

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

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No. 34

"Pulpit of Arkansas Methodism"

WE recently received a letter from one of our pastors which carried a suggestion which we believe would be quite helpful, if our pastors and other ministers would make it possible.

After stating that he had just finished reading a sermon in the Arkansas Methodist by one of our Arkansas ministers, our friend writes: "I have observed that I seldom fail to read a sermon written by one of our own Arkansas men, but almost never read one that has been given by some one in New York or somewhere over the radio. I am just wondering if there are not many others of a similar mind and, if so, if a page entitled 'The Pulpit of Arkansas Methodism' would not be rather popular."

Repeatedly we have asked for material, reports or sermons or other types of articles from our laymen and ministers in Arkansas. We would be glad to run twice as much local material as we receive, if we could get it. We get enough out-of-state material each week through the mail, from various sources, to fill several papers the size of the Arkansas Methodist. Much of this material has value. It is the policy of the Arkansas Methodist, however, to give precedence to material received from the two Annual Conferences in Arkansas.

We are strong for the suggestion of our pastor friend and we will gladly run a sermon page weekly under the heading "The Pulpit of Arkansas Methodism" if the brethren will furnish us the copy. Considering the fact that we have four hundred Methodist preachers in Arkansas that should not be difficult. Shall we have a page for "The Pulpit of Arkansas Methodism"?

Ultimatums Are Dangerous

FEW things have happened recently that indicate more plainly the tenseness of the international situation than the forty-eight hour ultimatum which our government sent to the Yugoslav Government regarding the shooting down of some planes over Yugoslavia.

Replies received to earlier notes sent regarding the incidents were not satisfactory. The conditions demanded in the ultimatum have been partially complied with and it remains to be seen just what the reply, if any, will be to the ultimatum.

It is generally felt that Russia, which is quite friendly to Yugoslavia, knows more about the provocative attitude of the Yugoslav Government than is evident on the surface. The ultimatum states that if the "demands are not complied with, the United States Government will call upon the Security Council of the United Nations to meet promptly and take appropriate action."

If that course of action becomes necessary matters may become even more complicated. It would be quite possible that Russia would use the veto power to prevent any action of the Council that would discredit Yugoslavia. Such action would reveal just how difficult direct action will be under the present plan of the United Nations.

No government sends another an ultimatum unless a very serious situation has developed.

Unless we can find an approach in international affairs that is more firmly grounded on righteousness and justice and a determined will on the part of nations to live together in peace, the future is very uncertain.

Labor to "Take Stock" On Labor Day

NEXT Monday, September 2, is Labor Day. At that time Labor will be reviewing its experiences since last Labor Day and will be thinking about its course for the future.

Since Labor Day last year, Labor has had some rather unhappy experiences. Strikes have been numerous. These have caused inconveniences to the public generally. However, we should remember, whatever the indirect effect on the public may have been, the laborer and his family suffer much more.

In the past twelve months, Labor has made some gains but these gains have come at considerable cost. The



masses of the American people are normally and naturally friendly to the Labor movement and to the laboring man. Nevertheless, because of some of Labor's activities, in the past twelve months, there was such an unfavorable reaction by the public that it was felt in Washington by the President and Congress. As a result, hasty, inadvisable legislation was proposed by the President and some was passed by Congress that would have set Labor back many years if it had become law. Labor is one of the strongest forces in America today but, strong as it is, this experience indicates that there are limits beyond which it is inadvisable for Labor to go, if it wants to hold its present gains.

Labor, as a movement, is basically sound and altogether proper. Such a movement and the individual members of such a movement deserve to have accorded them every right that belongs to American institutions and to American citizens. No institution or citizen in America has a right to ask or expect more. To do so is to jeopardize the rights we have.

The products of Labor in America are unequalled anywhere else in the world. This is true because, in America, Labor works with modern tools and machinery, the finest in the world; it works with skills unequalled by any other of the world's workers and it works as free men in a free country, without the inefficiency and lack of personal initiative and interest that generally accompanies regimented labor.

Arkansas Methodism Meets Difficult Goals

IN recent years it has become almost a habit for the Methodists of Arkansas to reach difficult goals. We give examples of some of these goals our church has set for itself and something of the success that our people have had in reaching them.

At the time of the fall meeting of the Arkansas Methodist Commission in 1941, the Arkansas Methodist had less than nine thousand subscriptions and twenty-two hundred of those were going to two churches by special contract. At that time the Commission fixed as a subscription goal, one subscriber for each seven active members of our church in the state. The goal totaled something over eighteen thousand subscribers. We are now printing 18,200 papers weekly, without any special contracts. It was a rather ambitious goal, but for Methodists of Arkansas the goal was not too large.

In November, 1943, J. S. M. Cannon, a layman of the Little Rock Conference, became superintendent of our Methodist Children's Home. At that time plans were adopted for an enlarged program for our Children's Home. Under the efficient leadership of Mr. Cannon, resources for that enlarged program increased beyond the expectations of the most optimistic. At the Annual Conference of 1942, the Superintendent of the Methodist Orphanage reported a cash balance, at that time, of \$2,445.93. At the present time, three and a half years later, the Methodist Children's Home has a cash reserve of \$108,406.42, after having paid \$10,500 for an eighty-acre tract of land in Oak Forest addition of Little Rock for the location of the new Methodist Children's Home. This program has run ahead of any goals set.

With the heavy apportionment for the Crusade for Christ coming up in 1945, the Little Rock Conference set a goal of over \$125,000.00, in the fall of 1944, for the purchase of a hospital in Hot Springs. The goal was reached and the Arkansas Methodist Hospital stands as a memorial to the vision and liberality of the Little Rock Conference.

When the apportionment for the Crusade for Christ of almost a half million dollars was received for the state, it looked like a super-human task and it was but with divine help the apportionment was overpaid.

Now our goal is a million dollars for Hendrix College. With the momentum Arkansas Methodism now has in reaching goals and the imperative need Hendrix College has for the million dollars, there should be no question about Methodists in Arkansas again reaching a worthy goal.

A Year Since Formal Japanese Surrender

ONE year ago, September 3, the Japanese signed formal surrender terms on board the Missouri and theoretically World War II was over. The glad acclaim with which this announcement was received throughout the world led the man of the streets to feel that the world was altogether ready to return to the ways of peace.

Despite the indescribable horrors, suffering and sadness of that war, the plans for promoting peace the past twelve months have been extremely disappointing. We have as yet failed

(Continued on Page 4)

A Program Of Visual Education In The Local Church

By ALFRED KNOX, Pastor at Tuckerman

CONFUCIUS may or may not have said, "one picture is worth ten thousand words," but this we know—the church which has on occasions been accused of being over-talkative is rapidly turning to visual education in its program. This is true perhaps nowhere more than in Arkansas at the present time, where in the last six months dozens of churches in even the smaller towns have been equipped for some form of visual education up to and including sound motion picture.

In answer to a number of questions asked me concerning our program here at Tuckerman, and in anticipation of questions which your church might be asking, I am outlining what we have done. This is no attempt to set up an ideal, but it is rather an example of what can be done in the small or average-size local church.

A natural opening wedge for movies in our church was presented in the movies which the pastor made during his service as a chaplain in the southwest Pacific. We borrowed a projector to show these pictures during a regular Sunday evening worship service. The response was so favorable that we decided to arrange a program of religious movies for the evening of Palm Sunday. The Cathedral Film, "Journey Into Faith," was shown on that evening to an enthusiastic audience.

At the evening service on Easter the worship service was built around the beautiful set of Kodachrome slides, "The Easter Story," prepared by Cathedral Pictures. These are natural color photographs on 2 x 2 slides depicting the events of the first Easter.

The reception of the sound movies on Palm Sunday was so enthusiastic that the Board of Stewards voted unanimously to use the special offering on Easter for the purchase of our own sound motion picture equipment to complete our program of visual education, since we already owned a 2 x 2 slide film projector. The money was raised easily on that Sunday, and our own projector was presented to the congregation with the showing of "The King of Kings," Cecil B. de Mille's great production of the life of Christ. This showing convinced the most skeptical in our congregation of the possibilities of our program.

The widest use of visual education which we have yet made in our church was during our two weeks daily Vacation Church School, when the daily movie period was a regular feature of the schedule. We offered a wide variety of pictures during the school, using Kodachrome slides of mission activities and great paintings as well as the worship programs prepared by our Board of Education. These included "Not by Bread Alone" and "My Father's World." We used humorous cartoons and comedy features for recreation and for building attendance; educational films including Office of Inter-American Activities films which are available without cost and are very good; and definitely religious films such as "The Bible in a Warring World," "The Psalm of Psalms," the Cathedral Film, "We Too Receive," "That They Might Have Life" an excellent production of the Methodist Board of Missions; and "As Our Boyhood Is" a study of racial education problems in the South. We found it advisable in the Vacation School to use slides primarily for worship services and the movies for the daily picture period. We also found that cartoon and comedy subjects were helpful in sustaining the interest through the two-week period.

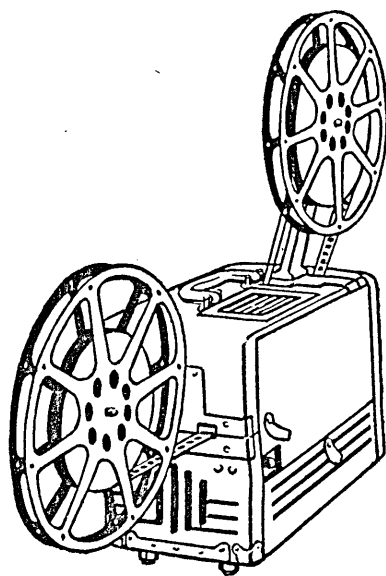
During National Family Week, we built our Sunday evening service around the Board of Education program of Kodachrome slides, "There's No Place Like Home," and the short discussion-prompting movie, "You and Your Family" produced by Look Magazine. The climax was a very fine discussion. A few weeks later we used the March of Time feature, "Youth In Crisis" for a program on juvenile delinquency.

This summer we tried a series of illustrated lectures on the general subject, "Christianity's Prospects in the World's Tension Spots." We

discussed the future of religion in Japan, Germany, and Russia. A thirty-minute movie dealing with the people and the life in each country was shown. This was followed by a thirty-minute lecture and question period. In connection with the discussion on Japan, the Board of Missions' picture, "We Bear Witness" was used and received favorably.

Another use of the equipment which we have just begun to experiment with is the showing of religious pictures in the homes of some of our shut-in members. We have one shut-in who has never seen a talking picture, and we expect to take pictures regularly to him and some of our other shut-ins.

We have a rural extension church on this charge where a revival of interest has proven most difficult. One of our most successful stimulants there has been the use of a



monthly "neighborhood night," featuring a movie fare of religious, educational, and entertainment films. Since starting this we have been able to get a fine Church School organized.

We have settled down to a monthly schedule of visual education now, which includes the following features. One Sunday evening is devoted entirely to a program of movies, and we are planning to show such features as "Stanley and Livingston" and "The Last Days of Pompeii" during the winter. We use pictures regularly with our week-day meeting of Primary and Junior children, and the Methodist Youth Fellowship averages one program of pictures monthly. The Woman's Society of Christian Service has already started planning pictures to be used during the studies on "India" and on "Race" during the next year. Materials of this sort in general use throughout the church must be arranged for many months in advance.

Now with this general presentation of the visual education program being offered here at Tuckerman, I should like now to anticipate some of your questions:

Cost of Equipment: The inevitable first question is, "What did your equipment cost you?" We spent only \$35.00 for our slide-film projector, and \$425.00 for our sound movie equipment. In buying equipment, do not at first buy expensive screens and other gadgets. Wait and see what your needs will be; you can use a sheet satisfactorily for most of your needs. There are more expensive projectors than we have, but we are getting satisfactory results from ours.

Cost of Film: Most of the programs of 2 x 2 Kodachrome slides can be rented for \$1.00 or slightly more per day plus transportation. Do not purchase Kodachrome slides. Picturals, or slide-films, must be purchased but they are only \$2.00 for rolls of from forty to sixty frames. Your sound film rentals are necessarily more expensive. They will cost you from \$3.00 to \$6.00 per day for a thirty minute picture up to \$17.50

for the full length features like "King of Kings" and "Stanley and Livingston."

How is the Program Financed? Naturally, the initial installation is the greatest expense and will entail a special drive of some kind. We have found that the free-will offerings will always pay the film rental when we devote a Sunday evening to the showing of a picture. For the Vacation School and the special programs of Church School groups the Church School budget bears the expense.

What are the Sources of Films? I am listing below the sources which we are using. Catalogues from these addresses will give a very complete reference library. Naturally our first source is: Department of Audio-Visual Aids, General Board of Education, 810 Broadway, Nashville, Tenn. The best source of slides and picturals is: Society for Visual Education, 100 E. Ohio St., Chicago, Ill. For the most complete catalog of education and religious movies, I would suggest: Bell and Howell Filmosound Library, 1801 Larchmont Ave., Chicago 13, Ill. I also find catalogues from the following professional movie distributors invaluable: Ideal Pictures, Corp., 28 E. 8th St., Chicago, Ill., and Films, Incorporated, 109 North Akard St., Dallas 5, Texas. Within the state, the Cathedral Films, which are the most outstanding of all religious films, may be obtained from Grimm-Blacklock Co., 719 Main St., Little Rock, Ark. They have a dark room where you may preview any picture you wish when in Little Rock and they can give you delivery on very brief booking.

