friend was always saying "gimme," but never was offering anybody anything of himself or of his means.

Our American citizenship, with its hand stuck out toward government with a "gimme" attitude, would do well to study the truth implied in our colored friend's reply to the "gimme" attitude of his companion.

Does The Christian Religion Promise Good Health?

THIS is the fourth article we have written under the above caption. In view of what we have said in former articles, we want, in this article, to raise a question which we would like to have our readers discuss. We will be glad to carry in the Methodist any opinion on the question, which our readers may like to express.

The question we want to raise is this: "Do we live our lives under two sets of laws—those governing the physical life and those governing the spiritual life? If so, do these laws ever conflict and make it necessary for a person to break a physical law in order to obey a spiritual law?"

We call attention to a few circumstances, not uncommon in life, where the circumstances seem to call for the breaking of a natural law in order to obey a compelling spiritual impulse.

Those saints of earth, who have turned their backs forever on healthful, wholesome environments and deliberately entered leper colonies in order to be able to minister to these outcasts of earth, were definitely breaking natural laws but seemed to be gloriously obeying the spiritual laws of sacrificial service.

The mother, who with her bare hands smothers the flames in the clothing of her little child, breaks nature's laws and suffers burns that may deform her for life or may even cost her life, but she seems to be obeying a spiritual impulse so imperative that she would never have forgiven herself if she had not obeyed it.

Many of our missionaries in the Far East, before actual war was declared and some of them even after war had come, deliberately made a choice between evacuation and remaining at their post of service. Many, who were privileged to do so, stayed at their post although they knew it meant suffering, hardship, imprisonment and for some, death. They seemed to utterly disregard the laws of physical safety and in many instances the physical laws of health, but they obeyed spiritual laws of love and service that something inside of them seemed to say were more important than life itself.

A man said to the editor, "I have no time for the church, my mother killed herself cooking for preachers and church people." It developed that his home was next door to a country church. Practically every Sunday the mother had spread a big dinner after church services. Perhaps this mother did break nature's laws because of an urge to neighborliness and hospitality.

Endless examples might be given where there seems to be a conflict between physical welfare and spiritual impulses. "Do we live under two sets of laws, and is it ever necessary to break a physical law in order to obey a spiritual law?"

(To be continued next week)

Just How Far Have We Drifted?

THE recent action of the Arkansas Game and Fish Commission which limited quail hunting, next season, to three days a week has resulted in quite a protest from some of our quail hunters. A part of the volume of protests came from some of our hunters who are objecting to any limitation as to the number of days per week one can hunt quails during the season.

It would appear, however, that the greater part of the protest comes from some who dislike the fact that the three days per week, named for hunting—Tuesday, Thursday and Saturday—excluded Sunday as a hunting day.

It is a little hard to determine just how far we have drifted in our sense of proprieties and even in our recognition of existing laws, when such a protest is voiced. In the first place, as we understand it, we have a state law making it illegal to hunt quails on Sunday. In view of that fact, it is strangely interesting that there should be such a protest over the fact that the Commission did not name Sunday as one of the three days on which hunting would be allowed.

Just what standards do we hold for state agencies representing the law, when such a cry is heard because an agency, set to promote law observance, fails to make provisions, in its rulings, for a disregard for the law?

If there were no state law against hunting on Sunday, an alert sense of proprieties should lead one to omit quail hunting on Sunday. Since quail hunting has been and is a favorite sport of the editor, we know by repeated experiences, that the bombardment, which generally accompanies a covey rise and often accompanies the rise of a single, is in no sense conducive to a spirit of worship in the little church that may be nearby. If there is no church nearby, there are generally Christian homes about where little children and religious-minded adults feel a sense of shock at the roar of guns on the Sabbath day. A higher regard for the law and a keener sense of proprieties would likely have prevented this unusual protest.

The Battle Of Hot Springs

ARKANSAS is fortunate that the political fight in Hot Springs did not turn into an "Athens, Tenn." shooting battle. According to the press reports all of the "makings" of such a battle were there.

It appears that, in Sidney McMath, Mayor McLaughlin has found an opponent who is not afraid of "reprisals" or anything else that the mayor has been able, thus far, to pull out of his political "trick bag."

In the now-famous article, "The Town Without a Lid," the Saturday Evening Post seemed to feel sure enough of the facts to hold Hot Springs up to national ridicule because of the unbridled lawlessness which the writer describes as existing there under the leadership of Mayor McLaughlin.

In this article there is no attempt to cover up or imply by indirection. Names and places are given without reserve. There is no question but that the article was damaging to both Arkansas and Hot Springs.

This article is either a just basis for a heavy damage suit against the Saturday Evening Post by the city of Hot Springs or Mayor McLaughlin or both, or it is a condemning, unanswerable indictment of a man who is unworthy of leadership anywhere.

Why Build A Greater Hendrix College

By E. CLIFTON RULE

WE live in the beginning of an era in world life. The old has been destroyed. The character of the new is not yet determined. That will be decided upon the investment of power upon the part of contending world faiths. If one faith becomes dominant it will be an increasingly secular minded world. If we Christians put enough into the struggle to make our Christian faith the undergirding of life, then it will be an era of freedom and of almost limitless human development.

The days of our generation are said to have been distinctly marked by the growth of a secular world view. In some instances this view has become indifferent to Christianity, in others it has adopted some Christian principles and denied their Author, and in some clearly remembered instances it has been marked by a fierce and better opposition to all that is Christian. In each situation there has been current an educational program that either produced or aided the trend.

In America prominent educators, whose work is in public education, are saying that as our state education becomes more and more dominated by the secular spirit it becomes increasingly unable to develop in youth the character and convictions essential to freedom. It also faces the danger of pressure to yield to whatever selfish interest may dominate the state. We might illustrate this in instances brought to our attention as a consequence of the war. We are also told that, while many great Christian men and women are engaged in public education, if the independent colleges of this country were closed, there would be no institutions with the outlook and faith to counteract the growth of the secular spirit.

The Church college is founded on values in the Christian faith. Its character and purpose are such that it can give a full education. It can train for life in a free world. Its power can not be estimated in proportion to its wealth and numbers. It keeps flowing into the life of the state and its leadership men and women whose education has been developed from a viewpoint of life in which right and justice and unselfish service and devotion to truth are held as supreme values, which one can live for and even if necessary die for.

So as a citizen I realize that the kind of world which alone is even tolerable—and we hope much more for the coming generation—can never be unless life has the influence that becomes powerful in the strong Christian college.

As one who believes in Christ and His Church I see that we face the responsibility that comes through wide open opportunity. I seem

to be hearing again, "The fields are white unto the harvest;" or the older challenge "Who knowest but that thou art come to the kingdom for such a time as this?" The mind of the race is opening. Ministers are saying that never before have they found men so cordial in their reception of the gospel appeal. Christ has a right to expect great things of us. For us to fail at



DR. E. C. RULE, District Superintendent of Little Rock District

this time would be tragic for humanity and for our cause. Such failure would open the door to events holding possibilities of loss and suffering far exceeding the terrible trials of the past thirty years.

We can not afford to even entertain the thought of failure. The Church of Christ has the only standard under which humanity can gather with confidence. We alone have the calling for winning men and women to Christ and His way. We have the only institution which can lead in the training of each new generation in Christian living, enabling them to discover the ideals and resources for a victorious life. The very nature of the Church puts us at the center of the world's desperate choice. The task will never be done better than we will it to be done.

Our work can never be done without the college. We must never let ourselves be misled there. And we must be under obligation to our God that we make our colleges the equal as educational institutions of any institutions that operate in the field. A shoddy piece of edu-

cation in the name of the Church is a reflection upon our faith. The Church college must have equipment and resources equal to the supreme importance of its work.

The colleges of our Church in Arkansas have produced far beyond our investment in them. Only twenty per cent of our boys and girls who attend college go to a Methodist school. Yet eighty per cent of our ministers and professional religious workers come from them. You can hardly find a church or a community that has not been indebted to one of our graduates. The contributions of Galloway Woman's College and of Henderson-Brown College were worth far more than the church ever put into them. Hendrix College has trained more than seven hundred ministers and has made an incalculable contribution to church and state through men and women trained there.

Hendrix College has long been distinguished for the high quality of its work as an educational institution. No school of the South is better known. The present leadership of the school faces the task with a high sense of the unique place of the Church college. Dr. Ellis brings to his task a devotion to Christ and the Church as pronounced as that of any minister. We may be sure the program of the school will be church-centered and vitally Christian. When we make our gifts to this school we are strengthening an institution whose work will be of untold value to the Church of Arkansas, to the commonwealth, and to a world for which Christ lived and died.

As the Church girds herself to meet the issues of this day she must know that she carries the issues of her own life, and that she carries the cause of Christ and humanity. This is not a minor struggle we face. It is battle and a supremely desperate one, and the point of conflict is the mind and heart of this generation. In the struggle we will find that the Church college, church supported both in means and in spirit, will be a source of strength beyond our power to estimate.

Our gifts to Hendrix College Million Dollar Campaign are contributions toward making a free people, toward a world where free men and women can be at home, toward a world where the spirit of Christ reigns. And remember our government recognizes the worth of the school to the public in its tax provisions.

Your gift is an investment in the work of the Church of Jesus Christ. It is an investment in the humanity He redeems with an undying love. As such it will be paying dividends in life long after the youngest of us have finished our course on earth.

What Is Preaching The Gospel?

By C. H. WITT, Pastor, Parkside Methodist Church, Camden, New Jersey

"And it came to pass, when Jesus had made an end of commanding his disciples, he departed thence to teach and to preach in their cities."—Matt. 11:1.

An Agreement Needed

An agreement is surely needed as to what is preaching the gospel. If everybody who preaches could agree upon a satisfactory definition, the coming of the Kingdom of God would make great strides in the world. As it is, there is a hodge-podge of gospels and a mystic maze of gospelers, and a very hazy idea in the minds of the people as to what the gospel is and what preaching is. There are just about as many variations as to what the preaching of the gospel really is, as there are preachers who are trying to preach it.

Our Laymen Could Help Us

A good layman friend of mine has helped me often by saying to me: "I pray for you every day that you may succeed as a preacher of the gospel." And another good layman friend of mine is always saying to me: "Preach every-day life, preach every-day life! If you don't preach

every-day life, you are not preaching!" Such advice, if heeded by the preachers, would certainly do lots of good. The more I have thought about what these laymen have said to me, the more I have gone to my Bible and studied the methods of Jesus, and I have been surprised to find that what these laymen have said was correct.

The more I thought of what these laymen said to me, the more I went to my Bible and studied the method of Jesus and the subjects of Jesus. Oh! What a preacher Jesus was! Jesus did what a lot of preachers do not do. Jesus got down to every-day and brought the religion of the clouds down to common folks, and they heard Him gladly. Jesus always kept His head in the clouds, but His feet on the ground. He was not a preacher come to preach to the "intellectually elite." He put the Gospel down where everybody could get it.

The Subjects of Jesus

What common, ordinary, every-day things Jesus could get sermons out of! Truly for Jesus there were sermons in stones, and books,

in babbling brooks. Yet, strange to say, Jesus was not a textual preacher. He did not often take a text. Jesus kept away from texts. After His first sermon over at Nazareth, Jesus shied away from texts. And though Jesus did not take texts, when He finished there were many texts which He might have used if He had cared to. Jesus talked about such things as birds and sparrows, lilies and fig trees, fathers and sons, fishermen and jewelry salesmen, overseers stealing from landlords, judges taking bribes, and foxy governors holding on to their jobs. Yes, He preached in parables and told about every-day life, and drew analogies for folks to use in living.

Jesus talked about the things that today might be reported in the morning newspaper, and also about the simplest, ordinary, every-day things that are too common to get in the paper. He talked about bandits, victims, and hotel bills; housewives making bread, sweeping floors, finding pennies, and mending clothes. Jesus preached about good weather signs and bad weather signs; about building houses, getting

(Continued on page 8)

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

THE WAY TO HAPPINESS

True happiness is the slowly ripened fruit of victorious goodness.

Happiness, eagerly sought after by mankind, and a cherished hope of modern civilization, serves man in the best way if it is rooted and grounded in love in the family home, for there is the general center from which love radiates its warmth of goodwill, of comfort, and of joy, to bring gladness to hearts beyond the home circle.

To inculcate love is a parental duty to children, which ought to be freely and willingly discharged in every home. Implanted thus, the roots of happiness will be watered by the wellsprings of living faith and virtue; and while parental authority and parental example train up the growing child, glowing parental love nurtures the stems of budding affection and integrity, until the gradually unfolding buds burst forth into the delightful beauty of noble character, high aspiration, and steadfast purpose.

Keeping in mind that unity is required in the process of development of the way to obtain true happiness, every family ought to be firmly principled in a creed that is characterized by fidelity, by goodness, and by honor; for upon the wind-swept hills of human life, those qualities of character constitute the enduring foundation of family happiness. Their fruits—gradually multiplying and ripening in the radiance of victorious goodness—are a priceless heritage for posterity; having sufficient fortitude to sustain true happiness.—Edwin Dummer—In "The Union Signal"

STAGGERING WAR COSTS

It has been calculated by The United States News that participation in World War II by the United States has cost this country 1,100,000 casualties, which includes 300,000 killed, a figure nearly six times the number killed in World War I. The war just ended will have cost \$336,000,000,000 when the direct war-cost bills are all paid. This gigantic sum is eleven times the cost of World War I and almost twice the total spent by the national Government in the 151 years between 1789 and 1940 for operating the Government and paying for all past wars. "The cost in dollars," continues the News, "cannot be measured in full simply by a dollar sign. The dollars often represent vital reserves of iron ore depleted and not replaceable, forests cut down and not to be replaced for many years, oil resources used up, copper, lead, zinc, and other mines worked out, leaving the United States that much poorer. Wastage of American material resources was on a colossal scale."—In Signs Of The Times

Reconstruction is a magical word in these confused days of post-war discussions. Let us not forget that there can be no reconstruction without regeneration!—Dr. E. S. Fooks

We prove our faith in the future by the plans we are making for the future.—Ex.

THE LIFE THAT COUNTS

*The life that counts must toil and fight;
Must hate the wrong and love the right;
Must stand for truth by day and night;
This is the life that counts.*

*The life that counts must aim to rise
Above the earth to sunlit skies;
Must fix its gaze on Paradise—
That is the life that counts.*

*The life that counts must helpful be;
In darkest night make melody;
Must wait the dawn on bended knee—
This is the life that counts.*

*The life that counts must helpful be;
The cares and needs of others see;
Must seek the slave of sin to free—
This is the life that counts.*

—Anonymous
From "Poems of Inspiration"

WHAT IS YOUR LIFE?

James is one of the most practical writers in the Bible. As we read his brief letter of only five chapters we find ourselves wishing we had more from his pen. In the midst of a controversy over the relative value of faith and works it was he who said, "Show me your faith without your works and I will show you mine by my works." That seemed to be the final word in the whole matter.

Again in speaking of the uncertainty of life he said, "Go to now, you that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas you know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." May we briefly note this important question, "What is your life?"

The writer was not only thinking of the uncertainty of life but also its brevity. "It is even a vapour, that appeareth for a little time, and then vanisheth away." It is a smoke that appears out there on the horizon for a brief moment and then vanishes away. What a strong figure of speech to represent the shortness of life! Many Bible writers have emphasized this fact. One tells us that it is like a weaver's shuttle; another that it is only a hand-breadth; still another tells us that it is like the grass of the field which today is and tomorrow is cut down and withers away. All of these speak of life's brevity. If any one doubts the brevity of life, let him consult a person who is thought to be extremely old. All will tell the questioner about the same thing: "It seems only yesterday that I was a child playing about my mother's door." How quickly time flies. Life is soon gone. Time is very precious. The only time to do the work of a lifetime is while one lives. How foolish it is to let the years come and go and find us idle. One may stand with one foot in an empty tomb and weep bitter tears for an opportunity to live life over again, but it will not be granted. Jesus

said, "I must work the works of him who sent me while it is day; for the night cometh when no man can work." The day of his life was very short but he worked so hard he got his task done. In a prayer a few hours before his crucifixion we find him saying to the Father, "I have finished the work which thou gavest me to do." Any man has lived long enough who can say that. After all getting the job done is what counts.

In looking a bit deeper into the text we might think of the different phases of life. What is your life in your nation? If it be true that Christianity and Democracy go hand in hand—that true Democracy came up out of Christianity as a flower comes out of the soil—then to be a true Christian, in a nation like ours, one must be a loyal citizen. Our nation lacks a lot of being perfect but we never help matters by sitting off and criticizing. We should be in there helping to make it what it ought to be with our votes, our influences, and everything else at our command.

Then, what is your life in your community? The nation, and even the world is made up of communities. If the people of all such groups sat back and felt that their organizations were too small to do anything about the matter, then we could never have a better nation or a better world. Our nation and our world will be made better when we have better communities. Are you trying to take part in the improvement of your community? Are you interested in the young life about you? The best time one can spend is in helping young people to build right character. The best money one can invest is that which he puts into the development of youth. We all remember the beautiful poem entitled, "The Bridge Builder": An old man at the end of life came to a great chasm. He crossed it safely but then turned to build a bridge over it. A fellow-traveler raised the question as to why he would do such a thing, seeing that his life's journey was about over. The old man insisted

A PRAYER FOR AMERICAN CITIZENS

Show us how to put our awareness of brotherhood (love) with all human beings, to work. Make our cravings for justice and peace so intense that it will set us on fire and inflame everyone we contact, to work for the same ends.

