

Arkansas Methodist

Serving One Hundred and Fifty Thousand Methodists in Arkansas

"The World is My Parish" — John W.

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

VOL. LXV

LITTLE ROCK

ARKANSAS, OCTOBER 10, 1946

NO. 40

Americans Should Rediscover America

OCTOBER 12 is Columbus Day. Four hundred and fifty-four years ago Columbus, with others on his ship, first landed on soil of the Western Hemisphere on October 12, 1492. This discovery led to the discovery of America.

After these four hundred and fifty-four years Americans need to rediscover America. Our fathers discovered in America a land of religious opportunity. America needs badly today to rediscover and reemphasize the possibility in our nation of religious growth and development. In America, as a nation, we have given more thought to religious freedom than we have to religious activities. The right to worship God according to the dictates of our own conscience, about which so much has been said, implies also the right to neglect or reject all worship. Unfortunately, in America more people have chosen not to worship than have availed themselves of that sacred privilege.

Our fathers discovered in America an opportunity for political freedom. Life in the old world was ordered and supervised by government. In America they found personal as well as political freedom. Since those early days, personal freedom and personal initiative have been the basis of America's greatness. Americans should rediscover the America founded by our fathers.

In his farewell address, George Washington, our first President, warned the young nation against "entangling alliances" with foreign powers. Wise as was that advice in the early days of our republic, we are rediscovering America's place in world affairs. We are inevitably "entangled" in world affairs whether we will it or not.

Many things have happened in world affairs since Columbus first landed on the soil of the Western Hemisphere. Nothing else has happened, since that eventful day, so significant and meaningful for the world's life as the establishment and growth of the United States as a world power. If America uses that power wisely, it can be the blessing to the world which we believe God intended that it should be when he inspired Columbus to sail westward.

Methodism In Belief And Action

METHODISM in Belief and Action" is the title of a new book by Bishop John M. Moore. Every Methodist in pulpit and pew should read this book. Whether the reader be a scholar or one of the rank and file of Methodism's millions, he will find this discussion of Methodism interesting, formative and inspirational.

In a clear, concise, pointed manner Bishop Moore has here summed up the salient, basic facts about the doctrines, the government, the orders and ordinances, and the attitudes and activities of the Methodist Church.

If you want to know the "what and why" of the Methodist Church you will learn more about it quicker by reading "Methodism in Belief and Action" than in any other way we know. Bishop Moore was eminently fitted for the work of writing such a book. It bears evidence of a maturity of scholarship, a wealth of experience and a personal knowledge of the Methodist Church and its history that will make this production permanently valuable to Methodism.

The Annual Conference Forty Years Ago

OUR Annual Conferences in Arkansas are only a few weeks removed from their annual sessions. Many Methodist hearts, in pulpit and pew, begin an annual uncontrollable flutter, about this time of the year.

In 1912, thirty-four years ago, the editor was admitted "on trial" into the Arkansas Conference at its meeting in the little city of Atkins. Steady and stable as an Annual Conference seems to be in its progressive development, there have come many changes in the over-all picture of an Annual Conference since the editor from "afar off" watched Bishop Warren A. Candler direct the work of the conference of 1912.

Transportation was quite different then. Few, if any, preachers came to the Annual Conference in an automobile. Some nearby may have come in buggies, the rest by train. The presiding Bishop of that day was a Bishop of the entire church and was not assigned to any particular area of the church except for the session of the Annual Conference over which he was to preside. An Annual Conference did not look to any particular Bishop for continuous leadership between Conferences.

The "closed" cabinet was still in vogue. The session of the Conference at which the appointments were read was really a "revealing" session. At that session many had their first intimation as to where their next field of labor was to be. The highly specialized programs which highlight the Annual Conference of today, as we study some great special interest of the church, were largely missing in Annual Conferences even thirty-five years ago.

At that time the law of the church made it necessary for a pastor to move at the end of four years on the same charge even though the Bishop, the cabinet, the church and the pastor all would have been glad for the appointment to have been left undisturbed. A presiding elder could remain a presiding elder for any number of years, consecutively. The only condition was that he could not be assigned to the same district more than four consecutive years. Undergraduates took examinations at the seat of the Conference under their respective committees. Pastors made individual reports on the Conference floor. The phrase, "Everything in full, Bishop" was born of these reports. When the Conference was over, the trouble for the preacher who moved had just begun. There were no trucks or moving vans, only covered wagons and freight trains.

In our judgment, every change that has come in the "over-all" picture of the Annual Conference, across these years, has brought a better situation generally. An Annual Conference is now much more than a place for reports and appointments; it is now a time also of helpful planning. Other features make it a happier, more helpful occasion than formerly.

Where Uncle Sam Gets His Money

A RECENT editorial in one of our state dailies carried the statement, "Every dollar the federal government spends must come out of the pockets of the people of Arkansas and the people of other states." That statement implied, correctly, that practically every dollar the national government spends, it must get from the people through taxes in some form of taxation.

Arkansas has a bonded indebtedness of almost \$130,000,000. That sounds like a big debt and it is. Nevertheless, we are told that the federal government collected over \$122,000,000 in Arkansas in the last fiscal year. In one year Arkansas must pay to the federal government almost as much, in taxes, as the bonded indebtedness we have staggered under for years.

If the taking of this amount of money out of Arkansas annually and a proportionate amount out of the other states of the nation annually is news now, it will cease to be news long before the government ceases to call for similar sums annually from the states.

Our government now owes more than \$250,000,000,000. Last year it collected in taxes an average of almost a billion dollars for each of the forty-eight states of the union and yet has been unable to balance the budget. Just where it will end only a crystal ball "diviner" would venture a guess.

Of one thing we may be sure: the ultimate outcome of it all will continue to be obscure until the American people get a different hint on the source of Uncle Sam's wealth. At the present time the masses of American people seem to think that the United States Treasury is lighted by an Aladdin's Lamp which needs only a little political rubbing to furnish an unlimited amount of wealth for distribution.

The rubbing that fills Uncle Sam's Treasury is not being practiced on a mythical Aladdin's Lamp in the United States Treasury. Uncle Sam is rubbing heavily and frequently on the pocketbooks and coin purses of the rank and file of our American citizenship, his only source of income. No relief is in sight soon. Moreover, the weight of the government's hand in taxation will increase just in proportion to the various activities of our daily lives which we want it to support or supervise.

Year of Evangelism Changes Into Stewardship Year

THE Year of Evangelism closed, officially, last Sunday, October 6th. We now enter a time when the major emphasis in our church will be on Christian Stewardship. This special emphasis on Stewardship will begin now and continue through October 6th, 1947.

Final reports on the Year of Evangelism will be published as soon as they are available. The totals in the tabulations already made exceed the eight hundred thousand mark in additions to our church. Our leaders are hoping that the final tabulations for the full Year of Evangelism will reach or exceed the goal of a million additions set for this great evangelistic campaign.

Having had a "preview" of the general plan for stewardship emphasis as worked out by the leaders of the General Board of Lay Activities, it is our feeling that this program will result in one of the most helpful, heartening and enlightening experiences our church has had in recent years.

The Sunday School--An Answer To Crime

(Address of Louis B. Nichols, Assistant Director, Federal Bureau of Investigation, before the Conference of District Superintendents and Bishops of the Methodist Church, September 10, 1946, Grand Rapids, Michigan.)

It was with profound regret that Mr. J. Edgar Hoover found it impossible to be with you leaders of the Methodist Church this morning. His personal responsibilities have never been greater, nor his hours more crowded. He asked me to bring you his greetings and best wishes for a successful and fruitful conference.

Long ago he was forced to the grim realization that the work of the Federal Bureau of Investigation, while pressing and necessary was but a temporary expedient. His public utterances over the years have sparkled with a higher motivation. We of the FBI can never achieve our goal of living in a crime-free America until other forces have been mobilized and marshalled in every community in the land and enveloped our people with the realization that the only lasting and permanent cure is the changing of the "Hearts of Man" to the end that we are truly a Christian nation in heart and mind and soul to the extent that man's deeds too are Christian.

That is why Mr. Hoover has asked me to tell you that he looks to you and the other church leaders in the land as allies. In the past there has not been a close enough bond between the church and law enforcement; nor real understanding. That both the church and honest law enforcement are against sin is not enough. There must be more realism. We do have much in common. We are both "hunters of men." When the church catches its man, our work becomes easier. When it fails, our work is harder. When we of the FBI catch our man, we also are catching the mistakes and omissions of our homes, churches, schools, and communities.

Criminals develop: they are not born. They are for the most part the product of omissions. Somewhere in their development someone has fallen in the discharge of a responsibility. The question of crime causation is simple. People for the most part commit crime because they have not possessed a sufficient sense of moral responsibility. There is little more to crime causation than the exercise of free will by intentional wrongdoing. That is why Mr. Hoover says: "There is every indication that the youth of today are not receiving the necessary moral and spiritual guidance to enable them to resist the increased temptations of the unsettled world in which we live."

Crime we have always had since the first larceny in the garden of Eden. Crime we will continue to have so long as man's basic passion and instincts survive, which have been dwarfed by a lack of moral and spiritual nurture. Yet crime can be minimized. By facing the facts and intelligently meeting the issue we can win out. The Crusade for Christ of the Methodist Church has proven that the heart and soul of America is not godless and even convinces the skeptic that men can be caught if properly approached and sufficient manpower assigned to the task. The Methodist Church cannot afford any delay in injecting into this Crusade a momentum which will overcome every inertia.

If we are to judge by the signs of the times, unless the present trends are abated, we may very well have upon us the gangster-ridden days of the late twenties and early thirties. For crime has reached a pinnacle of appalling heights. It lives next door to us. It rubs elbows with us. Its blood-caked hand touches ours. A lackadaisical attitude is bringing on a crisis. No home in the land is free of its dreaded shadow. Seventy-five out of every 100 Americans today will within the span of their lives be victims.

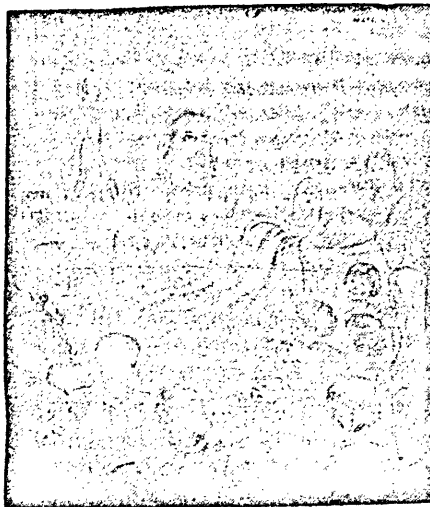
The ticking of your watch is a chronometer of crime as well as of time, for every 20 seconds a serious crime is committed. Every 36 seconds a larceny occurs, every 1½ minutes a burglary is committed, every 2 minutes a car is stolen every 8¾ minutes an aggravated assault maims and hospitalizes victims, every 9½ minutes a robbery takes place, every 45 minutes virtue is ravished by rape, and every 46 minutes a human

life expires by murder. Within the time allotted my remarks this morning, a total of 90 serious crimes will have been perpetrated and before the dawn of a new day the total will have reached 4,289.

The Uniform Crime Reports Bulletin which will be released by Mr. Hoover within the next few days will reveal the highest rate of increase of crime in the United States since 1930 when national figures on crime were first compiled. These figures based on police department reports from throughout the land will show that in the first six months of this year crime has increased 13 per cent over the same period last year. To be specific, robberies increased 31.8 per cent, murders 28.5 per cent, burglaries 17 per cent, auto theft 15.5 per cent, aggravated assault 10 per cent, larceny 9.8 per cent, and rape 1.6 per cent.

More alarming, while the nationwide increase was 13 per cent, the rise of crime in rural areas totaled 19.6 per cent.

Perhaps the problem can be brought into clearer focus by observing 1,000 criminals who last year were taken into custody; 519 had marched down the pathway to a prior arrest,



THE TEACHING CHRIST

493 were under 30 years of age, 356 were under 25, 210 were under 21. But those under 21 years of age accounted for 14 per cent of all murders, 35 per cent of all robbers, 94 per cent of all burglars, 61 per cent of all car thieves, 30 per cent of all rapists, 33 per cent of all thieves, and 27 per cent of all arsonists.

As Mr. Hoover has said time and again, the crime problem is a youth problem. Instead of improving, it is getting worse. Experience today reveals that the hordes of juvenile delinquents brought on during the war years are graduating from bicycle stealing to automobile stealing, from petty larceny to bank robbery, and from vandalism to murder. We can expect that in the future the 17-year-olds who constituted the largest age group arrested in the war years will give way to those in their early 20's. But still the 17-year-olds will exceed those arrested during the pre-war years.

In facing this situation Mr. Hoover has said: "Unless we want to gamble away the future security of our country, we must do something to build up the moral fibre of our youth. We must insist on the children of today—the men and women of tomorrow—having a greater respect for God, for their home and family and for the maintenance of law and order in their community. We must teach them to be honest, respectable children who will protect and not destroy our great American heritage." Next to the home there is no better starting place than in the Sunday School.

The American home no longer is the place of living and teaching that it once was and our Nation is now beginning to pay the price. We cannot long depart from the fundamentals which made this Nation great without suffering the inexorable consequences.

The American church cannot brook any further delay in bringing its God-given message

to the youngsters of the land whose homes have failed to give them the upbringing that was their rightful heritage.

As one who was raised a Methodist, and whose earliest memories center around the Sunday School in the First Methodist Church of Decatur, Illinois, I feel that the most important phase in our Crusade for Christ centers around the building of Sunday School enrollment and attendance. Not because of increased statistics, but because of the influence that can be exerted in the building of good Americans for the future.

For the past 22 years as Director of the FBI, Mr. Hoover has reviewed the case histories of more than 100,000 criminals, and in speaking of their backgrounds, I have heard him say time and again that invariably their crimes were traced right back to the home. Likewise it has been his experience that men and women who attended Sunday School regularly as children seldom came to his attention. Primarily because they were given the moral stamina to withstand temptation and were brought under the influence of men and women who inspired them to better citizenship. And here may I digress to tell you the story of the influence of one man. He happened to be a Presbyterian minister who made it a practice on Saturdays to get acquainted with the kids in his neighborhood in Southeast Washington. Invariably on Saturday afternoons he started a ball game with the kids. On other days he took them on hikes. One of the boys had been brought up in the Sunday School and was a choir boy in the Lutheran Church. The Presbyterian preacher so impressed the boy that he came to the conclusion that if preachers were men like that then he wanted to enter the ministry when he grew up. He did leave his mother's church and joined the Presbyterian Church. Circumstances later prevented his going to Seminary; instead he went to law school. That boy was J. Edgar Hoover. And through him that early training is mirrored throughout our service.

It is not possible to review the reports of your Board of Education or to inspect the materials they have provided your Sunday Schools without coming to the conclusion that real progress is being made. The inspiration of your Crusade is being felt. A real intensive effort is being made to make Sunday Schools inviting and attractive, thus furthering their helpfulness to the individual. In this you are building for the future of the church, as well as of America, for the Sunday School still is the best source of future members of the church and there is no better school of citizenship.

These fine materials, the splendid work of the Board of Education, would be useless, in fact the mission of the church as an institution cannot succeed, without implementation in the local church. The finest education plant can be no more effective than the men and women who run it, and burdened as you are with manifold duties, still, you could render no more effective service than lending the inspiration of your presence and the encouragement of your personality increasingly in urging the officers and teachers of Sunday Schools to greater effort and endeavor and vigorously where need be in urging the replacing of those who are not qualified for teaching responsibilities with more capable and energetic teachers, who not only will have a lesson prepared, but whose personality will attract youngsters.

The Sunday School if it is to serve its purpose is not large enough for pious scalawags to masquerade behind its mantle of respectability; nor to serve as a pasture for well-meaning persons overcome with lethargy when more effective people are available.

In reviewing the materials of the Board of Education, I was also impressed by the business-like approach they suggested. They are designed to render service. But is there the proper approach in every Methodist Sunday School in the land? If not, you should know and correct it.

Surely the Crusade cannot reach its highest peak until every vestige of lethargy is super-

(Continued on page 5)

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

NEED HELP FROM ABOVE

The world is slowly recognizing the truth of Christian teaching about man: that human beings are not complete masters of their fate, that for the most part we are not wise, strong, and reliable, not too competent, but pathetically blundering.