Let us remember as we move ahead in this program of visual education in the church that we are in no wise competing with the commercial motion picture industry to amuse the people, but instead that we are using judgment and common sense in using the same methods to educate for good which has been so effective in inculcating principles and methods of evil. Though we are not competing with the theatres we must realize one thing—that since our people see so many professional pictures we cannot be satisfied with a mediocre and slipshod presentation at any time.

I should be glad to hear from any of you relative to proposed visual education programs and am anxious to do anything in my power to help you get such a program started in your church. I am sold on the method and I am convinced that the people are.

CANADIAN BAPTIST LEADER ASKS CHRISTIAN UNITY

PETERBORO, Ontario—(RNS)—A call for Christian unity and an eventual World Church was sounded by Dr. R. J. McCracken, president of the Baptist Convention of Ontario and Quebec at its annual meeting here.

"We who belong to the body of Christ are blood relatives," Dr. McCracken declared. "Let Baptists and Anglicans, Presbyterians and United Churchmen, let Catholic and Protestants and Orthodox so treat one another. The things which hold us apart are not to be compared with the differences between Christian and pagan ideology."

Put into practical terms, Dr. McCracken said, "that means more whole-hearted support for the ecumenical movement and in the city, town and village an increasing cooperation with the churches of other communions."

try is facing a crisis while vast quantities of grain are being used to make intoxicants. The Quaker Oats Company is reported to be facing a shutdown due to the diversion of oats to black market channels although there are record-breaking stocks and an excellent prospect for the 1946 crop. The available oat supply is directly affected by the general grain situation. The wheat granary is also nearing exhaustion. Great quantities of wheat were used during the war for feed, due to the shortage of grains normally so used. Exports of wheat for the current marketing year ending June 30, will probably total 380,000,000 bushels.—The ClipSheet.

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

HOUSE CLEANING BADLY NEEDED

The food situation throughout the world, except in our own country and a very few others, is most appalling. It certainly is hard for us to reconcile the appeal which many of the leaders of our nation make in behalf of the starving millions of the world, and then continue to permit the waste of millions of bushels of grains in making liquors which might be turned into food-stuff.

Representative Voorhis recently brought to the attention of Congress the fact that "brewers are using four million bushels of cereals per month, about the same as distillers." Quite often the statement is made by the press, naturally in support of brewers and distillers, that there has been a reduction of the amount of wheat permitted for use in the manufacture of drinks. It is not said, however, as a rule, that corn, barley, rye, rice, and other grains are being turned by the tons toward manufacture of intoxicating drinks. We will discover immediately that all of these grains are suitable for food and feed, feed being necessary to produce proper meat supply. We hear the cry on every hand that there is a great shortage of meat, and yet government leaders will condone the waste of grains in the making of liquors which should be turned toward the raising of livestock.

The world cannot have confidence in America and her pretense toward saving millions of other countries from starvation, so long as we permit great waste of food materials. To be sure, the general public makes response in a rather generous fashion in the donation of canned foods, clothing, and the like for the needy peoples of the world, but there certainly could be greater quantities of food materials turned toward those who are in dire need if we would stop the waste of grains in this country.

One unfortunate thing about the situation is the effect that it has upon America itself. Our attitude and practice simply condone selfishness and, what is even far worse, perhaps, encourage the liquor business, which means the reduction of human efficiency and the damnation of human souls. There will have to be a house cleaning in government circles before we change in procedure.—Watchword.

CAN'T EAT PERCENTAGES

In advertisements all over the country, the liquor traffic is protesting that it uses only a small percentage of the grain production to make intoxicants. The trouble is that nobody eats percentages, they eat grain and, small percentage or large percentage, the fact still remains that great quantities of grain which could save thousands of lives in this country, are being misused to make alcohol beverage.—Clipsheet, Methodist Board of Temperance.

If we do not solve the problem of war, it will not long matter to any of us what other problems are Murraysolved.—Senator Howard J. solved.—Senator Howard J. McMurray.

FOUND HIM

By Elizabeth J. Boykin

*I have searched for God and have found Him
Where the waves of His ocean beat;
I have searched for Him in the forest
Where the cool deep shadows meet—*

*In the fields amid many hued blossoms
Of purple and crimson and gold
I have found my God and have worshipped
Like ancient Druids of old.*

*I have sought for Him and have found Him
As I've gazed on the midnight skies,
With their flaming stars and the Milky Way
That gleams like the fireflies.*

*But Oh! I never can tell you
How close He come to me,
When my soul, in anguish and sorrow,
Passed through my Gethsemane.*

—In The Union Signal.

LIFE'S HIGHEST VALUE

Life is simply willed with values, so much so, that we are in danger of being lost in their multiplicity. Our chief problem is not a matter of shunning the evil and choosing the good. Most people will do that. Their own self-interest will direct them along this path. Our chief problem is one of choosing the best rather than the second best. Better than any one else Jesus realized this danger and had much to say about it.

Christ taught that the chief value of life is membership in the kingdom of God. The term "Kingdom of God," or its equivalent, "kingdom of heaven" was constantly upon His lips. He began His ministry in the flesh by talking on this subject and ended it on the same theme. Most of His parables had to do with this all important matter. He taught that membership in this kingdom was primarily a question of relationship. To be a member of it one must be right with God, but no one can be right with God without also being right with his fellowman. If one brings his gift to the altar—which simply means his life in complete dedication to God—and there remembers that his brother has a grievance against him he must first go and be reconciled to his brother. The kingdom of God provides for the Fatherhood of God but this with equal force implies and requires the brotherhood of men. The violation of these relationships is sin and the person who habitually and without repenting breaks them is doomed.

One of the great parables emphasizing the supreme value of the kingdom of God is that of the pearl merchant: "The kingdom of God is like unto a man that is a merchant—man seeking goodly pearls; and having found one pearl of great price, he went and sold all that he had, and bought it." Jesus didn't accuse this man of wasting his time gathering worthless trash. He was a pearl merchant. All the while he had been accumulating pearls. There are many values in life which may be termed pearls. There are health, friends, home, legitimate pleasures, material possessions, etc. These are

all values and Jesus recognized them as such. There is no harm in having these things. Jesus only requires that they do not be put first in life. "Seek first the kingdom of God and his righteousness, and all these things will be added unto you." One has to so greatly value the matter of being right with God and with fellowmen that if need be he will sacrifice any or all of these other values that he may have this one. The young ruler came to Christ and had a very valuable pearl; he was rich. Jesus doesn't require every one who comes to Him to get rid of all their material possessions, but here was a man who was so much in love with his possessions that so long as he kept them he could never put God and His kingdom first in his life. So Jesus told him to get rid of his possessions and give the proceeds to the poor. He refused to do so, which showed definitely that he valued his lesser pearls more than the one of great price.

The most subtle sin in all the catalogue of wrong-doing is that of putting the second best first in life. The reason why it is so hard to detect is that all the while one is dealing with values. One needs material possessions and if he should accumulate a little nest-egg in an honest way who can criticize him? One needs his family and his friends and it is right that he should love and appreciate them. Health is our greatest material blessing and its preservation requires legitimate pleasure and recreation. Who can fairly criticize a person who seeks these things? The danger is not that one has these values in his life; it is that he puts them first.

The reason that the sin of putting second things first is so dangerous is the fact that it creeps up on one's blind side. He commits the sin without hardly knowing it. All realize that to be a true Christian they must put their relationship to God and fellowmen first. This is the kingdom of God—the pearl of great price. Many times they become self-deceived. They imagine they are doing that when as a matter of fact

CONTRARY PRINCIPLE

"We believe the principle of compulsion in peacetime military training is contrary to the principles of Christianity and of democracy," declared members of the United Council of Church Women in a letter to President Truman. "We are convinced, as are the scientists who worked upon it, that since the use of the atomic bomb, the largest and best trained army in the world could not give safety.

"Rather than to take part in a race for the largest army and the strongest weapons, we urge you to rely instead on work for the international abolition of conscription and the rapid development of the strength of world government and of its police force. . . We hope there is still time to keep faith with those principles of world organization to which we pledged ourselves at San Francisco and through our Senate." —Women in the Church.

PRAYER

Our sincerest prayers are never in words. They are the externalization of the love, the kindness, the generosity, the honesty, the usefulness in us. Goodness in action is the kind of prayer that gets results — The Howard Way, Howard Bros. Co.

they are failing. People will say with their lips that they are putting God and His kingdom first, and many times through self-deception they think they are telling the truth, but their deeds disprove their words. Take for example the professed Christian who at great sacrifice will be found on his job or in his business on Saturday and Monday but who will make the most frivolous excuse for being absent from the church on Sunday. The least bit of a headache or being a bit tired because of overwork on Saturday will keep him away from his place there. Yet this person will go along saying with his lips that he puts God and His kingdom first. Is he deliberately lying? Most of the time he is deceived. The same is true with one's recreation. All people need to have some pleasure and recreation but the person who habitually puts these things first is not a true Christian. That which a person puts first in his life is his god. It may be the true God, or it may be some lesser value. The greatest god, other than the heavenly Father, that one can put first in his life is his family. We have more respect for a person who does this than one who puts pleasure, recreation, or money first, but no one can even do this and be a Christian. We remember what Christ said about this—one cannot put father, mother, sister, brother, wife, husband, or child ahead of Him and be worthy of Him.

Let us not forget that there are many pearls in life that we should possess and enjoy. But may we be careful not to love the creature more than the Creator; the blessing more than the Blessor. More than at any other point people become lost in the confusion of values. They fail to habitually and consistently put first things first.—H. O. B.

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A WEEKLY
MESSAGE

By FORNEY HUTCHINSON

A TRIO OF BROKEN ALTARS
The Altar in the Heart! No. 1

In the first book of Kings, 18th chapter and 30th verse, is found this significant language: "And he repaired the altar of the Lord that was broken down." These words refer to Elijah, the prophet, who undertook to promote a reformation in the land of Israel when Ahab was king and Jezebel was queen. Under all the circumstances it was a very difficult undertaking, but Elijah succeeded in a remarkable way.

The church of our day is suffering because of broken altars, which greatly need to be repaired. I have in mind three such altars, to which I wish to call special attention in a series of three articles.

First of these is the altar of private devotion. Holy fires must be rekindled on the altars of the heart. The backslidden must be reclaimed. Many of us need to sing:

"What peaceful hours I once enjoyed
How sweet their memory still."

The practice of secret prayer and private devotion is to many of us little more than a memory. Twenty years ago, it was common to quote from John Stuart Mills. Today he is practically forgotten. By way of explanation, somebody said, "He never had a fire under his boiler." He was coldly intellectual, but was devoid of passion. He gave forth moonlight instead of sunlight. We must rebuild the altar of devotion in our own soul and set it on fire with prayer and consecration. It may be water-soaked with doubt and unbelief, but if we wait before God, He will send the fire and our offering of sacrifice and service will be consumed.

Off the coast of Labrador, as the summer approaches, massive icebergs may be seen, moving. The wind may be steadily plying in the opposite direction. It has no effect on the movement of these giant icebergs, seven-eighths of which are under water and the pull of the current holds them steady even in the face of the wind. Thus your life and mine, if deeply rooted and grounded in God, will move steadily onward in spite of the superficial winds of this fickle world.

In my childhood the old saints talked a lot about secret prayer. They had a "place" away from the world where they met and communed with God. It explained their power in public gatherings and revival meetings. No Christian

NEWS AND NOTES ABOUT FACTS AND FOLKS

DR. MATT L. ELLIS, president of Hendrix College, was the guest speaker at the meeting of the Brinkley Rotary Club on Tuesday, August 13.

REV. J. R. SEWELL, pastor of Carlisle Circuit, writes: "We had a good meeting at Zion Church on the Carlisle Circuit with three additions on profession of faith and vows."

REV. I. L. CLAUD, Booneville, writes that his church has sixty-five good used hymnals which can be bought for fifty cents each. Books are in good condition. Write him at Booneville, Arkansas.

REV. D. MOUZON MANN, pastor of the Oak Forest Methodist Church, Little Rock, is doing the preaching in a meeting at Hunter Memorial Church, Little Rock. The meeting will run until September 6. Rev. J. E. Major is pastor.

REV. J. E. DUNLAP, pastor of Oaklawn Church, Hot Springs, called at the Methodist office on Friday of last week. A new Hammond organ has been bought by the church and was installed on July 25. It will be dedicated in the early fall.

REV. GROVER C. JOHNSON, district superintendent of the Helena District, writes: "The Helena District has at this date exceeded its quota in Evangelism and has a gain of 1156 over the first of September last year in Church School enrollment. Our new members are as follows: 680 on confession and 595 by transfer."

DR. MARY E. SHANNON of Topeka, Kansas, former missionary to India and now in charge of the Foreign Work section of the South Central Jurisdiction of Woman's Society of Christian Service, spoke at the 11:00 o'clock hour on Sunday, August 11, at the Methodist Church at Harrison. Rev. W. F. Cooley is pastor.

REV. POE WILLIAMS, pastor of the First Methodist Church of Wetumka, Okla., and formerly of Arkansas, is doing the preaching at the Salem Camp Meeting which is running from August 23 through Sunday, September 1. Rev. Howard Williams, pastor at Bryant, and a brother of the evangelist, has charge of the music.

REV. AND MRS. I. L. CLAUD, of Booneville, announce the marriage of their daughter, Betty Jane, to Howard B. Warren on Saturday, August 17, at the First Methodist Church of Booneville. Mr. Warren is the son of Rev. G. W. Warren, pastor at Chidester. Mr. and Mrs. Warren will be in school at Hendrix College this fall.

CHURCH WORLD SERVICE, the new united relief agency serving all American Protestant churches, is expending—on behalf of the churches of the country—a total of about \$1,500,000 per month. Of this total, the value of church and personal contributions "in kind" is more than \$500,000 per month; while cash and purchased goods make up the remainder of the disbursement. Most of the gifts "in kind" are medicines, food, and clothing, including garments sewn and food packed by church organizations.