Give us wisdom to unify the efforts of all the people of "good will" in all the countries in the world in our work for economic justice, intellectual freedom, and the maximum individual development, for every human being.—The Union Signal.

that he was building the bridge for a youth that was following that way.

Again, what is your life in your home? Home is the fountain source of all worthwhile living. The school, the church, the social, the economic, the political life can never soar above the general level of the home life. The church with its schools and the public schools are trying to assist the home in building Christian character, but the home must forever remain to the forefront in this endeavor. History shows that every nation that has failed in the past did so through the breaking down of the home life. If our nation ever loses its place in the sun it will do so at this point. Is your home a haven of rest; a place where God is loved and obeyed and where Christ is always a welcome Guest? Is the atmosphere of your home conducive to the building of Christian character? If not, what are you doing to make it so? There is no more important place in the universe where a person should be at his best than the home. What is your life there?

Last, what is your life in the church? The church is the body of Christ. It is here to carry on his work in the world. We are at a disadvantage through the fact that the Church is divided into so many different groups, but we understand that when a person belongs to any one of these groups he belongs to the church for each group is a part of the church. Are you loyal to that part of the church to which you belong? Do you attend its services and support it with your money, your time, and your talents? Do you let your love and interest reach out beyond the bounds of your own denomination? This is the only way to prevent denominationalism from becoming a curse. When we sing, "I love thy church, O God," do we refer only to our little group or all the groups? We have heard the saying, "A world at its worst needs a church at its best," are we trying to help the church be at its best? What are we doing with our lives? May God help us use them well.—H. O. B.

There is not one straight road to success, and that is merit. The man who is successful is the man who is useful. Capacity never lacks opportunity. It cannot remain undiscovered, because it is sought by too many anxious to use it.—Bourke Cockran.

The Arkansas Methodist

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

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

Office of Publication 1129 Donaghey Building
LITTLE ROCK, ARKANSAS

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OWNED, MANAGED AND PUBLISHED BY THE
METHODIST CHURCH OF ARKANSAS
COMMISSIONERS

Little Rock Conference—J. S. M. Cannon, O. D. Campbell,
J. L. Hoover, O. C. Landers, C. M. Reves, Aubrey
Walton, Burney Wilson.

North Arkansas Conference—Martin Bierbaum, R. L.
McLester, H. M. Lewis, C. D. Metcalf, J. G. Moore,
A. D. Stewart, S. P. Brownlee, Jr.

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



A WEEKLY MESSAGE

By FORNEY HUTCHINSON

JOHN W. CLINE GOES BACK

In recent issues of the church papers I have noticed a statement concerning Dr. John W. Cline's return to his work in China. Speaking from a matter-of-fact standpoint, he is probably too far advanced in years to take up that burden again. However, he would never be happy anywhere else until he is transferred to the Church Triumphant. China is more like home to him now than Arkansas. He is quoted as saying, "I want to go back."

I knew John Cline first when I was a boy. His father, who was a minister, was often in our home in my childhood. One summer, when we were camped at the old Pump-Springs campground, they sent me to the railroad station at Nashville to bring Brother John Cline out to the camp-meeting. As I remember it, he was canvassing then for Hendrix College and was preaching a few times for us during the meeting. He was a handsome, well-educated young man and was already making his plans to be a missionary. He captivated me completely.

In the fall I went to Hendrix and found him among the teachers. He was Professor of Latin and was very popular with the student body. He admitted me into his inner circle of friends and counseled with me concerning my work in the ministry. Early in the year, one of our classmates, Will McKenzie, took pneumonia and died. I will never forget a statement Brother Cline made at his funeral. He said, "Will's work was done, else he would not have died." That statement has been the occasion of much thought, on my part, through the years.

At the close of the college year, Brother Cline resigned and soon left for China. That was more than fifty years ago, and he has been in China most of the time ever since. His heart has been there all of the time. He was ordered home on account of the war. I had some little correspondence with him and learned that he was planning to return at the earliest possible moment. He is an authority on our Methodist work in China.

He was a fine teacher and has been a great missionary. I suppose it is just as well for him to go to heaven from China as from Arkansas. A great reward awaits him. Personally, I owe him a great debt.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. and Mrs. Alfred Knox of Tuckerman announce the adoption of Dorothy Jean, age six months.

DR. THOMAS B. LUGG, treasurer, has announced that cash receipts on the Relief and Reconstruction Funds, Crusade for Christ, totaled \$26,635,428 as of July 30.

DR. J. T. CARLYON of Southern Methodist University, Dallas, Texas, taught a three-day training school at the Methodist Church at Prairie Grove, which began Sunday, July 21. The course taught was "Bible Religion." Rev. Alf A. Eason is pastor of the church.

REV. D. MOUZON MANN, pastor of Oak Forest Methodist Church, Little Rock, is doing the preaching in a series of services at the Oaklawn Methodist Church in Hot Springs. Rev. J. E. Duniap is pastor.

REV. L. M. STARKEY, pastor of the First Methodist Church of Magnolia writes that Dr. Matt Ellis, president of Hendrix College, was the guest speaker at his church at the morning service on Sunday, July 28.

MRS. H. E. LaSHOT, corresponding secretary Woman's Society of Christian Service of the Lake Street Methodist Church, Blytheville, writes: "We are proud to report that we have made Mrs. W. L. Green a Life Member of our W. S. C. S. after she had served for twelve years as president. We were happy to do this to show our love and appreciation for her faithful and untiring service."

DR. NOLAN B. HARMON, JR., book editor of The Methodist Church, announces that Dr. A. Sterling Ward of the Missouri Conference, has been appointed assistant book editor. Dr. Ward has just been released from active duty as an army chaplain after nearly four years' service, twenty-six months of which were overseas in the Pacific. Prior to military service he was the pastor of the First Methodist Church of Chillicothe, Missouri, and had served as educational secretary of the Missouri Conference.

DIRECTOR J. EDGAR HOOVER, of the F. B. I., said recently: "Just as good homes give good citizens to society, broken homes frequently give society human derelicts and criminals. The love which binds the family together diffused throughout the world brings to fulfillment the ideal of the brotherhood of man. The selfishness and lack of love which destroy the home spread desolation among mankind. Parental love and authority are prime forces toward good citizenship and we much cherish them."

FROM funds received from its membership in the "Crusade for Christ," the Methodist Church (in the U. S. A.) is assisting thirty-three Methodist churches in South America in rebuilding, repairing, or otherwise improving present church edifices. In Brazil, thirteen churches are receiving \$60,000 for church improvement; in Argentina, seven receive \$27,000; in Chile, eleven receive \$14,400; in Peru, two receive \$4,000. "Crusade" funds also provide \$10,500 toward an expansion of Candler College, Havana, Cuba, and \$5,000 for the famed Boca Social Settlement in Buenos Aires, Argentina.

UNDER the auspices of the National Christian Council of India, deputations of Christian leaders of India will visit Great Britain and the United States during the autumn and winter "to interest the churches of the West in the churches of the East." The members of the deputations will travel widely and speak in churches and elsewhere as opportunity permits. Among those who are coming to America are Bishop J. A. Subhaj, former Moslem mystic, now a bishop of the Methodist Church in India; Mr. B. L. Rallia Ram, a leading layman; and Dr. R. B. Manikam of the Christian Council.

DURING the last half of 1946, the sum of \$15,000,000 will be needed for the share which American Protestantism plans to take in

the relief of stricken peoples in Europe and in Asia, according to Dr. A. L. Warnshuis, executive head of Church World Service—the coordinating agency of all Protestant church relief. The money will be about evenly divided between Europe and Asia; and will be used for food, clothing, and medical supplies and care for the needy, as well as for undergirding church and community services. The Asiatic countries to be aided include India, the Philippines, Siam, Burma, Korea, Japan, Indonesia and Malaya. All of Europe's war-torn countries are in the list to be aided.

BECAUSE the percentage of people over sixty-five years of age in the American population has about doubled since 1900, the churches of the land have a new problem in adjusting programs and services to minister more adequately to these people, says Dr. Seward Hiltner of the Federal Council of the Churches of Christ in America. The Council has asked Dr. Hiltner and the Commission on Religion and Health, which he heads, to study this problem during the next two years. "In addition to the challenge the churches face in the rapid growth of the old-age group," says Dr. Hiltner, "there is also the problem now of those older people, once retired, who went back to work during the war, and must adjust their lives a second time."

THE bulletin of the Pulaski Heights Methodist Church, Little Rock, carries the news that the pastor, Rev. E. D. Galloway, will be on vacation after the first Sunday in August. Brother Galloway writes in the bulletin as follows: "During these twenty-one months you have made some noteworthy achievements. You have received 343 new members, the largest number received in a like period of time in your church's history. You have raised, for all purposes, approximately \$70,000.00, nearly \$34,000.00 of which has been applied on your building fund. Your Church School has grown from an enrollment of around 700 to 1081. All financial responsibilities of your church have been met on time without pressure-action by word or personal solicitation, due very largely to the consistently good attendance on all church services. Two hundred more of our members are contributing to the financial support of our church budget than were contributed fifteen months ago. I deserve, or take, no credit for these outstanding achievements. That is due my predecessors who sowed good seed, laid a firm foundation, and to you who have cooperated so beautifully, understandingly, and sympathetically. I am grateful."

DR. C. BERTRAM RAPPE, of Chicago, Ill., Methodist missionary superintendent of Chungking, West China, recently returned to the United States on furlough, reports: "China and her people have suffered terribly during more than eight years of war, but God has turned some of these sufferings into blessings. In spite of what you read in your newspapers, the people of the various provinces are more united today than they have ever been. Through their vast mass migrations they have learned much about their country and of each other of which they were ignorant before. There are divisions, yes, but eight years of war have made the people long for peace. One of the most characteristic things about the Chinese people is their reasonableness and common sense, and there are signs that they will be able to get together. If this happens, much needed political, social and industrial reforms will be carried out and China will make progress faster than any nation in history. The sufferings of the Christian people have made them stronger and drawn the different denominations into a closer cooperation. Then their services to the country as a whole through relief, medical care and education have had a profound impression on the non-Christians."

To possess life and have nothing to live for is unspeakable tragedy.—Religious Telescope.



"In Christ There Are No Dead"



(The following address was delivered in the First Methodist Church, Jonesboro, Arkansas, at the funeral service of Rev. Sam B. Wiggins by Bishop Paul E. Martin. Bishop Martin was assisted in the service by Rev. J. Albert Gatlin, district superintendent of the Jonesboro District, and Rev. J. Wilson Crichlow, pastor of the Missouri Methodist Church, Columbia, Missouri.)

EMERSON once said that some men serve their generation by what they do—some by what they are. Brother Sam Wiggins did both. For not only did he serve his generation by the acts of his life, but by the beauty of it, as well. In one of Shakespeare's plays are to be found these lines: "To thine own self be true; and it must follow as the night the day, thou canst not then be false to any man." I do not know of words more abundantly justified in speaking of a man than the one whom we honor today. For first of all, Brother Wiggins did have a high appreciation of the trust that he owed to life. No one could have ever attained to the beauty of character, the nobility of purpose, the devotion to high and holy aims until he had an appreciation first of all that he was the Son of God; that he was made in the image of eternity. It is no small matter today that in this company there are to be found not only representatives of this great church and this great conference, but of the entire state of Arkansas and adjoining states as well.

As a lad, he came to live in the home of an aunt. He did his school work in the state because of his residence here. He devoted his entire ministry to the North Arkansas Conference. He was given one of the highest honors that can be given to a churchman, in that he was made a member of the General Conference of 1944 and the Jurisdictional Conference that followed. He was respected because of his wisdom, and loved because of his understanding. Twice he served in the Cabinet, once as presiding elder of the Jonesboro District, and then as District Superintendent of the Fayetteville District.

Last fall when this great church became open, because of the entrance into the district superintendency of its popular pastor, I felt that no better choice could have been made for the pastor of this church than Brother Wiggins. How well that has been justified is illustrated on every hand by men saying to me that there has been no period in the church's history in which there has been more genuine development than in the nine months of the leadership of Brother Wiggins.

In these few days I have been impressed by the way in which Brother Wiggins got close to people—the richness of his friendship. When I called the district superintendent of the Little Rock District yesterday, one of the first things he said to me was, "He was my friend." When I talked to the editor of the Arkansas Methodist the conversation had gone on for little more than a sentence when he made the statement, "He was my friend." When I stopped for lunch at a cafe in Searcy, a lady said to me, "He was my friend." I talked to the president of Hendrix College, who said, "Brother Wiggins was my friend." He so touched the lives of the persons whom he contacted each day that each one felt that he had the understanding and appreciation that is to be found in the greatness of friendship.

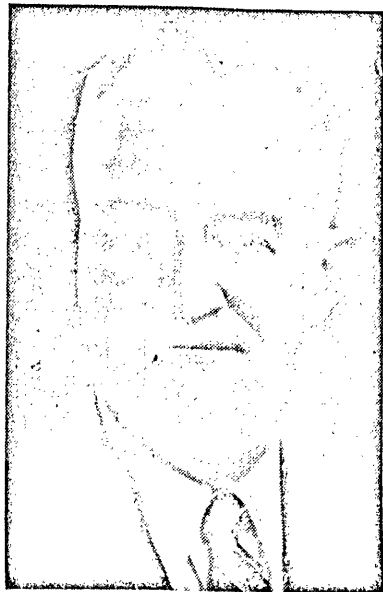
I do not think we have ever had a man more faithful to the task of the ministry than this man. Just a year ago when I was with Mrs. Martin at Mt. Sequoyah, I went with Brother Wiggins late one afternoon for the opening of a new church. I noticed as we drove out that he seemed tired, although he would never have said so. When we reached the church we found that the piano had not been moved, nor the lights turned on. He smiled as he told me that the pastor of the little church had been very busy and so he moved the piano and fixed the lights and prepared the church for the service. Never a duty but that he assumed it.

When I assumed responsibility for this area, I had scarcely gotten back to the place where I had been living when I found a copy of the minutes of his conference. As a secretary of the

Cabinet, he was invaluable.

I learned that he harbored no grudges—carried no prejudices. When I asked him about a man, I felt confident that I could depend on what he told me. He rejoiced when other men succeeded. He was saddened when other men failed. I recall an instance recently when a man's character was in question, how distressed Brother Wiggins was that this man had failed to measure up. I said to Mrs. Martin a few days ago as I returned from Conway where I had been with Brother Wiggins, that I looked forward to the time when I could have him again as a member of my Cabinet.

His touch with young people was marvelous. How he loved them! How they loved him. They played with him, and joked with him, and worshipped with him in the beauty of true worship.



REV. SAM B. WIGGINS

One of the last things that he did in this church was to raise a few Sundays ago the magnificent sum of \$800 for the Methodist Committee on Overseas Relief. I had been talking with him about the hungry, starving people over the world and he said, "We must not be unmindful of them." He sent in one of the largest single offerings that has come from any church for this cause.

He was tremendously interested in the campaign for Hendrix College. He was with us in our planning meetings; he served with us on the Board of Trustees for the Children's Home. He was a member of the Board of Trustees of Mt. Sequoyah; he was a member of the Jurisdictional Board of Evangelism. This great Methodist Church of ours is a mightier body because of him.

He had an appreciation for all of God's children. It is rather significant that the pastor of the Colored Methodist Church came to the parsonage yesterday to prepare the house for this day. Brother Wiggins would have done as much for him and his people.

It is interesting that the last sermon he preached from this pulpit was on "The Urgency of Life." Those who were here last Sunday morning will tell you that God spoke through his lips to bring this message to His people.

Some twenty years ago he was seriously ill. There was one chance in a million that he might be well again. But God spared him. And although he appreciated all that medical skill had done for him, he had the feeling that the Great Physician made his recovery possible that he might through his ministry give the meaning of the urgency of life to those about him.

It is a terrible thing for a man to go away so early in life, but you will agree with me today that he gave much more to life than many who lived past their three score years and ten.

I hesitate to mention it this afternoon, because I know how they loved him and I would not for all the world bring sorrow to them today, but I would not be true to his memory if I did not speak of his home life. How he loved this

dear woman who walked by his side! You would have said that he lived this long because of her devotion to him. Everywhere they lived, people came to a new appreciation of the beauty and devotion of home because of Sam and Rena Wiggins. When they plighted their troth years ago and said they would be faithful unto death, they were just that. A baby came into their home who did not live very long. Then came Victoria. She was just the kind of baby they wanted. She grew into lovely womanhood, married a fine boy, and God blessed their home by giving them little Vicky, and I suppose Brother Wiggins could not have had happier dreams than the dream of living near them nine months. Little Vicky was the idol of his life. He had printed a beautiful sermon on Children and the Home, which carried her picture on the cover.

Your home and my home will be sweeter because we knew them.

And then I could not help but say to these ministers who are here today—he loved you as you loved him, and that is enough.