—Clark Kuebler

OUR REAL PANACEA

Many panaceas are offered to solve world problems:

Philosophy says: "Think your way out."

Repeal says: "Drink your way out."

Industry says: "Work your way out."

Politics says: "Legislate your way out."

Militarism says: "Fight your way out."

Communism says: "Strike your way out."

But the Bible says: "Pray your way out."

—Religious Telescope

CAN'T SEPARATE BELIEF FROM PRACTICE

In Washington Cathedral for his last speech in this country, the Earl of Halifax, British Ambassador to the United States, scored the abandonment of Christianity as the cause of the "dire disaster" of World War II and declared that whole peoples must embrace moral law if Christendom is to endure.

"Of the gravest concern to us," the Ambassador said, "is that after nearly 2,000 years of the Christian religion, a large part of Europe should have relapsed into conditions as degrading as anything known or done in the worst days of paganism; as if Christianity had not been born; or as if, after brief trial, men had come to the conclusion that they had no further use for it."

The root of the trouble, Lord Halifax stated, is "the idea that you separate Christian belief from Christian practice."

Urging a return to the "simplest acceptance of the cardinal points of Christian faith," he warned that as nations and individuals "we have been living on past capital. Unless we replace what we spend spiritually we let the link between belief and conduct wear thin."

He pointed out that Christianity has lived through many extreme dangers in the past, but he expressed doubt that any of those dangers were as great as the "more subtle and insidious corrosion that menaces Christianity today."

Nothing was more conspicuous prior to the war, he said, than the weakening hold of Christianity upon whole peoples. If Nazism had been faced by Christians, as enthusiastic for what is true as the Nazis were for what is false, Nazism would probably not have gripped the German people so firmly or conquered so large a part of Europe, he declared.

"If there was a latent sickness in the Christian world which remains uncured," he warned, "sooner or later the malady will surely reappear."—Arkansas Baptist.

AN EVENING PRAYER

*The day is ended. Ere I sink to sleep,
My weary spirit seeks repose in Thine.
Father, forgive my trespasses, and keep
This little life of mine.*

*With loving-kindness curtain Thou my bed,
And cool in rest my burning pilgrim-feet;
Thy pardon be the pillow of my head;
So shall my sleep be sweet.*

*At peace with all the world, dear Lord, and Thee,
No fears my soul's unwavering faith can shake;
All's well, whichever side the grave for me
The morning light may break.*

—Harriet McEwen Kimball
In "Poems of Inspiration."

WHAT IS CHRISTIANITY?

Many great terms in our language are used over and over until they finally lose a part of their original meaning. In such case the only thing to do is to go back and re-think them. May we attempt to think through together the answer to the question, "What is Christianity?" In Acts 11:26 we have the statement, "The disciples were called Christians first at Antioch." It seems a bit strange that the term would originate there rather than at Jerusalem. But, what is Christianity?

Christianity is a mode of relationships. A person's relationships look in two directions—toward God and toward fellowman. Life is like a triangle—at the top stands God, at one corner stands self and at the other fellowman. The saved person is the individual who is right in the matter of these relationships. In fact where the Bible speaks of righteousness it means rightness of relationships. Some make the terrible mistake of thinking they can be right with God while they are wrong with fellowman. No less authority than Jesus said, "For if you forgive not men their trespasses neither will your heavenly Father forgive your trespasses." He taught the disciples to pray, "Forgive us our trespasses as we forgive those who trespass against us." He gave a parable of a man who owed a great debt which he could not pay. His creditor freely forgave him the debt. He then went out and attempted by harsh means to collect from another who owed him a very small amount. When the news got around to his creditor he demanded that this man also pay. The lesson is briefly this, we owe God a great debt—we have sinned against him. Others have wronged us but not nearly so much as we have wronged God. God will forgive us provided we forgive those who have wronged us. This brings back a restoration of broken relationships—we are right with God and right with man. Little wonder Jesus said, "When you bring your gift to the altar and there remember that your neighbor has ought against you, go and be reconciled to your neighbor and then come and offer your gift." Why? The gift we offer is our lives in surrender and service to God. He will not

accept us until we become reconciled to fellowman. We must love him with all the soul mind and strength and neighbor as self.

Since Christianity deals with the matter of relationships it is the hope of the world. It demands that man must be right with fellowman and nation with nation. The golden age will come on this earth when enough people in the various nations—at least the leaders—accept Christ to the extent that they practice that matter of right relationships. This also would solve the race, the class, the industrial, and the economic problems within nations and communities. Note how insistent Jesus was that these relationships not be broken. To sustain them one must practice nonresistance of evil. If he is slapped on one cheek, he must turn the other; if he is sued at the law and his coat taken away, he must give his cloak also; if he is compelled to go one mile, he must go two. He must love his enemies; not merely in a sentimental way, but with a spirit of warm-hearted goodwill.

Some say that Christ is an ideal dreamer—that he put the fodder too high. Human nature in its weakness will never attain the goal he set for it—they tell us. But if such be true, then we can never have the kind of world the best people in every generation have longed for; the type of world the human family needs and the kind a loving heavenly Father like Jesus revealed will help people attain. Do we measure up at this point? Are we Christian in our relationships?

Then Christianity is a system of doctrines. Some say they do not like doctrinal sermons. What they really mean is they do not like to hear ministers emphasize the little nonessential points over which denominations differ. They are right about that. The doctrine we refer to here is that upon which all the denominations agree. There is the doctrine about God; about Christ; about the Holy Spirit; about sin; and about salvation. Christianity is a great system of doctrine. It was said of the early disciples, "They continued in the apostles' doctrine, and in breaking of bread, and in prayers." We are to contend for the doctrine once delivered to the

CENTER OF ALL

A Canadian visitor was enjoying Niagara Falls. He was being shown through the powerhouse by a friend and the guide. He was told how the water was harnessed, directed, and utilized to furnish light and power for homes and factories.

At last they took him into a large room where there were several strange looking machines. There wasn't a person to be seen at work and there was scarcely a sound to be heard.

"This is the Still Room," explained the guide as they walked along.

"Nothing much doing here," said the visitor, rather scornfully.

The guide smiled at his ignorance, and answered, "Why this is the center of the whole thing. The whole process hinges on what is done here. It is the most important place in this entire building."

The visitor went away musing. The Still Room—the center of all—everything hinges on what is done here!

Is it not so in our lives, too? If we are going to have power in our lives, as God meant we should have, we must have a Still Room—a time and place to be alone and quiet.

—War Cry, London

saints. There is a man who is always breaking out in print. He heads all of his articles, "You will know the truth, and the truth will make you free." But when you sound him down he feels that he and the group to which he belongs are the only ones who are right. They are the only ones who can build a better world or get home to heaven when they die. When people say they don't believe in doctrinal sermons, it that kind of thing they are thinking about. Christianity is a great system of doctrine, but not like that. The world is to be saved by the foolishness of preaching, but not foolish preaching.

Finally, Christianity is a way of life. Christ said, "I am the way, the truth, and the life." Other teachers attempt to point the way, but Christ is the way. He is man's way to God, and God's way to man. He is the Jacob's Ladder which reaches all the way from earth to glory. The early disciples were called "People of the way." They so perfectly imbibed and radiated the spirit of Christ that even their enemies "Took knowledge of them that they had been with Jesus." People need a way to become reconciled to God, and Jesus is that way. Individuals need a way to get along with others, and again Christ supplies the need. Nations need a way to live in a world with other nations, and Christ and Christianity is the way. "They who take the sword will perish with the sword," said Jesus, and no nation in all the history of the world has ever taken the sword of aggression and survived. Call the roll of the aggressors and the empires they built and verify the truth of this statement.

What is Christianity? It is a mode of relationships; a system of doctrine; and a way of life. May God help us measure up to its requirements.—H. O. B.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

A FLOWER SAINT

For two years, 1912-1914, I was presiding elder of the Little Rock District. One of my appointments was the Hickory Plains Circuit. It was an old community that in an early day had fostered good schools, and marks of that culture were still in evidence. It included several country churches and Brother Jesse W. Nethercutt was the pastor. He used to meet me at Beebe and drive me out to the Plains in his buggy.

In 1899, while pastor at Des Arc and De-Vall's Bluff, I had assisted Reverend J. H. Glass in a revival meeting at Hickory Plains. I was, therefore, not an entire stranger when I was sent there as presiding elder.

Among those at Hickory Plains whom I can never forget, was a widow of advanced years whom every one knew as "Miss Teenie." She made her home with her brother, who was an early-day merchant in that community, and moved later, I believe, to Beebe, Arkansas.

The church, built for an earlier and more prosperous day, was entirely too large for our needs at the times of which I speak. It had to be a great occasion to half way fill its seating capacity. However, to me there was one thing very noticeable. The altar of the church was always beautifully bedecked with choice flowers. For many years "Miss Teenie" made it her business to see to that. She never failed and always there were beautiful and well-arranged altar decorations. They would have attracted attention in a great metropolitan cathedral.

It was her job and she was faithful to it and proud of it. She would flutter around the altar, giving this flower a little pat, and that one a little touch, then she would back off and scrutinize the situation as a whole. If it measured up to her expectations, her face would glow with a holy joy. It was all done in a spirit of prayer.

Every time the Hickory Plains church was opened, "Miss Teenie", through her flowers, preached a beautiful sermon on fidelity. I am told that she has long gone to join her forbears and other loved ones in the land of fadeless day. For her sake I sincerely hope there will be plenty of flowers in heaven. She would not be happy without flowers.

Every man is an influence for good or for evil, whether he intends or designs it or not. A blank he cannot be.—Joseph Fort Newton.

NEWS AND NOTES ABOUT FACTS AND FOLKS

DR. BURKE CULPEPPER, evangelist, is assisting Rev. J. W. Watson in a series of services at West Helena. The meeting will run through October 13.

MRS. B. FRANK ROEBUCK writes that her late husband's library is for sale and that anyone interested may write her at 642 Whittington Avenue, Hot Springs, for a list of the books and prices or see her at Conference.

REV. FRED L. ARNOLD, pastor of Fairview Church, Texarkana, will do the preaching in a ten-day meeting at Lockesburg, beginning October 9 and continuing to October 20. Rev. C. R. Roy is pastor.

J. T. THOMPSON, insurance executive and a member of the First Methodist Church of Little Rock, was the speaker at dinner meeting of the Methodist Brotherhood of the First Methodist Church of Conway on Friday, September 20.

MISS BONNIE RANKIN, who recently received her Master's degree in nursing from Yale University, has been made superintendent of nurseries at Washington University School of Nursing, St. Louis, Mo. Miss Rankin is the only daughter of Mr. and Mrs. C. E. Rankin of Springdale and is a member of the Springdale Methodist Church.

REV. J. L. JOHNSON, pastor at Berryville, reports that the Berryville Church has had had 101 additions, 75 on profession of faith, 26 by transfer. This exceeds the Evangelistic quota by more than 150 per cent. A Butane system of heating has been installed in the church at a cost of \$1000.00. A Butane system is also being installed in the parsonage.

REV. A. L. RIGGS, pastor at Alma, writes: "We have made our final report to the Conference treasurer. The Board of Stewards raised the pastor's salary from \$1500.00 to \$1800.00 for next year. We have had thirty additions on profession of faith and seventeen by certificate during the Evangelistic year, the second step in our Crusade for Christ, making a total of forty-seven additions. Our people are loyal to every cause."

A GROUP of Chinese Christian laymen in Shanghai and another such group in Nanchang (Kiangsi) have established broadcasting stations in those cities for the dissemination of Christian information and gospel messages to people within their respective provinces. Now a group of Chinese Christians have organized a national broadcasting association which is petitioning the Ministry of Communications for permission to establish other stations in a large number of cities. They are working with the National Christian Council of China (interdenominational) in planning programs.

DR. JOHN FOSTER DULLES, layman and lawyer, Protestant Episcopal Bishop G. Ashton Oldham, Methodist Bishop G. Bromley Oxnam, Professor Reinhold Niebuhr of Union Theological Seminary, and Dean Virginia Gildersleeve of Columbia University, are the American members of the newly-formed "Commission of the Churches on International Affairs," organized at Cambridge, England, at a conference of Protestant church leaders of some thirty nations, and under the auspices of the World Council of Churches and the International Missionary Council. The Commission is to serve "as a source of stimulus and knowledge in their (Protestant churches of the world) approach to international problems, as a medium of common counsel and action, and as their organ in formulating the Christian mind on world issues and bringing that mind to bear on such issues."

Throw a stone into the middle of a pond and it makes circles which widen till they reach the shores; we are throwing out circles of influence which reach ever wider circles in the lives of others.—The Canadian Boy.

MEETING OF BOARD OF MISSIONS AND CHURCH EXTENSION

The Board of Missions and Church Extension of the North Arkansas Conference will meet at the Methodist Church at Searcy, Wednesday afternoon, October 23rd, at 2:00 o'clock in the room designated.—Jefferson Sherman, Chairman.

BOARD OF CONFERENCE CLAIMANTS

The Board of Conference Claimants of the Little Rock Conference will meet in the room assigned us in First Church, Hot Springs, 2:30 p. m., Wednesday, October 30th. All members please be on hand and on time.—S. T. Baugh, Chairman.

CALLING ALL UNDERGRADUATES

The Board of Ministerial Training of the North Arkansas Conference is planning a luncheon meeting with a program for all the undergraduates, including accepted supplies taking the course of study.

This meeting is to be held at Searcy on the first day of the Conference at 12:30, October 23.

The Bishop and his cabinet are to be honor guests of the Board and the undergraduates. Five of the undergraduates have been selected to appear on the program.

It is important that every undergraduate in the Conference be present.—H. Lynn Wade, Chairman Board of Ministerial Training.

TO THE MEMBERS OF NORTH ARKANSAS CONFERENCE, BOTH LAY AND CLERICAL

Bishop Martin has called the Annual Conference to convene Wednesday, October 23, at 10:00 a. m. Will you please not arrive in Searcy before Wednesday morning. If you have to start before Wednesday, because of the distance you must travel, please plan to spend Tuesday night somewhere else. Our hotel, tourist courts and homes will not be ready before Wednesday. Assignments will not be made until 1:30 p. m., Wednesday. We are anticipating with great pleasure your coming.—C. Norman Guice.

SCARRITT STUDENT SINGS FOR "UPPER ROOM"

Josephine Pratt, a student at Scarritt College, Nashville, Tennessee, has seized one of the many opportunities open to talented students who are interested in full time Christian service. She is making transcriptions for The Radio Parrish of The Upper Room. Not stopping at this she also sings in the choir of the West End Methodist Church in Nashville, and is a member of the Fireside Chorus which is heard on Friday evenings over WSM. These are indicative of the many openings for young people who are interested in Sacred Music.

This recorded program includes fifteen minutes of hymns, anthems, poems, scripture and prayer based upon a definite meditation. All is staged against a background of music provided by a string ensemble. Miss Pratt describes this program as one in which "we sing hymns that are considered the best in church music, and are done in different arrangements in order that the meaning and beauty may be brought out in the proper manner. We sing anthems, chants, solo pieces and native music of many other countries."

Prepared under the direction of Dr. Harry Williams, of the Board of Evangelism, they are sponsored by the Radio Parrish of The Upper Room. The transcriptions are cut at radio station WSM under the direction of Dean Upson, formerly of CBS. The transcriptions are now available to any group in the United States desiring to sponsor a religious program over a local station.

Miss Pratt holds her membership at Martin's Chapel, Joelton Charge of the Cumberland District. The Reverend A. W. Delk is her pastor. Coming from Springfield she is one of several Tennessee students now attending Scarritt College.

Servant of God, Faithful And True

By A. J. CHRISTIE

WHILE at the very zenith of his great life as a minister of the Methodist Church Rev. Ben Frank Roebuck was mortally stricken in the line of duty on August 13, 1946, and on Friday afternoon on August 16 he was laid to rest in the beautiful Pine Crest cemetery at Mena. The service for Brother Roebuck was held in the Mena Methodist Church by this writer, assisted by Rev. Doyle T. Rowe of DeQueen. The Official Board of the local church and the Ministerial Alliance of Mena acted as pallbearers.

Ben Frank, son of Mr. and Mrs. R. B. Roebuck was born in Cleveland County, Arkansas, on October 6, 1885. He grew to young manhood and received his public school education in the community of his birth. He took his college training in the State Teachers College of Conway. He taught in the public schools for several years before entering the ministry. He gave his heart to God in childhood and became an active member in the Methodist Church. When he was 17 years old he was elected to the Official Board of his home church and also as superintendent of the Sunday School in which office he did faithful service until he entered the ministry of his church.