REV. FRED SCHWENDIMANN, pastor at England, writes: "Rev. Harold Sadler of

can live a victorious life without a place of secret prayer. A saintly woman in the church of my childhood had such a place in the orchard near her home. Even when she spoke of it, her face would shine and her soul would glow. There she had a daily meeting with the Saviour.

Each of us needs a place like that if we wish to live victorious Christian lives. Even Jesus went to the mountains to be alone with His Father. Let's join Elijah in a determined effort to "repair" the broken altar of "secret prayer" in our own hearts and lives!

DEATH OF REV. J. C. WILLIAMS

Rev. J. C. Williams, a retired minister of the Little Rock Conference, passed away at the home of his daughter, Mrs. Roy Chambers in Star City on Monday, August 19.

Brother Williams retired at the Annual Conference of 1942 after thirty-five years of service in the Little Rock Conference. Funeral services were held at 2:30 p. m. on Tuesday, August 20. Rev. J. L. Dedman, pastor at Camden, had charge of the service, assisted by Rev. Noel Cross, pastor at Star City and Rev. Coy Rogers, pastor at Holly Springs. Further details will be given in a later write-up.

Rison was the preacher for an eight-day revival at England, August 4-11. Brother Sadler is held in high esteem in England and preached twice daily to large and appreciative congregations. Ten additions are reported, four on profession of faith and re-instatement and six by certificate. A sacrificial service for Overseas Relief was held in England on Sunday evening, July 21. The film, "Freedom and Famine" was shown and the congregation was given opportunity to share with those in need across the waters. Six hundred cans of food, two hundred fifty pounds of woolen clothing and more than \$300.00 in cash were given at the service."

ACCORDING to Dr. John R. Mott, chairman of the War Aid Committee of the Y. M. C. A., there are not less than 2,000,000 Germans, more than 1,000,000 Japanese, and large number of Italians, and others, who are still actual prisoners of war and "dependent absolutely on Christian beneficence." "Moreover," says Dr. Mott, "We have all too much overlooked what is a still larger number of expatriated peoples—Poles, Yugoslavs, Russians, inhabitants of the Baltic States, and unbelievable numbers of Germans who have been pressing from the eastern border lands to western Germany." These prisoners and refugees, he says, include Catholics, Protestants, Jews, and Orthodox Church members. Various church relief agencies and the committee of which Dr. Mott is head are ministering to thousands of these displaced persons and prisoners.

SINCE early this year, Ganta Mission of the Methodist Church in Liberia has been participating in public health work in its vicinity by keeping a team of locally trained technicians travelling through the country vaccinating the residents. Because a certain number of cases of smallpox had been reported, the District Commissioner appealed for help in handling the situation. Dr. George W. Harley, of Ashville, N. C., Methodist missionary physician, in his capacity as officer of health took the necessary steps. Special runners were sent to Monrovia at intervals to secure fresh vaccine, and the vaccinators were sent out through the towns and villages. More than 30,000 were inoculated during the first months of the year.

A YEAR SINCE FORMAL
JAPANESE SURRENDER

(Continued from Page 1)

to write a treaty because of the differences among the "friendly" nations.

Wars become increasingly more destructive and increasingly more difficult to end. This is behind the fear on the part of many that the "next war" would mark the end of civilization as we now know it.

I do not have to make over the universe; I have only to do my job, great or small, and to look often at the trees and the hills and the sky, and be friendly with all men.—David Grayson.



Labor Sunday Message 1946



(Approved by the Executive Committee of The Federal Council of the Churches in Christ in America and issued through the Industrial Relations Division, Department of Christian Social Relations.)

ON Labor Sunday the depth of human suffering in many lands must oppress the Christian conscience with particular force. In the true Christian community all persons and peoples are members one of another under the searching judgment of One who is Sovereign, and beneath the tender care of a Father who is God. An ill-clad body protests every idle machine. A homeless or poorly housed family pulls at the sinews of every idle hand. A slave worker anywhere jeopardizes the rights of all free men.

In our own country the storms of war were a distant rumbling. In consequence we are left strong and prosperous beyond compare. But in the agony of the world we are threatened by a new spiritual isolation—the hardening of our hearts against humanity's pain. From our fields and hands and machines might come a flow of food and tools for the rebuilding of all nations. From our spirits might rise a greater sense of world fellowship and a passion for freedom which will embrace all men.

The Common Good

We shall not meet our obligations to the world unless we meet them to each other in our own land. The unity of work and purpose we knew at war is now replaced by a struggle for profit and power. Out of this controversy that brings to light shortcomings in our economic practices, a higher life may come, but only if the needs of all men are the standard for those engaged in it. An annual income adequate for a worthy standard of living, an econ-

omy of high production and full employment, the provision of decent housing and assured medical care, equal access to employment and other benefits of our society regardless of race and creed, the wider distribution of property and income and power—the achievement of these goals for all persons, families and nations is indispensable

industries through the more than 50,000 contracts providing for the peaceful settlement of disputes. We do not apportion the responsibility for recent and current stoppages of work, but we do stress the obligation upon both parties to exercise more mutual consideration and more self-discipline; and to recognize the sanctity of contracts once executed.



to the realization of the common good.

The American people have a crucial responsibility for attaining such goals at home and abroad. Planning by public bodies and far-sighted political leadership, as well as all possible cooperative action by private groups to the same end, are necessary if chaos is to be averted. Governmental initiative and controls need not lead to irresponsible power; only by their exercise under democratic safeguards can the irresponsible power of private control and group selfishness be overcome.

Whatever the special claims made by labor or by management, goals of the common good must regulate all settlements. Unions and employers are to be commended for the stability which they have given to

Rights and Responsibilities of Labor and Employers

We note with deep satisfaction the number of employers who give evidence of their care for the common good and for the all-important factor of human relations within industry. With these lies the promise of benefits shared in by all. We are heartened likewise by instances of labor's sense of responsibility in the use of its growing power and status. To be sure it has not always met employers with the spirit that makes for mutual agreement, nor has it as yet put its own house completely in democratic order. But just as we cannot fairly accuse modern employers as a group of indifference or hostility to the just claims of labor, or of disregard of broad human interests, so we would not accuse labor as a group of lacking a sense of so-

cial responsibility. Selfishness be-sets us all as individuals and groups. Within the leadership and ranks of both labor and management a broader outlook on the problems involved in the peace and progress of mankind, as well as such self-discipline as was conspicuous during the war, is urgently needed in the continuing national and international emergency.

We would remind labor that the Social Ideals of the Churches has affirmed since the early years of this century the right of workers to organize freely into unions of their own choosing. There still are millions of workers to whom the benefits of trade unionism have never been extended. It is desirable that workers in some occupations, such as workers in agriculture, mostly untouched by the unions hitherto, should be given the advantages and protection of organized labor. Strong encouragement is due labor organizations in their efforts to improve the general welfare of their members through such activities as workers' education, child-care programs, family case work and personal counseling; also in their activities reflecting a social concern beyond labor's immediate interest.

To meet the needs of this hour the church of Christ must be strengthened in body and spirit. For social sustenance she looks to the millions of men and women of every race and class and land included in her membership, and she expects of them, as Christians in an unchristian society, sacrificial and discerning service. For empowering of spirit she turns anew to the Lord of history and the Redeemer of Mankind, the Carpenter of Nazareth, in loyalty to whom she finds her life, and by whose design the world must be refashioned.—Requested to be read in the churches on Labor Sunday, September 1, 1946, or, if preferred, on September 8, 1946.

September in the Church School

By ROY E. FAWCETT

SEPTEMBER has been designated as Church School Rally Month. Very appropriately it carries the theme, "In a World of Chaos, Christ is Our Life, Our Hope. We Must Learn His Way." In the spirit of this theme and toward the realization of its objectives, special emphasis during the month is to be given to the building of larger and better Church Schools. "The scientist and the statesman are saying that only the Christian religion can save our civilization from utter destruction. This theme is suggested as an expression of our feeling of great urgency for Christian people to lead the world in learning the way of Christ. We must begin in our own homes and communities."

The setting aside of Rally Month is for a two-fold purpose: First, to reach more people with Christian teaching. We are told that slightly more than half of the people of our United States belong to any church, Protestant, Catholic, or Jewish; of course, even fewer are receiving the advantage of effective religious training either in the home or the educational institutions of the Church or State. It is a sobering

thought that within the bounds of our own Annual Conference we have our share of these unreached masses. Truly as in other days "The field is white unto harvest." Since many of these are the direct responsibility of our own church, the reasonable assumption is that they will not be reached for the Kingdom unless we are alive to the opportunities that the situation presents.

The second objective of Rally Month is to take the necessary steps to improve the quality of our work. It is not enough to enlist persons for our schools—we must improve the teaching opportunities for those who come by providing for them the best leadership and the most favorable physical conditions that our church has to offer. This will necessitate the study and discovery of local needs, and the careful planning of a program that will be worth inviting others to share. It is a big task but it is well worth the price that is exacted for its achievement.

It is suggested that Christian Education Week and Rally Day be made the climax of the month's construc-

DISCIPLES TO RESTORE MANSION OF ALEXANDER CAMPBELL

COLUMBUS, Ohio—(RNS)—The Disciples of Christ Historic Society's directors, meeting here at the International Convention of the denomination, began planning for the complete repair and restoration of the rambling old mansion of Alexander Campbell, principal "founding father" of the Disciples, who have now become the nation's fifth largest Protestant body. About \$100,000 will be sought for the needs.

Junior W. Everhard, Cleveland, Ohio, architect, is making a study of the needs for fireproofing the historic building of 25 rooms, the first part of which was erected about 1792 near what is now Bethany,

tive building of larger and better Church Schools. The nation-wide observance of the week is Sept. 29—Oct. 6. Rally Day may be appropriately observed either at the beginning or at the close of the week, preferably at the close since that date will be the starting of a new Church School year. But whatever the date, it is hoped that the day may be a great occasion for reaching the most people with the best that we have to offer.—Roy E. Fawcett.

West Virginia in the hills not far from Pittsburgh.

Campbell became a historic American figure who conferred with presidents, participated in framing the Constitution of the State of Virginia, and was jailed in Edinburgh, Scotland over the controversy on slavery. He kept his rapidly expanding church from splitting during the Civil War, edited religious papers of wide circulation, and established Bethany College as the first liberal arts institution in the nation with a charter forbidding theological instruction.

Bethany College now has taken legal control of the Campbell home, study and cemetery and will jointly maintain it with the Historic Society.

Our ideal of freedom is derived in part from the Bible, and the true expression of Christianity is synonymous with the true expression of democracy.—Raymond Swing.

The new saloon in its various guises is attended by shocking evils unknown to the old saloon. One of the most tragic features of the whole debacle is that the toll of disaster falls most heavily upon youth.—The General Conference of the Methodist Church, 1944.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

THE LAW OF FAIRYLAND

By Aunt Peggy

One day when Eddie was out riding with his mother he pushed the handle of the car door, the door flew open, and out went Eddie. By the time his mother could stop the car and run back to him, Eddie was all bloody and scratched and had a big bump on his head. And, by the time the doctor was through with him, Eddie looked like a papoose peeping out of his snow white bandages.

Then Eddie had to stay in bed for many long days while the summer heat made his bandages seem hotter and hotter.

One day when the heat was almost unbearable, the curtain by his bed began to stir gently, fanning his feverish body. Eddie looked up and smiled, and as he did so the curtain began to blow faster and faster. He was just stretching out his little hands to catch the swaying curtain when he heard tiny voices talking excitedly.

"Come on out and play," a voice called from the window sill.

"I can't" came the reply from the air above Eddie. He looked up and there on the curtain was a little fairy, swinging with all her might.

"No one will know if you come out and play just one game," insisted the naughty little fairy at the window.

"But the Queen, what would she say?" asked the fairy on the curtain.

"She won't know about it. You can hurry back," urged the naughty fairy.

The window curtain fluttered uncertainly, gave a few rapid jerks, and fell limp against the window. Again the bed became hot and Eddie's fever mounted. He stretched his chubby hands towards the window. "Come back, little fairy, come back."

"He's delirious," his mother cried, rushing out to call the doctor.

But Eddie was not delirious. Outside he could hear the laughter of the fairies as they played one game after another, forgetting all about him and the hot bed where he lay. He called again, but the fairy did not answer.

Then suddenly he heard the whirr of wings. Cautiously he slipped to the edge of the bed and peeped out the window. On the ground below he saw the Queen of Fairies step down from her coach drawn by six jet black butterflies.

The little fairies saw her also, but too late to escape. They stopped their game and hung their heads in shame.

"Tinytinkle," said the Fairy Queen, "you were sent this day to fan a feverish child, and here I find you playing."

"Flicker tempted me," whimpered Tinytinkle, her head still bowed.

"That does not excuse you. You have betrayed the trust invested in you as a subject of the Fairy kingdom."

A tiny smile crept across the face of Flicker. He had been teased by Tinytinkle for weeks and this was his chance to laugh back. But the

smile faded when the Fairy Queen turned and faced him. "Flicker," she began—

"I had no duty today, your majesty," Flicker interrupted.

"Idle hands," murmured the Queen. "Well, you shall have duty for a month. Maybe in that time you will learn not to lure others from their tasks. Go! Sweep the cobwebs from the haunted house."

Turning again to Tinytinkle she asked more gently, "You know the penalty for disobedience in fairyland?"

Tinytinkle nodded her head.