To those of you who worship here in this church—you are broken hearted today, but I want you to go from this service knowing that you gave Sam Wiggins the happiest period of his life this year. You responded to his ministry. You gave him what every minister dreams of—the high experience of knowing men and women who follow in his train. Your lives will be richer because he was here. His life was richer because of you.

These preachers here and the great group of friends here and across the country rise up and call him blessed. Thank God he lived! If I doubted immortality, I would believe it today. I can just see him as he walked among us with that smile that had in it the beauty of holiness. You cannot tell me a man like that could die. What was it he said to you last Easter—"Some day you are going to read in the paper that Sam Wiggins died yesterday. Don't you believe it! Sam Wiggins will be more radiantly alive than he ever was." Sam Wiggins out there in the presence of the Christ that he loved and served goes forward in the urgency of life to a greater service for his God and His Kingdom.

In Maurice Maeterlinck's beautiful little fantasy of childhood, "The Blue Bird" there is the story of a little boy and little girl, a brother and sister, walking in the graveyard in their search for the Blue Bird. The little girl was frightened, and the little boy was afraid too, but he did not like to say so. At midnight, when the little boy turned the magic ring on his finger, they looked up, expecting to see the graves open and the dead come forth, but instead from all the open tombs came thousands of splendid flowers. They spread everywhere, on the paths, on the trees, on the grass. The children walked hand in hand through the graveyard, of which not a trace remained, for there was nothing but a wonderful garden on every side. The little girl looked up into the face of her brother and said "Where are the dead?" The little boy said, "There are no dead."

Praise God, in Christ there are no dead. "I am the Resurrection and the Life. He that believeth in me shall never die."

Our Father, we thank thee for each one present today that our paths crossed. Life is infinitely richer and sweeter because we knew him. We have a greater understanding of what it means to be a Christian because we saw so beautifully exemplified in him the spirit of Christ's life.

Today our hearts have a sense of peace because, coupled with the knowledge of our loss is the understanding that he lives on forever.

To this church, that will mean more to us that it has ever meant before because it was so kind and thoughtful of him, and because it did what he wanted a church to do, respond, not to him but to his Christ—give to this church a sense of the leadership that made him great. Bless his brother ministers. Give to those who were so close to him, these three brothers, this dear companion, this lovely daughter, her husband and baby, a sense of Thy presence, and

(Continued on Page 9)



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

SHOPPING WITH MOTHER

Humpy and Fluffy came in from a frolic in the woods to find their mother putting on her new spring hat.

"Where are you going?" they asked.

"I'm going shopping," said Mother Squirrel, "and if you stay here and are good, I'll bring you something."

"Let me go. Let me go," begged Fluffy, jumping up and down with excitement.

"No," said Mother Squirrel firmly. "Remember what I told you last week when I took you shopping?"

"I didn't ask for everything I saw in the stores," said Humpy. "Can't I go?"

"You did act ugly when Mother wouldn't buy you a nut sundae," said Fluffy.

"Well, I didn't cry for a doll in the dime store, for a new hat at the milliners, and for—"

"Children," interrupted Mother Squirrel. "You both made shopping miserable for me, and from now on I go alone."

"Please, we'll be good," they begged.

"I won't try on all the funny hats at the milliners and scare Humpy with them," said Fluffy.

"And I won't slip any dried beans from the grocer to shoot in my slingshot," promised Humpy.

"Just try us one more time," they begged so sweetly that Mother Squirrel relented and took them along.

In the dime store Humpy kept his fists clenched tight in his pockets when he passed the gum counter, and Fluffy played with just one doll, and that only for a second. They were as good as two little squirrels could be at the curb market. But when Mother Squirrel started to buy a bonnet for Fluffy, her troubles began.

"I want a red hat," said Fluffy. Mother Squirrel explained that a red hat would not go nicely with the new pink coat, but Fluffy would not listen. She sulked and she pouted and she even stamped her foot. "If I can't have a red hat, I won't have any," stormed Fluffy.

The clerk looked as if she wanted to spank Fluffy, and Mother Squirrel smiled sweetly, thanked the clerk and taking Fluffy by the hand, led her from the store. "You will go without a new hat, Fluffy, and the next time I go shopping, I'll leave you at home," she said.

"I want to go home now," said Humpy, "I'm tired."

"I want to go to the picture show," whined Fluffy. "You promised to take us to the movies."

"Yes," brightened Humpy, "We'll go see a wild west show."

"No," said Fluffy, "we'll see Mickey Mouse."

"Mickey Mouse is silly," said Humpy.

"Westerners scare me," said Fluffy. "Mother, won't we go to see a Mickey Mouse?"

"What did two little squirrels promise when they wanted to go

shopping?" asked Mother Squirrel. Fluffy and Humpy looked at each other. Shopping with Mother was such fun, and they knew that they would not come again soon if they did not manage to prove that they could be good.

"I'll go to a Mickey Mouse," said Humpy.

"I'm not really afraid of westerners," said Fluffy.

"Now that you have decided to be more considerate of each other, I'll tell you that Mickey Mouse is being shown with a western picture today," said Mother Squirrel.

"Oh, goody, goody," danced Humpy, "Now we'll see both."

Fluffy slipped her hands in her mother's, "I'm sorry I was ugly about my hat," she said, "I won't be naughty any more."

"And I," thought Mother Squirrel wearily, "will wait a long time before I take my little squirrels shopping any more."—North Carolina Christian Advocate.



A HAPPY SUMMER

One of the joys of summer
Is going for a swim.
I call one of my friends
And then go by for him.

We're always very careful
And we don't stay in too long,
And to go in after eating,
We know that this is wrong.

To follow all the rules
In planning summer joys
Brings much more happiness
To all real girls and boys.
—A. E. W.

JUST FOR FUN

Teacher: Johnny, can you tell me who built the ark?

Johnny: No. Uh—

Teacher: Correct for once in your life.

He is a self-made man, is he not?

"Yes, except for the alterations made by his wife and mother."

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IN THE WORLD OF BOYS AND GIRLS

THE TURTLE WHO COULD NOT STOP TALKING

An East Indian Fable

Once a Turtle lived in a muddy little pond, and he loved to crawl out in the sun and talk to everyone who passed. He talked to the beasts, he talked to the birds, and he talked to the fishes. In fact, he never stopped talking. Well, one day there came flying by two beautiful wild geese.

"Friend Turtle," cried the Geese, "Would you like to fly with us to our beautiful home far away? We live on a shining blue pool that is just as clear as glass."

The Turtle's own pool was muddy. A shining blue pool clear as glass—he would certainly like to see that!

"But how can I go with you? I have no wings," he said. "Oh, we will take you," said the Geese, "if you promise to keep your mouth closed, and speak not a single word."

"Why of course I'll keep my mouth closed," "I'll do just as you say," said the Turtle.

So the next day the Geese came back carrying with their bills a stick which they held between them.

"Take hold of this stick with your mouth," they said to the Turtle. "But don't say a word as we fly; for, if you do, you will lose your hold and fall down kerplunk to the ground."

"I'll do just as you say," said the Turtle, eager to depart.

So the Turtle took hold of the stick, and the Geese soared up in the air, carrying him between them. Over the treetops they flew and up in the bright blue sky. But as they passed over a village the children down below saw their old friend, the Turtle.

"Oh, look at the Turtle!" they cried.

"I'm taking a long, long journey," the Turtle wanted to boast, but he remembered just in time and did not open his mouth.

"How silly he looks!" cried the children.

"Silly yourself!" the Turtle wanted to answer crossly; but he remembered just in time and did not open his mouth.

"How does he ever keep his mouth closed?" the children jeered. "Do you suppose he can really stop talking?"

"Of course I can stop talking!" he cried, and, as he opened his mouth to speak, he lost his hold on the stick and fell down, crash, at their feet.

"Poor little Turtle," said the children. "He really could not stop talking."—Mrs. Clem Wolford, Jr., in Sunshine Bulletin.

Friend—Why do you call your little girl Carol?

New Father—We gave her that name because she was born on Christmas Eve.

Friend—I guess it's all right, but I always thought a carol was a hymn.

THE FAMILY

Two great, strong arms, a merry way,
A lot of business all the day,
And then an evening frolic gay—
That's father.

A happy face and sunny hair,
The best and sweetest smiles to spare;
The one you know is always there—
That's mother.

A bunch of lace and ruffy frocks,
A teddy-bear, a rattle box,
A squall, some very wee pink socks—
That's baby.

A lot of noise, a suit awry;
A love for sweets and cake and pie,
The grammar may be wrong, but my—
That's me.

—Pacific Methodist.

Bobbie lived in town, frequently visited his grandmother in the country. He was always interested in whatever was going on in her kitchen.

One day she said to him, "Bobbie, I'm going to make you a nice little pie in a saucer, all for yourself. Don't you think Grandmother is nice to take so much trouble?"

He thought it over for a minute. "Grandma," he finally replied, "Mother told me not to be a bother. So if it's goin' to be any trouble, you can just as well make my pie regular size!"



Only The Unfavorable!!



By BISHOP EDWIN HOLT HUGHES

THE president of a large liquor organization has recently made a report to his stockholders. The newspapers did not give his review in its entirety, but did present his complaint as well as his almost pious claim.

The claim was that the legitimate alcohol trade was endeavoring to meet its social obligations. The details were not given under this head, but thoughtful readers have learned how to make a proper interpretation. The current effort of the liquor traffic is to represent itself as a contributor to lawfulness and an exhorter to "temperance." Some of the advertisements, intended to increase sales, sound like a sermon on crusade to decrease the drinking that makes the sales. There is a call to men to enter the circle of "moderate" drinkers, although from that very circle all the so-called immoderate drinkers are recruited. The dog that carries the rabies barks out a plea that you must not put it to death, but that those whom it bites must avoid the teeth-gnashing and foaming malady.

I

Yet quite as conspicuous as this president's self-righteous claim was his sorrowful complaint that his fellow-producers of alcoholic stimulants were put at a disadvantage because "only the unfavorable" facts about the traffic were given to the public! Of course, this is a plain untruth. Never in history have the paid pages in the press given such favorable reports about the various kinds of rum. The flowing bowl, the tinkling glass, the sparkling goblet, and even the frothy stein are all presented to the people under halo terms. Whether in moving pictures or in printed and highly profitable columns, the suggestions are of bouquet, flavor, joy. If the unfavorable side gets a confused hearing in a picture like "The Lost Week End," a great firm at once spends thousands of dollars in an effort to offset the horrors by congratulations to an actor and by an appeal for "gracious living." So the main complaint of this president is itself incorrect.

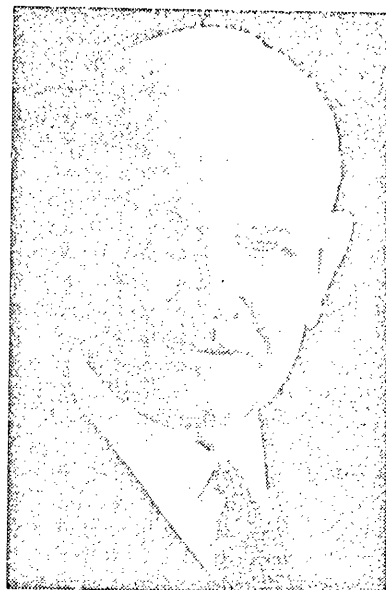
II

It must be said, also, that this head of the liquor concern does not himself give the favorable side. Let us admit that there are groups who would readily construe certain effects as "favors" to themselves. The rising values of Wall Street stocks, related to the liquor trade, would not be regarded by the recipients as evil tidings! The vast taxes paid into public treasuries by the vendors of alcohol would appear as "favorable" figures to those who keep books

on only one side of the ledger, and who do not consider the fact that much of the revenue is contributed by the victims. Were these items some of the unmentioned favorable facts in the mind of this confused leader of the liquor hosts?

III

We may ask, too, whether this advocate for the alcohol dealers regarded election news as



BISHOP E. H. HUGHES

among the "unfavorable" items. The paper that published his lament gave the account of a local option election in which even beer and wine were outlawed by an overwhelming vote. Is it unfavorable that about three-fourths of Kentucky is dry? Or that immense sections of Texas are definitely forbidding this man's products? Or that Pennsylvania has more dry territory than she has had for seventy years, save under national prohibition? Or that the rum trade has such fear of democracy that it is constantly trying to stop her elections that give voters an opportunity to express themselves at the polls? These "unfavorable" reports are coming into the news more and more frequently. Would the president like to stop their publication? Do these electoral fragments prophesy a difficult future for a traffic that proclaims its own salutary character?

IV

Certainly this complainer was not pleading

for complete public presentation of the unfavorable things that come from his business. The liquor traffic has its hidden deficits, its unpublished damages, its concealed tragedies. The old phrase "the secret drinker," has a suggestion that it is far wider than the space occupied by the tippler who hides his bottle. Drunkenness is in itself so terrible that its victims cover it with all available cloaks. A few facts that have crept into view in recent times will illustrate—

That man who was roasted to death in a hotel bed went to his couch when his mind and will were so befuddled that he dropped his lighted cigarette on the bed-clothes and was found as a charred exhibit of the "trade"—

But only the intimates knew of the cause of the sordid tragedy.

That socialite who leaped from the seventh floor window to a horrible death had become an "alcoholic" in her early thirties.—

But when the police gathered up her smitten body the family begged that the odors of rum from the pitiful corpse should remain a secret.—

That woman who divorced her husband on the ground of "incompatibility," and who had seen the dream of her love turn into a hundred terrors of maudlin intoxication, is another illustration.—

She protected his family by concealing his spells of idiocy.

That able public man who gave up his position on the plea of "ill-health" has often proclaimed that he was a believer and practitioner of real temperance.—

Yet his friends knew that he had for years been putting the "bottle to his lips" until it "stole away his brains."

V

The terrible fact is that so far from being misrepresented by having "only the unfavorable" results exploited, the liquor traffic is sedulously protected by having its fearful effects concealed. Gradually these dire results must come out into open view. Just now many of them are screened by the curtains of fashion, by the discretions of business, by the pride of family. Yet the forbidding advertisements will more and more be placed upon the billboards of life's highways.

The real criminal cannot forever protect himself by proclaiming his own innocence. Oscar Wilde's novel is apt. At last "The Picture of Dorian Gray" is dragged from the hiding place of the attic and hangs upon walls of publicity as the revelation of its own horror!

"A LITTLE CHILD SHALL LEAD THEM"

"Our Methodist Church in Guanajuata, Mexico, provides a laboratory for testing methods of resuscitation—for it had declined almost to the vanishing point," says Miss Ruth V. Warner, Methodist missionary to Mexico. "The message Miss Caffray gave us recently fell like a shower on parched ground.

"Gospel records, a circulating library, and the projection of slides and slidefilms have done more than provide artificial respiration; they have instructed and stimulated. Since there was no morning worship after Sunday school, that was an ideal hour for an evangelistic service for children. Not only have the boys and girls found Christ, but, over their heads, the adults have gained, through visual methods, a clearer understanding of salvation and how it works out in daily living.

"The pastor announced publicly, 'I have been telling my wife that all during my ministry I had felt that something was lacking; I have found it in the explanations given to the children.' Fourteen of these saved children were recently received into church membership.

"On her way home from this service one

AFTER THE RICHES WERE LOST

The children of a certain family, during its prosperity, were left in the nursery in charge of the servants. When adversity came the servants were discharged, and the parents lived with the little ones. One evening when the father had returned home after a day of anxiety and business worry, his little girl climbed upon his knee, and twining her arms around his neck, said: "Papa, don't get rich again. You did not come into the nursery when you were rich, but now we can come around you, and get on your knee and kiss you. Don't get rich again, papa."—Sabbath Reading.

child skipped gaily along, saying, 'I'm happier than if it were my birthday.'

"The children's enthusiasm has been contagious; a few intermediates are falling into line; and the adults, stultified by deadly routine, are beginning to waken. What has been done is definitely the work of the Spirit. The results are not spectacular but seem to hint at a preliminary stirring among the dry bones. May God revive His work in this state capital where ours is the only Gospel witness!"

WOULD EVANGELIZE INDIA BY RADIO

Officials and constituent churches of the National Christian Council of India are considering proposals for a vast educational and evangelistic program for the villages of that land by way of the radio. The plan is ambitious: it calls for the establishment of a religious department in the present All-India Radio (governmental); the establishment of about 130 new transmitting stations in key centers of the country; and the placing of at least one receiving set in each of India's 700,000 villages. All-India Radio already has plans for such a wide use of the radio, and the N. C. C. hopes to help make it an educational rather than an entertainment service.

There is being envisioned programs of Indian Christian music, Indian Christian drama, lectures from the universities, women's and rural and health improvement programs, etc. "One can see thousands of people in thousands of villages gathered around the radio in the quiet of an evening when the day's work is done—much as they gather in some villages for classes and services today," says one official.

Most powerful is he who has himself in his own power.—Seneca,

His Investments Pay Dividends In Christian Character

BY LANE SCOTT

THE late Capt. W. W. Martin, erstwhile mayor of Conway, made his money immortal by investing it in worthwhile projects aimed at the enlightenment and betterment of men.

Accordingly, at his death in 1911, his friends were able to say of him that there wasn't a church or a school in the whole Conway trading territory—40-odd communities including Vilonia, Wooster, etc.—that didn't have some of his money in it.

