

# Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

into all the world — Mark 16:15

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## Publicizing Religion's "Skeleton In The Closet"

THE publicizing of a "skeleton in the closet" is one of the distressing things that can happen to an otherwise, well-ordered family. It is often an embarrassing, discrediting experience.

At the present time the church is having something of that character of experience in the publicity being given to the activities of a crowd of "snake handling," "poison drinking," religious fanatics, who carry on their work in the name of the church. This kind of thing is "news" for the press since those who indulge in such revolting practices seem to be willing to go to jail, if necessary, for the privilege of making a public spectacle of themselves, as they follow this peculiar, mental quirk regarding religion.

According to the press, a minister in Mississippi, who teaches this method of proving the reality of faith, is now under arrest and must stand trial on the unusual charge of knowingly furnishing poison for a suicide. One of his parishioners, under the inspiration of his teachings, suddenly declared that "He felt the power of his Boss," and, picking up the poison the minister had at hand, swallowed it. He quickly died as the result of the experiment.

In Kentucky it was necessary to pass a law prohibiting the handling of snakes in public. Recently four followers of this sect were fined fifty dollars each for handling snakes in public. They carried their case to the Kentucky Court of Appeals which upheld the law. Now they are trying to find a way by which their case can be carried to the United States Supreme Court. They declare that the Kentucky law is unconstitutional because it abridges the "freedom of religion" since they cannot worship God "according to the dictates of their own conscience."

With the publicity given these activities, carried on in the name of religion, the church generally must bear something of the stigma caused by these degraded, misguided conceptions of worship. They are "skeletons in the Christian closet" which we would prefer to keep out of sight. However, such practices will likely continue in some form until their devotees catch a more wholesome vision of the meaning and purpose of religion.

## The Folly And Danger Of Ordinary Gambling

THE gambling craze has grown to alarming proportions in our nation and will continue to grow unless something is done to counteract the idea that it is possible to "get something for nothing."

Gambling may be exciting, but without crookedness, there is no chance to really be a consistent winner. If the game is honest, the almost invariable "law of averages" will prevent one from being a consistent winner. If one plays with a crooked gambler he is downright stupid, if he expects to win. If one becomes a crooked gambler himself, in order to win, gambling has done its worst to that individual. A crooked gambler is no better than any other kind of crook. He contributes nothing creative or constructive to society and capitalizes upon the weaknesses of his victims who believe, foolishly enough, that they can get something for nothing.

The individual who, by gambling, cultivates the idea that he can "get something for nothing" is laying the foundation for a disillusioning disappointment in life, if not something tragically worse.

## Dangerous Attitudes Born Of Shallow Thinking

IT is quite possible for one to wreck his life without being a notorious law-breaker or a violent sinner of any character. Shallow thinking by many people with reasonably good intentions has often led to attitudes that have made impossible the development of strong, useful character.

We have heard people glibly say, "IT MAKES NO DIFFERENCE WHAT YOU BELIEVE JUST SO YOU LIVE RIGHT." The trouble with such a statement is that it holds just enough truth to make it dangerous if we think superficially.

It is true that it makes no difference what we believe about SOME THINGS, just so we live right. The things, however, about which it makes no "difference" what we believe are matters that do not affect character. They are matters about which our belief may differ with others without really affecting what we ourselves are in personal life. Most of the controversial issues which now divide the church into various denominations are about matters that have little or no effect on character. Hence people in the various churches can differ in belief regarding these matters and still be genuinely good people in God's sight if they think straight on questions that affect moral character.

The fact remains, however, that it does make a great difference what we believe about matters that affect character. This is true because we cannot "live right" and think wrong on questions that affect what we are. When the writer of the Proverbs was gathering together his nuggets of Divine Wisdom, a thousand years before the birth of Christ, it was a commonly accepted proverb, in that early day, that, "As a man thinketh in his heart, so is he."

It makes a tremendous difference what one believes about social justice, international relationships, the liquor question, common honesty, social purity. What one believes about the value of human life, the race question, or the supremacy of spiritual values is reflected in one's daily living. It makes a great difference what one believes about his responsibility in these and many other similar questions. We have just come through a war which was a testimony to the fact that what a man believes about some matters makes a great deal of difference in his character.

The conclusion that one can "live right" regardless of what he believes is the child of some very careless, shallow thinking. It may be possible to "live right" regardless of what one believes about some matters that have no moral content. We trifle with life when we believe that we can think carelessly about matters that affect character.