Sadly the Fairy Queen raised her wand and waved it once, twice, three times. As the wand descended the third time, Tinytinkle turned into a little green elf. "Return to your task," said the Queen. "At the end of a month you may come before my throne. If in that time you have proved your worthiness, you shall be turned again into a fairy."

Slowly Tinytinkle climbed up to the window and crawled down to the bottom of the curtain. She had no wings now and walking was difficult.

Eddie rolled back onto his pillow and pretended he had seen nothing. He was sorry for Tinytinkle who sobbed as she swung to and fro over his bed. He could feel the spatter of her tears as they fell all about him, and he wanted to tell her how sorry he was, but just then his mother returned with the doctor.

"See, doctor, he is covered with perspiration," she said as she wiped Tinytinkle's tears from his face.

"A nice breeze is blowing," said the doctor. He looked at the curtain fluttering gently over the bed. "Let's take these hot bandages off and let the cool breeze in. What do you say, Eddie?"

"I think elves are just as nice as fairies," said Eddie.

"There," said his mother, "he's still delirious."



FOR A FRIEND

*I have a potted flower
For Johnny who is ill.
He has to stay in bed all day
So patient and so still.*

*I miss my little friend so much
Who lives not far away,
And I will try to help him
Have a happy day.—A. E. W.*

JUST FOR FUN

A doctor said to a woman patient: "How old did you say you were?"

"I never mentioned my age," she said, "but as a matter of fact, I've just reached twenty-one."

"Indeed!" the doctor said, "what detained you?"

A would-be passenger, out of breath from running, rushed to the window of the ticket agent and said:

"When does that 5:30 train leave here?"

"Five-thirty," answered the agent.

"Well, it's 5:27 by the church clock, 5:25 by the postoffice clock, and by your clock it's 5:32. Now which clock am I to go by?"

"You can go by any clock you like, but you can't go on the 5:30 train, for it's gone!" said the agent.

"That fellow was an impudent fraud. How did he manage to wheedle money out of you?"

"Oh, John, he told me such a sad, pitiful tale about his poor wife who was a widow with six little children!"

Mother: "You were a very tidy boy not to throw your orange peel on the floor of the bus. Where did you put it?"

Junior: "In the pocket of the man next to me."

Teacher: "Now, Bobby, I'm going to let you answer a question. How would you describe an oyster?"

Bobby: "I can answer that all right. An oyster is a fish built like a nut."

But the wise old doctor shook his head. "When I was Eddie's age," he smiled, "I saw fairies, too."—North Carolina Christian Advocate.

IN THE WORLD OF BOYS AND GIRLS

TURN ABOUT IS FAIR PLAY

Hilda Richmond

Two pairs of dirty hands motioned to Betty and Bob to keep very still, and when the two guests were seated at the edge of the brook dabbling their feet in the water Joan told why they had wanted them to keep quiet. "Mr. and Mrs. Day are coming to visit your mother and ours, and if we keep very quiet, and play down here maybe they won't find us."

"It is such hard work to clean up and go in and be introduced to visitors," said Ray. "We heard what Mother said over the telephone so we slipped out and came down here."

"Goody! Goody!" said Betty. "We'll keep as quiet as mice."

"Mr. and Mrs. Day are only going to stay a short time so there is no use in getting cleaned up and going in," said Ray. "It's no fun anyhow listening to big folks talking."

"I think—that is maybe our mothers will not care if we stay away," said Bob.

"Well, I don't know about that," said Ray. "Mothers like to show off their children, I guess."

"If we don't hear them calling we can't go," said Bob. "I'm glad you told us."

"But if we were up at the house we could make lemonade and the boys could pass it," said Joan. "You know Mother always has something nice when we have company."

"So does my mother," said Betty. "Let's go without telling and clean ourselves up nicely and then we can show that we appreciate what our mothers do for us."

"Of course that's what we ought to do," said Bob after thinking a minute.

"Our mothers never run and hide when we have our friends to play with us," said Ray.

And so it happened that there was no argument that day about getting cleaned up, and the boys were very proud to pass the tinkling glasses on the best tray while the girls followed with nice little cakes. But the best part of all was what the mothers said and how they looked after the guests had driven away.

"If we had known how much they cared we might have done it long ago," said Betty.

"Well, now that we do know it let's do it always," said Bob.—In Exchange.

The world-famous traveler, lecturing about his adventures and coming to his most thrilling experience, exclaiming in a tone of awe, "Friends, there are some spectacles that one never forgets. . ."

"Pardon me, sir," interrupted a bright little woman down in the front row, "but will you tell me where I can get a pair. I am always forgetting mine."

Dr. Pullen: "What kind of filling shall we put in your tooth, sonny?"

Sonny: "If it's all the same, I believe I'll take chocolate."

Board of Missions Calls For Three-Year Service

FOR more than a century, the Methodist Church has been calling young people to lifetime Christian service overseas. Thousands have responded through the years. Several hundred are to be added to that number during the next few years.

Now the Methodist Church is making a new and added call upon Methodist youth: it is asking that hundreds of young men and young women **volunteer for three years of Christian service overseas.**

These young men and young women will be missionaries of the Board of Missions and Church Extension of the Methodist Church. They will be trained for their work by the Church. They will do the same type of missionary services as will those entering it as a life work. They will have opportunity later, if they desire, to be considered for life-tenure appointments.

These three-year appointments offer to Methodist youth opportunity to render worthwhile service in the ongoing work of churches, schools, hospitals and community centers abroad; and to enter into the life of another people through language and cultured studies, and through working with them as Christian colleagues. It is pointed out that this is not "made work"—those accepted for service will share in much-needed services with other missionaries and with Christian nationals.

Every skill that can be used in the carrying on of the Christian program, at home or abroad, can be used in this three-year ministry: teaching, group leadership, preaching, social work, religious education, building construction, farming, business management, nursing, medical and public health skills.

The following countries are awaiting young people with any of the skills mentioned: India, the Belgian Congo, China (especially needs teachers of English), Liberia, Malaya, the Philippines, and Southern Rho-

desia. It is expected that other fields will open shortly for this service.

For those accepted for service, there will be a period of intensive study in the United States before sailing, and this will be financed by a study grant from the Board. Dur-

medical care, and for sharing in the Board's pension plan for missionaries. After return to the United States, there will be paid one month's salary for each year of service on the field.

Applicants for three-year appointments must be single men and

tested Christian characters; scholarship well above average; robust physical and mental health; well-developed social insight; skill in educational, religious or social service work as demonstrated by participation in voluntary organizations or in employed positions.

In some situations on the field it may be possible for teams of three to work together and to supplement each other's skills: as a preacher, a teacher, and a medical worker on one mission station. Even where a team cannot live together, or work together in the same local project, they may be able to serve with mutual helpfulness in nearby or contiguous areas.

Generally speaking, preference will be given by the Board to those applicants who have taken an active part in the Methodist Student Movement, the Methodist Youth Fellowship, or in some other phase of the Church's work. Applicants will be asked to secure the endorsement of pastor, foundation director, student cabinet, or other appropriate adult or youth leaders.

Pastors of local churches, directors of Wesley Foundations, presidents and professors of Methodist colleges and seminaries, officers of state student movements, conference and jurisdictional youth fellowships are being asked by the Board of Missions and Church Extension to recommend individuals or teams for this three-year missionary service, and to plan for a share in their support.

Additional information will be furnished upon request.

Young people interested in this service are advised to consult their pastor, foundation director, or religious counsellor regarding the advisability of their making application; and also to write to: The Department of Missionary Personnel, Board of Missions and Church Extension of the Methodist Church, 150 Fifth Avenue, New York 11, New York.



ing the three years on the field, the missionary will carry on a "service of significant worth to the Christian cause," and, meanwhile, continue language and cultural studies.

Support on the field will be on the regular missionary salary basis, which average \$900 per year for a single person. In addition, there will be provision for housing, for

women, between the ages of 21 and 25 years; and they must agree to remain single during the period of service. They must be graduates of accredited colleges, and active members of the Methodist Church. In some cases, a year of experience may be required. Those selected must also meet these qualifications: genuine religious experience and

Prayer and A Revival

By HOWARD P. POWELL, Dilworth Methodist Church, Charlotte, N. C.

ONE of America's foremost business executives has been quoted as saying, "What this world needs is a man to lead in prayer!" He's right! That is our greatest need. Where shall we look for the man?

If it were good manners to boast about anything, America might boast of her political leadership, provided, you are not too meticulous about your definition of a leader, or about the direction in which you wish to go. If you will keep your eyes shut most of the time, you might be tricked into believing that we have leaders in all types of society. But where shall we go to find one to really lead us in prayer?

Thirteen years ago one of the most distinguished pulpit voices in America declared eloquently, "We shall have a revival of religion." This minister prefaced this declaration by saying, "It is coming. We may hasten it; we may delay it; but no group of men, and I think no set of ideas, can permanently stop it." This same minister in an interview

after forty-three years in the ministry admits, "My biggest disappointment is that I've been in the ministry forty-three years, and the world is a mess."

Maybe God would have us learn from this timely confession that what we too often class as "great preaching" is not going to bring in the revival for which men in high ecclesiastical position prophesy and for which too few of us are praying.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—II Chronicles 7:14.

This humble writer does not want to forget that time in his early ministry when people came to the altar of the church under strong and moving conviction. However, it was not the preaching alone that moved them. Rather, it was the earnest prayer, which continued often until after one and two o'clock on Sunday morning. It cost more than preaching to bring forty-three

new members in one revival before the altar of that little church to declare their faith in Jesus Christ who had saved them from their sins. My face is red and my heart is sad when penitently I confess that I have to think of such a victory as "past history." Yet, God will do it again when He can have enough of the preacher's time on his knees!

Soon after God called me to preach, the pastor of our little country church announced a revival with a visiting minister. In obedience to an urgency that God wanted me to help, I made up a prayer list of thirty-two names, listing thereon the names of my school-mates and friends. Into some quiet place I retired several times each day during that revival, there to call over before God the names of the persons for whom I felt a responsibility. At the close of the meeting seventeen of the thirty-two names were checked, indicating that they had accepted Christ during the revival services. They were also among those who presented themselves for membership in the church. God will

do that again, if He can find some one to do the praying.

The moral looseness of the world may be traced to the spiritual feebleness of the people of God. It has now become a strong conviction with some of us that the world will never be any better until we do more and better praying. God needs more people to pray than in any other field of service.

Two ministers, one of them the pastor, called to see an invalid during the revival season in her church. After the reading of the Scriptures and prayer, the pastor said to her, "I believe we are going to have a revival in our church." To this she responded by pulling herself up in bed by a rope that was hanging from the ceiling, and placing her feeble hand reverently above her heart, saying, "We are going to have a revival, for I feel it on the left-hand side." We did have a revival in her church! Any church can have a revival when the need becomes the passion of one's heart, rather

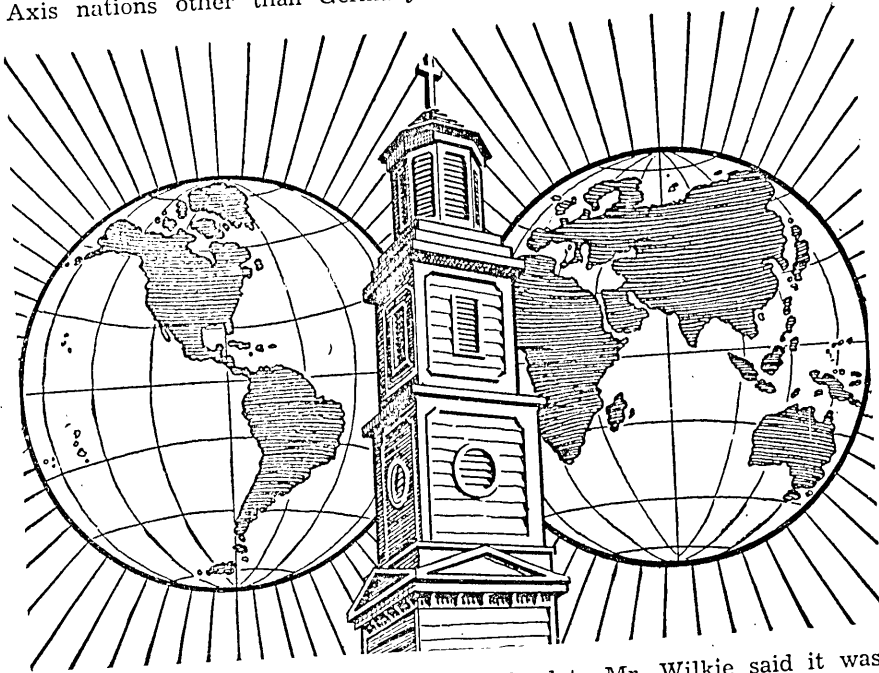
(Continued on Page 8)

Two Worlds and None?

By DR. GASTON FOOTE

DURING the past week I have been seated in the press box listening to the proceedings of the Paris Peace Conference at Luxembourg Palace. The representatives of twenty-one Allied nations are here at the invitation of the Council of Foreign Ministers to draft peace terms for the defeated Axis nations other than Germany

One World, but he did not live to see the post-war Peace Conference at work. This division of the victorious nations is, to me, the most disheartening fact of the Conference. While released atomic power, the inevitable instrument of the next war, can destroy all of us, nations spend their time maneuvering for positions of greater power over other nations.



and Japan. I have been impressed by certain observations.