His pet project, however, was Hendrix College, and he had donated approximately \$75,000 to it at the time of his death. One of his greatest joys was that he lived long enough to see his investment pay dividends in the high-quality, Christian education provided by this Methodist college.

Captain Martin, a veteran officer of the Confederate Army, came to Conway from Springfield, Ark., in 1885, already a man of fifty years. With him came his business partner, the late D. O. Harton, who also proved a contributor to the betterment of Conway. The two men opened the general merchandise business of Martin and Harton and immediately began spending their spare time in cleaning-up Conway.

In those days the town was a mudhole in rainy weather and a dust bowl when it was dry. The moral situation was little better. There were five licensed saloons operating in this village of 1,000 people, so drunks reeled and fought in the streets and gambling dens existed in the rear of the barrooms.

Captain Martin made it his business to see that liquor left Conway.

In 1887 a fearless Methodist minister, E. A. Tabor, arrived to help him and by 1888, against great obstacles, they had won their fight.

In 1890 Captain Martin was elected mayor and from then until the end of his life there was hardly a

year when he was not mayor or at least a member of the council. However, he was never a "politician" in the modern sense. He did what he thought was right and let the voters go hang. Most of them, though, liked this trait and gave him their support at the polls.

As mayor, as county overseers, and as private citizen, he was an early advocate of good roads and bridges and of the road tax; almost unaided in the closing years of his life he obtained the organization of Conway's sewer-improvement district.

His benefactions, however, because

of the Methodist Church, yet other denominations had reason to know and love him.

His greatest gifts in money and effort, however, went to higher education as represented by Hendrix College. The main dormitory for men at Hendrix memorializes in its name the man who, with the Rev. Mr. Tabor, was responsible in 1890 for Conway's securing the college despite strong competition by seven other towns, who served the college nearly 20 years as member and president of its board of trustees, and whose cash gifts to it totaled

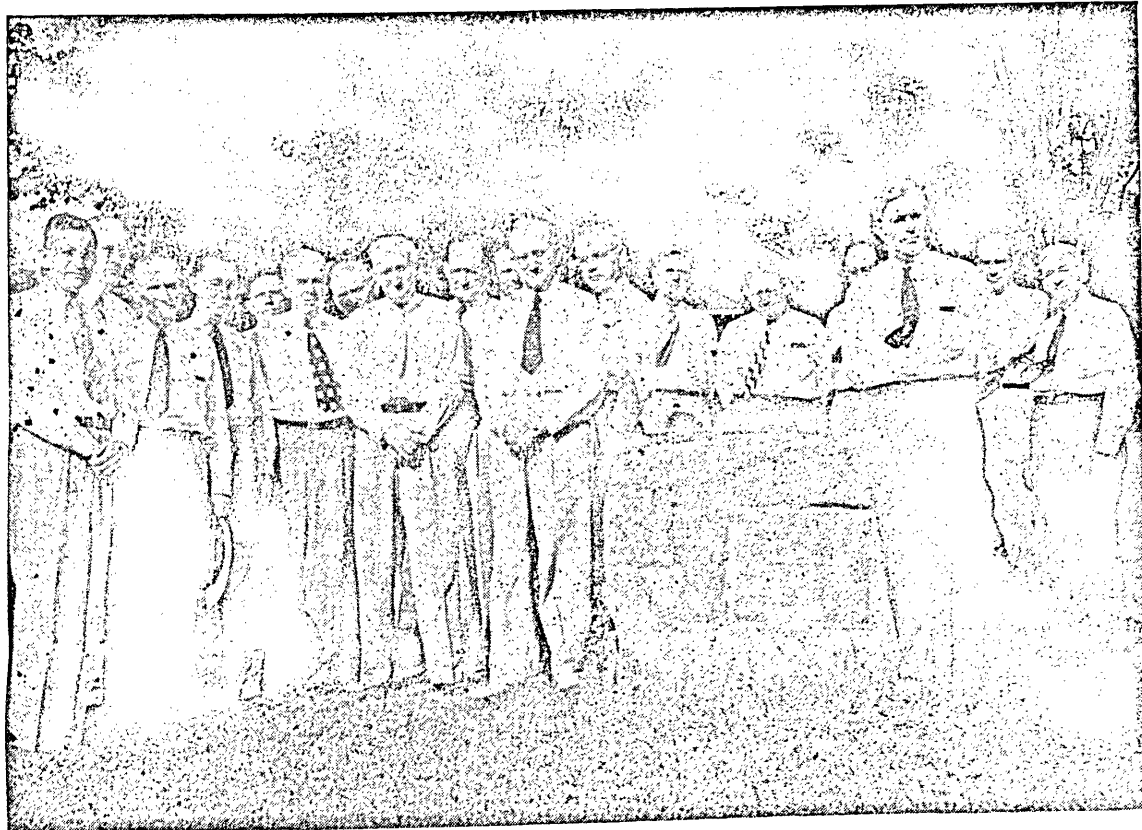
dent of Hendrix, "this first gift would never have materialized. It was contingent upon Conway's raising \$225,000 to supplement it. Behind Conway's heroic and successful effort to raise this sum, Captain Martin was the great inspiring force and he himself led the list of contributors with close to \$50,000.

As Captain Martin lived, so he died, for his death itself was a result of his efforts even at the age of 76 in public service. Making the strenuous "Arkansas on Wheels" train trip, a 10-day invasion of the East and North, publicizing Arkansas in the fall of 1911, he was selected to lay a wreath on the tomb of McKinley at Canton, Ohio. The day, says a newspaper dispatch of the time, was "dark and dreary" and the "Arkansans have all caught colds." Captain Martin never recovered from his, and on December 10, 1911, he died.

At his own request Captain Martin was buried at his old home at Martinville on a lot personally selected by him a few weeks before his death. In 1919, however, with the permission of his relatives, his body was brought to the corner of the Hendrix campus, where for many years the board of trustees used to gather after their annual meetings for formal remembrance.

Later, in a movement largely sponsored by the late Dr. C. J. Greene, vice president of the college, and with funds contributed by Captain Martin's old friend, the late George W. Donaghey of Little Rock, a rugged Ozark boulder was placed over the grave as a memorial marker that symbolizes the dignity, simplicity, and unyielding strength

of the man who lies beneath it. No monument is needed, however, to his influence for good. That monument is the lives of the men and women who benefited because one man invested in the welfare of all men.



These district superintendents and leaders of the Methodist Church in Arkansas, at one of their meetings on campaign plans, paused for inspiration at the campus grave of Capt. W. W. Martin, the college's greatest benefactor in early days.

Church officials shown in the picture are, left to right, Rev. A. J. Christie, Texarkana District; Dr. Matt L. Ellis, Hendrix College president; Dr. W. Henry Goodloe, Batesville District; Rev. Fred R. Harrison, Pine Bluff District; Rev. H. H. Griffin, Searcy District; Bishop Paul E. Martin, Little Rock, presiding officer of the Arkansas-Louisiana Area of the Methodist Church; Rev. J. A. Gatlin, Jonesboro District; Rev. R. E. Connell, Paragould District; Dr. E. C. Rule, Little Rock District; Rev. Arthur Terry, Camden District; Rev. J. E. Cooper, Arkadelphia District; Rev. Elmer H. Hook, Fayetteville District; Rev. Grover C. Johnson, Forrest City, Helena District; Rev. T. T. McNeal, Monticello District; Rev. Horace M. Lewis, Conway District; Rev. Van W. Harrell, Prescott District; and Dr. C. M. Reves, Hendrix campaign director.

nearly \$75,000.

One of his greatest services was in helping obtain the first of a long series of financial grants by the General Education Board of New York. "Without Captain Martin," said J. H. Reynolds, former presi-

they were wisely made, brought Captain Martin the greatest sense of achievement of any of his many efforts to benefit mankind.

Most of his gifts were in the interests of religion and education. For nearly 30 years he was a pillar

WHAT IS PREACHING THE GOSPEL?

(Continued from Page 2)

married, going fishing; about rich men, beggar men, and thieves; about mustard seed and sowers, making clothes, tending sheep; about unexpected company at night, vineyards and laborers; about getting jobs and being paid; about counting the cost of the war before getting into it; about Pharisees, publicans, and poor sinners; about wise, or just, or unjust overseers; about merciful and unmerciful servants and forgiveness; about good neighbors and poor neighbors, racial discriminations, racial tensions, and how to deal with them; and, when one heard Jesus preach, one was brought right up before

God's looking-glass to see himself as God saw him.

A Portrait Gallery

In Luke fifteen we find four kinds of lost persons: the lost sheep, lost because it had wandered away from the shepherd and had "Methodistically" back-slidden, so to speak; the lost coin, representing the person who was lost but did not know he was lost; the lost boy—coming back home to the Father; and the lost brother—sulking outside when everybody else was enjoying the banquet of life that God had to offer. That stay-at-home boy who became Pharisaical and critical of God Himself, his Father, was perhaps the worst lost of the four groups, even though he did not know it. Rather than a son, he had become a drudge—a mere

slave of God instead of one to enjoy his rights as a son of God.

Suppose you go to Luke fifteen and get a photograph of yourself—a real portrait of yourself. It is there—and my portrait, too—and the portrait of most of those who say they are Christian. One of the four portraits will likely fit any of us. Suppose you read this chapter once a day for a month. Read it once a day for the next month, is my suggestion.

Preach on the parables. What great things are there! Appeal to the reason, appeal to the emotion, and get folks to do something about religion. They will do something about the Kingdom—if we really preach.

People will understand your creed only as it is translated into practice.—Religious Telescope.

Christ And Life

By REV. J. B. STEWART

(The following sermon was preached by Rev. J. B. Stewart at his church at Sulphur Rock on Sunday, July 26.)

THE one big business of life is living. It is living. It is the one thing to which we give every moment of every day. To know how to live is the ultimate aim and object of all knowledge. And yet, as E. Stanley Jones says, we have learned everything about life except how to live it. Today, the hard pressed man, encumbered by every vexing problem that could distract human intelligence, sincerely wants one question answered, and that too, in terms he can understand and appreciate. That question is, "Tell me how to live here and now, in a way that will bring me satisfaction and peace and give a sense of worthwhileness." Other questions may arise to vex him, but they are second to the one question, "how to live."

This is the question Jesus came to answer. He had much to say about life. The word was often on His lips. John said of Him: "In Him was life and that life was the light of men." Others besides John took Him seriously, and put themselves into His hands, because they saw in Him authority, and an expert in the fine art of living. "I am come that they might have life, and that they might have it more abundantly," said the Master, and "I am the Truth, the Life, the Way." He proclaimed to the world, that if men would follow Him, it would give them a master key that would fit and unlock any situation in life. His plan would give to men truly a workable philosophy of life.

I. Successful Living

What is successful living? How shall we define it? What tests can we apply to it? Surely material standards are not enough. The successful, abundant living which Jesus came to give, surely means more than wealth or knowledge or high honors. Countless numbers of people have found life infinitely worthwhile, who had very little of what the world calls its richest prizes. Their possessions were few, but their faith was great. There were others who had all that heart could wish, and yet seemed to get very little out of life. To them life seemed dull and drab and uninteresting. There was that unsatisfied longing, that aching void the world had not filled.

"Successful living" must not be confused with "Success in Life." "Success in Life," in its accepted sense, is generally judged in specific terms of money, position, or eminence in some particular branch of one's business profession, while Successful Living, by the grace of God, is within the reach of everyone, regardless of worldly advantages. It simply means living in harmony with God's original purpose and plan for His children, which brings a life of usefulness, joy, peace and contentment.

When Jesus said, "I am come that ye might have life to the full," He did not mean that we were to have more money and houses and lands and livestock and automobiles and everything that money could buy; He did not say that He had come to empty the "horn of plenty" at our feet, with all its rich treasures, neither did He say that we were to have fewer of these things. The new life in Him is not to rob us of the worthwhile things of this life. No man is called upon to give up anything of real value to be a Christian. In the truest sense, Christian countries are the richest countries. The same is true of individual Christians. "All things are yours," said the great Apostle, in a letter to his Christian brethren. Christ did not come primarily to supply material blessings; these are the bi-products of a faith that "seeks first the Kingdom of God."

II. Victorious Life

Successful Living is to be thought of right along parallel with Victorious Living. Another question, "How shall I live a victorious Christian life?" "Failure" is our dreaded ghost. As Christians we would have very few troublesome religious questions were it not for our fear of failure. The great majority of professing Chris-

tians we meet, have failure written all over them. There is no use in denying it. They don't deny it themselves. Ask the first ten church members you meet, and eight out of the ten, will tell you candidly that, as Christians, they are failures, miserable, flat failures. They may not confess to failures in other things, but they don't mind telling you that they have made a mess of their religious life.

And yet, if you call together all the people you know—church members, non-church members, good people, bad people, indifferent people—and ask them what they had rather be than anything else in the world, most of them will tell you they had rather be a true, sincere Christian—not a half-hearted, indifferent make-



believe, but a really victorious Christian, than anything in all the wide, wide world. And having said that, they will turn away with a hopeless sigh and straightway forget it, and never do anything about it.

What's the matter with us? Why is it that the average man is so jubilant and optimistic in planning for victory in business or professional life, and yet so thoroughly pessimistic and discouraged, in planning for victory in the Christian life? What stands in the way of any man in becoming the victorious Christian he wants to be? There are two main reasons; first the unsettled mind, and second, the lack of God-consciousness. So long as a man's mind is hampered by doubts and fears of failure, he is not going to live the victorious Christian life; so long as he has no consciousness of God, as a living present personal Being and Friend, he will win no sort of victory as a Christian.

But this is not all. Self stands in the way of the victorious Christian life. We know that whatever we gain in this life, we gain by giving; we win hearts only when we give our own hearts; we have life, and "more abundant life" when we give our own life in service for others; our own burdens are lightened when we get under the burdens of others; the richest, fullest, happiest lives are the lives of men and women, who take no thought of self, but give themselves in service for others.

But someone asks, "Must I drop everything today, close up my business, throw away all my plans and hopes, crucify my ambitions, bid farewell to my loved ones, and enter upon, what the world calls, some sacred or holy occupation?" No; not necessarily so. A full surrender to Christ does not mean throwing away things, but putting them into His hands. Self must be conquered. Life, business, time, talent, soul, mind and body—all must be consecrated to God. Dr. Leslie D. Weatherhead tells of a seventeen year-old girl converted in one of his meetings. She worked in a candy factory. When asked what she was going to do with her new changed

life, she answered, "I am going to make chocolate for God."

III. Why Not Try God?

We want to live the successful, victorious Christian life, but it's hard to get self out of the way. We need to dethrone self and enthrone God. Self is the tyrant that rules. We serve self; in a way, we would like to bear fruit as a Christian, but often selfish ambition is at the bottom. We want to lead people to Christ, but want the glory for it—we want it all attributed to our own efforts; and that accounts for our meagerness as a fruit-bearing Christian—we don't put self out of the picture; we pin our faith to the human effort and leave out God. Why not try God? Dr. George Stuart said he never could preach till he quit trying to preach, and turned it all over to the Lord, and started out to be a soul winner for Christ. Yes, why not indeed try God.

Some years ago, Mary Pickford, a movie star, turned preacher and wrote a book, entitled, "Why Not Try God?" For awhile, it rated as a best seller. In her book, she describes a great secret, but it is not a new secret. In fact, it is a very old secret. It is the power of God, made effective in the life of every person, fully consecrated to Him. He is the source of all power, and that power is at the disposal of all who, wholeheartedly rely upon Him. If we try God with absolute expectation of help, we will find that help overwhelmingly practical. Most of us pray to God more or less sincerely and earnestly. We may have made occasional and feeble efforts to lay hold on the divine resources, but seemingly all in vain. This question confronts us: "Have we ever wholeheartedly, sincerely and insistently tried God? Have we ever, in prayer, made the supreme consecration to the last finish, and really put God to the test?"

Bishop Peale gives this illustration from Dickens's "Tale of Two Cities." "A doctor was shut up in French prison twenty years prior to the French Revolution, which freed him. In prison, he learned the trade of a cobbler, and in the gloom of that cell, spent his day tapping shoes. Finally the day came when he was offered his liberty, and was led out into the open air and sunlight. But freedom terrified him. So long had he been in the gloom of a cell, that strange to say, in his soul, he had learned to love it. Accordingly, a trusted servant was given the duty of locking him up at night, in an attic room about the size of his old cell. There, through the latticework, he could be seen in a twilight gloom tapping shoes."

And so it is with us, in the narrowness and weakness of our imprisoned, half-hearted, indifferent Christian lives, God offers us a liberty, we are afraid to take. God, with all His illimitable resources, is at our personal disposal, yet we hesitate to try Him.

"IN CHRIST THERE ARE NO DEAD"

(Continued from Page 5)

the knowledge that Thou wilt be with us always, even unto the end of the world.

And O God, let there be in all of our lives, such fellowship with thee that when the end of the way comes for us as it did for him, there may be light at evening time. Amen.