On May 8, 1912, he was married to Miss Vesta Beulah Cathy of New Edinburg, Arkansas, and for over 34 years he was a husband most faithful and kind and the devoted father of two worthy sons and the proud grandfather of five grandchildren. His surviving loved ones are: his wife, two sons, Maurice and Marion of Washington, D. C.; two sisters, Mrs. G. T. Traylor of Pine Bluff and Mrs. Roy McKinney of Warren, Arkansas; a brother, Rev. Fred G. Roebuck, pastor of First Methodist Church, Ft. Smith, and the five grandchildren.

Brother Roebuck joined the Little Rock Conference in 1916 and served for 30 years in the following charges: Atlanta, Hampton, Col-

lege Hill in Texarkana, Dermott, England, Nashville, Pullman Heights in Hot Springs, Waldo, Sheridan, Fordyce and Mena. Under his leadership churches were built at College Hill and Dermott. In a national contest conducted by the *Christian Herald*, the Dermott Church was accorded first place in beauty, usefulness and landscaping. He was chairman of the Board of

One of the last words he said from the pulpit was in regards to this good woman, "She hath done what she could"—a tribute which can be most worthily given to him. It can be just as truly spoken of Frank Roebuck as it was of King David that "He hath served his generation by the will of God." We who have marched by his side during these years know that he has been true to his call for service and has always sought to do his Master's will. He served every day as if it were his last opportunity. This last day's work was done for others.

Frank Roebuck was never heard to make any claim for himself, but we, who have known him across the years, are left with the high privilege of saying in his behalf that HE HAS FOUGHT THE GOOD FIGHT of Faith. He stood for his convictions in the perfect manner of a Christian gentleman, but he stood for them with all his might. During the last months of his ministry Right and Wrong were clashing swords. He stood forth and lifted his voice in such a way that others took heart and challenge from his stand. He has been a loyal citizen of his country, a faithful shepherd among his people and a beloved brother in his Conference. After his wife has testified that Frank was a husband kind and true, and after his children have risen to call him blessed, we of the Brotherhood of Methodist Ministers can truthfully say that our very best friend walks with us no more. "Servant of God, WELL DONE!"

REV. B. FRANK ROEBUCK

Church Extension of the Little Rock Conference in which capacity he had given long and faithful service.

A soldier of the Cross has fallen in the line of most faithful duty. His last service was rendered in a funeral for Mrs. McWilliams where he had been called to assist Rev. George Kerr of the College Hill Church mentioned above.

Benjamin Kid wrote a whole book in a paragraph when he said that a people can be completely changed by a generation of effort. The German people were transformed in a single generation by teaching militarism to the young. If the United States were to grapple properly with the educational problem now, we could have a new and better nation in 1950.—The Clip-sheet.

THE SUNDAY SCHOOL AN ANSWER TO CRIME

(Continued from Page 2)

ceded by zeal, and coldness by hospitality. It is that vigorously seeks recruits for Sunday School by ringing doorbells if necessary, up one street and down the next; it is intolerable to make those who voluntarily seek the Sunday School not feel at home and welcome.

Would it be too much out of the way to suggest that District Superintendents in cooperation with local pastors intensify their checks on how things are going and instruct where instruction is necessary, just as Inspectors of the FBI in cooperation with our Special Agents in Charge constantly try to improve our service by seeing to it that our people are properly instructed and on their toes.

There is another question that might very well be raised and considered. Normally the Sunday School has its youngsters a little more than an hour a week. For the most part Sunday School Facilities are used only a fraction of the available time during the week. Surely there must be a way whereby usable facilities can be extended to greater service to the end that the church could become more a center of activities, which it once was, which would draw those it serves closer to it during the week as well as on Sunday mornings and incidentally, attract parent participation, when otherwise they might be content to send their children while they went to the golf courses.

Most young parents particularly could better discharge their responsibilities with expert counseling and guidance and what institution in all America has a higher stake than the church itself? Again I come back to the businesslike materials of the Board of Education and suggest that the better organized, the more efficient our Sunday Schools are, the greater service they will render. And the greater the service, the more appealing and attractive the Sunday School will be to those not now within the sphere of its influence.

Not only does the Sunday School develop

character, moral standards and Christians, it serves another function that too often is overlooked. There is no more effective developer of citizenship than the Sunday School. Here are taught not only the lessons of Life Eternal, but the ones so sorely needed in everyday life of treating others as we would have them treat us.

There is no more effective antidote to all the rotten "isms" that have engulfed the world than the Golden Rule. Nazism and Fascism, Communism and its godless way of life have never been friends of the church in America. There never was a time when we more sorely needed the teachings of Truth which will make our people immune to their deadly virus. The Sunday School is on the front lines today in the fight for decency and perpetuation of the blessings of Democracy, and every additional person brought within the sphere of its influence makes the nation and the church just that much more secure.

I know of no living American who has fought a more uphill battle for Democracy over the years than Mr. J. Edgar Hoover. In his earliest days in the FBI he led a fight against the bigotry of the Ku Klux Klan. He was among the first to sense the dangers of Nazism, Fascism, and Communism. He has been in a never-ending battle with corrupt politics. Even today in handling matters pertaining to violations of Civil Rights—this man who has done more to protect Civil Rights than all the professional espousers of Civil Rights—is not free from vicious attacks designed to undermine his effectiveness. In his campaigns against the overlords of vice, the emperors of the underworld and marauding gangsters and racketeers, it was understandable that they would fight back with every stratagem and below the belt punch they could muster. But to be attacked as he has in a few instances by ministers for doing his duty is not within the realm of comprehension. I do not mean to infer that we do not like criticism. We welcome it. But like everyone else we do not relish being made the subject of false charges. Let me illustrate. One minister errone-

ously charged the FBI with violating Civil Liberties. In another instance the FBI and law enforcement was bitterly and falsely denounced by a minister who headed a known, definite front organization.

To observe these men being used by those who are neither friends of the church nor of America was a source of regret to those of us in the Bureau who were members of the Methodist Church, because they too represented the same denomination.

But what has this to do with the Sunday School? Simply this, the Sunday School stands for Democracy and fair play and Americanism such as no other institution in the land. If through lack of realism, erroneous information or improper influence these connected with it directly or indirectly, undermine or destroy faith and confidence in American institutions, whose duty it is to protect the American way of life; then they are failing in achieving the high hopes and expectations of our Crusade.

In these days of conflicting reports, confusing information, and elaborate but subversive propaganda, Church leaders, more than all others, need to always "Seek the Truth."

Yes, we of the FBI look to the Sunday School as a means of making our work easier—and a way whereby America can become a better, a more secure and a more bountiful land. Upon you, and your fellow workers rests a responsibility of untold magnitude. The crime problem of America will reflect in proportion your failures and successes.

If religious education succeeds, if Sunday Schools flourish, if churches are crowded and overflowing, we can expect crime to decrease. Increasing enrollments bring satisfying statistics to be sure, but they also mean security. Mr. Hoover has put it in another way: "Full Sunday Schools today will prevent full prisons tomorrow."

May the Crusade for Christ gather momentum and this four year program become a perpetual program!



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

A BIRTHDAY PARTY FOR ANN

By Aunt Peggy

"Goodnight, my dear, sweet dreams." Ann's mother tucked the cover around her gently and leaned over to kiss her.

"Tomorrow is almost here, and my birthday party!" Ann's eyes sparkled with anticipation.

"Yes, tomorrow is just over the hill beyond sleep-land, and the sandman is waiting to sprinkle star-dust in your eyes. Then when you wake, you'll be six years old." As she left the room, Ann's mother paused to look back. The soft regular breathing from the bed told her that Ann was already fast asleep.

She switched off the light, and as she did so, an army of Gingerbread men came marching across Ann's bed, pulling a wagon made of candy bars, rolling on gumdrop wheels. On the wagon a cookie jar swayed with the rhythm of Ann's breathing.

"Company halt," cried the Gingerbread captain. "Orderlies attention!"

Over a hump in the bedspread tumbled six fat chocolate cookies. On their heads they wore chef's caps made of white frosting, and around their round tummies fluttered crisp white aprons. With broad grins they climbed the cookie jar and lifted off the top. Then they reached inside and began pulling at something.

"It won't move," they groaned.

"Oh, yes it will. Pull harder," commanded the Gingerbread captain.

Just then a foam of pink icing began streaming out of the cookie jar. Right on down it poured onto the bed. And as it rolled along it formed itself into broad pink steps, down which danced little Ladyfinger girls, sprinkling flowers made of frosting all about them.

Behind them came the Creampuff Queen, her skirts billowing about her as she descended and walked right up to Ann to whisper in her ear, "We have come to your birthday party."

The Creampuff Queen waved her wand, and out of the cookie jar floated hundreds of tiny balloons made of spun sugar—pink, yellow, blue, all the colors of the rainbow—they floated in the air, bouncing and tumbling about the room.

Next came the Pretzel boys, joined together like Siamese twins, rolling their doughnut hoops, and getting all tangled up because they could not agree which way they wanted to go, and they always had to go together because they were made that way.

They finally reached the bottom of the steps, making room for a clown whose white cookie face was smeared with red cake coloring. He hesitated on the top step, made a deep bow, then pulled from his pocket six bright colored candy balls. As he walked he juggled the balls, keeping all six in the air without dropping one of them.



GETTING READY FOR WINTER

*The thrifty little squirrels
While children are at play
Are busy as can be
Storing nuts away.*

*All through the winter
With its snow and sleet,
These lovable friends
Will have something to eat.*

*Cunning little squirrels,
With your bright, bright eyes,
You look as if you're planning
A happy surprise.—A. E. W.*

He was followed by a fat old Cupcake Dame, leaning heavily on a peppermint cane. And right behind her tripped a bevy of pink sugar-coated Tea-girls, dressed in fancy scallops.

When they had all joined the Creampuff Queen, she waved her wand again, and six Brownies peeped over the rim of the jar, nodding their little brown heads, and stepped back. Then they marched slowly forward, holding high above them a great big white birthday cake, all festooned with pink rosebuds and dainty green leaves. On the top six pink candles burned gaily, making the room as light as day.

When the Brownies reached the foot of the steps, they bowed low and placed the cake at the feet of the Creampuff Queen. They then joined hands with the Gingerbread men, the Chocolate chefs, the Ladyfinger girls, the Pretzel twins, the Clown, the Cupcake dame, and the Tea-cake girls, making a ring around the cake and singing lustily:

LITTLE HOMES

Did you ever think that almost every living thing, no matter how tiny, has somewhere in the great world a place that, if it could speak, it would call its home? Some place that it runs to in time of danger—some place that it seems to love better than any other and which at times it will protect, even to the cost of its life! Yes, the animals, great and small, the birds, some fishes even, and little insects—all find a spot dearer than any other to work for and to love—Mary Jordan in Ex.

*Happy birthday to you.
We've come to say how-d'you-do,
All the way from Cookie Land.
Happy birthday, little Ann."*

Ann rubbed her eyes and looked about her. There stood Mother and Daddy, Henry, and Tommie singing, "Happy birthday to you."—North Carolina Advocate.

A broken character does not knit easily.—Ex.

IN THE WORLD OF BOYS AND GIRLS

THE SMILES BOX

*If I knew the box where the smiles
are kept
No matter how large the key
Or strong the bolt, I would try so
hard—*

*'Twould open, I know, for me.
Then, over the land and the sea,
broadcast*

*I'd scatter the smiles to play,
So that careworn people might hold
them fast*

For many and many a day.

*If I knew a box that was large
enough
To hold all the frowns I meet
I would like to gather them, every
one,*

*From nursery, school and street,
Then, folding and holding, I'd pack
them in,*

*And turning the monster key,
I'd hire a giant to drop the box
To the depth of the deep, deep
sea.—Exchange.*

LONG CHONG, SHORT CHONG

Chong Woo was a cunning little Chinese boy, as fat as butter and as yellow as a pumpkin. His clothes were quite marvelous. On dress-up occasions he always wore an embroidered blue jacket, mauve-colored trousers, and red slippers with cat faces on the toes. His mother said the little bewhiskered faces were to make him as sure-footed as the cat.

Chong's home was next door to the mission compound, and Mother Woo was very fond of the missionary lady. So just to be friendly she used to send her little son over there once a week to polish spoons for her.

At first Chong, being a wee bit lazy, didn't like to do it, even if the missionary always did give him sugar cookies.

Then one day he found out something that made the job seem like play. After he had polished a spoon, he would hold it up and look at it, then laugh until he nearly popped out of his blue jacket. The honorable missionary heard him having such a good time back in the kitchen that she went to find out what it all was about.

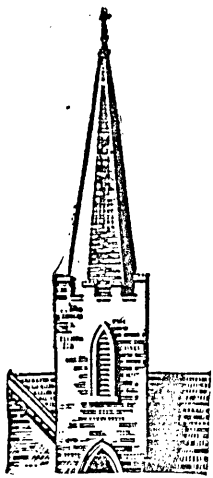
"Ho, ho, ho, I'm making little looking-glasses!" shouted Chong gleefully as he held up a shining polished spoon. "See, long Chong this way; short Chong that way!"

Sure enough, when he held up the spoon lengthwise and peered into the bowl there was reflected such a funny Chong Woo, very thin and very mournful. When he turned the spoon sideways, there appeared a roly-poly Chong Woo with very, very fat cheeks and mouth and nose.

"Chong like to polish; him come twice a week all time now," said the little boy as he cheerfully rubbed up the last spoon and accepted as pay a big round sugar cookie. "Little looking-glass, him lots of fun."—Exchange.

Achievements and Goals In Religious Education

(An address delivered by Dr. John W. Shackford on the occasion of the laying of the cornerstone of the Educational Building at Lake Junaluska, August 12, 1946.)



PERHAPS no program of the church was more benefited by the coming of Lake Junaluska than was the educational program of the local church. The leadership school here has had a creative relation to the total educational and leadership training development of the former M. E. Church, South, and incidentally, at one time made no small contribution to the program of leadership training of the International Council of Religious Education.

There are some things connected with the history of this development of which I wish to speak; and there are some things that belong to the present and the future, in which Christian education must have an important part, to which I wish to call attention.

Specifically, the are four achievements which the leadership school at Lake Junaluska suggests to my mind. In the language of the Aopcalypse, two of these are past and two are yet to come.

I. First, the winning of the Church to a definite commitment to a program of Christian Education reaching down into the local church. The latter part of the nineteenth century saw the wide-spread development of public education in this country, and with it, the rise and rapid growth of teachers' colleges. A new emphasis began to be placed upon child study and the laws of learning and of teaching.

With the opening of the new century, prophetic voices within the church began to sound the warning of what would inevitably happen to religion in this country, if as one writer put it, we should continue "with a program of religion that was not educational while we were developing a great system of public education that was not religious." G. Stanley Hall, and two of his pupils especially, Starbuck and Coe, caught the ear of many thoughtful religious leaders. In our own church Dr. Atkins, in his *Kingdom in the Cradle*, set many to thinking.

The Religious Education Association, formed early in the century, brought together for conference many interested in the subject—both leaders in the church and leaders in education. Many of us in those days, when there was no course in religious education offered in any institution in the church, read the printed reports of this Association with the keenest interest. New possibilities of laying better foundations for the Christian religion in this country were suggested to our minds.

One of the first practical results of this awakening of interest in religious education was a series of experiments with graded lessons for children. The first of these, so far as I recall, was published by the University of Chicago Press. I remember trying these out, in my first church in Rivermont, Lynchburg, Virginia, with the assistance of a very gifted elementary leader, Mrs. Menefee, one of the first three M. A. graduates of Randolph Macon Woman's College.

It was only a short while until a syndicate,

representing the two Episcopal Methodisms and the Congregationalist Church, issued a series of closely graded lessons for children.

The preparation of the graded curriculum was a great undertaking in itself, and still remains incomplete in the brackets for the older pupils because the Uniform Lesson theory out of our past is still heavy and "hindereth us from sailing."

Still more difficult, if possible, was the task of preparing teachers to use the graded materials and to follow sound educational practice. The whole problem, in fact, of a new and better order in religious education was tied up with that of a better trained leadership and teaching force in the local churches.