First of all, one cannot escape the conclusion that the conference provides an atmosphere of deep suspicion and mistrust. At practically every session at least one of the speakers will either openly or by inference accuse the opposition of secret collusion or personal selfishness which usually calls for an answer in the same spirit. A representative from Yugoslavia, for instance, stated that if certain legislation were passed the "would remain at the conference but with extreme reservations." Mr. Molotov of Russia, in attacking the Conference stand on voting procedure, said, "Britain and America joined hands to facilitate the acceptance of recommendations desirable to them." He called the name of Dr. Evatt, of Australia, and accused him of being engaged in corridor vote-getting "to adopt such recommendations as will not be acceptable to the Soviet Union." It is obvious that a conference meeting in this sort of an atmosphere is handicapped from the beginning.

A second observation, now well known, is the observance of the two distinct blocks of nations: Russia, Beliarussia, Yugoslavia, Poland and Ukraina, six nations voting in a block under the influence of Russia; and the remaining fifteen nations under the influence of England and the United States. Day after day, on questions both important and inconsequential, the vote stands 15 to 6, the so-called western nations against Russian and her satellites.

The late Mr. Wilkie said it was it is too early to determine whether or not this breach among the nations can be healed. But for the future of the world no question is of greater importance. Indeed, the solution of this problem determines the future of the world.

Growing out of these conclusions, I have the conviction that the terms of peace coming from this Conference will be considered harsh, probably in some instances unbearable. I have a suspicion that wherein England and the U. S. will stand for lighter terms, Russia will plead for more stringent legislation. It was a dramatic moment, for instance, when Mr. Gaspari, who heads the Italian delegation, made a passionate plea for more liberal terms, terms that he felt Italy could reasonably promise to meet. These terms, however hard, are not to be compared with the vindictive nature of the Potsdam agreement which now obtains in Germany.

When we look in at a Peace Conference and see the nations fighting like spoiled children for positions of power at the table, we cannot help wishing some of those gallant lads throughout the world who sleep in unmarked graves could return and address the assembly. Why is it, when a war-weary world is crying for peace, the representatives of those nations sometimes lay the foundation for war? Perhaps it is because there is too much suspicion and too little sympathy, too much selfishness and too little sacrifice, too much hate and too little love, too much diabolism and too little of the spirit of Christ.

much, just enough to know that one kind of bait will catch one kind of fish and another kind of bait will catch another kind of fish. As a general rule I can tell from the kind of bait the girl uses what kind of a poor fish she is angling for. The facts are that a cigaret dripping from the lips of a girl has never yet attracted any kind of man worth attracting.

The secret of a woman's power has always been her womanliness, not her masculinity. I know of a girl who is an expert boxer, but I do not know of any man who wants to marry a trained sparring partner.

"The Lord made the woman beautiful and foolish: Beautiful so that the men would love them and foolish so that they could love the men."

The modern girl who thinks she can best gain her rights by stepping down from high ideals of womanhood is simply mistaken. She will get some flattery, some ridicule behind her back, and sure disappointment.

The alarming thing about this gasoline, self-starting age is the fact that so many young women are ashamed of their best. They would rather be called good sports than good women. Liberty does not consist in being allowed to be our worst, but the right to become our best.

We have complained against the double standard. I am opposed to it. But the only progress we have made in attaining the single standard has been the lowering of women's standards down toward that of the men.

Self-respect is the finest virtue that any person can cultivate. The world will never rate us any higher than we rate ourselves. We frequently hear girls complaining about the restrictions of conventions that interfere with a girl becoming more womanly. I do know of some that have developed for the purpose of safeguarding her modesty, protecting her from insults, and making her fight for chastity easier. Chivalry and courtesy are the finest compliment that good men ever pay to

good women. The woman who attracts that sort of attention from any man is the one who is most a woman. The lowest gutter bum instinctively recognizes a womanly woman, and summons all his remaining manhood to show her respect. The woman whose strongest appeal is her sex is certain to get the attention of men who have no other interest. The woman who esteems herself common will be accepted as such by the community. The girl who gives her high favors to every man is held in high favor by none of them. She who reserves her best for one man will be respected by all.

I overheard a young woman defending her drunkenness on the grounds that she was broadminded on the subject. I do not deny that any woman has the right to drink. But she also has the right to the rewards of drinking. If she has any doubt as to what these rewards are let her go down to the Municipal court and see the crowd of drunks that come up. Look into the faces of these wrecks who have won their rights by long and patient years of drinking.

One does not need to be broad to be deep. The Washington Monument is narrow but lofty. I have a feeling that the modern girl is being swindled. She is trading her modesty for recklessness, chastity for sophistication, freedom for danger, womanliness for daring, and charm for cosmetics.

It is pathetic when girls will be boys. They fail as girls, and make themselves ridiculous as boys.—The Christian Advocate.

PRAYER AND A REVIVAL

(Continued from Page 7)

than the selfish ambition of one's mind.

"O Thou, by whom we come to God. The Life, the Truth, the Way; The path of prayer Thyself hast trod:

Lord, teach us how to pray!"

—James Montgomery.

Girls Will Be Boys

By Roy L. Smith

I have become firmly convinced of late that I belong to the superior sex. In fact, there seems to be no doubt about it. The women themselves admit it, by imitating us.

But the strange thing to me is the fact that women, instead of beginning on our virtues, have started by imitating our vices.

I have done a little fishing, not

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NAME IN FINE
JEWELRY.

Slip's
310 MAIN JEWELERS

"The Romance of Alcohol"

Mr. Moderate Drinker, you can drink or let it alone. At least you think you can, and maybe you're right.

Suppose we just start from there anyway, and turn our consideration to this beautiful whiskey advertisement in a magazine which is read by millions of men, women and children.

The advertisement is everything an advertisement should be. It catches the eye with its beauty—the suggestion is right, the association is right. Why not? The painting which illustrates it cost \$1,000.00 and the public relations experts who built its appeal are the ablest men of their profession.

Consider the background. The walls are panelled, the furniture is heavy and the rugs are deep. Under the magnificent mantel a wood fire burns on the hearth. A shot-gun lies safely on the rug and by it rests a bird dog, looking up with admiration at his master, who sits in the big chair with a glass of whiskey in his hand. The man's hunting clothes are perfect but not too perfect; his hair is touched with white but not too white, suggesting many happy days in the open air. His ruddy face bespeaks contentment. It isn't hard to believe that he is a good shot when he plays, a good fellow when he rests and a man of brains and power in the city.

What do you say? You say, "Hooley!"

Of course it is "hooley," and you know it is hooley, and what is more the people who spend so much money to construct that advertisement know perfectly well that you will know that it is hooley. They also know that if you want a drink you will take it because you want it and that is all there is to it.

That advertisement was not intended to get your trade. It is not directed at you; it is directed at your son who graduated from high school last June. He does not yet

know "hooley" when he sees it or hears it.

The advertisement is selling him the "Romance of Alcohol."

Now, we are going to hush and give the microphone to Robert V. Seliger, M. D., of Johns Hopkins Hospital. What he has to say is taken from ALCOHOL HYGIENE, an educational project of the National Committee on Alcohol Hygiene, Inc., Baltimore, Maryland:

With all our efforts, we shall be unsuccessful if we do not destroy the legend of the "romance of alcohol." This legend, so diligently propagated by our liquor advertisements, and so innocently indoctrinated by our novels and photoplays, portrays alcohol as an inevitable concomitant of "gracious" living and an absolutely necessary if one is to be considered a sophisticated or up-to-date member of society. Drinking and having a good time, drinking and smart living, drinking and style, drinking as a sign of conspicuous spending, drinking as a sign of good fellowship, are all being drummed into the American mind by radio, press, magazine and billboard. Addressed to emotionally mature adults, such advertising would be comparatively harmless; addressed to immature youth, boys and girls still in their teens, it produces a yearning for the romance of alcohol. Youth hears the repeated shibboleths concerning alcohol: liquor increases sexual potency, liquor is just the thing to pep you up, liquor is absolutely necessary to have a good time. The inevitable result is wholesale drinking among boys and girls too immature to withstand its allure, and the early development of a tragic addiction to alcohol.

Mr. Moderate Drinker: do you like that kind of thing? If you don't what are you going to do about it? —The Clipseet.

METHODIST BISHOP ADVOCATES FIRMER STAND ON RUSSIA

LOS ANGELES—(RNS)—Advocating a firmer stand by the United States in regard to Russia, Dr. Charles C. Sealeman, Bishop of the Dallas, Tex., Area of The Methodist Church, in an interview here, said that "we are dealing not only with Russian political maneuvers, but also with communism, which is anti-Christian and anti-democratic."

"Our children should be instructed as to the real implication of communism," he said. "They should be taught exactly what communism is, in all its phases and features, including the fact that it is materialistic and atheistic."

"Communism grew in Russia largely because of the evils inherent in the autocratic church, working hand in glove with the autocratic state, in the last generation. The revolt was inevitable. However, separation between church and state should not mean that children should be robbed of spiritual instruction."

Bishop Sealeman is heading a campaign to obtain 1,000,000 new members for The Methodist Church.

Christianity is a commitment to the highest ideals that we know, and a search for strength to be true to them.—Exchange.

PLAN CHURCH-SPONSORED HOME FOR EX-PRISONERS

BROWN DEER, Wis.—(RNS)—Girls released from penal institutions will have friendly homes here in which to readjust "until they can again find their places in society" when the \$20,000 project being sponsored by the Inter-Church Prison Evangelistic Association, Inc. is completed.

"We now have enough money to begin construction on a two acre site," declared Carl L. Smith, Topeka, Kan., who is national director of the founding organization.

"Ultimately we will build a home and administration building and will provide recreational areas here," Mr. Smith explained. "The Evangelical churches all over the United States are supporting our work inside the prison walls. This project will continue the work with girls who have earned releases."

Plans are to have five or six girls undergoing readjustment at the new home at all times.

It is better to fail in a great attempt than to make no effort to succeed.—Exchange.

If you would convince a man that he does wrong, do right. Men will believe what they see. Let them see.—Thoreau.

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the correct clothing!*

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HENDRIX COLLEGE NEWS

Conway, Ark., August 29—Two new members have been added to the staff, President Matt L. Ellis has announced. They are Miss Barbara Murphy of Batesville, who will be assistant professor of speech, and Miss Flavia Tweed of Greenville, Tenn., who will be registrar.

Miss Murphy has taught in the Batesville and Osceola high schools. She is a former student of Arkansas College and received her bachelor of science degree from Texas State College for Women, Denton, in 1944. She did graduate work at the University of Wisconsin, where she was awarded her master of arts degree last May. Miss Murphy was a member of Alpha Psi Omega dramatics fraternity while at Arkansas College and became a member of Zeta Phi Eta, professional speech fraternity, while at the University of Wisconsin. She received scholarships at Arkansas College and the University of Wisconsin.

Miss Tweed was until she came to Hendrix a member of the staff at East Tennessee State Teachers College at Johnson City. She received her bachelor's degree from that institution. The master's degree was conferred upon her by the University of Tennessee. She has taught at Fort Smith and was registrar at Georgia Southwestern

The name of Everett Vinson of Pine Bluff was inadvertently omitted from the list of summer graduates which appeared in the Methodist last week. Mr. Vinson received the bachelor of arts degree.

College. She reported several days ago to take up her new duties.
—Kenneth Parker.

METHODISTS MAP INTERNATIONAL YOUTH CONFERENCE

LAKE JUNALUSKA, N. C.—(RNS)—Preliminary plans for an international Methodist Youth Conference of some 10,000 young people were discussed at a meeting here of Methodist clergy and youth leaders presided over by Bishop Paul B. Kern, head of the denomination's Division of Local Church.

Tentatively scheduled for Cleveland, the rally world last two days, starting Dec. 30, 1947, and continuing into 1948. The age range of the conference was set to include those who have passed their 15th birthday but not their 24th. College students from overseas studying in the U. S. will attend as well as representatives of foreign youth organizations.

The vessel leans, but her course is straight.—Turkish.

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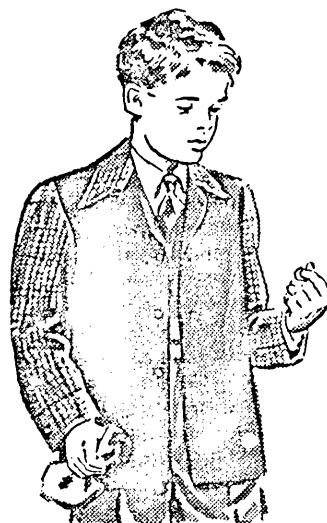


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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

NATIVES ASSIST EDITH MARTIN IN AFRICA

(Written by Djamba and Akaki who have graduated at Kimpese and returned to work with us at Minga.)

Our school at Minga is very large. It is filled with pupils because our six Rural Schools send many pupils to us—At Minga we have classes from the first class through the fifth class—Each year we receive more than sixty students from our Rural Schools who come to enter our II Degree School—Most of the time we do not have room enough for all of these pupils in the Boarding Dept. We have only eight buildings for school which gives us fifteen class rooms.

There are seventeen teachers for all of our work, eight of these are in Rural Centers—so each year we have to use many students as aids. We have so many students that each teacher has a hard time teaching all of them. The II Degree School enters in the morning and the First Degree in the afternoon, therefore each teacher can teach two classes a day. The students who help attend classes in the morning and teach in the afternoon.

There are 101 boys in the boarding department, all except ten are in the Second Degree in morning and go to their gardens and work in the afternoons. The food has been quite a serious question here the whole year. Usually rice and millet come to our school for us to buy, but the past year we have had to go out to buy it and have it hauled in by truck and the past four months our boys have had to carry the food in from the places where we buy because our mission trucks have been broken and not able to make trips for us.

This school term we have had such hard rains and wind storms that our buildings, almost all, are in need of repairs. We need brick buildings. Each year it becomes harder to find good poles to repair and build the temporary buildings. It takes so much of the boys' time repairing the buildings that they cannot raise big gardens. This next year we hope to raise rice and millet gardens, but our buildings will suffer because we won't be able to keep them in good shape.