BISHOP KING IN LIBERIA

Thirty hours after leaving La Guardia Field, New York, by plane, Bishop Willis J. King arrived in Monrovia, Liberia, on June 28. He had spent several weeks in the United States speaking on conditions in Liberia, and seeking additional missionaries and equipment for the work of the Methodist Church there.

GERMAN MISSIONARIES TO BE FREED

Word comes through Dr. Murray T. Titus, of the National Christian Council of India, that the Indian Government is planning to release six German missionaries, interned during the war, and to permit them to resume their missionary work in different parts of India.

Honor To Whom Honor Is Due

By DR. O. E. GODDARD

I HAVE been an intermittent citizen of Conway for more than a half century. I have seen Conway emerge from just an ordinary village to one of the most desirable residential cities of the state.

To name all who have helped to make Conway what it is today would be an unwise undertaking. Many devout ministers and many more noble laymen have helped in many ways.

I desire to mention only one—my spiritual father, Dr. J. A. Anderson. For the past two years he has been confined to his bed or lingered in the hospitals. I desire the present inhabitants of Conway to know something of the part Dr. Anderson has played in making Conway in particular, and all of Arkansas in general. Nearly 65 years ago the Methodists of Arkansas bought Central Collegiate Institute of Altus, Ark., from Rev. I. L. Burrow. In the course of a year or two Bro. Burrow notified the trustees that he wished to resign as president and requested that his successor be chosen.

A commission representing the three annual conferences of Arkansas was appointed to select the new president. Dr. Anderson and Rev. George W. Hill were selected from the old Arkansas Conference. Dr. Anderson wrote Bishop Eugene Hendrix to suggest and recommend the man best suited for the presidency. Bishop Hendrix's reply was, that Rev. A. C. Millar was one man whom he would recommend most heartily to meet the needs of Arkansas. Through the influence of Dr. Anderson, Dr. Millar was sent for and upon investigation was elected. . . . Thus Dr. Anderson with the help of Bro. Hill brought and retained Dr. Millar to Arkansas. No one can compute what Dr. A. C. Millar was worth to Arkansas Methodism! Thanks to Dr. Anderson for bringing him to our state.

It soon developed that Altus was not the proper place for the college and did not offer the local support such as would be necessary to develop the college as we now have.

The decision to move the college made necessary a commission to select a more desirable location. Dr. Anderson was one of the members chosen from the Arkansas Conference. The Little Rock Conference wanted the college placed at Arkadelphia, the White River Conference named Searcy as the best site,

and the Arkansas Conference pleaded for Conway as the most desirable location. For a day or more the commission was in a deadlock in the voting. Dr. Anderson interviewed a member from the White River Conference and one from the Little Rock Conference asking that if after three more ballots there was no election, would they join with Arkansas Conference in the vote for Conway. This was agreed upon and on the fourth ballot thereafter Conway was selected.

The fact that the Methodists had located Hendrix here in Conway had its influence in getting the Baptists to choose Conway for the site for Central College. Two leading denominations of the state having placed their colleges in Conway had influence upon the state, and the situation was climaxed by the location of the State Teachers' College in Conway, making Conway the "Athens" of Arkansas! What have these colleges done for Conway?

Dr. Anderson has had more to do with all this development of Conway than any other one man. I am not unmindful of Rev. E. A. Tabor's contagious enthusiasm, nor Capt. W. W. Martin's far-seeing judgment and most unusual and noble generosity, and the many other good and great men and women who have helped in many ways, but without Dr. Anderson's leadership and generalship these institutions perhaps never could have been secured for Conway. Without these three colleges Conway never could have become the Conway which we now so delightfully enjoy.

Dr. Anderson is now facing the setting sun. He is calmly awaiting the call of the "Bishop of souls" to transfer him to the "church triumphant."

Recently in my home I chanced to recite some of these facts to an out-of-the-city visitor when he and others present made the request that I submit this tribute to Dr. Anderson to the Log Cabin Democrat, which paper believes in "honor to whom honor is due."

Let those of us who appreciate what Dr. Anderson has so generously done for our city express our gratitude to him either by a personal visit or a note. I have a very personal reason for my deep gratitude to this my very dear friend. Sixty-five years ago I was converted and joined the Methodist Church under his ministry.—The Log Cabin Democrat.

ordinary duties of the pastorate, but to organizing and helping relieve the thousands of injured and homeless.

"While I was in Chungking recently," says Dr. Frank T. Cartwright of the Board of Missions and Church Extension, "I twice attended services in his church. It proved one of my most thrilling experiences in China, for the building was packed to the very doors—both main auditorium and gallery—and the great majority of the worshippers were young men and women from government offices and from the business houses of that busy city. In my opinion, and in that of Bishop Chen, Mr. Lo was by all means the most inspiring and promising preacher in Methodism's West China work."

NOTED CHINESE PASTOR DIES IN U. S. A.

The Rev. Lo Din-shing, pastor of the Daichiahang Methodist Church in Chungking, West China, died in a hospital in San Francisco, on July 24, after a brief illness. He was en route to the United States to avail himself of a "Crusade for Christ" scholarship for advanced studies, when stricken aboard ship. He died a few days after landing.

Mr. Lo was a graduate of West China Union University and of Nanking Theological Seminary. Following graduation from the Seminary, he was appointed pastor of the strong downtown Methodist church in China's wartime capital. During the bombings and the many burnings of the city, he and his wife devoted themselves not alone to the

Hendrix College News

Conway, Ark., Aug. 8—A state school mission sponsored by the Woman's Society of Christian Service of the North Arkansas and Little Rock Conferences of the Methodist Church began a session at Hendrix on August 5 and will continue through the 9th. The 10-hour credit course was open to all Methodist women of Arkansas.

The three major courses scheduled for the meeting were "India", the world mission theme, Mrs. L. C. Summers of Olustee, Okla.; "The Christian and Race," Dr. Robert Eleazer of Nashville, Tenn., member of the Methodist Church Board of Education, and "Stewardship for All of Life," Mrs. G. W. Dameron of New Orleans.

Dr. Mary Shannon of Topeka, Kansas, secretary of Foreign Work for the South Central Jurisdiction of Woman's Society was chosen to lead the noon Bible hour services, while Mrs. C. A. Evans, Arkadelphia, was scheduled to lead vesper services.

Little Rock women selected to serve at the school include Miss Margaret Marshall, deaconess, in charge of visual education; Miss Lila Ashby, conference secretary, workshop on stewardship; Mrs. Eugene Stewart, district secretary of mission education; Mrs. Roland Shelton, president of the Little Rock District; Miss Florence Utley of the State Board of Health; Miss Louise Porter and Mrs. E. D. Galloway, president of the Little Rock Conference W.S.C.S.

Mrs. J. E. Critz of Fayetteville, president of the North Arkansas Conference W.S.C.S. is to direct a world federation of Methodist women pageant. Miss Myrtle E. Charles of the Hendrix faculty, is dean of the school, and Mrs. James S. Upton of Conway, is registrar.

Mrs. E. H. Hook of Fayetteville and Mrs. T. S. Lovett of Grady, conference secretaries of mission education, are in charge of the school.

Two more teachers have been added to the Hendrix faculty, President Matt L. Ellis has announced. They are Dr. Lester H. Colloms, associate professor of philosophy and religion, and Robert W. Shideler, instructor in chemistry and biology.

Dr. Colloms comes to Hendrix from Athens, Tenn., where he has been serving as pastor of the Trinity Methodist Church. A veteran minister, he has held pastorates at War, W. Va.; Johnson City, Tenn., Newport, Tenn.; and at Athens since being admitted to the Holston Conference of the Methodist Church in 1931.

He is also an experienced teacher, having taught as part-time instructor of Bible at Duke University and having approximately eight years' service as a high school teacher and administrator in Tennessee schools.

He was awarded his doctor of philosophy degree at Duke University in 1942. Prior to that, he had received his bachelor of arts degree at Emory and Henry College, Virginia, in 1926 and his bachelor of divinity degree at Emory University in 1931.

Dr. Colloms is a member of the Masonic order, of the Woodmen of the World, the Kiwanis Club, and the Holston Conference Board of Education.

He is married.

Mr. Shideler was graduated from Goshen College, Ind., in 1934, receiving an AB degree. He spent the

next year in post-graduate work there and later transferred to the University of Chicago, where he was awarded his master of science degree in 1941.

During the war he served for 20 months as a civilian instructor in the Army Air Forces, and 27 months as an officer in the United States naval reserve on active duty.

His war training included approximately one year's instruction in radar. During this period he worked with Joe Robbins, a 1928 graduate of Hendrix, who has been employed to teach in the natural science division for the coming year.

Mrs. Rena Wiggins, widow of Rev. Sam B. Wiggins, whose death occurred at Jonesboro, July 14, will become assistant hostess at Galloway hall on the Hendrix campus, effective with opening of the fall term, Dr. Ellis has announced. Mrs. Wiggins will succeed Mrs. Selma Pattillo, who will transfer to Martin Hall, dormitory for men.

Raymond Gregg, Hendrix College graduate of 1927, is now broadcasting each week over NBC from Rocky Mountain National Park, Colo., where he is park naturalist.

A noted nature teacher and field naturalist, Gregg takes a group of young people on a tour of the park for these weekly broadcasts. Reactions of the group to his informal talks on the shady trail, life on a granite point, mountain birds, footprints of ice, and kindred subjects, are picked up by a field microphone and carried over the National Broadcasting Company each Saturday afternoon.

These programs, called "Nature Sketches," were inaugurated by Mr. Gregg and NBC in 1938 and continued until 1942, when they were interrupted because of the war. They were resumed early this month.

Mr. Gregg, a native of Fort Smith, was an outstanding lineman on the Hendrix grid team during his college career and later taught at Clarksville and Havana. Still later, he became park naturalist at Hot Springs, a position he held until transferring to his present job in 1938.—Lane Scott.

PENNA. COMMUNITIES ABANDON RELEASED-TIME INSTRUCTION

EASTON, Pa.—(RNS)—Released-time religious instruction programs in two nearby communities—Bangor and Roseto—have been abandoned by the public school systems. Education officials said that the plans, instituted last year, interfered too much with regular school programs.

Recently the Borough of Wilson, near here, held a referendum on released-time among parents of elementary school pupils, but more than half those polled failed to answer the ballots. Of those who replied, 65 were for the plan and 45 against.

An Australian newspaper reporting an accidental death, said: "He had had several glasses of 'Ruin'." A typographical error but an accidental truth.—The Voice.

There is success in all honest endeavor, and there is some victory in every gallant struggle made.—Dickens.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

TO THE METHODIST WOMEN OF ARKANSAS

We deplore the recent tragedy which occurred near Monroe, Georgia, when four Negroes, two of whom were innocent women, were killed by a mob of white men. We have noted with sympathetic interest the denunciation of this lawless act by the Methodist Church leaders of Atlanta and Monroe. We are proud of the stand they have taken. And in penitence and humility we realize that such an act might have happened in our own state because wherever there is intolerance and prejudice we may reap the fruit of lawlessness and injustice. Therefore we call upon you as Christian women, with us, to face facts about peoples of other races, and to conduct ourselves in the light of those scientific facts and the teachings of Jesus. In order to dispel prejudice and to discover facts about the Negro race we urgently recommend the following:

1. Read widely in the field of race-relations both by white and Negro writers. Read books by Negro authors trying to get the Negroes' viewpoint on current problems.

2. PRAY—STUDY—PREPARE CAREFULLY for the studies on THE CHRISTIAN AND RACE RELATIONS which will be presented in all divisions of the church next year from the Primary Department in the Church School through the W.S.C.S. Seek to enlist all members of the church in one of these study groups. No topic could be more timely.

3. Prayerfully and sincerely let us try to imagine ourselves on the other side of the color line. How would we think—feel—act, how would we want others to think—feel—act toward us if we were members of the other race. Our Christ commanded us to "Do unto others as we would that others should do unto us".

We are deeply grateful for the fact that a number of southern white women have the led the way in promoting better Negro-white relationships here in the South. May we covenant among ourselves that with the help of God, we will redouble our efforts to promote a better understanding and more Christian relations between the races.—

Mrs. E. D. Galloway
Miss Lila Ashby
Mrs. W. F. Bates

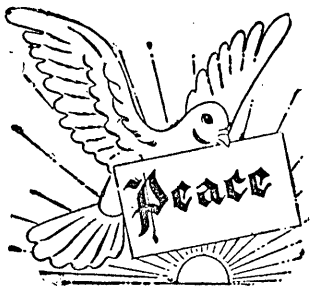
LITTLE ROCK SOCIETIES AID NEEDY IN EUROPE

Woman's Societies of Christian Service in the Little Rock District, Methodist Church, are engaged in helping to feed and clothe Methodist families in Belgium, Poland and Czechoslovakia as a Christian social relations project.

Contact was made by Mrs. J. Russell Henderson, Pulaski Heights Church, who is district secretary of Christian social relations.

Two Jersey cows to provide milk for Methodist families in Poland have been bought by the society and primary department of 28th Street Church. Clothing and food

SERMON ON THE MOUNT HOPE FOR PEACE



We, the members of the Class on Christian and Race, wish to record our deep conviction that the world can hope for peace only as it learns and follows the principles of Jesus as recorded in the Sermon on the Mount.

Peace, we are confident, can never be achieved, or maintained by force and threat of force, but only by the practice of sincere, open-handed friendship, mutual trust, and cooperation. We therefore deplore the proposed militarization of our country through peacetime conscription, the maintenance of an overwhelming navy, the establishment of military bases at the ends of the earth, and the loan to other countries, of our encouragement and help in building similar military power.

Instead of this policy, which, in our judgment, can lead only to more destructive wars, we urge our Government to take the lead immediately in pressing for international agreements for the drastic limitations of armaments, for the abolition of conscription, and for the increasing dependence upon the peace-making machinery of the United Nations Organization.—Mrs. Peter Kittel, Chm. of Com. on Summer Schools.

FINANCIAL STATEMENT LITTLE ROCK CONFERENCE SECOND QUARTER, 1946

Adult Membership Offering	\$6,564.95
Scarritt	34.25
Lenten	646.32
Bible Women	137.00
Miss Orlene McKimney	387.25
Kambini, P. E. A.	300.29
Camden Rural Board	220.00
Little Rock Methodist Council (2 quarters)	538.00
Scholarships	25.00
Margaret Williamson Hospital	25.00
Special Memberships:	
Adult Life (6)	150.00
Hon. Baby (2)	10.00
Total Adult Credit	\$9,043.07
W. S. G. Pledge	670.32
W. S. G. Project	96.30
W. S. G. Lenten	18.25

W. S. G. Special Memberships:	
One Adult Life	25.00
One Hon. Baby	5.00
Total Conference Credit	9,857.94
Youth Fund	602.68
Children	68.05
Total on Appropriations	\$10,528.27

Cash Supplies:	
W. S. C. S.	708.46
W. S. G.	132.26
Cultivation Fund:	
W. S. C. S.	485.75
W. S. G.	34.34
Elizabeth Thornburgh Workman Special	350.59
Alcohol Education	53.30
Camden Rural Regular Contributions	15.75
The American Mission to Lepers	9.00
Two Hon. Baby Pins	2.00
The Student Loan Fund	200.00
Total Receipts	12,530.12

have been sent to a Methodist family in Belgium.

1st Church society has been sending money to an orphanage in Italy and last week started sending relief to a family in Poland.

Pulaski Heights Church society is feeding and clothing a family in Warsaw.

Other societies contributing to the relief project are Asbury, Capitol View, Hunter, Winfield, Oak Forrest and Douglassville. Societies in the district outside Little Rock are taking part in the project.

Money also is being sent to the Methodist Commission for Overseas Relief. The societies also have contributed to the work of other relief agencies.

When love and skill work together expect a masterpiece.—John Ruskin.

In the closing session of the School of Missions of the South Central Jurisdiction Woman's Society of Christian Service of the Methodist Church, held July 1-11 at Fayetteville, Ark., and attended by 230 leaders from nineteen conferences in the eight states comprising the Jurisdiction, the following resolution, brought in by the class studying, "The Christian and Race" was approved and the chairman of the Committee in charge of the School was requested to give it publicity:

C. S. R. & L. C. A. Reported 7,987.45

Disbursements:

Undirected Pledge	4,523.56
Special Missionary Projects	2,549.36
Special Memberships	190.00
W. S. G. Pledge	670.32
W. S. G. Projects	114.55
Total Credit on Pledge	8,052.79
Youth Fund	602.68
Children	68.05
Total Credit on Appropriations	8,723.52

Cash Supplies:

Foreign	687.16
Home	26.25
Division Cultivation Fund	22.26
Total to Division	9,459.19

Other Disbursements:

Conference Administrative Expense	201.01
District Officers Expense	37.38
Delegates Expense to Assembly	268.02
Delegates Expense to School of Missions	154.50
Cash Supplies for Ministerial Aid	272.70
Cash Supplies for Camden Rural Work	32.00
Cash Supplies for Industrial School, Mex. City	55.21
L. R. M. C. Negro Deaconess Jurisdiction Cultivation Fund	75.00
Newscope	66.79
Elizabeth Thornburgh Workman Special	44.37
Rural Worker's Expense to R. W. Conf.	225.00
Printing of Conference Minutes	18.00
Stationery for Conf. and Districts	440.49
Expense of Conference Guest	179.86
W. S. G. Conference	46.00
Ledger and Office Supplies	51.48
Treasurer's Stipend	7.33
Printing of check book	35.00
Treasurer's Book	2.25
District Cultivation Fund	3.00
Contributions for Rural Work	523.45
Gift for American Mission to Lepers	15.75
Overdraft First National Bank, Magnolia	9.00
Total Disbursements	4.00
Bank Balance end of Second Quarter	\$12,226.78
	\$ 4,070.02

Special Memberships:

Adult Life:

Mrs. D. A. Lambert, Fairview, Camden, District; Mrs. Frank Mann, Fairview, Camden District; Mrs. Edna Harper, England, Little Rock District; Mrs. Noel Martin, Warren, Monticello District; Mrs. A. J. Davis, First Church, Texarkana, W. S. G.; Mrs. L. J. Atkinson, Foreman, Texarkana District; Mrs. Lela Hays, Prescott, Texarkana District.