There was not a little discussion of this matter among the denominations. Here and there pioneer experiments were made in this field. The first training courses were very meager and made little use of the educational experience and skills already generally accepted in public education. Nevertheless, much was done through institutes and addresses to create a widespread interest in the need for better trained teachers, even though there were only a few voices here and there crying in the wilderness.

By the time Junaluska was established in the middle of the second decade, the church was ready to move forward in this matter. Lake Junaluska had caught the attention of the church and thus became an ideal center and setting for an important experiment in leadership training.

At the session of the Sunday School Board held here in Junaluska in the summer of 1916, a program of leadership training was outlined and presented to the Board which contained several new elements:

First, it suggested that the time had come when some program of training must be set up that should have as its objective the reaching ultimately of all the leaders and teachers in all the church schools of the church.

Second, in order that this might be accomplished, it was proposed that there be developed a plan for the mobilization of teachers from the colleges and theological schools who had an contributions to make in Bible or other fields, and also our best trained pastors and those of the laity who had a special contribution to make. This plan was conceived as a kind of college extension program, which would give our best teachers an opportunity to come directly into touch with the whole body of our church school teachers and workers.

Third, it was proposed that this new program be launched at Lake Junaluska, in the summer of 1917, in a training experiment to be designed as a demonstration and norm for a series of training schools throughout the church. Emphasis was placed upon the importance of a school here at Junaluska for "the training of the leaders of the leaders and the teachers of the teachers."

Accordingly, the first demonstration leadership school for the purpose indicated above was held at Lake Junaluska in the summer of 1917. Some of the outstanding leaders in religious education of the entire country were engaged for the faculty. A student body, carefully selected and especially invited, was drawn from all over the church. The first two or three sessions of the school saw some of our finest leaders from the Atlantic to the Pacific, and from the Island of Cuba.

The response of the church was immediate.

There was a demand from many conferences for schools of this type. In fact, it was necessary by the very next summer after the beginning to set up certain standards by which the quality of these emerging schools might be tested and maintained. This was done on these assembly grounds, with the assistance of the conference educational secretaries, in the summer of 1918. Hence the name, "Standard Schools."

There developed in rapid succession *Conference Leadership Schools*, and *Standard Training Schools* in the larger cities and towns.

By the summer of 1921, with the courtesy of S. M. U., and the co-operation of Dr. Frank Seay, Dean of the Texas Preachers' Institute, this leadership school movement joined hands with the Pastors' Institute program and the first of the Pastors' Schools was held at S. M. U. Approximately 200 preachers and 200 lay workers attended this school. Soon there were Pastors' Schools after this model, or for pastors only, springing up in many conferences.

All of this, of course, was only a beginning, but the program for the training of the leaders of the local church school was under way, and the church soon became thoroughly committed to carrying forward this program.

It might be added, as a matter of interest, that the first Leadership Training School at Lake Junaluska (1917) was held in hotel rooms and lobbies, on hotel porches and under trees on these grounds. From 1918 to 1922 the school was housed in what is now known as "The Boat House," which was built as a temporary shelter for the school. The present education building was then constructed and was first occupied in 1923.

II. The second achievement, which I can only touch upon briefly, was the new freedom to teach that was won in the field of leadership training. The battle for the right to teach science and the best results of biblical scholarship had already been won by our colleges and seminaries. In academic circles a measure of freedom was taken for granted. In the more popular leadership schools, however, a like freedom of dealing with questions that naturally arose there was called in question. At the same time, it was evident that our young people were coming upon problems in college and day schools which their religious teachers in the local church were not able to help them solve. What should be the answer?

A very interesting thing was already under way. The teachers from our educational institutions did not see any reason for hiding, or obscuring what they believed to be the truth, what they taught in leadership schools. The issue that had to be faced was whether these teachers from our colleges and seminaries should be used in our leadership schools, and if so, whether they should be free to bring before the teachers and leaders of our local churches points of view which had been accepted in our colleges and theological schools for more than a quarter of a century. It was an interesting and perfectly natural thing that the gathering storm over this issue broke with greatest intensity here at Junaluska. It was the very year that this new building was first occupied. It was most fortunate that this came where it did, because Junaluska served as a sounding board to bring the issue before the entire church. The matter was discussed in many parts of the Church with an intensity that perhaps no other question except unification has evoked in the last thirty years.

THE AMERICAN PEOPLE STILL PREFER DECENCY

"The American people still prefer decency," says Miss Edith Johnson in *The Daily Oklahoman* of August 2nd. Miss Johnson thinks that the appetite for filth on the stage and within the covers of books is found only in one section of the population and not a very large one, while the majority of our people prefer something wholesome.

One of the most popular Broadway plays evoked a great deal of criticism in Washington,

recently, because of its suggestion that every young girl ought to have three or four affairs before she is married.

The truth is that people who like to go and see such plays as "Maid of the Ozarks" and read erotic books, are either people who have a compelling sense of curiosity or people driven by abnormal or perverted impulses. It is strange that Broadway never learns from the fact that clean plays of high quality always have unprecedented runs. The "serious purpose books" such as "Grapes of Wrath," which are

perfectly filthy in printed form, have just as great success in motion pictures, which follow a policy of purging such stories of their revolting dialogue. The simple truth is that a lot of our current authors of plays and books didn't have their mouths washed out often enough when they were little boys and girls. They are just nasty people and like to exhibit their filthiness to the public gaze, aside from the fact that the use of literary filth is frequently a substitute for the use of wit and intelligence.—The Clippingsheet.

The Congo Needs Doctors and Nurses

By Arthur L. Piper, M. D.
(for 33 years a Methodist missionary in Kapanga, Belgian Congo, Africa)

I AM pleading with young folks to volunteer for service in the mission field.

I am trying to show, especially, the needs and opportunities in the Belgian Congo for doctors and nurses. . . . No doubt there are as good cases to be made for other fields. . . .

The Belgian government has felt the great need for doctors for government medical service in the Congo. They have sent out special appeals. But few have responded. Many want to work for the UNRRA, which permits them to remain in Europe and receive larger salaries than the government pays. Their lack of success is all the more reason why Christian young folks who come, not for salary but at the call of Christ, should feel more strongly how they are needed here.

In America there are hosts of people who seem to need almost no medical care. I feel this is not the case in Africa or in most of our foreign mission fields. In America we have sufficient boards of health, ever alert for the prevention of epidemics, and our people have knowledge of health prevention, and live hygienic lives. Here all these things are lacking, there is no variety of food, and ignorance and superstition about disease are rampant. There is a tremendous amount of surgery urgently needing to be done, and not enough doctors to do one percent of it. . . .

The progress of medical science, especially of tropical medicines and the development of drugs and the reduction in their prices, has been remarkable. The organic compounds of arsenic are specifics against some of our tropical diseases. I often think how hopeless it was to use them in our early years. The price was so high, and our patients so poor and so numerous that it was hopeless. The people had no idea of what money was, using only trade goods in the crudest way. Now nearly all have some money, even if it is very limited. The price of these drugs I have just mentioned is now no more than five per cent of their early cost.

Of all the cartoons I have ever seen in all my life, I think the one that has made the biggest hit with me was the picture of two native African witch doctors, sitting on the ground with all their paraphernalia spread out before them. One said to the other, "Isn't it terrible; one just gets well acquainted with the use of the various sulfa drugs when along comes penicillin." It makes one think of the time a hundred years ago when in the

Massachusetts General Hospital the first public demonstration of the use of ether as a general anesthetic was made. After the operation was completed, the surgeon turned to the audience of doctors and said, "That, gentlemen, is no humbug." And so today we can say that though that cartoon has thrilled me, it is no comparison to the thrill that comes from the thought of these sulfas and penicillin and our hopes for the more liberal use of them in the future.

Please do not think I infer that it is all rosy being a mission doctor or nurse! The problems and difficulties and disappointments are ever with us, and seem not to lessen; but the medical results achieved in one year I feel now are greater than in five of those early years, and the momentum is increasing each year. The Congo, rich in natural resources, is a naked, undeveloped, unstudied region. Every sort of problem is waiting for the man or woman who has the opportunity and the initiative to work on it.

It is not easy to become a foreign missionary. The educational standard set by our Board of Missions is very high. But the problems to be solved are intricate. Native mission employees are rising to higher standards. The missionary must be better prepared than they are. The physical standard is high. Not a few candidates fail to be accepted by the medical examiner. But the time has come, I feel, when mental, social and spiritual qualifications should take precedence over the physical. Once Africa was considered the white man's grave. No country can be considered that today. One is sometimes surprised to find how some young folks today are prepared along the line of scientific things. This is the age of every sort of mechanical contrivance. Information about electricity, autos, radios, bookkeeping, and many other everyday things is all to the good on the mission field.

I am appealing for candidates for the mission field. But I am convinced that it is and should only be those with deep spiritual lives who become foreign missionaries. I know of a mission doctor who holds that the chief thing is a willingness to sacrifice. There is a good thought here. But I cannot feel it is paramount. Most missionaries, and surely the best ones, feel that they are making little or no sacrifice, but that, to the contrary, they feel it is a great privilege if God can use them effectively; it is their great joy to serve Him humbly to the best of their ability.

day School, the Children's Society, and in some cases, the Christian home. It all sums up to some results of Christian education in school and church. In the reception service, the pastor was assisted by the Rev. Mr. Hubbard. After the reception of these new members, I had the pleasure of leading the communion service. The first table was made up of these fourteen boys and girls who had just come into the church. This is just another of those experiences which gladden the heart of the pastor and of the school principal, and incidentally of the general secretary of Christian Education!

FOURTEEN JOIN BRAZIL CHURCH

Fourteen young people—ranging in age from eleven to fourteen years—were received into church membership by the Rev. Jose Persson, pastor of the Lins Methodist Church, Brazil, on September 1, it is reported by Dr. James E. Ellis, of Sao Paulo, Brazil.

"Nine of these are students in the high school of American College of Lins of which Rev. C. E. Hubbard is principal," says Dr. Ellis. "Their decision to come into the church resulted from the combined training of American College, the Sun-

EUROPE'S CHILDREN IN NEW FILM

Many denominations are directing relief supplies to Europe's needy. Aimed at portraying many of the needs which this aid is meeting and providing a better understanding of the problems faced by boys and girls overseas today is "Children of Tragedy," a timely, new film starring Charles Boyer and Dr. Howard E. Kershner.

Depicting not only the secular needs, the 22-minute motion picture reports on the scores of damaged churches and cathedrals across the war-torn lands and emphasizes the urgent need for rebuilding. Children with inadequate winter clothing are not only unable to go to schools but are also prevented from attending religious services.

Dr. Kershner, noted author and relief administrator, relates the conditions in the schools, 80 per cent of them destroyed in many areas, and the film shows many scenes of classrooms being provided in bomb-torn churches, without light, heat, or even slates for writing. Education, according to Dr. Kershner, has sustained a major upheaval, and it must be urgently aided as the salvation of Europe's children, in the churches, classrooms and homes.

This is the first film appearance on behalf of a welfare organization by Charles Boyer who interrupted his Hollywood work to volunteer his services in gratitude for aid reaching the children of his native France.

The script is based on Dr. Kershner's article, "Children of Tragedy: the Young of Europe," which appeared in the New York Times Magazine on December 2, 1945. Formerly European relief director for the American Friends Service Committee and now a Vice-Chairman of Save the Children Federation, Dr. Kershner's eye-witness accounts of European developments have been reported on all major radio networks, and in leading magazines and newspapers.

Unlike films on mass relief programs, "Children of Tragedy" indicates a method of personalized aid through which Americans may select a needy child or individual school for assistance and maintain a direct personal contact with their choice by mail.

Appropriate for showings to church groups, discussion meetings, women's clubs and Sunday School classes, the film may be secured on a 16 mm. sound prints at a rental fee of \$2.50 from Save the Children Federation, 1 Madison Avenue, New York 10, N. Y. or from the Y. M. C. A. Film Exchanges.

CHRISTIAN NEWS MAGAZINE IN JAPAN

In a letter recently received from the Rev. A. Purnell Bailey, Chaplain (Capt.) AUS, Virginia Conference, serving with the First Medical Squadron, Chapel of St. Luke, in Tokyo, the following information is of interest:

"I met with Dr. Kagawa this month and worked on the plans for a news magazine (monthly), in English, of Japanese Christian activities. The first issue will come from the press in September 1946. Bishop Yoshimune Abe (formerly a Bishop of the Methodist Church—until the union of Christian churches in Japan) was elected editor. The new magazine will be called the 'Japan Christian Monthly'."

DAILY PRAYER

By Granville Kleiser

If I can do some good today,
If I can serve along life's way,
If I can something helpful say,
Lord, show me how.

If I can right a human wrong,
If I can help to make one strong,
If I can cheer with smile or song,
Lord, show me how.

If I can aid one in distress,
If I can make a burden less,
If I can spread more happiness,
Lord, show me how.

If I can do a kindly deed,
If I can help someone in need,
If I can sow a fruitful seed,
Lord, show me how.

If I can feed a hungry heart,
If I can give a better start,
If I can fill a nobler part,
Lord, show me how.

CAUTIONS METHODIST CHURCH ON RACE ISSUE

RICHMOND, Va. (RNS)—Declaring that "the most explosive subject, emotionally," to come before the 1948 General Conference of The Methodist Church will be one relating to race, the Virginia Methodist Advocate has cautioned the Church against "jumping to hasty conclusions" in dealing with a proposal to abolish the denomination's separate jurisdiction for Negroes.

"Do the more thoughtful Negro Methodist leaders themselves desire the abolition of the Central (Negro) Jurisdiction?" the Advocate asked in an editorial. "Negro opportunities of leadership under the present plan may be much larger than under the arrangements suggested! It is safe to guess that there are more Negro leaders today at the head of responsible committees in the Church than there would be under the merged plan suggested."

The Advocate raised the question as to "what disposition would be made of our Negro ministers" if the separate Negro jurisdiction were discharged.

"Would they be placed over the merged congregations and would this plan be feasible? Any affirmative answer that is ventured to this question must face the realistic fact that there are now no experiments being conducted along this line . . . upon the basis of which an intelligent answer can be given. The difficulties of securing satisfactory church attendance are big enough now without seriously adding to them."

All possible assistance should be offered to the Negro congregations, the Methodist weekly said.

"But most of us are acquainted now with the difficulty of getting to church the poorer white people who live 'across the tracks,'" the editorial added. "Even though they may be wanted, they feel that such is not the case. Would this same problem be multiplied many times over the with Negro members?"

The Advocate said in the same editorial that the second "highly controversial" matter to come before the General Conference will be that of the whole field of church-labor relations with special reference to the chaplaincy to labor. The periodical expressed confidence that "sane leadership" would guide the Church to a reasonable solution to the two big problems.

An Evaluation of Visual Aids

By ALFRED KNOX

THE PRODIGAL SON, 16 mm sound, running time 22 minutes, Cathedral Films, Rental \$6. Methodist Publishing House, or Grimm-Blacklock, 719 Main St., Little Rock.

Another of the excellent Films, this is the simplest in story, primarily because it sticks so closely to the parable recorded in Luke 15: 11-32. The picture opens with the conversation of two Galileans who are concerned to know more on Jesus. One raises the question of

This film is a discussion-stimulator on family life. The various members of the group are shown in several right and wrong reactions to typical situations, and the audience discussion to follow the film take it up from there. We used this during Family Week, and it would make an excellent center for a Methodist Youth Fellowship program. There is another of the same series called **YOU AND YOUR DATE**.

THE STORY OF GENESIS, 35 mm picturol (35 single frames) SVE,



SCENE FROM THE FILM, "THE PRODIGAL SON"

Jesus' relations with the Pharisees, and the Master appears to answer him in the telling of the parable. The character of the prodigal, with a dream of far off places in his eye, is well done, but the elder brother seems to be the very best job of casting. The "riotous living" is in no wise made attractive and the lesson is nailed down without lingering on it unduly. We used this picture on Sunday evening in the place of the scripture lesson in the order of service and then preached on the same subject. Sound and photography are excellent.

WE BEAR WITNESS, 16 mm sound, running time 16 minutes, Methodist Board of Missions, Rental \$5.00. Methodist Publishing House, 810 Broadway, Nashville.

This picture was taken by Dr. Walter Van Kirk, radio commentator and public relations man of the Federal Council of Churches, to record the visit to Japan of the Protestant delegation last fall. Visits with Kagawa and other Christians are shown and the message is tied in with the meeting of American and Japanese Christian leaders held in California just before hostilities began in 1941. The Board of Missions added an introduction in which Dr. Diffendorfer of the board speaks of this California meeting and its significance. It is wished that Dr. Van Kirk had known more about focusing a movie camera, for these are priceless scenes, not too well done. Despite technical imperfections, this should be timely and useful for some months more.