We have many girls in our station schools. They walk as far as four miles each day to enter class here. Many girls enter our Rural Schools and when they finish there they come into our Girls Home to attend our Station School. We are very happy because some of our girls from the Girl's Home are leading their classes and making better grades than the boys.

We have a Woman's School here and use only women as teachers with them. They enter four afternoons a week. Mrs. Hughlett helped with this school this year and the women were very happy to have her. They are organized in five classes and do some beautiful sewing on each Monday. We think our women at Minga surpass all the Atetela women with their designs in cross-stitch.

The Kindergarten Children seem so happy in school. There are thirty-eight attending and they run to school to see which one can enter

THE GREATEST SACRIFICE

By Clyde Edwin Tuck

*He knew the fragrance of the Sharon rose,
The sheen of Syrian brooks beneath the moon,
And beauty's ancient awe, when bright days close;
He felt the cool lake winds at sultry noon.
He paused to listen to the nightingale—
This youthful Teacher found life sweet and good.
He knew His dreams, God sent, must yet prevail—
The world's high purpose one vast brotherhood.
He faced the cross, and His young life He gave
For what He deemed was best for all mankind.
The patient, pleading Christ still waits to save
Earth's stricken hosts, and all who search may find
The shining banner of His truth unfurled
Upon Hope's highway to a free new world.*

—New Orleans Advocate

PLAN DAILY CHRISTIAN NEWSPAPER IN CHINA

TORONTO—(RNS)—A new daily Christian newspaper is expected to make its bow soon in China, according to reports reaching the overseas mission department of the United Church of Canada, here. The paper will be sponsored by United Christian Publishers, with headquarters at Shanghai.

Organizations participating in publication of the new daily include the Canadian Mission Press, the Association Press, the Christian Literature Society, the Christian Farmer, the Religious Tract Society and Christian Youth.

first. I teach them one thing a day and they do not forget it. When they go to the village they write and study in the sand so that they will remember their lesson. There is one thing that makes it hard for their parents, they do not want to come to school dirty or with dirty clothes so they say "Our teacher wants us to come to school clean and the others will call us dirty if we are not clean so we want water for washing our faces and hands. Our father God does not want a dirty person."

They love to sing songs in Otetela and Kikongo. They are very happy when we play with the brown rag dolls. In the middle of the morning they have fruit and a block of sugar or sometimes a cooky. Before they eat they pray "Thank you for this fruit and bless us as we eat it." If only all people could be as simple as a little child in their faith.

The pupils have been happy on Mondays because Miss Dalby has helped them to sing correctly the songs which have been translated for us. She has also helped us with the music on our chapel days.

We are very happy here at Minga. It is very lovely here and we have a good school work. In our school here our pupils are filled with good things. If we only had more teachers we could reach farther into our territory with Rural Schools.

WAKE UP WITHIN!

You never find true peace
By searching here and there;
Contentment grows within—
With beauty everywhere!
—Elizabeth Beck Davidson.

THE CRUSADE FOR CHRIST STIRS INDIA

By Rev. Halsey E. Dewey
Pakaur, Bihar, India

They have come—two hundred and twenty strong, from circuit center, from village home, from crowded city street, and from boarding and day school. They gather for the morning watch at six, meet in six classes during the day, and worship in a closing hour after night-fall.

The challenge to give of time, of talent, of hope and aspiration, and to share the blessings of Christian fellowship throughout an ever-growing, expanding, enlightening community, is always before them. India, looking forward to a larger place among the nations, must have a larger share in the Master's program; and the Bengal Conference Institute, carried on in the midst of difficulties, will promote that sharing.

Much time is spent in prayer and the study of prayer, for prayer is essential. Classes leading to a fuller, and deeper consecration, are meeting with wholehearted favor. Discussions seeking solution for the problems of the church, the village school, the dispensary which reaches out through the church to heal the leper and lift up the fallen and diseased, the study of ways and means of better promoting general improvement of the agriculture and industrial classes—all of these have their part and pace, and all will make the Christian more effective in his ministry.

India's Crusade for Christ may be to a certain extent a different type of Crusade from that experienced in the United States, while the emphasis in the homeland seems often to be in terms of giving of material wealth and gifts, here the need is for giving of life, life which will help solve, on the ground, these great problems of divided interest. Not that there will not be giving. Even in sections where the cloud of famine is still a near reality, Christian people are giving of their rice and other food-stuffs. The giving here will be in terms of what we have, of the things which are produced, of the time which can be spent in enlightening less-favored communities and peoples round about us.

The Christian Church stands today as the only great force for unity on a nationwide scale. India has been divided, is divided, will be divided by the isms which control her life. The non-Christians are jealous of the Christian church, not because of her numerical expansion which seems so limited, but because the secret of unity which she possesses makes for power far beyond any number which she might muster. "By His Spirit" might well be the motto in service which we proclaim as we take our part in the emancipation of a nation.

Bengal's Institute will have its part, will give its challenge, will share its blessing. To those of us who have promoted it there may be a legacy of debts which the limited funds of the Indian people could not match, for expenses have been heavy.

W. S. C. S. IN CUBA GIVES OVER \$700 TO CRUSADE

Birmingham, Ala.—Bishop Costen J. Harrell, head of the Birmingham Area, in his recent report on the Cuba Conference said that pastors' reports revealed 514 persons had been received on profession of faith this year. It is probably the first conference in the Southeastern Jurisdiction to surpass its evangelistic goal in the Crusade for Christ, the Bishop commented. Enthusiasm run high during the Conference sessions, and a goal was set to win 300 additional members by Christmas.

The Woman's Societies of Christian Service in Cuba have surpassed their Crusade financial goal of \$500 by raising a total of \$715. Of this achievement Bishop Harrell stated: "It was one of the most striking facts in the Conference. Out of their poverty and amid many difficulties they raised this amount, with more contributions yet to come in. Their gift was dedicated to the service of the world during the Communion service."

District offerings are as follows: Occidental — \$436; Central — \$96; Camaguey — \$63; and Oriente — \$112.

President of the Conference W. S. C. S., Luisa Carcia de Gonzalez, wrote saying: "The Crusade has meant a great deal to all our societies in a spiritual way. Societies which have been almost dead have responded to this offering, and others recently organized have made it their first project. All departments of the Church have been revitalized through the efforts of the women, and the Church as a whole feels closer drawn to Christians around the world."

Two societies have not yet been heard from, and it is expected that the offering will reach \$750, representing one dollar per capita.

Great and Eternal God, help us to build morally and spiritually that we shall be able to use our material possessions creatively for the good of our brothers throughout the world.
—Albert J. Shirkey.

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

CURRENT NEWS IN ARKANSAS METHODISM

FINE REVIVAL AT RUSSELL

In spite of the hot weather which prevailed throughout the entire week we had a successful revival at Russell during the first week of this month. Rev. Ira A. Brumley was the guest evangelist and led us in a very fruitful week of visiting and preaching. There were thirty professions of faith made during the week of which sixteen have been received into the membership of our church.

We have had two Vacation Church Schools this year, one being held at Bradford and the other at Bald Knob. Both of these schools had average attendances of approximately forty each and enrollments of about sixty each. Mrs. E. M. Twyford and Mrs. C. C. Hunnicutt of Bald Knob were superintendents of these schools which were excellently carried out. Credit is due to these leaders and to their numerous helpers for the success of these schools.

A new preaching appointment has been made by the pastor for each second and fourth Sunday afternoons at "40 Schools" which is two miles south of Bald Knob. It was found that good people living in this community wanted church services they could call their own. It happens that this is one of several schools recently brought into a program of public school consolidation. Removing the regular school program will leave many such communities without any measurable degree of community-centered activities which should give pastors of the churches of the school centers, to which the children are taken by busses, an opportunity for new service. Ultimately a number of new churches will be formed out of such opportunities. Where sufficient Methodist members do not exist for the formation of a new church at least we can form extension rolls thereby tying what might otherwise be "lost Methodists" onto and into the program of the Church.

We recently secured and installed a beautiful illuminated cross above and to the rear of the choir in the Balk Knob church. This was made possible through the gifts of the Will Steward family in memory of Mrs. Steward. This is the second memorial placed in this church by this family. A previous gift made possible the purchase of approximately half of the new Methodist Hymnals which we now have. These gifts are truly appreciated.—H. D. Womack, Pastor.

REVIVAL ON BEECH GROVE-CAMPGROUND CHARGE

Our revival at Campground, Beech Grove-Campground Charge, which ran from July 21 to August 2, was an old-time shouting Methodist revival in which twenty souls professed faith in Christ and sixteen united with the church on profession of faith. The pastor did the preaching and the people worked and God poured out a blessing. We feel that we had a great spiritual revival and God's power was manifested.

These people are wonderful people to work with and we often have shouting in our Sunday morning service before the time of our revival. We give God the glory and the praise.—L. L. Langston, Pastor.

REVIVAL AT EXTRA CHURCH, HAMBURG CHARGE

We were very fortunate to have Rev. Clem Baker with us in revival services beginning August 11 and closing August 18.

The general theme for the week was the church and its value to the community. The preaching was so plain and simple that even a child could understand it. The fact that the children are in the kingdom and should be kept there by bringing them into the church was emphasized.

Rev. John Tucker, our pastor, held two morning services when Brother Baker could not be present and led the singing all the week.

Sixteen new members were received into the church. Two came by vows, the others by baptism. We rejoice over this number. We expect God to use them in a great way. Yet there are still others who are unsaved. We hope that we can continue to help them throughout the entire year. The attendance was the best in many years. The house was full each evening and the morning services were well attended.

The Christians have been greatly revived and are ready to begin work. Our "cup is full and running over" and we hope to keep it that way all the year round. Winning others for Christ brings great joy, and there are others to be won.

Visitation in the homes in the afternoon by the preachers and J. A. Farmer helped to make this the greatest revival that we have had for many years.

We appreciate the work that Brother Baker and Brother Tucker have done. Though this is the first time they have worked together, they make a great evangelistic pair.—Elizabeth Knight.

CENTERVIEW CHURCH ON WEONA CIRCUIT HAS GOOD REVIVAL

A very successful revival was held at Centerview Church, beginning August 7 and closing August 18. Thirty-four were received into the church, nineteen on profession of faith and fifteen by letter. Baptismal services were held Sunday afternoon.

Our pastor, Rev. J. H. Richardson, did the preaching until August 10, then Rev. J. A. Gatlin, district superintendent of the Jonesboro District, delivered inspiring messages through the rest of the meeting. Rev. and Mrs. Lee Anderson of McCormick directed the song services and the youth activities. An experience was shared throughout the meeting that will not soon be forgotten. A spirit of fellowship has grown from this revival that is greater than any we have ever had in this community.—Elinor Payne.

Forget other people's faults by remembering your own.—Ex.

Do your best loyally and cheerfully, and suffer yourself to feel no anxiety nor fear. He has assigned you your place; He will direct your paths; He will accept your efforts, if they be faithful.—Canon Farrar.

REVIVAL ON LOUANN CIRCUIT

Last spring, Rev. Alton Shirey of Camden, former Army chaplain, preached a week at Liberty Church.

Last night we closed a six-days' meeting at Silver Hill. Brother Jacobs came on Monday and preached twice a day. These brethren rendered excellent service and were sincerely appreciated. There was one addition at Liberty and two at Silver Hill. An offering of \$100 was taken at Silver Hill on Sunday for a friend in a hospital.

We are beginning another meeting at Liberty the first Sunday of September, their annual homecoming day, with Brother Holland assisting and at Louann the second Sunday of September with Rev. Orrie L. Thompson assisting.

People of this circuit are fine. Two pianos, one at Liberty and one at Louann, have been installed. Our church at Louann is being remodeled. Brother Perdue and children have installed an attic fan in memory of Mrs. Perdue.—L. R. Sparks, Pastor.

REPORT OF REVIVAL AT WALNUT SPRINGS

On August 11 we began a revival at Walnut Springs on the Horatio Charge and closed on August 18. Rev. Virgil Bell, a senior in Hendrix College, did the preaching. He brought stirring and helpful messages each morning and evening. The attendance was good and interest high.

There were nine additions on profession of faith. These nine were young people. The church was helped very much and lasting good was accomplished.

Brother Bell is in his first year as a minister and is a very forceful speaker. He has great possibilities for he is a man after God's own heart. We pray for his success in the ministry and for success in our charge in the last month of the year of evangelism.—W. B. Savage, Pastor.

QUARTERLY MEETINGS OF NURSERY DEPARTMENT LEADERS

Nursery Department leaders representing the Methodist Churches of Greater Little Rock are holding quarterly meetings for the purpose of discussing recommended methods of teaching the three-year old child and introducing him to his church life.

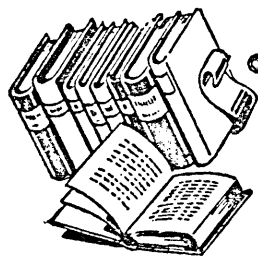
The First Methodist Church, Little Rock, was hostess to the group on Friday morning, August 16, at 10 o'clock. Mrs. C. V. Smith of the hostess church is chairman and presided over the meeting. Mrs. Ewing Wayland of the First Methodist Church gave the devotional. The program dealt with Nursery activities for the fall season with Mrs. Johnny Rogers of Asbury Church, discussing September, Mrs. Roy V. Leonard of Pulaski Heights Church, discussing October and Mrs. Smith discussing November. Mounted pictures illustrating stories to be used during these months were exhibited and songs were sung.