Hon. Baby:

Judith Ann CarlLee, England, Little Rock District; Kathryn Ann-Stewart, Carlisle, Little Rock District; Dean Lin McCormick, Scott Street, Little Rock District.

Mrs. J. P. Carpenter, Conference Treasurer.

FINANCIAL REPORT NORTH ARKANSAS CONFERENCE W. S. C. S. SECOND QUARTER, 1946

Receipts:

Undirected pledge	\$4,954.55
Special memberships	555.00
Special Scholarships and Projects	142.00
Kambini, Africa	64.60
Special offerings	157.13
Total Adult credit	5,873.28
W. S. G. pledges	475.10
W. S. G. projects	359.88
Total Conf. credit	6,708.26
Children	24.99
Youth	130.37
W. S. C. S. Supplies	996.40
W. S. G. Cultivation	37.25
W. S. G. Supplies	12.00
Alcohol and Narcotic Fund	49.87
Total Receipts	7,959.14

Disbursements:

To Division	
Undirected pledge	4,381.02
Special memberships	560.00
Memorial	50.00
W. S. G. Pledge	475.10
W. S. G. Projects	359.88
Total Conf. credit	5,326.00
Youth	130.37
Children	24.99
Supplies	917.00
Supplies (conference)	55.00
Total to Division	6,996.36

Other disbursements

Conference Officers expense	96.97
District officers expense	22.15
District cultivation refund	404.33
W. S. G. Jurisdictional Cult. fund	46.00
Annual Conference expense	4.65
Annual Conference speaker	50.00
Exp. of delegates to Assembly	248.78
Expense on Book of Remembrance	12.68
Town and Country Commission	250.00
Bonds (District treasurers)	15.00
Love Gifts to girls at Scarritt	40.00
Printing of Annual Minutes	548.30
Conference Car expense (deaconess)	25.22
Treasurer's Stipend	25.00
Refunds	1.89
Total disbursements	8,744.33

Special Memberships:

Adult: Mrs. J. T. Altman, Jonesboro; Mrs. Van B. Kuzzar, Marion; Mrs. Geo. Phillip Walker, Forrest City; Mrs. Hugh Garrett, Beebe; Mrs. D. F. Kimbrough, Weldon; Mrs. J. M. Hamilton, Waldron; Miss Lavinia Jelks, Batesville; Mrs. C. R. Gullette, Sr., Van Buren; Mrs. Notray Harrington, Paragould; Mrs. Mattie Johnson, Mrs. Sarah P. Spikes, Pocahontas; Mrs. A. B. Bates, Mrs. R. S. Hughey, Atkins; Miss Coma Simmons, Morrilton; Mrs. Henry B. Martin, Harrison; Mrs. Clarence Wilcox, Calico Rock.

Honorary Baby: Mary Barton Fogleman, Marion; Jo Ann Clopton, Ft. Smith; Richard Egbert Connell III, Paragould; James Lee Ostner, Van Buren; Julia Gilbert, Central Ave., Batesville; Mildred Sue Van Zant, Huntsville; Larry Nick Duncan, Winslow; Susan Jo McCormick, Linda Lee McCormick, Prairie Grove; Cheryl Lynne Nixon, Cabot; William Arthur Lindsey III, Harrisburg; Doris Linda McKinney, Charlotte Ann McKinney, Sandra Lee Beard, James L. Beard, Jr., Huntington Ave., Jonesboro; Jason Robert Moore, Joiner; Marcia Rebecca Carter, Nettleton; Sherry Jacqueline Cavender, Margaret Carolyn McCourtney, Jonesboro First; Charles Walker Haynes, Jr., James Edwin Broadway, Fisher St.; Janice Elrod, Fisher St. (Jr. membership) Carolyn Chalfant, Gardner Memorial; William Robert Robinson, West Memphis; Betty Jo Luck, Earle; Willie Gene Bell, Martha Jane Russell, Calico Rock; Johnny Jo Kent, Betty Carolyn McJunkins, Sulphur Rock.

Mrs. E. G. Kaetzell
Conf. Treasurer

DISTRICT TREASURERS ELECTED

The following women have been elected district treasurers of the W. S. C. S. in the North Arkansas Conference:

Batesville District: Mrs. R. L. Blair, Melbourne.

Conway District: Mrs. J. M. Barker, Jr., Atkins.

Fayetteville: Mrs. Ralph McGregor, Rogers.

Fort Smith: Mrs. E. E. Sexton, Ft. Smith. Helena: Mrs. B. F. King, Forrest City. Jonesboro: Mrs. Claud Heeb, Harrisburg.

Paragould: Mrs. Ben DeVoll, Paragould. Searcy: Mrs. Tommie Killough, Searcy.

All money for their respective districts is now remitted to them instead of to the Conference Treasurer, Mrs. E. G. Kaetzell. Mrs. Kaetzell writes that the district treasurers submitted their first report this quarter and everyone of them did a fine job; thus relieving her of a tremendous lot of work.

CURRENT NEWS IN ARKANSAS METHODISM

VACATION CHURCH SCHOOL AT MT. PISGAH

The week of July 8 Miss Ruth Sutherland helped the pastor, Rev. Pryor Cruce and the teachers of Mt. Pisgah in a Vacation Church School. The school continued two weeks.

Miss Sutherland, Brother Cruce and Mrs. Rube Powers worked and planned, played and worshipped with the group from 12 to 23 years of age. The group studied "The Methodist Youth Fellowship." The average attendance was more than twenty. We now have our youth organized and they are enjoying the Fellowship. We are proud of the school and what it has awakened in our group of young people.

The Juniors were under the leadership of Mrs. Marvin Callan and Mrs. J. P. Wilcox, the Junior teacher. The class enjoyed a study in Psalms, "Praise Ye the Lord." The children made record books of their work. The covers of the books were spatter painted "Praise Ye the Lord."

The class also made flower grass pictures for themselves and five of our elderly people in the community. We really enjoyed the ten days of school. Ten received certificates.

The Beginner-Primary group was under the leadership of Mrs. George Daniel and Mrs. Rudell McConnell. The little folks learned about "Outdoors in Palestine." They made picture books of animals, flowers, birds and customs of Palestine. They also learned about the people. We believe it was profitable and enjoyed by all. There were ten certificates for this group also.

We had this school at night so the children could be brought to school in the family cars and it was also much cooler.

We had the most regular attendance and great interest. All in all I believe it was the best all round school we have had. We truly praise the Lord for it and thank all who made it possible.—Mrs. J. P. Willcox.

SUB-DISTRICT YOUTH FELLOWSHIP MEETS

The Sub-district Youth Fellowship of Madison and Carroll Counties met at Eureka Springs, Monday night, July 22. There were six churches represented with a total of ninety-four present.

We assembled in the church auditorium for the worship service of The Lighted Cross which was very inspirational. Following the worship service we had our business meeting.

After several games were played we were directed to the church basement and refreshments were served. Then a meeting of the four commissions was held.

After this we all joined hands and sang "Blest Be the Tie that Binds" and Rev. Jesse Johnson of Berryville dismissed us with a word of prayer.

We are now eagerly awaiting our next meeting that is to be held at Green Forest, Monday night, August 26.—Maxine Erwin, Reporter.

CRUSADE FOR CHRIST RADIO BROADCAST



The above is a picture of the Jonesboro District Radio Program. Seated, left to right, are: The late Rev. Sam B. Wiggins, Bishop Paul E. Martin, Rev. G. A. McKelvey, Rev. E. E. Stevenson, Rev. W. L. Diggs, Rev. J. Albert Gatlin, district superintendent, and Rev. Geo. L. McGhehey. The choir is the Jonesboro Area Crusade Male Chorus. Standing at extreme left is B. Q. Lamberth, choir director.

Bishop Paul E. Martin was the guest speaker on the Jonesboro District Crusade for Christ Radio Broadcast recently. This broadcast is presented by the churches of the Jonesboro District each Sunday afternoon at 2 o'clock. The Crusade Male Chorus presented a splendid musical program for this special broadcast. They render the music for the broadcast each third Sunday. The chorus is under the direction of B. Q. Lamberth, layman from the Jonesboro Huntington Avenue Methodist Church.

The speaker and choir schedule for August and September is as follows. The last name given is the announcer for each broadcast:

August 4th, Rev. J. H. Richardson, Weona, Rev. Geo. L. McGhehey.

Aug. 11th, Rev. L. F. LaFevers, Tyronza, Rev. W. L. Diggs.

Aug. 18th, Dr. W. J. Edens, Laymen's Choir, B. Q. Lamberth.

Aug. 25th, Rev. Eugene Hall, Leachville, B. Q. Lamberth.

Sept. 1st, Rev. Linley Vowell, Keiser, Rev. E. E. Stevenson.

Sept. 8th, Rev. L. K. Wilson, Dell, Rev. W. L. Diggs.

Sept. 15th, Rev. R. L. Hanks, Laymen's Choir, B. Q. Lamberth.

Sept. 22nd, Rev. Raymond Krutz, Turrell, Rev. Geo. L. McGhehey.

Sept. 29th, Rev. G. A. McKelvey, Nettleton, Rev. W. L. Diggs.

NOTABLE GAINS IN FIRST CHURCH, FORT SMITH

On an attendance goal of 600 for the current year the Sunday School of First Church, Fort Smith, Arkansas, has had for thirty Sundays an average attendance of 647 against an average of 520 for the same period of 1945. For the month of April the average attendance was 795, a gain of 36 per cent over the average of 582 for April of last year. The school also topped its Easter goal of 850 with an attendance of 1,047, the highest on record.

For the remaining three years of the Crusade the school is out for attendance goals of 700, 800 and 900, respectively. Already the attendance is running well over 700.

Superintendent R. W. Gregg writes that the upturn began some months ago in a district meeting held in First Church, at which the church school's part in the Crusade for Christ was discussed. This was followed by several sessions of the Workers' Conference led by the pastor, which discussed at length "the five essentials" of church school increase.

The Church Board of Education then took over, goals were set and quotas were assigned to the several departments. Each class and de-

partment follows its own plan for achieving its goal, including the use of personal and telephone calls, cards, letters, etc. No department so far has failed to register substantial gains.

"I think the secret of our increase," writes Brother Gregg, "is the individual interest of the members. If we can sustain this enthusiasm our goals will be reached. Major help has come also from our pastor's weekly boosts in the regular church services. His cooperation in this way has been 100 per cent, and every Sunday the congregation awaits the church school report with eager interest."—Board of Education Bulletin.

RELIGION DEPARTMENT CREATED AT FLORIDA UNIVERSITY

GAINESVILLE, Fla. —(RNS)— A department of religion has been created at the University of Florida, President John J. Tigert announced. The department will offer six semester courses in religion which may be taken as a major or as electives. Dr. Delton L. Scudder, former associate professor of ethics and religion at Wesleyan University, is to head the new department.

METHODIST CHILDREN'S HOME REPORT FOR JULY

We would like to call special attention this month to two gifts which have been received. One is the gift of \$140 from the Friendly Couples Class of Winfield Church, to be used in purchasing an electric radio-recorder for the Home. The other gift is \$150 from the Berean Class of the Paris Methodist Church, to be used in furnishing a room in one of our new cottages. We especially went to thank the members of the Optimist Club, of Little Rock, for providing transportation and carrying all of the boys from the Home on an educational trip to the Terry Dairy Company. The process by which milk is pasteurized and ice cream and other milk products are made was shown to the boys. The highlight of the trip was the ice cream cones and popsicles that were served free to the boys. We want to express our thanks to all of the friends of the Home who have so graciously remembered us during the past month.

Memorials

In memory of:
Charles Donald Galloway, given by Mrs. Bess Galloway.
Mrs. Charles S. Fields, given by Eudora Chamber of Commerce.
Mrs. Charles S. Fields, given by J. F. Cashion Family.
Rev. Sam B. Wiggins, given by Marion Methodist Church.
Mr. G. F. Gambrel, given by W.S.C.S., Marianna.
Mr. W. F. DeLoache, given by Wesleyan Bible Class, Marianna.
Mr. Will Beatty Ward, given by Mr. and Mrs. John Mann.

General Receipts

Mr. and Mrs. O. G. Robinson	\$ 1.00
Mrs. Lotta Pierce	3.00
Friendly Couples Class, Winfield Church	140.00
Berean Sunday School Class, Paris	150.00
Susanna Wesley Class, First Church, Texarkana	5.00
Wesleyan Guild and Ladies Bible Class, Grand Avenue Church, Stuttgart	10.00
Vacation Bible School, Salem Church, Bryant Circuit	5.87
Vacation Bible School, Harmony Church, Taylor Circuit	7.40
Vacation Bible School, Star City	30.21
Almyra Church	10.00
Glenwood Church	6.18
Holly Grove Church, Emmett Circuit	5.61
De Ann Church, Emmett Circuit	4.00
Garner Church School, McRae Charge	5.00
Memorials	57.00
Little Rock Conference Treasurer	161.42
Other Sources	134.25
Total	\$735.94

Other Gifts

Boyd Grisham, Colt, Arkansas, two bushels of peaches.
Virginia Howell Class, Asbury Church, two gallons of ice cream and two cakes.
Box of Clothes, Mrs. E. B. Belshe—J. S. M. Cannon, Superintendent.

AN APPEAL TO CHILDREN'S WORKERS

THIS is an appeal to all children's workers in the Methodist Church in this state to assist children workers in the Colored Methodist Church to attend their state-wide School for Christian Workers, August 12-16. This school will be held in Yerger High School in Hope. The cost for one delegate will be about \$10.00 plus transportation. The course on THE VACATION CHURCH SCHOOL will be offered for children's workers. No piece of home mission work could have more far-reaching results than this of helping the women in the C. M. E. Church to prepare to conduct Vacation Schools for their own children. The time is short, but you might still have time to interest others in your church in sending one or more delegates to this school. Then contact the ministers of the Colored Methodist Church in your community. He will help you select the delegates who should attend.—Mrs. W. F. Bates.

GUEST SPEAKER AT FORDYCE ROTARY CLUB

Basing his theme on "The Value of Personality" upon the recent incident in Devil's Den park when seven-year old Katherine Van Alst of Kansas City, Mo., was lost for six days, Rev. R. E. L. Bearden Jr., pastor of the Wynne Methodist Church was guest speaker of the Rotary Club of Fordyce at their Wednesday, July 25, luncheon at the Kilgore hotel.

Rev. Mr. Bearden told of the six-day search in which hundreds of persons engaged and in which airplanes flew over Devil's Den park daily in the search for the little girl.

This never would have happened, he said, prior to the coming of Jesus Christ. The value of the human body and personality was taught and established by the Master.

When this teaching becomes universal in the hearts of man and when a man's life is considered more valuable than a battleship or a tank or a position, then there may be hopes for peace, he said. As civilization advances the value of human life increases, he concluded.

CHRISTIAN BUSINESS MEN'S FELLOWSHIP 3c RELIEF MEAL

BOSTON — (RNS) — A complete meal costing only three cents was the bill of fare at a recent luncheon meeting of the Christian Business Men's Fellowship here.

The unique menu, prepared from dehydrated food, was a sample of relief goods to be shipped by the organization to nine countries overseas where food is urgently needed.

The dehydrated food is equal to a course of beef, potatoes, green peas, and milk, with a full supply of almost all essential vitamins and minerals. Each meal weighs two ounces and is sealed in an air-tight paper bag.

You can preach a better sermon with your life than with your lips.—Goldsmith.

BOARD OF DIRECTORS OF METHODIST HOSPITAL MEET

A called meeting of the Board of Directors of the Methodist Hospital was held at First Methodist Church, Hot Springs, Thursday, July 25. Those present were: Mr. B. T. Fooks, chairman, Rev. Kenneth Spore, Homer Atkins, Dr. Connor Morehead, Ernest Powledge, Tom Stone, Rev. J. L. Dedman, Henry Trotter, Dr. John G. Benson of Indianapolis, Ind. and the superintendent, Harriet J. Poe, R. N.

Routine business matters were taken care of.

Hospital attendants say Mrs. Nettie Trussell, of Winfield Church, Little Rock, Mrs. Sallie Hutchinson of Nashville, Clyde Van Dusen of Malvern, Miss Evelyn Hillard of First Methodist Church, Hot Springs, and Mrs. Corrie Hammond of Stephens, Ark., the sister of Dr. S. A. Thompson of Camden, are patients.—Annette Wood.