YOU AND YOUR FAMILY, 16 mm sound, running time 8 minutes, YMCA-Look Magazine, Rental \$1.50, YMCA Motion Picture Bureau, 1700 Patterson Ave., Dallas 1, Texas.

purchase price \$2. Society for Visual Education, 100 East Ohio Street, Chicago, Illinois.

This picturol is made up of 35 reproductions of Joseph Boggs Beale's illustrations of the stories of Genesis, with perhaps a little too much emphasis on the Garden of Eden and Joseph's dreams. Recommended as beginning for a library of picturols of books of the Old Testament.

Questions and Answers

Question: Is there any way in which a 16 mm silent projector could be converted for sound?

Answer: No way at all, for these reasons: 1) silent projectors handle film with holes on both sides and would tear sound film which has holes on only one side, 2) silent and sound projectors run at different speeds, 3) The cost of a sound projector is primarily the sound reproduction system so there could be nothing to gain.

Question: Where can we find titles of films on India in addition to those of the Publishing House?

Answer: This department has prepared a list of titles on India and other mission studies for the year. This list appears on the Woman's Page of this issue.

SCHOOL WILL TRAIN MISSIONARIES TO DEAF MUTES

LOS ANGELES, (RNS) — A special school to train Christian missionaries to deaf mutes in the United States will be opened here shortly by the Rev. Mrs. Elsie Peters.

Mrs. Peters, who for 11 years was pastor of the Los Angeles Church for the Deaf, said there is a special need for service in this field.

BISHOPS CALL FOR WIDE OBSERVANCE OF REFORMATION DAY

Observance of Reformation Sunday, October 27, with special services in all Methodist churches or through participation in united mass meetings is urged upon ministers and official boards in a message from the Bishops' Committee of The Methodist Church for Promoting Protestantism. Addresses and sermons are to be constructive in nature, the bishops suggest, and are to deal with the historic significance, fundamental meaning and present importance of the Reformation.

Bishop Fred Pierce Corson of Philadelphia, over whose signature the recommendations are issued, is chairman of the committee. Other members include Bishop Robert N. Brooks, New Orleans, La.; Bishop G. Bromley Oxnam, New York; Bishop Ivan Lee Holt, St. Louis, Mo.; Bishop William T. Watkins, Louisville, Ky.

"The Committee recommends to the churches that serious efforts be made to inform the members of the churches and their constituencies in the community of the unique message of Protestantism, and suggests a teaching crusade to combat Methodist illiteracy on this subject. The history of Protestantism, its distinctive doctrines and constructive contributions which the Protestant movement makes to the religious and social life of the world are neither clearly understood nor widely disseminated among large numbers of Methodist youth and adults.

"The Committee believes that a study of the situation at home and abroad, as it relates to religious freedom is most important at this particular stage of world rebuilding and that every member of The Methodist Church should acquaint himself with the facts.

"The Methodist Church is not interested in contentious controversy. It seeks only to maintain the right and opportunity of all religious groups to promote God's way with men."

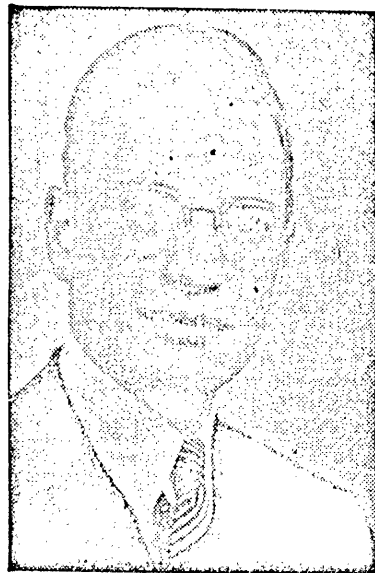
THE DAY OF RECKONING

Liquor advertising will increase its offense against public decency until the great radio audiences and newspaper readers demand enactment of laws that will prohibit the dispensers of poisons from deceiving American youth, with false statements concerning the pleasure and benefits to be derived from the consumption of alcoholic beverages. —Dr. Ronald Bridges, President of the Pacific School of Religion and National Moderator of the General Council of Congregational Christian Churches.

American Christians are showing a defeatist attitude toward the prevalence of drunkenness and debauchery, Dr. Courts Redford, associate secretary of the Home Mission Board of the Southern Baptist Convention, has declared. Pointing out that last year Americans spent four times as much money for liquor and eight times as much for crime as for church work, Dr. Redford said: "Church membership is now more than 50 per cent of the nation's population, but indifference to crime and intemperance on the part of church people is responsible for the increase in lawlessness and personal degradation." —C. E. Bryant in Twentieth Century Christianity.

ANNUAL YOUTH RALLY NORTH ARKANSAS CONFERENCE

Dr. Thomas F. Chilcote, Jr. is to be the speaker at the Annual Youth Rally, which is to be held in connection with the Annual Conference on October 26, 7:30 p. m., at Searcy, Arkansas.



THOMAS CHILCOTE, JR.

Dr. Chilcote is on the Board of Evangelism with headquarters in Nashville. He has done some very outstanding work with youth in this state and all over the nation.

Last year, due to war conditions, we were unable to have a Youth Rally. The rally this year is sponsored by the Conference Methodist Youth Fellowship, and it is expected to be one of the biggest rallies of its kind held in the Conference for several years. Youth from all over the conference are planning to attend.

Plans for the rally have not yet been completed, but further announcement will be made in next week's issue of *The Methodist*. —Pryor Cruce, Jr.

A GREAT SOLDIER VISITS US

Field Marshal Sir Bernard L. Montgomery of the British Army turned the tide of war in Africa at the moment of greatest peril. He does not drink. Idol of the British Empire, and certainly one of the great commanders of all time, he says: "I am an abstainer and one hundred per cent fit."

A great soldier and a great man, who stands steadfast against the enemies of his country and all mankind, against political tyranny and the tyranny of a custom which has time and again imperilled not only the British Empire but the people and government of the United States, and the true interests of all men everywhere.—The Clipseet.

AN UNANSWERABLE QUESTION

Why the American people will continue to spend thousands of millions on schools and teachers to train the children of our cities and then permit a bunch of irresponsible men to exhibit each night crime-breeding pictures within the shadow of the school building, just to make a few dollars, is beyond my comprehension. Such pictures in one night uproot all the good seed which the schools can plant in a month. It is exactly like appropriating money for a fire department and then permitting anyone to set buildings on fire to collect insurance.—Roger Babson.



COMMITTEE ON PROGRAM FOR COMING NATIONAL METHODIST RURAL LIFE CONFERENCE NEXT JULY

URBANA, Ill.—Bishop William C. Martin, Topeka, Kan., and Bishop J. Ralph Magee, Chicago, are pictured with members of the Planning Conference held here recently looking

forward to the First National Methodist Rural Life Conference at Lincoln, Nebraska, July 29-31, 1947. Bishop Martin and Bishop Magee are fifth and sixth from left in front

row standing. Officers of the Committee are: Bishop Martin, chairman; Dr. C. W. Lokey, New York, vice-chairman; the Rev. James W. Sells, Atlanta, Ga., secretary.

"Nuggets From the Gold Mine of God's Holy Word"

By J. HARMON HOLT, Pastor at Clinton

IN every church the prayer meeting service seems to be more or less a dread both to the pastor and to his people. Seemingly the only ones who attend are the most spiritual and most loyal to the church, and to them it comes more from the spirit of loyalty to the church than from the actual benefit they receive from time to time from the services. In our own church here at Clinton this has been our experience. The interest seemed to be weak, and the work seemed to be hard. From time to time the prayer meeting congregation would shift or rotate from one group to another more or less trying to keep the meeting going.

In a prayer service scripture lessons were referred to as "Nuggets from the gold mine of God's Word." After making a talk on some of the words of Jesus to the group the pastor said, "This has been a nugget from the gold mine to me through the years," and then he asked that others share their "nuggets" with the group. The first response came from the highly trained Christian worker who was also a teacher in the high school, and it proved a blessing to all. She quoted these words, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." The leader asked her to explain just what that nugget meant to her, and the answer was "the abiding." It is not merely just "asking and receiving" but the "abiding" presence of the Living Christ to guide the individual through life that most impressed her. Following the experience of this young woman many such experiences were given by others.

After the prayer service was over several individuals came to the pastor and said, "This has been the best prayer meeting that I've ever attended. It was just so filled with the presence of God." The idea for a future plan is for everyone to bring a "Nugget" from the gold mine of God's Word" and share it with the group in the prayer meet-

ing services. It is firmly believed that such services will completely revitalize the spiritual interest in future prayer services.

In this busy world of ours it seems that people are running to and fro through the earth seeking worldly values; money-mad individuals seeking for gold and silver, new automobiles, houses, lots, land, white-faced cattle, and earthly treasures, while all the time in the home of every individual there is a gold mine of God's Holy Word literally filled with nuggets that are worth more than ten thousand worlds like this. In the words of the Master He emphasized the value of these nuggets. He said "Till heaven and earth pass, one jot or one tittle in no wise shall pass from the law, till all be fulfilled."

The thought that the writer has in mind when he mentions "nuggets" is something that one can hold to through life; something of spiritual value that comes from the written Word such as, "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." These words came from the heart of a humble servant who was giving back to God thanks and appreciation for the many benefits that he had received from his God. He realized, as every Christian should realize, that the benefits of God could not be numbered. The Church of today is a direct benefit from God, its influence over education, its gift in the healing of both the souls and bodies of thousands of individuals who come within its pale. This great freedom, that we are enjoying today after the seige of this dreadful war that was paid for by the blood of millions of boys in the battlefield, is also a direct benefit of God, and those who abuse it will be held accountable at the Judgment for failing to take advantage of or rightly using the blessings of God.

In conclusion the writer wishes to give an illustration of a "nugget" that brought him much comfort and

consolation during a dreadful accident which he and his family experienced. When he picked up from the highway his little eight-year-old son who was broken to pieces by a fast running automobile, and carried him in his arms to the hospital, holding him up and looking up to heaven he said, "Master, I have brought unto Thee my son." They received him in the Methodist Hospital at Memphis, Tennessee, and the nurses and best physicians were called immediately to his bedside. The benefits he received through the generosity of this God-given hospital made him whole. Many days as the writer sat in the hospital and walked up and down the hallway, the "nugget of gold" from the gold mine of God's Word was continually in his heart, "Master, I have brought unto Thee my Son." After a number of days these expert physicians came to the room one after another and said to the writer, "You can take your son home now. It will not be long until he will be perfectly whole again." When the writer and his family drove along the highway, the old motor of the car purring and the wheels spinning toward their home in Clinton, he could hardly keep from shouting praises of God for his "nugget of Gold" as the words "Master, I have brought unto Thee my son" were so completely fulfilled in the making well again of his baby boy.

SOOCHOW GRADUATES NAMED

Dr. Y. C. Yang, president of Soochow University, Soochow, China, reports that two alumni of that institution have been appointed recently to high posts: Dr. C. W. Luh as acting president of Yenching University, Peiping, following the appointment of President J. Leigh-ton Stuart as American Ambassador to China; and Dr. John C. H. Wu, former dean of Soochow's Law School, as the first Chinese minister of the Vatican.

The Uncommon Man

There's been too much talk about the Common Man, so much that the Uncommon Man has been forgotten. Destiny-determining issues are being muddled by Common Men who lack necessary, uncommon judgment, and courage.

Stalin has rightly said, "Communism and democracy cannot live permanently in the same world" Today Communism spreads confusion and threatens the stability of civilization. Moreover Pagan, "mortal God stateism" (to borrow Paul Hutchinson's term) threatens spiritual ideals and Freedom in America. Too many people already address their prayers to Washington and have lost their sense of personal or community responsibility.

One of Spiritual Mobilization's representatives recently received an admission from a communist organizer, who had spent time with Victor Kravchenko (author of I Chose Freedom), that "One preacher is worth more to us than a dozen labor leaders." They have many preachers who knowingly or unknowingly are advancing Marxism under the banner of a so-called social gospel. Communist leaders realize that ultimately this issue will turn on spiritual considerations. What a challenge to us clergy to sound the alarm, to champion Freedom, spiritual Freedom, root Freedom, the democratic process, constitutional government—the citizen as master not servant of the state.

More than 5,000 Uncommon Men, preachers of various denominations, are already making common cause with us and others are enlisting at the rate of 125 weekly. We need 10,000 by Easter 1947! It will require courageous, vigorous action to save Freedom. Would YOU like to know what other pastors are doing about it? Like to receive our monthly bulletin, special tracts, and calls from representatives in your area? How many boiled-down reports of Paul Hutchinson's The New Leviathan can we send you free for distribution in your parish?

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

VISUAL AIDS ON INDIA

By Alfred Knox

A number of the women in various societies have been asking questions concerning visual aids for use in the study courses on India, which many of them are now having. For their information and that of any others planning these studies, I am listing below the materials which I have been able to list, hoping this may be of some help. One word of advice to every society planning to use visual aids—be sure and order your materials plenty early, since this study is being used throughout America and the supplies are naturally limited.

The Audio-Visual Catalogue of the Methodist Publishing House, 810 Broadway, Nashville, Tenn., lists the following on India:

- 16 mm silent movies:
- MANI TRAVELS THE ROAD (1 rel) rental 50 cents.
 - MY LORD, A VILLAGER (2 reels) rental \$1.00.
 - PADRE SAHIB (3 reels) rental \$1.50.
 - PILGRIMAGE (2 reels) rental \$1.00.
 - RAEWIND MISSION SCHOOL (2 reels) rental 75 cents.
 - TOUCHING UNTOUCHABLES (2 reels) rental \$1.00.
 - YESUDAS, THE OUTCAST (2 reels) rental \$1.50.

- 16 mm sound movies:
- TOUCHING THE UNTOUCHABLES (800 feet—showing time 20 minutes) rental \$2.00.
 - WHEELS ACROSS INDIA (2400 feet) rental \$3.00 — May be order in two parts.

The following may be ordered from Bell-Howell Filmosound Library, 1801 Larchmont Ave., Chicago 13, Ill., or may be secured through the Bell-Howell Agency, Grimm-Blacklock Co., 917 Main St., Little Rock.

- 16mm silent movies:
- BENARES AND CALCUTTA (15 minutes) rental \$1.00.
 - BOMBAY AND CEYLON (18 minutes) rental \$1.00.
 - DELHI-AGRA (15 minutes) rental \$1.00.
 - SOUTHERN INDIA (15 min) rental \$1.00.
 - UDAIPUR (15 minutes) rental \$1.00.

- 16 mm sound movies:
- ACROSS INDIA TO TIBET (12 minutes) rental \$1.50.
 - THE CHANGING FACE OF INDIA (11 minutes) \$1.25.
 - GATEWAY TO INDIA (10 minutes) \$1.25.
 - GRASS (19 minutes) \$3.00.
 - HIMALAYAN THRILLS (20 minutes) \$3.00.
 - HOLY MEN OF INDIA (11 minutes, \$1.50.
 - MADE IN INDIA (11 minutes) \$1.25.
 - NEW ERA IN INDIA (Universal Travelogue) (10 minutes) \$1.50.
 - SACRED COW (28 minutes) \$3.00.

THRONE OF THE GODS (Lowell Thomas Commentator) primarily mountain climbing in Himalayas (60 minutes) \$7.50. Ideal Pictures, Co., 28 East 8th St., Chicago, Ill., list the following in their latest catalogues:

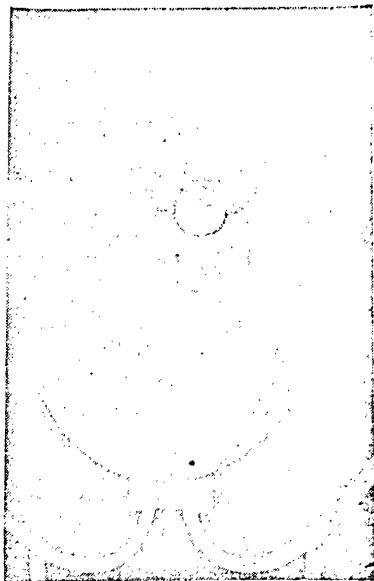
- 1 mm silent movies:
- MYSTIC INDIA (one reel) rental 75 cents.