The next meeting will be held on November 15 at the First Methodist Church at 10 a. m.—Mrs. Roy V. Leonard.

REVIVAL MEETING AT PISGAH

We have just closed a very successful revival meeting at the Pisgah Methodist Church on the Dardanelle Circuit. Rev. J. J. Clark, pastor of the Atkins Methodist Church, did the preaching. He brought very helpful and challenging messages each morning and evening.

The meeting started on Sunday night, August 11, and closed Sunday night, August 18. During the meeting several came into the church on profession of faith and by letter. Friday afternoon, August 16, there was a baptismal service at which eight were baptized. Attendance and interest were good the entire week. We feel that the revival helped the community very much.—Pryor R. Cruce, Jr., Pastor.



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HULBERT-BLACKFISH LAKE

Since the brief report made to the paper during the session of the Annual Conference is the only report made since we came here a year and ten months ago, we feel we owe it to the people to give a brief report of the successes of the charge.

During this time we have had 67 accessions on the charge. This is almost equal to adding a new congregation the size of the largest when we came here.

Both Church Schools have grown. The one at Hulbert has a total enrollment of 117 which is 12 more than the total membership of the church. Nineteen training credits have been issued.

The charge has raised the salary from \$1650 to \$1800, paid 112 per cent of its quota on the Crusade for Christ and raised its Benevolences from 34 per cent to 100 per cent of the askings.

This is no boast on the part of the pastor. We could not have done this without the co-operation of the people and we should have done more. We do feel we owe it to our people to show that we appreciate their co-operation. This we failed to do by not making a report to the paper last year.—C. H. Harvison, Pastor.

SPEAKERS FOR M. Y. F. MEETING AT CONWAY

Rev. Vernon Chalfant, district youth director of the Conway District, announces the speakers for the District Youth Rally of the Methodist Youth Fellowship of the Conway District which is to be held at Hendrix College, Conway, on Monday, September 2, from 10:00 a. m. to 4:00 p. m. The speakers are Dr. Robert W. Goodloe, of Southern Methodist University, Dr. Matt Ellis, president of Hendrix College, Rev. Horace M. Lewis, Rev. James Upton, Miss Mary McGuyre, Jack Webb and Allen Hilliard. A picnic luncheon will be served and the Conway M. Y. F. will be in charge of recreation.

JONESBORO DISTRICT "OVER THE TOP" THREE STRAIGHT YEARS

J. A. Gatlin, district superintendent, reports that his Jonesboro District has received 876 on a profession goal of 653 (135%) and 565 by transfers on 774 goal (73%), for a total of 1,441 accessions on a 1,427 goal (101%). Districts can go over the top and to spare on profession of faith. This superintendent and his pastor preach for verdicts. A recent rural "meeting" brought thirty additions, and they have "twenty more revivals to hold as yet."—Board of Evangelism Bulletin.

PLEASANT GROVE CHURCH REPORTS REVIVAL

Rev. Bryan Stevens, pastor of the Imyra Methodist Church, assisted by Rev. John W. Rushing in a meeting in the Pleasant Grove Church on the St. Charles Charge from August to August 11.

A Daily Vacation school was held at the church during the meeting in which twenty-one children were enrolled.

During the communion on August 11, \$13.00 was left at the altar for Overseas Relief.—Reporter.

A clear conscience in a good pillow.—Proverb.

PRAIRIE CHAPEL REVIVAL AND VACATION BIBLE SCHOOL

The Prairie Chapel revival and Daily Vacation Bible School closed on Wednesday night, August 7. Rev. Hershel Richert had charge of our preaching services. He delivered two good sermons daily. There were four new members taken into the church and one whose membership will be in the Methodist Church at Greenhill. We had very good attendance at every service.

The Daily Vacation Bible School was under the leadership of Rev. Robert L. Riffin, our pastor, and Mrs. Riffin. We had an enrollment of twenty-one children. All the children enjoyed their work and are looking forward to another Vacation Bible School next summer. We as parents do appreciate Brother Riffin and his wife for the effort they put forth to make this Bible School the success that it was.

—Mrs. R. D. Jones, Reporter.

SECOND MISSIONARY PLANE OPERATING IN CHINA

SHANGHAI, China—(RNS)—The Lutheran World Convention's missionary transport plane "St. Paul" now has a flying brother—"St. Peter"—operating in China.

The two planes, which are helping break the transport bottleneck for Christian missionaries here, have a large cross painted on the waist of the fuselage of each.

Live contented, you will be a king.—Persian.

JUST A REMINDER

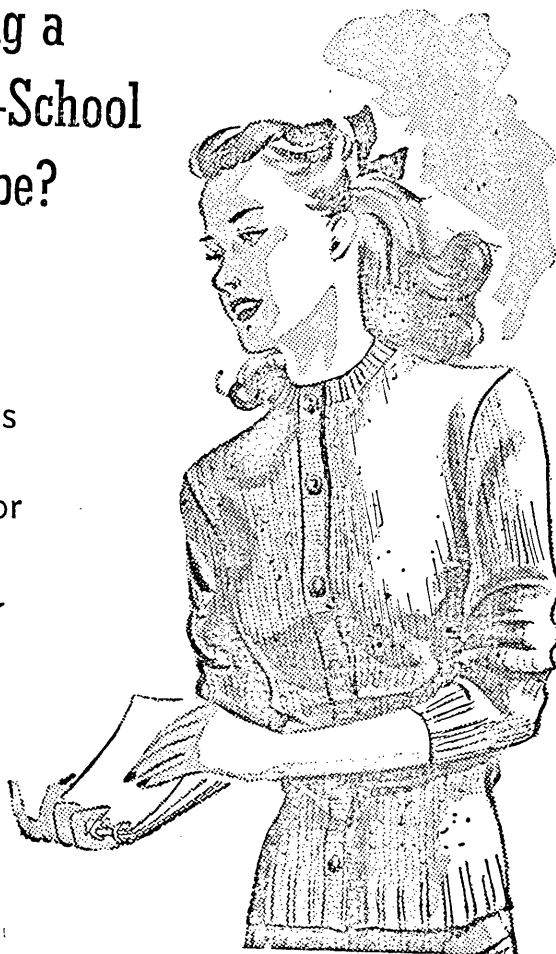
We do hope that all Pastors and Secretaries of Student Work in the local Woman's Society of Christian Service will send to us AT ONCE the names and addresses of all Methodist students who plan to attend the University of Arkansas this fall. Because of the very large enrollment expected, we need this information right now. Please be sure to give us the street address of each student. You may send this information either to Mrs. J. E. Harris, Wesley Foundation Director, Wesley Hall, Fayetteville; or to

Rev. Paul V. Galloway, Pastor Central Methodist Church, Fayetteville.
—Mrs. J. E. Harris.

This is certain, that do what we will, we cannot but exert some influence; every man is the apostle of something of evil, if not of good; our very presence is of itself a propaganda of some faith. Whether we will or not, we are leading others in some direction—It is better, then, to make a virtue of what is already a necessity; to wield a talent usefully of which we cannot disfranchise ourselves altogether if we would.—Canon Liddon.

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Kempner's

"Let not your
heart be troubled—"

IN MEMORIAM

"—In my Father's house
are many mansions"

ROBERTS—Mrs. Martha Ann Roberts, wife of Rev. J. A. Roberts of Beebe was born in Beebe on October 15, 1869 where she passed away on April 2, 1946 at the age of 77.

Mrs. Roberts professed faith in Christ and joined the Methodist Church at an early age. She was married to Rev. J. A. Roberts, who survives her, in 1892. Of her living children there are four boys and one girl, all married and settled in life.

Sister Roberts lived a devout, faithful Christian life, made and held friends wherever she lived and was loved by those who knew her. She was of the frugal, chaste, honest, home-making type who loved her home, family and Christ supremely and was the kind the community misses. Surely such a good life on earth could only be welcomed to the home in heaven with the words, "Well done thou good and faithful servant; enter thou into the joy of thy Lord."

When the good go away they are sorely missed, but those possessed of the unfailing hope know where to find them.—O. L. Cole.

BAKER—Rosa Bell Baker was born September 10, 1877, in Casey County, Kentucky, and moved to Arkansas in early childhood. She was christened in infancy and professed hope in Christ at an early age and united with the Methodist Church at Rocky Branch and lived faithful to the end. She was united in marriage to M. H. Pittillo, December 1, 1901. To this union were born four children, two boys and two girls.

Mrs. Pittillo is survived by her husband and three children, one having preceded her in death, her father, J. M. Baker, who is nearing his ninety-eighth birthday, J. W. C. Baker of Larue, M. H. Baker of Rogers, Mrs. Dora Henson of Bentonville, Ermine Finn of Carthage, Mo., six grandchildren and a host of relatives, friends and neighbors who mourn her departure. She was a true friend to the sick, the hungry and the mourner and to those in trouble. She suffered much before her death but her spirit has now gone to heaven to receive a robe and crown.—O. E. Houser.

MASSEY—Mrs. Mattie A. Massey (familiarily called Aunt Mat) was born in Banks, Pike County, Alabama, October 6th, 1866, and departed this life on March 2, 1946, at the age of 79 years. At the age of six she, with her other four brothers and one sister came to Arkansas to make their home. When twenty-two years of age, on August 5, 1888, she was happily married to H. M. Massey. To this union were born two sons, Lewis and Lonnie. Her husband preceded her in death, 47 years ago, and her youngest son, Lonnie, 34 years ago. At the time of her death she was living in Moorefield with Lewis and his wife. She united with the Methodist Church in early womanhood and was faithful and loyal as long as her health permitted. Although she could not attend church the last few years, she never lost interest and read the *Arkansas Methodist* as a means of keeping in touch with her former pastors.

Her friends were numbered by her acquaintances. Though her hands were drawn from arthritis, she did beautiful handwork which she gladly shared with her friends and it made her very happy to have friends and loved ones visit her at any time. Rev. Harry King, her pastor, at the time of her passing and Rev. Henry Goodloe, district superintendent, conducted her funeral service at the Moorefield Methodist Church and she was laid to rest at Lee's Chapel Cemetery.

She leaves the one son, Lewis, and several nieces and nephews who miss her very much, but she was ready to go and had fought a good fight, had kept the faith and finished her course, so we are submissive to the will of One who makes no mistakes.—A niece, Mamie McLendon Pace.

HUGHES—Custer Hughes, son of W. R. and Carrie Custer Hughes, was born at Center Point, near Nashville, Arkansas, in 1873. He was the grandson of Dr. Jacob Custer, one of the pioneer preachers of Methodism. Dr. Custer was one of the presiding elders and as pastor filled some of the leading pulpits of his day. Custer Hughes was proud to bear his grandfather's name. He gave his heart to God and united with the Methodist Church at Center Point where he grew to manhood.

On November 15, 1894 he was happily married to Miss Nettie Thomas. The ceremony was performed by the late Dr. Edward R. Steel who was the pastor at Center Point at that time. For over fifty-one years this fine couple lived together to build a radiant Christian home where their many friends so loved to visit. They kept their youth so well that it was hard indeed to believe that they had walked hand in hand for over one-half a century.

Custer Hughes was a natural leader and wherever they lived their community and church had the blessings of his faithful service. His last years were spent at Gillham, Arkansas, where he managed a mercantile business. This writer knew him as a faithful steward in the Gillham Methodist Church. Every service and Conference of his church had the best of his spirit and service. Among a host of his friends we conducted his funeral service at Gillham Methodist Church on January 9, 1946. His brethren of the Masonic lodge performed his last rites as they laid his body to rest in the cemetery at Gillham. He is survived by his faithful wife, who now resides at Idabel, Oklahoma, and a host of relatives and friends. "Servant of God, WELL DONE!"—A. J. Christie, Superintendent Texarkana District.

HARRISON—Funeral service for Mrs. Fred Harrison, age 64, was held from the Methodist church, Prairie Grove, Arkansas, at 2 o'clock Sunday afternoon, June 16, with the Rev. Alf A. Eason officiating, assisted by Rev. William Sherman. Mrs. M. A. Dorman sang "Beautiful Isle of Somewhere." The choir sang "Saved by Grace" and "Abide with Me". Burial was in the Prairie Grove cemetery. Pallbearers were Clyde Delap, Layton McCoy, Nathan Brooks, Elbert Beaty, W. E. Lark, and Fred Carlisle.

Mrs. Harrison was Manda Elnora

Landagin and was born at Decatur September 23, 1882. She is survived by her husband, Fred Harrison and two children, Vern Harrison of Fayetteville and Mrs. Pauline Bell of Prairie Grove and two children by a former marriage, Mrs. Veva Henbest of Fayetteville and Minion Tillison, address unknown; a sister, seven brothers and four grandchildren.

Mrs. Harrison united with the church during her early girlhood; and remained active throughout her life. She was a blessing in the lives of all those with whom she came in contact. She was universally loved and respected in her community. A devoted wife, a splendid mother, a loyal church worker, a home maker of the highest quality, her life goes on not only in the presence of the living God; but in the lives of her family and those others who have been fortunate enough to know her—Alf A. Eason, Pastor.

A TRIBUTE TO REV. SAM B. WIGGINS

A master builder is one who knows how to go into the forest, select, prepare and assemble the proper material for the construction of the contemplated building. In order that he may be able to know and select just the material that is best suited for the house of his ideal, he must previously have had some training in selecting the kind of material best suited for his building, and when the building is finished, he is called to the desk of the paymaster, where he is given a check for the labor rendered.

I do not think of Brother Wiggins as being a master builder of houses of this type and I do not know that he had any experience along this line, but I like to think of him as a master builder in all of the finer things of life.