DAVIDSON CAMP MEETING

Rev. Otto W. Teague, minister of the Lakeside Methodist Church, Pine Bluff, has been invited to do the preaching at the annual Davidson Camp Meeting, fifteen miles west of Arkadelphia in Clark County, August 16-25th.

This is the home community of the Rev. Mr. Teague, who was born near this camp meeting site and attended every encampment during his boyhood days with his family. He professed religion and was called to preach at the camp meeting and was reared in this community and educated in Clark County.

Mr. Bud Morris of Okolona, Arkansas, who has led the singing for a number of years will gain be the minister of music.

This campground is within the bounds of the Arkadelphia and Prescott Districts of which the Rev. J. E. Cooper and the Rev. Van W. Harrell are district superintendents, respectively. Pastoral charges in this section are the Arkadelphia Circuit, Rev. David Hankins, pastor; Okolona Circuit, Rev. A. C. Rogers, pastor.—Reporter.

FOURTH ROUND OF QUARTERLY CONFERENCES, LITTLE ROCK DISTRICT

Carlisle Circuit, at Hamilton, September 1st, 11 a. m.
Scott Street, September 1st, 7:30 p. m.
St. Marks, September 4th, 7:30 p. m.
Henderson, September 8th, 11 a. m.
Douglasville-Geyer Springs, at Douglasville, September 15th, 11 a. m.
Keo-Tombertlin-Humnoke, at Keo, September 15th, 7:30 p. m.
ber 22nd, at 11 a. m.
Lonoke, September 22nd, 7:30 p. m.
Highland, September 25th, 7:30 p. m.
Capitol View, September 18th, 7:30 p. m.
Austin Circuit, at South Bend, September 29th, 11 a. m.
Hickory Plains Circuit, at Providence, Oak Forest, September 29th, 7:30 p. m.
Hunter, October 2nd, 7:30 p. m.
DeValls Bluff, Chenault, at Chenault, October 5th, 3 p. m.
Primrose, October 6th, 11 a. m.
England, October 6th, 7:30 p. m.
First Church, October 7th, 7:30 p. m.
Mablevale, October 8th, 7:30 p. m.
Pulaski Heights, October 11th, 7:30 p. m.
Bryant-Mt. Carmel-Salem, at Bryant, October 13th, 11 a. m.
Bauxite-Sardis, at Bauxite, October 13th, 7:30 p. m.
Winfield, October 14th, 7:30 p. m.
Forest Park, October 16th, 7:30 p. m.
Des Arc-New Bethel, at Des Arc, October 20th, 11 a. m.
Hazen, October 20th, 7:30 p. m.
Carlisle, October 23rd, 7:30 p. m.
Roland, October 27th, 11 a. m.
Twenty-Eighth Street, October 27th, 7:30 p. m.

Asbury, October 28, 7:30 p. m.

E. C. Rule, District Superintendent

OAK FOREST CHURCH BUYS NEW PARSONAGE

A parsonage costing about \$5,500 recently has been bought by the congregation of Oak Forest Methodist Church, Little Rock, in the 2400 block on S. Taylor and is occupied by the Rev. E. Mouzon, Mann pastor, and family. The house is five rooms of frame construction.

A building fund drive for \$5,500 is being conducted during the summer months and will be concluded in November. It is planned to continue work on the church building which now consists of a basement with roof. C. C. Covington is chairman of the building fund committee.

MEETING OF WESLEY BROTHERHOOD

The regular monthly meeting of Eudora Wesley Brotherhood was held Tuesday evening, July 23, in the parlors of the Methodist Church. President Chas. Morris presided and special music was furnished by the Misses Johnson and Mabry. An excellent supper was served by ladies of the church, to which full justice was done by the men. The invocation was offered by L. L. Lipe.

Among the guests were Mr. Murphy of the Eudora Jewelry Co., J. H. Alexander, Dr. J. I. Paisley of the Presbyterian Church and Rev. Clarence Cutrell, pastor of the Baptist church.

The guest speaker was Superintendent J. C. Gray, who gave a most thought-provoking talk on the dangerous conditions now confronting our country and the world at large.

He spoke of both juvenile delinquency and adult delinquency, a general spirit of unrest and tendency to thoughtless spending, pleasure seeking and a disregard for religion, church and civic affairs. He urged as the only cure a return to our former respect for God and His works, more attention to church work and religious observances in the home.

The meeting was dismissed with prayer by Rev. C. H. Cutrell.

VACATION CHURCH SCHOOL IS SUCCESSFUL

The Vacation Church School of the Methodist Church of Searcy ended a successful two weeks' session July 26 with a delightful picnic lunch prepared by the members of the Woman's Society of Christian Service, and served on the church lawn. The enrollment for the two weeks is estimated at about 100 and the average attendance was 75.

Teachers assisting the pastor, the Rev. C. Norman Guice, in this work, were: Mrs. T. W. Killough, Mrs. T. H. Abboud and Miss Lotus Abboud in the Junior Department; Mrs. George Millar, Mrs. W. E. Hendrix, Mrs. C. L. Myers and Mrs. E. O. Yancey in the primary department; Mrs. George McNeil, Mrs. Dallas Stewart, Mrs. Bill Walker and Miss Hazel Lee Martin in the Beginners Department. They were assisted in the recreation for the children by members of the intermediate department of the Methodist Church School.

If you want to know God try the way of self-forgetful service in Christ's name.—Selected.

REVIVAL AT PATTERSON

We have just recently closed a two-weeks' meeting at Patterson with some good visible results.

The devotional services were conducted by the pastor, Rev. J. W. Sandage. Rev. J. H. Richardson of Weona brought the message each evening.

Brother Richardson rendered a splendid service to our community as a personal worker and a faithful minister. Three came to the altar and made their commitment to Christ and the church. One was received by certificate and a number of inactive members were reclaimed.—J. W. Sandage, Pastor.

THE TIME HAS COME

The time has come to take seriously the rapid increase of crime and other forms of delinquency among young people. For many months, Mr. Edgar Hoover of the Federal Bureau of Investigation, has been warning the country of the serious nature of this menace.

Recently, the Attorney-General of the United States, Mr. Clark, informed a Senate Labor Sub-Committee that there has been a rise of 198% in arrests of girls since 1939.

In the same period, increases in crimes among boys under eighteen have been: Homicide, 48 per cent; rape, 70 per cent; robbery, 39 per cent; assault, 72 per cent; auto thefts, 55 per cent, and drunken driving, 100 per cent.

Mr. Clark said that records show that high delinquency and inadequate recreation facilities go hand-in-hand.

Undoubtedly the lack of wholesome forms of recreation contributes to the high delinquency rate but such facilities are no more inadequate today than they were in 1939. Obviously then, the increase to which Mr. Clark calls attention is not due to inadequate recreational opportunities, but to social trends and governmental policies which are directly productive of juvenile delinquency and adult crime.

It would be well if we were to consider the problem objectively, with a view to determining just what some of the influences are. They are clearly social, economic, legal, educational, and the changing custom-complex which in many of its aspects is so influential for evil.

Increased drinking on the part of parents and young people is a heavy factor—so are the conditions obtaining in and around the average tavern and cocktail room, many of which are crowded with adolescents, and which too frequently, are the hunting grounds for vicious women and persons who look like women but are not.

The degradation of the position of women in our life is perhaps the most demoralizing development of all. The theater has contributed to it; in fact, this seems to be about its sole contribution to American culture in recent years. Popular fiction, both in permanent and periodical forms, has frequently promoted it zealously.

The time has come to face a situation which cannot longer be ignored, even when facing it indicates clearly the necessity for the revision of policies which support the privileged political position of metropolitan groups.—The Clipsheet.

CURRENT NEWS IN THE RELIGIOUS WORLD

DULLES STRESSES CHURCH OPPORTUNITY TO BECOME FORCE FOR PEACE

NEW YORK—(RNS)—The Christian church's opportunity to become a powerful force for international peace was stressed here by John Foster Dulles, chairman of the Commission on a Just and Durable Peace of the Federal Council of Churches, prior to his departure for England where he will attend the International Conference of Church Leaders on the Problems of World Order at Cambridge August 4-7.

The Paris peace conference, starting its deliberations on the basis of compromises "which satisfy no one," Mr. Dulles said, "dramatically shows how great is the need for what the Cambridge conference will do."

It was the hope of Secretary of State Byrnes and Senators Vandenberg and Connally, Mr. Dulles said, "that if, before the compromises became final, they could be subjected to the cleansing process of a public conference, some of the impurities might be washed away."

"Future peace conferences, of which the Paris conference is but the first, and forthcoming assemblies of the United Nations, will give the conscience of the world the opportunity to make itself felt."

The Christian churches must seize this opportunity, Mr. Dulles asserted, and they "must make certain that there is a Christian conscience and that it will speak strongly and harmoniously. Christianity knows no national bounds. It is uniquely qualified to be a powerful force for international peace. The coming Cambridge conference shows that the churches are alive to their opportunity and that they are determined to lay and moral and educational foundation without which political processes cannot produce the peace which all humanity demands."

CHURCH YOUTH GROUPS URGED TO STRESS SINCERITY

GENEVA GLEN, Colo.—(RNS)—Church youth groups should aim at attracting sincere members, according to delegates attending the Rocky Mountain Conference of the United Christian Youth movement here.

The delegates said that youth groups wrongly stress membership drives and the social aspects of their organizations when the sincerity of members should be the paramount factor.

"Instead of saying 'come into the church because the church needs you,' the youth groups should emphasize that young people need the church," the delegates added.

Discussion of church youth groups came in the Evangelism Seminar, one of four seminars conducted during the conference. Others dealt with race relations, interfaith cooperation, and the ecumenical church.

I don't drink beer: first, because I don't like it, and second, because my profession obliges me to keep in critical training, and beer is fatal both to training and criticism.—George Bernard Shaw.

BRITISH METHODISTS ADOPT DIVORCE REGULATIONS

LONDON (By Wireless)—(RNS)—Regulations governing divorced church members were approved here by the Methodist Conference of Great Britain. The regulations were embodied in a report by the Committee on Divorce and Remarriage which was adopted with slight modifications.

The regulations provided that action on church members who have appeared in divorce proceedings as petitioners or correspondents must be referred first to a meeting of church leaders and then to an appropriate district discipline committee.

A similar rule was made in the case of divorced persons wishing to be reinstated to membership, provided the district committee is satisfied that the man or woman is sincerely repentant, and has made, or is prepared to make, "such reparation as may be possible."

The regulations specify that the question of remarriage in The Methodist Church of divorced persons must be referred to the proper district committee, which will decide the issue after hearing all available evidence.

It was stressed that under no circumstances does the Conference require a minister to officiate at the marriage of a divorced person if it is contrary to his conscience.

CHURCH URGED TO USE ANIMATED CARTOONS

ATLANTA, Ga.—(RNS)—The same universal appeal which has proved so popular in Hollywood's animated cartoons can be made to work for the church in helping spread its message, Carl Nater, educational consultant of the Walt Disney productions, declared here at Emory University in a seminar in audio-visual aids as applied to religion.

The seminar attended by representatives of Protestant denominations from 18 states, heard Mr. Nater's ideas implemented with practical suggestions from such speakers as Ralph Jester, president of Cecil B. DeMille Pictures, Inc.; Kenneth Holst, director of religious education, Cathedral Films; Paul F. Heard, executive secretary of the Protestant Film Commission, and the Rev. William L. Rogers, executive secretary of the Religious Film Association.

Other speakers, including Dr. Mary L. Palmer, director of the visual department of the International Council of Religious Education, asserted that the churches must reorientate their policy toward the film world.

They stressed that many of the conditions which made for poor relations between church people and the movies industry have been eliminated by the major producers. Admitting that much improvement is needed, the speakers pointed out that the churches have been tardy in giving credit for what already has been done.

The three-week seminar is expected to develop suggestions as to equipment needed by churches in

PROTESTANTISM SEEN TO FACE GREATEST OPPORTUNITY SINCE REFORMATION

GENEVA (By Wireless)—(RNS)—Protestantism in Europe "faces its greatest opportunity since the Reformation," according to four representatives of the Presbyterian Church in the U. S. A. who have arrived here after a six-weeks' tour of Great Britain, Holland, France, Belgium, Germany, and Switzerland.

Named by the denomination's Board of Foreign Missions to make a first-hand study of relief and reconstruction needs in Europe, the quartet of two clergymen and two laymen consisted of The Rev. Lester H. Clee, Newark, N. J.; Dr. F. Paul McConkey, Seattle, Wash.; Mrs. Albert G. Parker, Jr., Hanover, Ind.; and George M. Kirk, Pueblo, Col. They left New York by plane early in June.

"All the Protestant leaders of Europe are convinced," Mr. Clee said, "that if the church can revitalize the people, it will contribute much to political and economic life."

Mr. Kirk declared that the church, through its efforts to meet material needs in Europe, has been "the most important factor in the wedding of economics and religion."

All members of the group agreed that food, clothing and shelter represent Europe's greatest current need, especially in Germany. According to Dr. McConkey, there is also a vital need for "barrack" churches as a temporary means to accommodate congregations whose buildings have been destroyed. He said the American group visited one of these substitute churches in Germany and found it so well attended that three services have had to be scheduled every Sunday.

METHODISTS TO USE UN MANUAL IN MISSIONARY WORK

NEW YORK—(RNS)—The Board of Missions and Church Extension of The Methodist Church has received permission to use the New York City public school system's new manual, A Better World, for teaching in its missions and schools, Methodist headquarters here announced. The manual is a source book for instructing pupils about the United Nations.

Permission to use the manual was given to the Methodist body by John E. Wade, superintendent of schools, following a request by Dr. Stanley A. Trickett, associate secretary of the division of foreign missions. Dr. Trickett told Dr. Wade that the church wished to translate the booklet into several languages for use by missionary and native teachers in all countries where The Methodist Church conducts its work.

It will be translated into Japanese, Korean, Chinese, Portuguese, Spanish, Hindustani, and other tongues.

their audio-visual education programs. Also to be discussed is the more effective presentation of the religious theme in motion pictures and the elimination of objectionable or offensive themes and subject matter.

PLAN STEWARDSHIP PHASE OF METHODIST CRUSADE

HIGHLAND PARK, Ill.—(RNS)—Plans for the stewardship phase of The Methodist Church's four-year Crusade for Christ were drawn up by the denomination's Board of Lay Activities at its annual meeting here.

The Board of Lay Activities, which has been charged with the responsibility of the success of the stewardship program, announced that conferences will be held in Methodist churches throughout the country early in September to be followed by leadership education classes lasting until December.

Intensive promotion of the stewardship program will begin on January 1 and will continue through Aug. 31, 1947.

General objectives of the stewardship phase, as outlined at the meeting, include:

1. A 50 per cent increase in regular church attendance.
2. Addition of 500,000 active workers committed to take some form of training for their stewardship task.
3. An increase of 50 per cent in the number of regular contributors to the church.
4. Enlistment of a minimum of 1,000,000 proportionate givers, at least 500,000 of whom shall be tithers.

Overall goal of the stewardship program according to Dr. George L. Morelock, of Chicago, executive secretary of the board, is to "awaken in all Christians, Methodists and non-Methodists alike, an overwhelming sense of responsibility for the Christian well-being of the world by emphasizing that all Christians, as the acknowledged stewards of God, are in a sense guardians of His estate, and therefore have a solemn and sacred responsibility for the management of his affairs on earth."

Reporting on the success of the Crusade for Christ, Bishop J. Ralph Magee, of Chicago, Crusade director, said that in less than two years' time, \$26,544,000 has been raised for relief and reconstruction work both here and abroad. And in one year's time, he reported, the Church has gained 700,000 members including new and renewed or lapsed membership. Church school enrollment has increased 300,000 in two years, he said.

CHURCHES URGED TO MAKE INCREASED USE OF GOVERNMENT FACILITIES

GREENCASTLE, Ind.—(RNS)—Increased use of government facilities, especially those of the Department of Agriculture, by the church to gain a better understanding of the problems of rural communities was urged by delegates to a seminar on Christian Social Relations conducted at DePauw University here by the Woman's Division of Christian Service of The Methodist Church.

Opportunity for fuller participation in the life of the nation by Indians and Negroes also was asked by the delegates. They suggested that the Methodist Board of Missions develop the church activity in share-cropper sections of the country and help plan a program for human betterment in those areas.

On A Wide Circuit

By W. W. REID

WHY PROTESTANTS SING

Attending morning service in a Methodist church recently, I was amazed to find less than a tenth of the congregation singing even familiar hymns, or taking part in the

responsive reading. The Methodist is a singing people," I know; and this was unusual.

But it brought to mind the difference between a Protestant service—developed by Martin Luther and others—and a Roman Catholic service, as told to the Hymn Society of America by Dr. Helen Dickinson, associated with her husband, Dr. Clarence Dickinson, in the development of the noted School of Sacred Music at Union Theological Seminary. Mrs. Dickinson quotes Bismarck as having noted: "The Roman Catholic service can be held by a priest without a congregation, if need be; the Lutheran (or Protestant) service can be held by a congregation with a priest, if need be."