AN APPRECIATION

Born May 1, 1896 in Calvert, Texas; passed away in Johns-Hopkins Hospital Thursday, August 29, 1946.

Miss Lucy Bell came under the influence of the Methodist Church when a girl, having joined a Sunday School class in Fairview Methodist Church, Texarkana, taught by Mrs. E. E. Williams. Under the influence of Mrs. Williams the bent was given to her life that later became the dominating factor in her life.

In 1922 she united with First Methodist Church, Texarkana, Arkansas, having decided to give her life in service for her Lord. The Woman's Society of Christian Service of First Church made it possible for her to attend Scarritt College for Christian Workers which was then located in Kansas City. The Woman's Society secured for her a scholarship in Scarritt from the Conference Society.



LUCY BELL

Because of ill health she was forced to leave the college and was never ordained a Deaconess, which, of course, was a great sorrow. Many a young woman, under these circumstances, would have given up her life purpose but not Miss Lucy Bell. She went to St. Joseph, Mo., and began her life work as a city missionary and social worker.

Fifteen years ago she went to Decatur, Alabama, and has left a wonderful record of service in that city. She became Director of the Community House, and City Missionary. This gave Sunday School and Scout opportunities to the poor and needy. She also had classes in manual training and home economics and sewing. Living where she faced the suffering and needs of so many, it is indeed astonishing that she could provide for the final expenses of her funeral, which she did. When it became known that she must have this serious operation last May, her friends in the business world of Decatur financed it.

The second and fatal operation was cared for by the various men's clubs of Decatur. Six ministers officiated at the funeral. School buses were provided to carry the poor of the community to the large auditorium where her funeral was conducted.

She was timid and retiring, living a life of service for her Lord and Master, serving when an opportunity presented itself. Although never officially receiving the title of Deaconess, she was truly a Deaconess in the fullest sense of the word.

Her life will truly live on and on. We can hear her Master saying, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."—Mrs. A. R. McKinney.

INDIA'S 350,000,000 (one reel) 75 cents.

INDIA (one reel) 75 cents.

PENANG, CEYLON, INDIA (one reel) 75 cents.

1 mm. sound movies:

- CHILD OF MOTHER INDIA (3 reels) rental \$4.50.
- LAND OF SHALIMAR (2 reels) rental \$3.00.

The following all one-reel features, on each of which the rental is \$1.50:

LAND OF THE MAHARAJAS: BENARES, HINDU HEAVEN: COLORFUL JAIPUR (Fitzpatrick Traveltalk); DELHI AND AGRA (Fitzpatrick); HINDU HOLIDAY: HOLY MEN OF INDIA: LAND OF GANDHI: LOVE MEMORIAL (Taj Mahal); MOTHER ANGELS: MYSTIC INDIA: GATEWAY TO INDIA: CHARMING CEYLON: ROMANCE OF INDIA.

International Theatrical and Television Co., 3326 Olive St., St. Louis, Mo., has the following:

16 mm sound movies:

- THIS IS INDIA (4 reels) rental \$1.50.

The Society for Visual Education, 100 East Ohio St., Chicago, Ill., lists the following Picturols for slide-film projectors:

- INDIA, TEMPLES AND ARCHITECTURE (71 frames) \$2.00.
- INDIA, PEOPLE OF (70 frames) \$2.00.

There is available through the state headquarters of the Standard Oil Co., two films on India which they will furnish for showing, and which under some circumstances they will come and exhibit for you. For these, suggest you contact the district manager of Standard Oil in your locality.

JONESBORO DISTRICT SEMINAR

The combined district meeting and educational Seminar of the Jonesboro district met in the Jonesboro First Church on September 2th.

The morning devotional period was lead by the district Secretary of Spiritual Life, Mrs. C. H. Ashabrunner, of Manila. The scripture lesson was read by Mrs. Joe Osborne and a beautiful vocal solo was given by Mrs. W. E. Lawhorn.

The district business meeting was in charge of Miss Mildred Osment of Jonesboro, the district secretary of Organization and Promotion. Mrs. George Disinger, president of the Woman's Society of Christian Service of the Jonesboro First Church, was introduced and extended a welcome to all visitors.

The report of the nominating committee was given and the following officers were elected

President, Mrs. George Stickler, Jonesboro First Church; Vice-president, Mrs. C. H. Ashabrunner of Manila; Spiritual Life Secretary, Mrs. W. E. Lawhorn, Manila; Sec. of Literature and Publications, Mrs. Harden, Wilson.

Mrs. Henkle Pewett spoke to the group on the subject of "Special Memberships", stressing this phase as a supplement to the pledge fund. Mrs. Pewett expressed thanks to Mrs. E. G. Kaetzell of Wilson for her efficient service as district treasurer and presented to her a beautiful corsage and stated that Mrs. Kaetzell was to be made a life member. Mrs. Kaetzell expressed her thanks.

Miss Osment gave a very interesting and inspirational report of her trip to the Assembly in Columbia.

Mrs. Albert Gatlin presented the district officers to the congregation using as her theme of presentation, "God's Measuring Rods." The following officers were introduced:

Mrs. George Stickler, president; Mrs. C. H. Ashabrunner, Vice-president; Sec. of Organization and Promotion, Miss Mildred Osment; Treasurer, Mrs. Mills substituting for Mrs. Claud Heeb; Sec. of Missionary Education, Mrs. Harold Howerton; Sec. of Literature and Publications, Mrs. Alma Harnden; Sec. of Supplies, Mrs. E. B. Roleson; Sec. of Youth Work, Mrs. Joe Strickland; Sec. of Student Work, Mrs. T. C. Brigrance; Sec. of Children's Work, Mrs. W. A. Hollingsworth; Recording Secretary, Mrs. C. M. Beley; Spiritual Life Secretary, Mrs. W. E. Lawhorn.

A vocal solo was given just before the lunch hour by Miss Peggy Stephens, who sang "The Holy City" accompanied at the piano by Miss Honeye Lyle.

Mrs. Howerton, Secretary of Missionary Education, presented the purpose of the Seminar and spoke on the duties and functions of the secretaries of Missionary Education. She presented the approved studies for 1946-1947, Mrs. Irene Lipe giving the study on India and Mrs. D. F. Elliott taking the study on alcohol. Mrs. Lipe presented the India study in a most interesting manner giving many helpful ideas and suggestions for the class sessions. Mrs.

(Continued on page 16)

CURRENT NEWS IN ARKANSAS METHODISM

NORTH ARKANSAS SUSTENTATION FUND

This is to remind all our preachers and churches that Sustentation is one of the legitimate funds, and we are obligated to pay it.

1. Send your sustentation checks to Mr. C. D. Metcalf, Batesville, before October 15th. Any checks received after that date will be post-conference and will not be distributed in this conference year. You will help the cause then by seeing that all checks are received by him by October 15th. Please state if check is for pastor or church.

2. Every preacher who receives more than \$800.00 salary will pay to the Fund and his church or charge will pay amount equal to pastor.

Each preacher will subtract \$800.00 from his total salary and pay on amount above the \$800.00. For example, if salary is \$850.00 he will pay on \$50.00. If salary is \$1600.00, pay on \$800.00. Page forty-six in Journal gives percentages. Pastors who receive salary between \$800.00 and \$1200.00 will both contribute to and receive from the Fund.—I. L. Claud, Chairman of Sustentation Committee.

METHODIST YOUTH FELLOWSHIP MEETS

The Sam B. Wiggins Sub-district of the Methodist Youth Fellowship in the Fayetteville District met Monday night, September 23, at the Alpena Methodist Church for their monthly meeting. There were six churches represented with a total of 94 present.

After the worship service we had our business meeting. It was decided that we elect new officers for the coming new year.

A few games were played outside but due to the cool weather we returned to the inside to sing some songs. After refreshments were served, we were dismissed.

We are now eagerly awaiting our next meeting which is to be held at Berryville, October 28, at 7:30 p. m.—Maxine Edwin, Reporter.

YOUTH ACTIVITIES WEEK IN PINE BLUFF DISTRICT

Youth Activities Week got off to a wonderful start with a district-wide youth rally in the Pine Bluff District. More than four hundred enthusiastic young people met at the First Methodist Church in Pine Bluff, for the evening meeting, September the twenty-second. Rev. Hal Pinnell presided over the assembly. Dr. Thomas F. Chilcote, Jr., brought a message of timely importance concerning the New Life Movement.

The following Monday, Tuesday, and Wednesday evenings were devoted to special youth training for the sub-district group. Attendance averaged about one hundred young people each night. The program included worship, training classes, and recreation. The schedule was as follows:

7:30 P. M. — Devotional service, conducted by MYF membership.

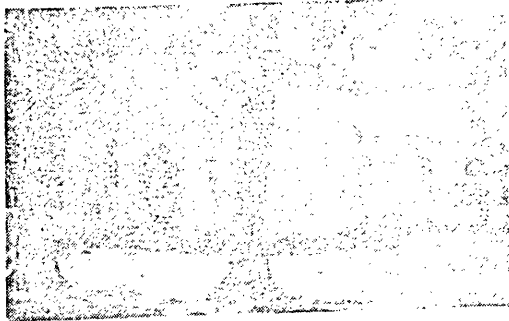
8:00 P. M. — Recreation period for Intermediates, Rufus Sorrells, leader Intermediates, Rev. Rufus Sorrells, leader.

A SHORT HISTORY OF THE OGDEN CHURCH

By Mrs. Madie Duncan, Superintendent of the Church School

The first Methodist Church to be built at Ogden, which is ten miles north of Texarkana in the Texarkana District, was in 1892. At that time there were only two white families living in what is now the town of Ogden, the families of Judge Bates and that of my father, W. S. Crough. Judge Bates was a Catholic, but he helped build the church.

from its foundation. During the time required for repairs the church services were held in the school building. By the spring time of 1945 the old church was in bad shape and one Sunday morning Miss Anna Mae Goodman suggested we build a new church. At first the idea seemed impossible, but it began to grow and it was not long



The congregation was made up mostly from people who came in from Millwood, Hudson Creek and the Hambelton place. The first preacher to serve the church was Rev. W. A. Steel and the first superintendent of the Sunday School was Pope Head.

In 1906 several other families having moved into town it was decided to move the church. J. D. Budd gave the lots and the church was moved to its present site. Mr. Ball was the carpenter and the work was done by volunteer labor. The first members were Mr. and Mrs. J. G. Smithson, Mr. and Mrs. J. N. Wood, Mrs. C. A. Lindsey and Lillie Adcock. Mr. Smithson, served as Sunday School Superintendent for several years.

In 1919 a storm blew the church

until everyone became interested. After we had done our best the General Board of Church Extension through a special Crusade for Christ Fund came to our aid. All working together this new church as shown in the picture was completed, paid for and ready for dedication. It is modern throughout being equipped with good lights, Butane gas and an attic cooling system. Rev. and Mrs. S. W. Mooty are our pastors and led us in an impressive service of dedication on April 7th. Rev. A. J. Christie, our district superintendent, preached the sermon and Mr. Nathan Furlow represented the Board in the presentation of the church for dedication. We are delighted with our Church and we present this sketch that you may rejoice with us.

METHODIST YOUTH GROUP REORGANIZED IN MEETING AT MOUNTAIN HOME

Methodist young people of Cotter, Yellville, Calico Rock, and Mountain Home met at Mountain Home Methodist Church Monday night and reorganized a Sub-District Youth Fellowship. The organization had been discontinued during the war.

The following officers were elected: President, Nelldean Bruner, Yellville; vice president, J. C. Bunch, Calico Rock; secretary, Bobbie Dean Morris, Mountain Home; reporter, Ann Hawkins, Mountain Home; counselor, E. C. Rodman, Calico Rock.

The next monthly meeting will be held in Yellville on October 28 at 7 p. m.

Class period for the Senior Young People. Text: "The Stewardship of Life"—Rev. C. D. Cade, leader.

Class period for Adult Leaders. Text: "The Methodist Youth Fellowship"—Rev. Roland E. Darrow, leader.

8:45 P. M.—Class period for Intermediates, Text: "The Way of Jesus"—Rev. Otto W. Teague, leader.

Recreation period for Senior Young People.—Rev. Rufus Sorrells, leader.

9:0 P. M.—Dismissal.

—Juella Hamilton

MEETING OF COUNCIL OF NORTH ARKANSAS METHODIST YOUTH FELLOWSHIP

The council of the North Arkansas Methodist Youth Fellowship met Friday, September 20, at Hendrix College to make plans for the coming year.

The Methodist Youth Fund was discussed and plans for promotion were made. We have set \$1,000 as our goal for the year, and we suggest that goals be set by each district.

A Conference-wide youth rally was planned to be held at 7:30 p. m., Saturday, October 26, in connection with the Annual Conference at Searcy. All young people in the North Arkansas Conference are invited and urged to attend. The evening will be spent in recreation, fellowship, and worship, with Stewardship as our theme.

The Young People's Assembly was discussed. Further announcement will be made in the Arkansas Methodist. Due to crowded conditions at Hendrix it is necessary to limit the attendance. Therefore, registration in excess of twenty from each district and not more than two from each local church will not be accepted until May 1st.

Plans were made for training and sending our Fellowship teams to work in the districts next summer. Any young person or adult interested in going on a team, or any pastor who desires to have a team work in his local church should contact his District Director of Youth Work.

Upon resignation of Rev. Vernon E. Chalfant as District Director of Youth Work in the Conway District, Mr. Eugene Coward was nominated to be elected to this position.

Several youth leaders and workers from different parts of the conference were invited to attend this meeting. Those attending were: Pryor R. Cruce, Jr., Morrilton; Sue Osment, Jonesboro; Carolyn Herbert, Fort Smith; Elizabeth Goodloe, Jonesboro; Carol Barnett, Batesville; Mrs. Betty Jane Warren, Conway; David Crouch, Lexa; Rev. James S. Upton, Conway; Rev. Ira A. Brumley, Conway; Tommy Hughes, Monette; Allan Hilliard, Russellville; Miss Mamie Adams, Russellville; Mary McGuire, North Little Rock. District Directors of Youth Work attending were: Mr. Eugene Coward, North Little Rock, Conway District; Rev. Alfred Knox, Tuckerman, Batesville District; Rev. Charles Lewis, Luxora, Jonesboro District; Rev. James T. Randle, Rogers, Fayetteville District; and Rev. Thomas R. Whiddon, Cabot, Searcy District. District Directors unable to attend were: Rev. John Bayliss, Fort Smith, Fort Smith District; Rev. Martin A. Bierbaum, Rector, Paragould District; Rev. J. M. Barnett, Earle, Helena District.—Reporter.

Very few people know that the lion has an extra claw. It is concealed in the hair near the tip of his tail.

There is a vast difference between open-mindedness and empty-mindedness.—Ex.

MARYSVILLE CHARGE

The people of Marysville Charge have done a fine work this year. Revivals have been held in both churches, nine have been added to the church on profession of faith in Christ and ten by certificate. The pastor did the preaching in three of the meetings and Rev. Charles Giessen of El Dorado did the preaching at Marysville Church. His messages were appreciated by the people and we feel that the church was strengthened.

We can truly say this has been a good year because our people have made it so. No pastor could ask for better people than we have here. They have cooperated in a wonderful way. All finances are up to date, Ebenezer being the first to pay out in full. These four churches have furnished the parsonage this year and have that all paid for.

Bethel Church is installing Butane gas this week and we hope the others can later on.

We have three W. S. C. S. which are doing fine work. The woman of Marysville placed a nice table in the church last week which we are all proud of. Our Church Schools are doing a good work.

The pastor and wife appreciate all the nice things that these good people have done for us and the way they have cooperated this year.

—J. R. Martin, Pastor.

News About
Hendrix College

HCA Sponsors Film

"The Power of God," a Christian motion picture filmed in sound on the studio lots of RKO by the Roland Reed Productions Company, was shown to Hendrix students and Conway citizens at the Hendrix auditorium, October 2.

The picture, which has attracted widespread favorable comments from critics, was brought to the college by the Hendrix Christian Association of which Virgil Bell of Mena is president. Featured in the film were several well-known RKO actors and actresses.

More Officers Elected

Robert B. Moore, Jr., of Hope was elected mayor of Silver City, Hendrix's trailer camp on the campus last week. David Crow of Joiner and J. D. Gardner of Morrilton were named aldermen. At the election meeting, a formal introduction of all residents of the trailer city was held.