Brother Wiggins by reason of his home training in early life, and his school career was prepared and was made able to go into the forest of God Almighty's created humanity, and select there from the materials needed and influences and bring them into his life beautiful and make these a part of him to be used as material for his House Beautiful or Spiritual house.

Truly Brother Wiggins obeyed the divine injunction: "Follow me, and I will make you fishers of men," and also he gave heed to the admonition: "Behold the harvest is white, but the laborers are few."

I am sure if we were permitted to see Brother Wiggins as he stood before the Great Paymaster, we would not see an expression of disappointment or wonder, but rather an expression of joy, and a smile portraying the fact that he had received a full spiritual reward for his labors on earth. There is a striking difference between the check given for the labor on the house material and the reward received for building the House Spiritual. The check of the material type, when cashed is soon gone, exhausted, but Brother Wiggins' reward given by the Heavenly Father is one that can be enjoyed throughout eternity to the fullest extent of one's capacity to enjoy heaven.

Brother Wiggins has finished his House Spiritual on earth, the saw and hammer used in the construction of his House Beautiful have fallen from his hands to be heard no more, and he as a great workman in God's earthly forest field has answered the call of the Master who has said unto him, "Well done, thou good and faithful servant; . . . Enter thou into the joy of the Lord, . . . which was prepared for you from the foundation of the world."—W. B. Langford, A Baptist Deacon, Jonesboro.

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DR. NEWTON REPORTS CHURCHES FREE IN RUSSIA

NEW YORK—(RNS)—Except for the right to propagandize, which is forbidden by the Soviet government, there is "complete and unhampered" freedom of religion in Russia, Dr. Louie D. Newton, president of the Southern Baptist Convention, declared here on his return from a five-weeks' tour of the U.S.S.R.

Dr. Newton was a member of a seven-man American delegation which visited Russia at the invitation of the Soviet government and the Russian Red Cross and Red Crescent to survey the use of supplies sent to that country during the past five years by the American Society for Russian Relief.

The Soviet government, he reported, does not permit the teaching of religion in its public schools but there is no restriction on religious education in the home and the church.

Religious publications are widely distributed throughout Russia, he added, and the Baptist Messenger, official organ of Russian Baptists with headquarters in Moscow, has a "tremendous" circulation.

Asked if clergymen were free to discuss politics from the pulpit, Dr. Newton replied that the Russian churches stay out of that field.

The Baptist leader preached in Russian churches in Minsk, Moscow, Leningrad, Stalingrad, and Tbilisi. In every instance, he reported, the houses of worship were packed to capacity.

On the last day of his trip Dr. Newton said, he attended a communion service in Moscow at the conclusion of which he was presented with a large silver loving cup as a personal gift from Russian Baptists.

According to Dr. Newton the Russian people are continually talking of peace. "They don't want war and they're not even thinking about it," he said.

Asked to comment on the recent lynching of four Negroes in his home state of Georgia, Dr. Newton said he had first read of the killings in the Russian newspaper Pravda which reported the story in detail. "I was deeply shocked to hear of it," he said. "You may be sure I emphasized to the Russians that such a deplorable act is not representative of the people of Georgia."

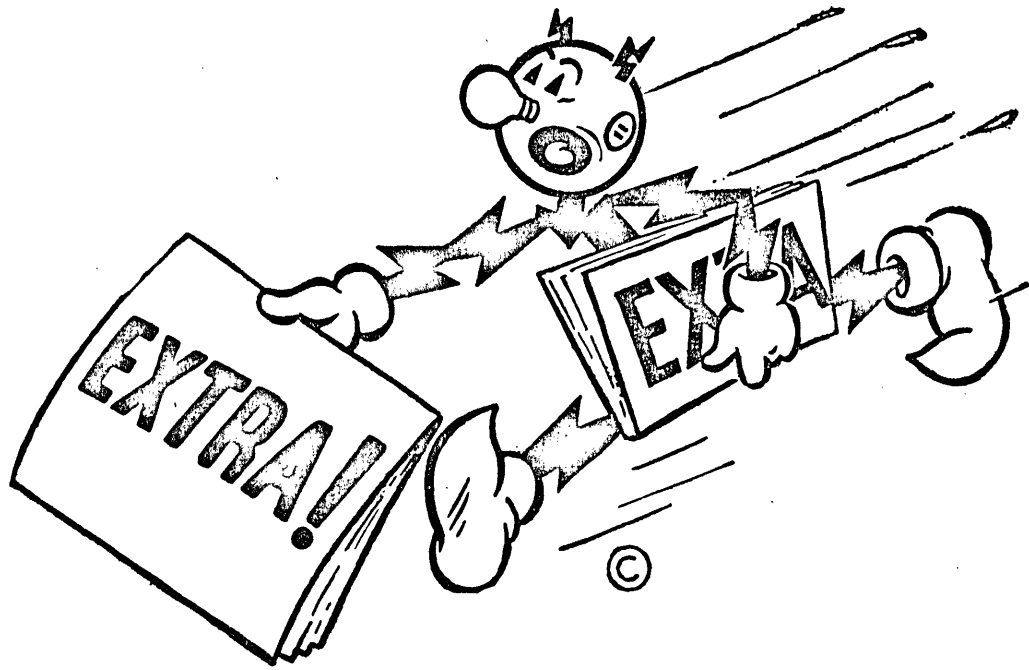
Other members of the delegation included Dr. Ralph Sockman, New York Methodist clergyman; Peter Grimm, president of the New York State Chamber of Commerce; and Mrs. LaFell Dickinson, president of the General Federation of Women's Clubs.

Dr. Sockman declined to comment on the status of the church in Russia. He said he preferred to withhold his remarks until a formal press conference scheduled for the following day.

IS THIS YOUR ATTITUDE?

With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive to finish the work we are in; to bind up the nation's wounds, to care for him who shall have borne the battle, and for his widow, and his orphan; to do all which may achieve a just and lasting peace among ourselves, and with all nations.—Abraham Lincoln, 1885.
—Quoted in Florida Baptist Witness.

READ ALL ABOUT IT!



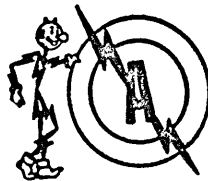
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We want to serve you with electricity—but electricity can't be sent into your home without poles and wires and transformers any more than a car can run without a carburetor! And we just can't beg, buy or borrow these materials! The day is coming—soon, we hope, when there WILL be enough materials to enable us to start work. Rest assured that we will do our best—as quick as we can do it!



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The Sunday School Lesson

By DR. O. E. GODDARD

JESUS AND SINCERE SPEECH

LESSON FOR SEPTEMBER 8, 1946

SCRIPTURE TEXT: Exodus 20:16; 23:1; Psalms 15:1-5; Proverbs 26:18-28; Matthew 5:33-37; 23:16-22; 26:69-75; Acts 4:13-21, 23.

GOLDEN TEXT: Wherefore putting away falsehood, speak ye truth each one with his neighbor.—Ephesians 4:25.



The Ten Commandments should have a new and fuller meaning to all who following these lessons. Jesus explained, interpreted, and elucidated them, bringing to us a richer, fuller, and more helpful meaning. We have learned that we may be murderers and yet shed no blood; that we may be thieves and yet take no property belonging to any person; that we may be adulterers and yet never have committed the act of adultery.

We have learned that God and the state protect our lives, our homes, and our property. Today we shall see how God and the state try to protect our reputations.

Veracity A Necessary Foundation To Organized Society

Without veracity organized society could not exist. If every person were untruthful, courts would be worthless. The guilty could go free and the innocent suffer punishment. Business would be reduced to visible barter. Business involving millions of dollars is transacted daily upon men's faith in each other's veracity and integrity. Church vows would be meaningless and marriage vows would be useless were everybody in veracious. What a world this would be were it an established fact that all men were liars. A stock dealer was heard to say that the Bible said that a lie was an abomination to the Lord but a very present help to the horse trader. From what translation was he quoting?

Universal Condemnation of Defamation

All the State have several laws and drastic punishment for libel and defamation. The law does all it can do to protect a man's reputation. To destroy a man's good name is worse than to rob him of his property.

"Who steals my purse, steals trash, but he who filches from me my good name takes that which not enriches him, but makes me poor indeed." (Shakespeare)

There are hundreds of men in the penitentiary for trying by word of mouth or on the printed page to filch from some one his good name. There are thousands out of the penitentiary who ought to be incarcerated for trying to blight some man's name.

The Tongue Our Most unruly Member

"Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of

mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." (James 3:5-10.)

What an indictment of this, our most useful member of our anatomy! Whoso offendeth not in word is a perfect man. We should all pray, "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer."

Numerous Synonyms for Idle Talk

Here is a list of some of the synonyms for idle talk:

"Calumny, slander, misrepresentation, vituperation, contumely, insult, scurrility, railing, detraction, whispering, back-biting, depreciation, villification, innuendo, abuse, tattle, insolence, obliquity, sneering, taunting, gibes, jeers, personalities, defamation, libel, satire, sarcasm, lampoon, censoriousness, tale-bearing, malice, spite, envy, evil surmising, attributing motives, the gossip of busybodies—these, and I know not how many more expressions, show "how extraordinarily prolific is this language of the devil."

This catalogue illustrates how prolific is the language of the devil. Scant use can be made of such terms in preaching a gospel of love and fellowship.

Much Harmful Gossip Not Punishable By Law Today

There are many scurrilous, defamatory, scandalous reports circulated daily of which the courts never take cognizance. The wise old Moses of the long ago, instituted three inhibitions to this kind of hurtful gossip.

1. No rumor was to have credence until three witnesses could attest thereto.

2. If the accused were found guilty and sentenced to be stoned, (this was the easiest and most dramatic mode of punishment at that period of time) the accuser had to cast the first stone. Thereby all the accused relatives and friends would know who started the rumor.

3. If the accused were acquitted, then the accuser had to be stoned to death. Father Moses made idle scandal rather scarce in his day. How would that work today?

What a paradise our world would be were all people truthful. Justice would not be defeated in the courts. Men would not be defrauded in business. No person's reputation would be smeared. The devil is a liar—the father of lies. We may be pestered always by liars in this world, but there will be no liars in the sweet beyond. Will it not be a joy inexpressible to live a million years and never hear a lie?

RELIGIOUS LEADERS HEAR WARNING OF CHINA SITUATION

NEW YORK—(RNS)—The future peace of the world lies in the political struggle now going on in China between the Nationalist Government and the Chinese Communists, Dr. Henry Pitney Van Dusen, president of Union Theological Seminary, declared here.

Dr. Van Dusen spoke at the 26th annual Conference for Ministers and Religious Leaders at the Seminary, which is being attended by 350 clergymen and laymen from 37 states and Canada.

Reporting on a recent trip to China made in connection with his duties as president of the Associated Boards for Christian Colleges in China, Dr. Van Dusen said that the political conflict overshadows the position of the church in China, "for whatever happens in China politically will affect the church."

Dr. Van Dusen who conferred not only with religious leaders but also with General George C. Marshall, newly-appointed ambassador Dr. J. Leighton Stuart, and Prime Minister T. V. Soong, reported that it was generously felt the present crisis is the most serious since the Revolution.

Stressing the complicated nature of the situation in China, Dr. Van Dusen said it is a three-sided problem that involves economic deterioration, civil strife, and political maladministration.

Referring to the struggle between the government and the Communists, he stated that there was no essential difference in ideology or methods between the Chinese Communists and the Russian Communists.

"China in Communist hands would be the most probable, one may say almost certain, prelude to a third World War," Dr. Van Dusen asserted. "Therefore what happens in China is of more immediate and vital importance to the security of the United States than what occurs anywhere else in the world."

American policy toward China "should follow two guideposts: continuous, wholehearted and plentiful aid to the constituted government and persistent insistence that the leaders of China put their house in order," Dr. Van Dusen said.

He added that the generally dark picture in China was brightened by two "beacon lights." One of these is the personality of General Marshall, who, he said, "holds the complete respect and trust of every faction and every leader in a land

SCIENCE, PHILOSOPHY AND RELIGION CONFERENCE SCHEDULED FOR CHICAGO

NEW YORK (RNS) The seventh annual conference on Science, Philosophy and Religion will be held at the University of Chicago, September 9-11, conference officials announced here. Decision to move the meetings from Columbia University here, where they have been held since 1940, was made to facilitate attendance of the more than 70 religious, scientific and educational leaders who are expected to participate.

Theme of the conference will be "Problems of Culture and Power in the Modern World." Dr. Lyman Bryson, professor of education at Teachers College, Columbia University, and counsellor on public affairs of the Columbia Broadcasting System, will be chairman of the conference discussion sessions.

NEXT CANADIAN BAPTIST HEAD MAY BE WOMAN

TORONTO—(RNS)—For the first time in Baptist history, the next president of the Canadian Baptist Convention may be a woman.

Mrs. J. Edgar Bates, prominent Toronto church worker, is in line for the position by virtue of her election as vice president of the Baptist body.

In discussing Mrs. Bates' candidacy, Dr. H. H. Bingham, secretary of the Baptist Convention, recalled the comment made recently by a United States religious leader after a woman had been elected president of his church organization. The doubter, according to Dr. Bingham, shook his head mournfully, exclaiming, "What! A woman?" A few days later, after watching the new president in action, he was heard to say, "What a woman!"

The more profoundly we study this wonderful Book, and more closely we observe its Divine precepts, the better citizens we will become and the higher will be our destiny as a nation.—William McKinley.

where mutual respect and trust have almost disappeared."

The other bulwark is the Christian Church, Dr. Van Dusen asserted. He stressed that although Protestant Christians comprise only a fraction of one per cent of the population, they hold many key positions in the government.

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