"The most important event in the history of the 16th Century, musically speaking, was the change which took place in church worship," said Mrs. Dickinson. "Sacred music had to give expression to a new kind of sentiment, a new conception of the meaning of the church service, corresponding to the equally significant change from Latin to the vernacular.

"The service became the people's service. They approached the Most High directly, without mediation, to offer their own prayers and to receive His mercy and grace. Luther therefore opened his service with what he called a 'Peoples' Hymn.

"God speaks to His people through His Word, therefore Luther must

translate the Word into the language of the people; he must make it available to everyone who could read. The sensation this created was tremendous—Luther wrote to Johann Walther, 'Unquestionably in the early church the people sang what in our day is sung only by the priests. I would that we had many songs in German, which the people could sing during the Mass.'

"By the people, Luther meant both the men and women of the congregation. In 379 A. D., in the Eastern Church, the Council of Antioch had forbidden women to sing in church. About 754 A. D., in the Western Church, Pope Zachary in a letter to King Pepin, father of Charlemagne, forbade the women to sing in church. Before 1200 A. D., it was decreed that men of the laity should not sing. An edict was issued that no one should sing in church who did not have the right to enter the pulpit. In 1229 A. D., the Bible was forbidden to the laity.

"As Luther gave the Bible to the people, so he gave them songs to sing. 'Our dear Lord speaks to us through His Holy Word,' he wrote, 'and we speak to Him in prayer and song.' Prayer was the language of the individual, but there must be songs for all the people to sing in what was now the peoples' service!"

What Martin Luther thought of congregational singing can be gathered from his own words:

*"When friends and comrades sing in tune,
All evil passions vanish soon:
Hate, anger, envy cannot stay,
All gloom and heartache melt away.
The lust of wealth, the cares that cling,
Are all forgotten while we sing."*

VICTORY SHIPS

A great, gray-blue ship lay anchored in the Norfolk Navy Yards. Stevedores trundled huge boxes and crates onto the wharf near the ship, then a crane picked them up and dropped them into the big yawning mouth of the hull. What was in the crates and boxes? Milk, eggs, codliver oil, vitamin tablets, medicines, soap, clothing of all kinds, new and used, shoes, and even shoe-repair kits.

Finally, when the hull was full, the ship began to move away from the wharf. Slowly, one of the "Victory" ships sailed out of the harbor to the sea.

There were no crowds to cheer her on her way, no bands were playing, but those who know of her departure had a warm, satisfied feeling in their hearts. For this was more than just an ordinary ship to the Methodist Committee for Overseas Relief. It was a ship which carried a cargo of friendship, goodwill and hope, to war-devastated Poland and other European countries.

A year has leaped since V-J Day. But hunger and cold and sickness and death are still in Europe and Asia. Christian people know that there cannot be real peace in the countries where there is starvation and death from cold and

hunger. So they, through their gifts to the Methodist Committee for Overseas Relief, have sent and are sending Victory ships across the ocean with food and clothing.

Women have worked hard for the Red Cross and in sewing groups. They are to be congratulated with the results. Yet their labor must not cease. There will be a tremendous demand for clothing next winter.

Lack of tools and building materials has made it impossible to repair homes adequately to keep out the cold. A steady flow of clothing, both used and new, must be sent to the warehouses of the Church World Service Centers if laden Victory ships are to continue to carry life-giving cargoes of food and clothing to young and old alike across the sea.

Cash gifts to the MCOR make it possible to purchase in carload lots. Send gifts to the

METHODIST COMMITTEE FOR OVERSEAS RELIEF

150 Fifth Avenue
New York 11, N. Y.

Humble because of knowledge; mighty by sacrifice.—Rudyard Kipling.

VAST CHURCH RELIEF TO EUROPE, ASIA

Almost everything "from frying pans to heifers"—with candles, dolls, textbooks, carpenter tools, feed bags, clothing, and bedding somewhere in between—has been shipped during the past couple of years to the needy of Europe and Asia from the eight centers of Church World Service—the largest being in New Windsor, Maryland. From New Windsor, alone, during the first half of 1946, there was shipped overseas 2,000,000 pounds of clothing; 3,500,000 pounds of food, and 13,000 pairs of shoes. Twenty-one hundred dairy heifers were shipped to Europe.

Practically all this material was contributed by church people in America, and most of it is being distributed by Christian pastors overseas; but the distribution is made "without regard to race, color, creed, or politics." From New Windsor alone, members of the Methodist Church sent overseas (much of it through the Methodist Committee for Overseas Relief) 219,000 pounds of clothing, valued at \$219,000 in U. S. A., and much more overseas; and 14,459 pounds of canned food.

COMMISSION ON CHRISTIAN EDUCATION TO BE FORMED IN WISCONSIN

MADISON, Wis.—(RNS)—Creation of a Commission on Christian Education has been endorsed by the 1,500 churches affiliated with the Wisconsin Council of Churches, Dr. Ellis H. Dana, executive vice president of the Council, announced here.

Dr. Dana said the commission will bring together both state and local denominational youth leaders to consider the need for interdenominational youth work in the state; to discuss plans for a statewide interdenominational youth rally, and to establish a cooperative program with the United Christian Youth Movement.

LIFE IS A TORCH

I am convinced that my life belongs to the whole community, and so long as I live it is my privilege to do for it whatever I can, for the harder I work, the more I live.

I rejoice in life for its own sake. Life is no brief candle for me. It is a sort of splendid torch which I got hold of for a moment, and I want to make it burn as brightly as possible before turning it over for future generations.—George Bernard Shaw.

WHAT IS YOUR DELIGHT?

You can tell a man by his pleasures. In what does he take keenest delight? Where does he go? That is the index as to the identity of his treasure and his heart's desire. The deep Christian regards the law of his God and all other divine things as a genuine pleasure; the nominal Christian considers them a duty—perhaps vital, important, essential—but nevertheless only a duty, not a delight.—Presbyterian.

Ambition seldom reaches the heights at which it aims; and even those heights would be found unsatisfactory.—Onward.

WE CRITICS

*If we could only see our faults
As other people see;
Would be exactly what we thought
That someone else should be;
The world would be a better place
In which we all could live,
For we'd have more understanding
And less criticism give.*

—Ila Carter Harmon, in Southern Christian Advocate.

YOUTH GROUP MEETS TO DISCUSS PLANS FOR WORLD CONFERENCE

GENEVA (By Wireless)—(RNS)—Fifty youth representatives from eighteen countries gathered here to discuss plans for the World Christian Youth Conference to be held at Oslo, Norway, in 1947.

Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, opened the five-day session by stressing the importance of the Oslo meeting—the first of its kind to take place since the Christian Youth Conference at Amsterdam in 1939. He told the youth leaders that unless they understand that Christ is not only their Leader but also holds all power, the gathering at Oslo will be merely "just another meeting." He warned that youth must be prepared to combat movements and conditions which deny God and imply that men must set their own ethical values.

American delegates at the meeting included Miss Cecelia H. Anderson, National Board of the YWCA; John Deschner, chairman of the United Student Christian Council; Dr. Roy G. Ross, general secretary of the International Council of Religious Education; Kenneth Reeves, Presbyterian youth director; and William Keyes, World Council youth secretary.

Other delegates included Wen-Han Kiang, of Shanghai, representing the Chinese Christian Student Movement; Miss Madeleine Barot, of Paris, director of the French youth movement, Cimade; Miss Ivy Khan, of Calcutta, Indian YWCA leader; and Chuku Nwapa, of the Nigerian Negro Christian Federation.

The eighteen countries represented were: the United States, Great Britain, Canada, France, Norway, Sweden, Holland, Switzerland, Belgium, Germany, Finland, China, India, Czechoslovakia, Nigeria, Greece, Columbia, and Italy.

In his welcome to the delegates Dr. Visser 't Hooft pointed out that many individuals who took part in resistance movements during the war used unethical methods in combatting the Nazis. One of the jobs of Christians in the postwar reconstruction era, he said, will be to oppose the continued use of such methods.

Asserting the truth of the Bible dictum that the devil cannot be used to overcome the devil, he declared that Communism, "which had used such means to free man, actually enslaves him."

Stressing the goal of the universal church, Dr. Visser 't Hooft assailed the self-satisfaction of churches "which lack true repentance," and also "club" churches which are conducted on social rather than religious grounds. He said these were matters which should give concern to youth leaders when they gather into Oslo to discuss the place of young people in the work of Christian reconstruction.

Consequences of the discovery of atomic energy, and missionary policies in India and other countries were also discussed by delegates.

The Sunday School Lesson

By DR. O. E. GODDARD



JESUS AND THE SACREDNESS OF LIFE

LESSON FOR AUGUST 18, 1946

SCRIPTURE TEXT: Exodus 20:13; Proverbs 1:10-19; Proverbs 3:29-33; Isaiah 59:1-9; Matthew 5:21-24; 10:29-31; 18:1-7; Matthew 18:10-14; Luke 9:51-56; Ephesians 4:32a.

GOLDEN TEXT: But I say unto you that every one who is angry with his brother shall be in danger of the judgment.—Matthew 5:22.

"Thou shalt not kill." These words have an obvious meaning. To take human life directly is forbidden. Jesus shows a vastly deeper meaning. All the Ten Commandments which Jesus explained and amplified are infinitely deeper and richer than the ancient Jews perceived. Their implications when made explicit by Jesus are seen to be amazingly full of hitherto undiscovered lessons.

The Sacredness of Human Life

Human life is a gift of God. To deprive a person of human life is the most heinous sin anyone can commit against his fellowman. All civilized countries, so far as I know, class murder as a capital offense. Murder committed with malice of forethought causes the killer to forfeit his right to live in a civilized country. When a murder is acquitted in the courts, a society is outraged. When a murderer is at large, innocent people are in danger. It does not reflect credit upon the legal profession nor upon the bench when a murder is acquitted in our courts. Both public sentiment and the law demand that the man guilty of killing with malice of forethought ought not to be permitted to live in a free country. All acquitted murderers are a menace to society.

A Startling Requirement

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." (Matthew 5:23-24)

Remember that the offering was the whole program of worship in the beginning of Jewish history. Now we have elaborate programs of public worship along with the offering. The principle laid down by Jesus applies to our worship on Sundays. Therefore every Sunday morning before we start to church we should examine ourselves to see if we have aught against any one. Also if anyone has aught against us. If we make our offering with aught in our hearts against our fellowman, the offering—the worship—will not be acceptable to God. Or if some one has aught against us, we cannot offer our gifts acceptably to God until we have done all we can do to get a reconciliation. In every home, on every Sunday morning in every heart there ought to be some honest introspection, some serious preparation to fit ourselves to worship acceptably.

Anger and Opprobrious Names Forbidden

To be angry—except righteous indignation—against wrongdoers is forbidden. To call a man, race, fool,

rascal, hypocrite, sneak, crook, liar, swindler, deceiver, fraud, rogue, or any other ugly name is forbidden. God said, "Vengeance is mine I will repay saith the Lord," and it might be explained with, "Giving names to describe our fellowmen of low degree is mine, saith the Lord, and I will know by what name to call them. Leave that to me."

Differences Between Human and Divine Law

Human law holds a man responsible for his conduct. Divine law holds him responsible for his thoughts and his conduct. A man who plans to steal something but fails to find the opportunity to commit the theft, cannot be found guilty of the crime, but in the sight of God he is a thief. There are in the sight of God thieves who never stole, liars who never spoke a lie, adulterers who never committed the overt act, murderers who never shed blood. God knows the thieves, liars, adulterers, the murderers, without a public trial.

Murderers in the Church, in the Choir, in the Pulpit!

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." (1 John 3:14-15.)

Hatred is incipient, potential murder. Every man who seems to worship and drops his coin or bill into the collection plate while he hates his brother, is a murderer. He may be a steward, Church School officer, or teacher; or she may be active in the Woman's Society of Christian Service, yet with hatred for any person in her heart, she is a murderer. He or she may be a member of the choir singing with fervent spirit "Blest be the tie that binds - Our hearts in Christian love," yet in the sight of God a murderer through hatred harbored in the heart against some one. A minister may preach eloquently and unctuously on, "Thou shalt love thy neighbor as thyself," but if any spirit of hate is abiding in his mind and heart, he is truly a murderer, and his voice is as a sounding brass or a tinkling cymbal. I readily grant that I am saying some terribly shocking things this morning and I shudder to write them; but what less, dare I do? I have done my best to teach exactly what Jesus taught. God help me, I dare not do less.

Indirect Murderers

There is great slaughter of human life that we do not call murder. The fast driver of cars, and the drunken drivers kill their thousands annually. Defective breaks in cars and other unsafe conditions of cars,

some of them even known to their drivers, kill not a few people. What class of murderers shall we designate them?

Some industrialists permit laborers to work in unhealthful and unsanitary situations that cause much sickness and deaths. In slum regions and other places, tenement houses are often death traps. All persons who by carelessness, or for love of money, makes life hazardous for their employees or renters, are in the sight of God, murderers. We are all our brother's keepers. Let us not directly or indirectly cause the loss of human life. The most effective killers on earth today are the distillers, the brewers, the liquor salesmen. But I refrain from discussing them this week as next Sunday we shall have a temperance lesson. At that time I will be disposed to make a few dry remarks about so wet a destruction of human life.

RELIGIOUS GROUPS TO GET PREFERENCE IN BUYING GOVERNMENT-OWNED CHAPELS

WASHINGTON, D. C.—(RNS)—Preference will be given to religious groups in the purchase of government-owned chapels in this country and abroad under a new order issued here by the War Assets Administration.

The WAA ruled that first consideration in disposal of chapels will go to those who wish to use them as shrines or memorials. Second consideration will be given to purchasers who will utilize them "for religious purposes," the ruling said, and in both cases "the use after disposal shall be restricted to such purposes."

In cases where the government owns the land on which the chapel is located, "the chapel will be sold either with the land on which it is located, or for removal intact from the land," the WAA said.

According to the order, all chapels are to be kept intact until every means has been taken to see that interested church and religious groups know of the availability of the facilities.

The Chief of Chaplains of both the Army and the Navy, in line with a recent directive of the President, must pass on all sales before they are legal and binding. The disposing agency must give to the two Chiefs a report within 30 days on every chapel transaction.

MISSIONS PURCHASE WAR WAR SURPLUSES FOR CHINA

Fifteen of the principal foreign missionary boards of American Protestantism have united, through the Foreign Missions Conference of North America, in the purchase of \$3,000,000 worth of war surplus commodities from the U. S. Government to aid in the replenishment of stocks and the reconstruction of buildings and equipment of missions destroyed during the war period. The Division of Foreign Missions, and the Woman's Division of Christian Service were among the purchasers.

The bulk of the purchases is drugs, hospital and medical supplies and equipment, but there are also building and office supplies and automotive stock. Most of the material was purchased from "dumps" in the Philippines, and most of it will be used in replenishing and rebuilding institutions in China.

PROGRESS REPORTED IN SCHEME FOR ORDAINING WOMEN AS MINISTERS

LONDON (By Wireless)—(RNS)—Progress toward a final scheme for the ordination of women as ministers was reported at the annual conference here of The Methodist Church in Great Britain. Admission of women to the Methodist ministry was first approved at the denomination's annual meeting last year when delegates ended a twenty-year controversy by approving ordination of unmarried women. It was announced that the plan will be submitted for adoption at next year's conference.

One of the main changes in the original draft is that the marriage of a woman minister should entail resignation, instead of mere retirement. This alteration was suggested by more than two-thirds of the synods to which a draft of the scheme was submitted.

PLAN NATIONAL CONFERENCE OF METHODIST MEN

HIGHLAND PARK, Ill.—(RNS)—The General Conference of The Methodist Church will be asked to call a National Conference of Methodist Men to be attended by 10,000 laymen under a plan proposed by a sub-committee at the annual meeting here of the denomination's Board of Lay Activities.

The meeting, according to the committee's recommendation, would be held after the adjournment of the General Conference in 1948.

The Board of Lay Activities also announced plans for a church-wide observance of Laymen's Day on Feb. 22, 1947, on which lay speakers will preach from the denomination's pulpits. The services will be part of the stewardship phase of the Church's Crusade for Christ.

NCWC SHIPS 750 TONS OF SUPPLIES TO HUNGARY

BUDAPEST (By Wireless)—(RNS)—Thomas J. Fox, resident director in Austria of the War Relief Services of the National Catholic Welfare Conference in the United States, has arrived here with a shipment of 750 tons of foodstuffs and clothing for distribution to war sufferers. The goods will be distributed jointly by UNRRA and local branches of the Hungarian Caritas, national charitable organization.

The shipment is the second consignment of relief supplies sent to Hungary by the American organization. They first arrived some months ago and consisted of 500 tons of foodstuffs. So far no American representative of War Relief Services has been appointed in Hungary.

'CO-OP IN CHRISTIANITY' ATTRACTS 2,000

MAHAFFEY, Pa.—(RNS)—Clergymen attended the Christian and Missionary Alliance annual camp meeting here took their turn in doing daily labor chores as well as leading services.

Termed a "co-op in Christianity," the meeting was attended by some 2,000 persons who lived in tents and cottages. There was no outside help employed at the camp and the clergymen aided in such tasks as preparing meals, disposing of garbage, and doing laundry.