In an election held by the Hendrix Players, varsity dramatics group, Joe Slattery of Conway was elected president. Other officers elected include Mary Matthews, Heber Springs, vice-president; Martha Ann Meek, Little Rock, secretary; and Helen Morris, Heber Springs, treasurer. Miss Barbara Morris, assistant professor of speech, presided at the election.

Will Sing at Dedication

The Hendrix Choristers will make their first public appearance of the season on October 20 when they will appear on the program for the dedication of a new organ at the Washington Avenue Methodist Church of North Little Rock.

The Choristers, directed by J. Glenn Metcalf, have the largest number in their history this year. After try-outs there are 83 members of the vocal group.

Officers elected by the Choristers are as follows: Glenn Pinnell of DeWitt, president; Ann Scobee of Little Rock, vice president; and Nancy Penix of Jonesboro, secretary.

Miss Williams Entertains

Miss Marie Williams, dean of women, entertained Dean and Mrs. A. G. Shannon of the College of the Ozarks and all Hendrix students from El Dorado at a tea following the Hendrix-Ozarks football game September 27.

Dean Shannon was principal of El Dorado High School from 1940 to 1944 while Miss Williams and Mrs. Shannon were teachers in the school.

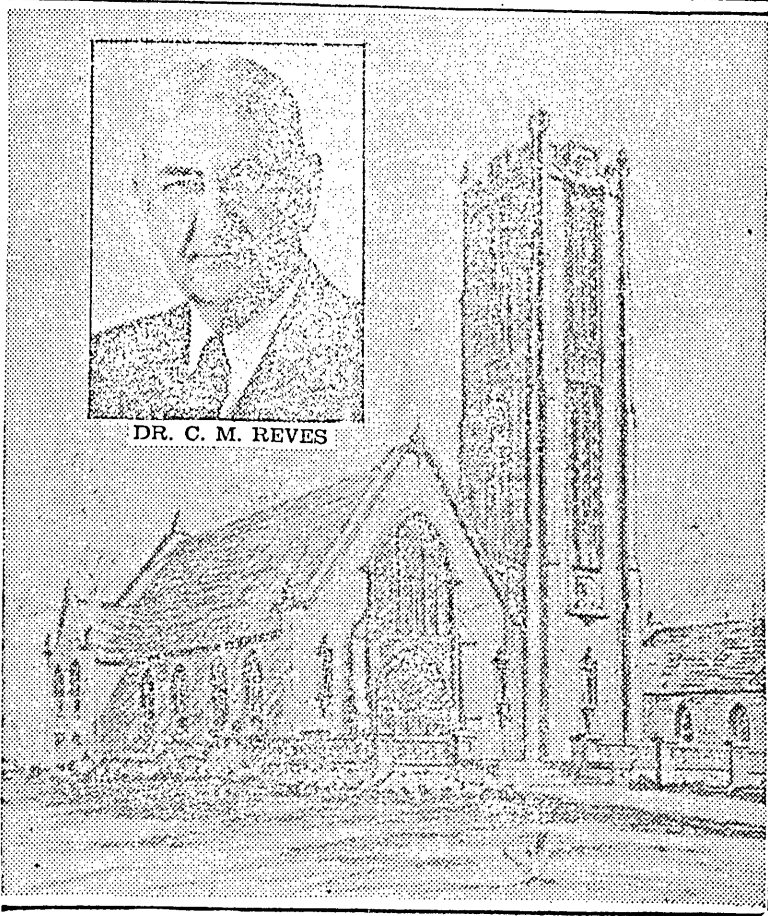
Hendrix students from El Dorado who attended are Lelia Maude Ellis, Glendene Powledge, Sue Ann Coulter, Jo Ann Burgess, Ruth Ann Jenkins, Patricia Neighbors, Mary Jo Crawford, Dorothy Mitchell, Jacob Ellis, David Levine, Martin Munn, Charles Davis, L. C. Franks, Lee Morgan, John Hanna, Pick Williams, George Abbott, and Sam Crawford.

Corliss Arnold On Faculty

Corliss R. Arnold of Monticello, a Hendrix alumnus, has been serving as a part time teacher of organ at his alma mater while taking a post-graduate course. He has been named a full-time instructor in the Music Department. Mr. Arnold is now assigned as an instructor in his department and will teach both piano and organ.

(Continued on Column 4)

Methodists Begin Hendrix Drive



DR. C. M. REVES

Conway, Ark., Oct. 3.—Shown here is the architect's drawing of the Religion and Fine Arts Building, one of the goals in Arkansas Methodism's drive for Hendrix College.

The drive, now in high gear, is aimed at securing four new buildings and increased endowment for Hendrix. Buildings sought in addition to the chapel are a gymnasium, a women's dormitory, and a combined dining hall and student center.

Dr. C. M. Reves, veteran Arkansas pastor, pictured here, is director of the campaign.

Jonesboro Leads off in Hendrix Drive

By Paul Faris, Publicity Director, Campaign for Hendrix

THE Methodist Church of Lepanto of September 30 became the first church in the state to raise its goal in Arkansas Methodism's \$1,000,000 Campaign for Hendrix College.

The occasion was a Kick-Off Dinner, held at the First Church of Jonesboro for ministers and advance gifts committees of the more than 30 charges of the Jonesboro district. The meeting was called by Rev. J. Albert Gatlin, district superintendent, to rally workers for a three-day solicitation of contributions to the Campaign in advance of the church-wide offering to be held next February.

As the meeting drew to a close, Rev. Raymond L. Franks, pastor of the Lepanto Church, rose and announced that his congregation wanted to be the first in the state to pay in full their goal. He handed a check for \$2,000, the amount of Lepanto's goal, to President Matt L. Ellis of Hendrix.

Rev. W. V. Womack, pastor of the Osceola Church, then rose and announced that his congregation had also attained its goal, which is \$6,000.

Rev. Mr. Womack was followed by Noble Gill, layman from the church at Dell, who announced that the Dell Church, of which Rev. Luther K. Wilson is pastor, wanted to be first in the state to announce having doubled its goal.

"We already have \$1,000 in hand

against a goal of \$500," he said "and we hope to double even that before the Campaign is over."

The Marked Tree delegation announced that its goal was provided for and others reported substantial parts of their goals already achieved. As the reports came in, enthusiasm grew till it almost became a testimony meeting.

Following the dinner the workers went out on the three-day intensive drive in each church to secure advance gifts from the official members of the church. Results of the solicitation throughout the district will be reported at a meeting of the pastors October 15. The church-wide solicitation will be made in February. The goal for the Jonesboro District is \$70,000.

"This is only the beginning of the Campaign in the Jonesboro District," Rev. Mr. Gatlin said afterward. "We hope that the advance gifts obtained in the present effort will enable every church of the district to reach its Campaign goal. The February offering will then give us a time when we can materially oversubscribe our goal in the drive to enrich the church's resources for Christian education."

Dr. C. M. Reves, director of the Campaign for Hendrix, expressing his appreciation of the dynamic step taken by the Jonesboro District, said he considered it filled with significance.

"It is an indication of the widespread interest which Methodists in

(Continued from Column 1)

ing as a part time teacher of organ at his alma mater while taking a post-graduate course. He has been named a full-time instructor in the Music Department. Mr. Arnold is now assigned as an instructor in his department and will teach both piano and organ.

He completed his requirements for the bachelor of music degree at Hendrix during the summer term, graduating with high honors. When he returned to Hendrix this fall as a part-time teacher and student, he engaged in a course of study to lead to the bachelor of arts degree.

During the three years that Mr. Arnold studied at Hendrix, he won a number of honors and has been active in many campus organizations.

He has been accompanist and librarian for the Hendrix Choristers, past president of Phi Mu Alpha Sinfonia, national music fraternity; president of L'Heure Francaise, French club; treasurer of Alpha Chi, scholarship fraternity; recitalist at the 1945 convention of the American Guild of Organists; and was one of a select few chosen from Hendrix for Who's Who in American Universities and Colleges in 1946. He was one of 12 students chosen as outstanding by the 1946 Troubadour, Hendrix year book.

During his career at Hendrix Mr. Arnold was organist at the First Presbyterian Church of Conway for two years and has been organist for the First Methodist Church of Conway since January.

If you never see any good in others, there is something wrong in you.—Selected.

Arkansas have in raising a minimum of \$1,000,000 for Hendrix College," he said, "and it may be taken as evidence of the way in which the churches throughout the state are going to respond to the Campaign."

"The time officially set for the Campaign is from September through next February, but much of the cultivation and organization has already been done in all the fifteen districts of the state. Things will move even more rapidly from now until February."

"Individual churches and districts are at liberty to proceed with their part of the Campaign as conditions warrant," Dr. Reves said. "We expect that many will reach their goals in the next few months and be able to oversubscribe them substantially in the church-wide observance in February."

More than 170 attended the Jonesboro dinner and were served bounteously by the ladies of First Church. Speakers included Rev. Mr. Gatlin, Dr. Reves, President Ellis, and Alton B. Raney of Little Rock, president of the Hendrix board of trustees. Toastmaster was Charles Stuck, prominent Jonesboro layman, president of the Jonesboro Chamber of Commerce and Hendrix alumnus.

Many graduates of Arkansas Methodist colleges were present, including Rev. W. L. Oliver, Hendrix '01, of Jonesboro, retired Methodist minister whose \$1,000 gift last June made him one of the first contributors to the Campaign. Rev. Mr. Franks of the Lepanto Church attended Henderson-Brown. The Jonesboro Sun of October 1 carried a front page story on the rally, illustrated with photographs of a number of those present.

CURRENT NEWS IN THE RELIGIOUS WORLD

PASTORS URGE CHURCH BUILDING BE LIBERALIZED

SEATTLE, Wash. — (RNS) — A resolution asking the Civilian Production Administration to reconsider its ruling preventing the building of "even small chapel s or Sunday School facilities," was passed at a meeting here of the American Lutheran Church Pastors of the Coast Conference. The conference will ask the American Lutheran Church to consider the problem at its biennial convention October 16-17 in Appleton, Wis.

Pastors pointed out that federal officials and others repeatedly have indicated that the church, through the Sunday School, is the most effective agency in society for preventing juvenile delinquency, the Rev. L. Myron Lindblom, Seattle, said.

"At the present time, new communities are being built up without facilities for churches," Mr. Lindblom stated, "and requests to build these facilities have been denied in numerous cases affecting thousands of children. Sunday Schools are meeting in homes under very adverse conditions with effective work and further growth almost an impossibility."

Another resolution passed by the conference urged the immediate organization of a department of public relations with key men in the large population centers.

FUNDAMENTALIST GROUP URGES STAND AGAINST APPEASING RUSSIA

WILKES-BARRE, Pa.—(RNS)—American Christianity must "stand solidly against any further appeasement of Russia," the American Council of Christian Churches declared here in a resolution adopted at the opening session of its fifth annual convention.

The Council is composed of some 14 Fundamentalist bodies most of which have remained aloof from the Federal Council of Churches, and the National Association of Evangelicals.

Calling upon the government to identify every Communist in America so that the nation may be "protected from sabotage," the resolution also asserted that "while the United States is in a position of God-given leadership, Russia should be told that the 'iron curtain' must be lifted."

"Already," said the resolution, "the forces of freedom should hide their faces in shame when they look at Poland and other Russian-dominated lands which our boys died to free. Let it be remembered that World War II started when England went to the defense of Poland. Now Poland, under the dominance of a power equally as cruel as Hitler, must be honored in the United Nations with her totalitarian clique in charge. As a nation, our own morality is becoming bankrupt and we are destroying ourselves."

Prior to opening of the convention the Fundamentalist Ministerial Council of Wyoming Valley ran an "open letter" ad in the local press charging that the Federal Council of Churches favored controlled economy over free enterprise, indulged in dangerous pacifism, and repudiated historic Christianity.

BOSTON AVENUE CHURCH HONORS BISHOPS SMITH AND MARTIN



BISHOP W. ANGIE SMITH



BISHOP PAUL E. MARTIN

The evening service last Sunday night was in honor of Bishops W. Angie Smith and Paul E. Martin, both of whom were elected in the session of the Jurisdictional Conference held in Boston Avenue Church, Tulsa, Okla., June, 1944. In recognition of that significant event, we have placed bronze markers on the chairs occupied by them at the time of their election. This marker reads, for Bishop Martin as follows:

This Chair Occupied by

Paul E. Martin

When elected a Bishop of the Methodist Church by the South Central Jurisdictional Conference June 14, 1944

For Bishop Smith it reads:

This Chair Occupied by

W. Angie Smith

When elected a Bishop of the Methodist Church by the South Central Jurisdictional Conference June 14, 1944

The ceremony in recognition of the placing of the plates was held on Sunday evening following a very excellent sermon by Bishop Martin. Bishop Smith preached and dedicated our debt-free structure at the Sunday morning service.—H. Bascom Watts, Pastor.

NEW IRISH EDUCATION BILL STIRS OPPOSITION

By Thomas Anderson
Religious News Service
Correspondent

BELFAST (By Wireless)—Sharp opposition from both Protestant and Roman Catholic leaders in Northern Ireland is expected when the new education bill comes before the Ulster Parliament during October. Protestants are mainly concerned over provisions regarding denominational teaching in state-supported schools, while Catholics are disturbed over the threat of larger financial assessments toward building and equipping new schools.

The bill provides that religious instruction in state-supported county schools must be undenominational, based on the Holy Scriptures, according to authorized versions. However, denominational instruction may be given as an extra if parents approve, and it is expected that many parents will demand this denominational teaching.

Clergymen, who have the right of access to all county schools, would give the denominational instruction, as well as supervise the undenominational teaching. Furthermore, this right of access, which is subject to control by educational authorities, is now extended to cover secondary schools instead of being limited as before to primary schools.

A PRAYER

O God, make our bodies and souls holy temples, purified by the indwelling of the Holy Spirit. Cast out unholy affections and compromising desires. Aid us to make our inner life a place of pure intentions and zealous purpose to please Thee in all things. In Jesus' name. Amen.

—Evangelical-Messenger

Primary schools formerly managed by Presbyterian or Anglican clergymen are now to become state-maintained, but these are expected to retain, more or less, their own religious flavor.

The new measure declares it to be the duty of teachers to attend or conduct collective worship and give undenominational instruction, if required, but teachers may be exempted upon furnishing a statutory declaration that their objections are based solely on religious grounds.

If a teacher is excused, the local authority must take steps to ensure that religious education is adequately provided for—by hiring additional teachers, if necessary. Provision is also made for complaints from parents where school directors do not appear to be discharging their obligations in regard to religious education.

"Blessed is the nation whose God is the Lord and who see in this their blessedness."

SAYS OPEN DOOR TO ORIENT OFFERED MISSIONARIES

ATLANTIC CITY, N. J.—(RNS)—An open door to the Orient is now offered to missionaries as never before, Dr. Elmer Fridell, of New York, told the Board of Managers of the American Baptist Foreign Mission Society and the Woman's American Foreign Mission Society at a combined quarterly meeting here.

"The people of the East have seen too much and have lost too much to carry on alone," said Dr. Fridell, who is foreign secretary of the Board for China and Japan. "The need for missionaries is tremendous."

Dr. Fridell, who has just returned from a tour of the Orient, said that Baptist missions in the Philippines continue to hold services although most of them were devastated by the war.

The first foreign secretary of the Board to visit China since the end of the war, Dr. Fridell said that the missions there were too weak financially to carry on without support from the United States.

"Young people are flocking to the universities only to find a miserable lack of equipment and inadequate facilities," he said.

"The only opposition in China to missionary activities is in the communist areas where they fear encirclement from without and revolt from within. The greatest need in China is for moral integrity which can only come from Christianity."

LOS ANGELES PREPARES FOR UNITED CHURCH CRUSADE

LOS ANGELES—(RNS)—America is nominally and idealistically religious, but there is need for a spiritual stimulus that will inspire the people to put their faith into practice.

Thus spoke Dr. Guy Black, associate executive secretary of the General Board of Evangelism of The Methodist Church, in an interview here. Dr. Black is in Los Angeles to direct the United Crusade for Christ, in which twenty denominations will participate. The Crusade will begin Oct. 13, with a house to house survey to obtain a religious census, and will be followed by a visitation campaign and close with a series of services at the great Shrine auditorium. Object of the campaign is to obtain church members.

Dr. Black pointed out that California, Nevada, Oregon, Washington, Montana, Wyoming, Oklahoma, Arkansas, West Virginia, and Florida are lowest in church memberships according to population, the percentage being from 20 to 30 per cent. Most other states range from 10 per cent down to 30 per cent.

Utah stands highest, with about 70 per cent, New York State coming next with between 60 and 70 per cent. The high standing of Utah is largely due to the Mormon population, while New York's high rating is partly due to the prevalence of Catholics, who count babies and children in their census, Dr. Black said.

No amount of ability is of the slightest avail without honor.

BISHOP OXNAM WILL SUCCEED DR. FOSDICK ON ABC NETWORK'S "NATIONAL VESPERS"

Bishop G. Bromley Oxnam has accepted the invitation of the American Broadcasting Company and the Department of National Religious Radio of the Federal Council of the Churches of Christ in America to preach during the next four months on the Sunday afternoon program, National Vespers, which Dr. Harry Emerson Fosdick has conducted for nearly twenty years.

National Vespers will resume Sunday, October 6, on a network of the American Broadcasting Company (formerly Blue network) from 1:30 to 2:00 p. m. CST. Music will be furnished by a male quartet, under the direction of George Shackley, organist. In February the program will be taken over for the remainder of the season by the Rev. Dr. John Sutherland Bonnell, minister of the

Fifth Avenue Presbyterian Church, New York City.

Bishop Oxnam's subjects for October are: Oct. 6, The Aim of Christian Discipline; Oct. 13, The Quest for Perfection; Oct. 20, The Blessings of Uncertainty; Oct. 27, A Gift No Man Can Take Away.

Since the presentation of this program on stations of the ABC network is optional with the local program directors their decision will be governed by their estimate of local interest in National Vespers. It is therefore important that telephone and mail inquiries by those who desire this program be received in large number by the station.

In cases where it is found that the station has previous local commitments at this hour the suggestion may properly be made that National Vespers be electrically transcribed when presented on the network, then "aired" at a later hour. In this case the churches would naturally cooperate by announcing the broadcast time. Such arrangements have

CLEVELAND CHURCHES ATTACK SOCIAL PROBLEMS

CLEVELAND, Ohio.—(RNS)—This city's 400 Protestant churches have launched a concerted attack on many of the social problems currently vexing the community.

Through the Cleveland Church Federation such troublesome questions as housing, juvenile delinquency, interracial friction, and family problems are being met by cooperative action.

In an effort to find practical

already been made in a number of cases.

Since the volume of mail is the chief measure of listener-interest in religious programs, postcards and letters requesting the sermon manuscript, addressed to the station from which it was heard, are helpful in keeping this and other similar religious programs on the air.

methods to combat the housing shortage the Federation has set up a special survey committee to canvass the situation.

Ministers and lay counsellors are centers and social worship sessions planning to establish Conference to study the problems of both adult and juvenile delinquency as well as marriage difficulties.

Combined worship services with Negro congregations as guests of white churches will be held to ease racial tensions and to bring the two races together for better understanding.

Women's groups allied with the Cleveland Church Federation are already establishing home clinics at neighborhood churches which will serve as clearing houses for boys and girls in trouble at home.

To help relieve the persistent shortage of domestic help, church women are opening a domestic training school.

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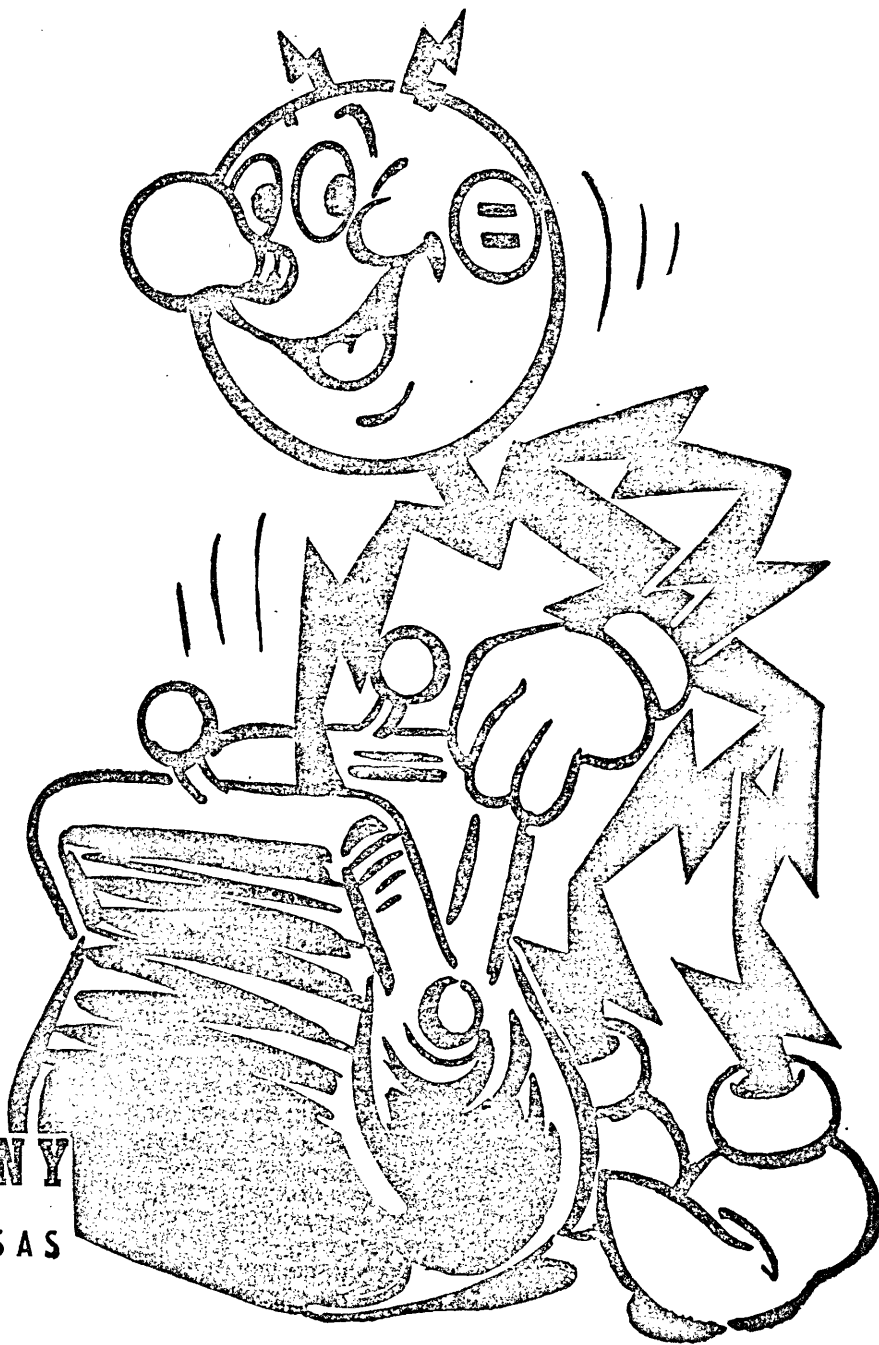
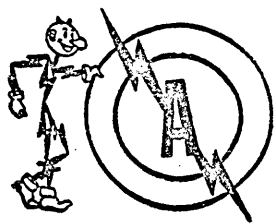
This not so under political management, where the customers have no protection — either from excessive charges or poor service standards. Where there is a regulatory body, the customers are assured of redress.

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The Sunday School Lesson

By DR. O. E. GODDARD



PAUL TRAINS FOR HIS LIFE WORK

LESSON FOR OCTOBER 20, 1946

SCRIPTURE TEXT: Acts 9:19b-22; 11:22-26; Galatians 1:17-24.

GOLDEN TEXT: Straightway in the synagogues he proclaimed Jesus, that he was the Son of God. Acts—9:20.

This superlatively great man, Paul, was the greatest worldwide missionary in Christian history. God chooses men of the greatest capabilities and susceptibilities. By capabilities, we mean the natural gifts men seem to have—that is what they can do by developing and using the natural gifts. By susceptibilities, we mean what God can do for him. A sculptor looks through a pile of granite slabs. He rejects peice after peice because they are not such as would take a high degree of polish. Finally he choses one. In the course of time he transforms that slab into an angel or a historic hero to stand out for the admiration of earth's teeming millions. The artist selected that slab because he saw its susceptibilities. God saw capabilities and susceptibilities in Paul and chose him for a world leader.

Ten Points In Paul's Training For World Service

1. *Born, reared, and trained in a religious home.* There were two kinds of homes in Tarsus—Jewish and Gentile. In the Jewish home the idea of one God over all was taught daily. In the Gentile home they worshipped idols. Supposing that Paul's parents were typical Jews, then Paul was taught the Ten Commandments. The last thing he heard at night was something pertaining to God. The first thing he saw on waking was a word or motto reminding him of God. In his childhood he was rooted and grounded, thoroughly, in monotheism. Perhaps his good parents were not aware that they were training a world leader, who would bless all subsequent generations, yet they were doing that very thing. For what kind of service are you training your children? Is yours truly a religious home?
2. *Educated in the best schools of Tarsus and in the Rabbinical schools in Jerusalem.* The Jews, as I have said before, were strong for religious education. Our schools, religious and secular, today largely determine what shall be our civilization of tomorrow. Are we as careful about the training of our children, morally and intellectually, as we should be? There may be some embryonic Pauls in our schools today. Paul attended good schools and made excellent use of his time.
3. *An International Background.* Paul was a Hebrew by birth, a Greek by culture and philosophy, and a Roman by citizenship. Rome was at that time the greatest Empire in the world. Paul spoke Hebrew, Greek, Latin, and probably several dialects. His knowledge of the languages was a great asset in his worldwide travels.
4. *Paul was gloriously converted and definitely called to world service.* I lament the fact that we do not use the words, "converted," "born again," "regenerated," "born of the spirit" now in our usual designation of the experience of a

redeemed life. These are all good terms and usually mean something. Why should we be ashamed to use these terms in our everyday expressions of so essential an experience in the Christian life?

Paul's conversion was an epochal event in world history. It was not spectacular. An unknown disciple, Ananias, probably a layman, came and laid his hands upon Paul, who received his sight and was baptized and was filled with the Holy Spirit. How fortunate it would be if every preacher had an experience in which he could glorify in the telling thereof as did Paul! Paul's call to be a minister, a missionary was as definite as his conversion was glorious. If every preacher had a conversion and a call as Paul had, winning a million souls would be possible.

5. *Paul's conversion gave him witnessing power.* A conversion that gives one witnessing power is an indication that the conversion is genuine. "Straightway in the synagogues he proclaimed Jesus, that he is the Son of God."

This does not mean that Paul was ready to enter upon his life work as a missionary. He had to have about ten years of seasoning before he was qualified to be sent out by the Church at Antioch. Young converts in the glow of their first love, very often can witness for Christ with great power. But this does not mean that they should be ordained at once and sent out as full-fledged preachers, or missionaries. There was not a theological school where Paul could get what he needed.

6. *Paul retired to the "Arabian University."* He needed the solitude of the desert, the quiet of the mountain fortresses, where he could meditate, introspect, and listen to the voice of God. He needed time to adjust the vast amount of knowledge he had of God in his head to the rich, new experience of his heart. Before going to Jerusalem for personal conference, with Peter and James, he spent two or three years sitting at the feet of Jesus in that desert school. He could harmonize the Messianic promise with his personal experience better than Peter and James could do it for him.

7. *Second experience in Damascus.* After two or three years of this desert solitude, he went back to Damascus. Here he met with fierce, murderous opposition from the Jews. They determined to kill the leader who had come at a former date to help them exterminate the Christians but now had betrayed them. Guards were placed at all the gates of the city so Paul could not escape. His friends let him down from the wall in a basket and Paul hurried to Jerusalem.

8. *Paul in Jerusalem.* When Paul reached Jerusalem he tried to join with the disciples, but they were afraid of him. But Barnabus sponsored Paul's case and got them to receive Paul. Then followed his conference with Peter and James.

W. C. T. U. ASSAILS MODERATE DRINKING AS 'HARMFUL'

MINNEAPOLIS, Minn.—(RNS)—Reaffirming its stand that prohibition is the only solution to the liquor problem, the National Woman's Christian Temperance Union, meeting here in 72nd annual convention, called upon churchmen and youth leaders to combat the teaching that drinking in moderation is harmless.

The convention also urged Congress and state legislatures to legalize "glamorous" liquor advertising, and advocated placing liability for accidents due to drunken driving on the liquor dealer. It protested the use of grain, syrup, and other food products in the manufacture of alcoholic beverages, recommended that profits of the liquor industry be used for the rehabilitation of alcoholics, opposed peace-time conscription, and urged the establishment of a commission on disarmament to function within the United Nations.

Mrs. D. Leigh Colvin of Evanston, Ill., reelected president of the organization for a third term, told the delegates that the government must be held responsible for "inflicting" the drink habit on many young men during the war.

"Thousands of young men began

The Grecian Jews planned to kill him. These experiences in Damascus and Jerusalem were a part of his needed training for his world mission. The Jews in nearly every city where there was a synagogue, hounded him. His friends outwitted his enemies and got him down to Caesarea and he took ship for Tarsus.

9. *Some years in Tarsus.* Perhaps these experiences in Damascus and Jerusalem showed Paul that he was not yet sufficiently seasoned and adjusted for his world-wide mission. No doubt he was all the time discipling himself for his already known world work. Just what he did in those years in Tarsus, we do not know.

10. *Barnabus comes to Tarsus to bring Paul to Antioch.* This was a great and open door. Antioch was a large, wicked city open to the Gospel. The great work started by the refugee saints needed a master mind like Paul's to direct it. Paul was in his glory, here. Converts by the tens, the hundreds, the thousands were added to the church. At the end of the year a shocking surprise came to them.

Paul and Barnabus were called to go to Europe as missionaries. "Now there were in the church that was at Antioch certain prophets and teachers: as Barnabus, and Simeon, that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the Tetrach and Saul. And they ministered to the Lord and fasted, and the Holy Ghost said, Separate me Barnabus and Saul for the work whereunto I have called them." And when they had fasted and prayed, and laid their hands on them, they sent them away." Acts 13:1-3.

Now Paul's schooling ends and his life work begins. He is now seasoned, sober and sanctified for his world-wide mission. We shall see more and more of his work for the next thirty years in his epistles to the churches which he established. Nothing could be more interesting to Christians than to follow this world builder in his monumental work.

JONESBORO DISTRICT SEMINAR

(Continued from Page 11)

Harry Hill told an interesting story taken from the book, "Tales of India." Mrs. Elliott, after discussing the harmful influence and effect of alcohol, presented an entertaining playlet entitled "In the Interest of Home Defense". Parts were taken by Dr. W. Henry Goodloe, Rev. G. L. McGehey, Mrs. Willis Evans, Miss Veva Joy Hall, and Raymond Mills.

During the afternoon session presided over by Mrs. Howerton, the study "The Christian and Race" was discussed by Mrs. E. G. Kaetzell assisted in song by the choir of the AME church of Jonesboro. The study on "Stewardship" was discussed by Mrs. R. E. Connell, district president of the Paragould District and past president of the North Arkansas Conference. Both speakers outlined various ways these subjects could be treated to add further interest to class sessions.

Mrs. J. T. Altman reported \$67.27 in the district parsonage fund. She stated that several items were badly needed for the parsonage and urged each society in the district to contribute as generously as they could.

The closing Consecration service was led by Mrs. Ashabranner, assisted by Mrs. Osborne and Mrs. Lawhorn. This was followed by the Communion Service. After singing a hymn the meeting was adjourned with a benediction by Dr. Goodloe.—Reporter.

to drink in post exchanges who might not have learned the habit had they not been in the armed forces," she charged.

Dr. George Mecklenburg, Minneapolis Methodist clergyman, described the United States as "riding the crest of a 'lost week-end' binge which is imperilling its relations with Russia."

Dr. Mecklenburg, who recently returned from Europe, said that the Soviet government has blocked the liquor traffic by eliminating liquor profits. "A drunken America can't compete with a sober Russia," he declared.

No country is safe unless protected by the good will of the people.
—Nepos.

ADDRESSES WANTED

Wanted the post office addresses of Mrs. Maggie Mc-Lauchlin Thweat and Charles Eyster, both in their eighties. Postage returned.—Mrs. Annie Moore Davis, 2714 Eagle St., Los Angeles 33, Calif.

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