## The Program Of The Church Today

THERE was a time when the minister was commonly called "The Parson," which, at the time, was a very complimentary designation. "The Parson" was so called because he was "the person" of the church and community. After the minister ceased commonly to be called "The Parson" he continued, for many years, to be "the person" so far as the leadership of the church was concerned. The responsibility for promoting the program of the church largely rested on his shoulders.

It is still true that "the pastor in charge" still has general oversight of the program in the local church. The day has long passed, however, when a pastor can meet the many immediate responsibilities that rest upon him and also give personal leadership and direction to the details of a total church program.

The modern church has the most comprehensive, far-reaching, complex program of any period in the history of the Christian church. For that reason it is absolutely necessary for the pastor to have the loyal cooperation of the laity of his church if the church of today even attempts to carry on an adequate program. There must be delegated authority in almost every direction and there must be responsible Christian leaders to whom that responsibility can be delegated.

In our present program for the increase of Church School enrollment and attendance the pastor would be all but helpless to reap the possible results, if he had to attempt to do the work alone. Today, as never before, because of the enlarged church program and because of the responsibilities and opportunities facing us, the laymen and laywomen of the church must accept larger leadership in that program, if the work is done.

## The Hurt Of India's Religious Divisions

AFTER living for centuries under the domination of rulers of other lands, the four hundred millions and more of the people of India are at last politically free.

One of the blighting shadows falling across that newly-found freedom is seen in the religious divisions that are now causing internal strife and bloodshed among the peoples of India. Because of the sharply drawn religious differences existing in this land of mystic religions, it has long been predicted that political freedom would bring civil war.

Since political freedom has resulted in two nations instead of one, in India, it is hoped that the violence expected may be reduced to a minimum. It would be tragic indeed if the impoverished, bewildered people of India were to be called upon to support an "all out" civil war as a climax to their centuries of political servitude.

At first glance we might condemn as "folly" the religious divisions in India that have caused, and are causing, so much distress. Before we do, however, we should stop to consider that the religious divisions in India are nothing like so numerous as they are "in the land of the free and the home of the brave." There are only about as many major religious divisions in India as we have in the United States. In comparison with India, we have three major religious divisions—the Jewish, the Catholic and the Protestant. The pity of it is that we do not stop there. We have various sub-divisions of the Jewish and Catholic Church. In Protestantism the divisions are so numerous that only an "official count"

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# The Question Supreme

By BISHOP COSTEN J. HARRELL

(The following sermon was one of the series broadcast on the Methodist Hour from Atlanta, Ga.)

"Lord, what wilt Thou have me to do?"—Acts 9:6.

**T**HIS question—or should I say this cry of an awakened heart—is written in the ninth of Acts, where is recorded the never-to-be-forgotten story of Paul's conversion. It was noonday and a self-willed young man on the road to Damascus became aware, in an instant, of the presence of the Lord Jesus Christ. His glory was like the brightness of the sun, and His appeal and power were irresistible. As when an individual is singled out from those around him, a voice called saying, "Saul, Saul, why persecutest thou me?"

Paul, so far as we know, had never seen our Lord in the flesh. He had heard much of him since he had come to Jerusalem, as a scholar in the school of Gamaliel, and much of his followers—simple men such as Peter and John and Stephen—who went about telling the strange story of the crucified and risen Messiah. He had become a leader among those who had denied the Gospel Story and had undertaken to put an end to what they judged to be a troublesome and unorthodox sect. But suddenly in the morning of his career he met Jesus face to face. So I think the Saviour walks along every road, even in the way of those who have neglected him or denied him, or who have grievously offended him. We shall each meet him somewhere along the way. Suddenly, in the midst of our work or pleasure or worship, he becomes to us more than a name. We recognize him to be a presence and a power. Distinctly and insistently we hear his call. That is a high and critical hour, and on it turns, in large measure, our future and our destiny.

## I

### The Question

Paul in the presence of Christ was moved to ask a revealing question. The struggle and the yielding of that great soul are written into it. As I look at the printed page it seems to stand out in bold relief. When I think on the story, it seems to shout itself at me—"Lord what wilt Thou have me to do?" The question arrests us. We linger over it to discover its meaning and implications.

It is a *simple* question—a sentence of monosyllables. When one stands before reality and duty and love, he speaks the simple language of the heart. When we attempt to interpret the mere theory of religion or when God is no more than a name or an impersonal power, our many praises only muddy the water. A sincere soul in the presence of Christ speaks words that reflect his inmost thoughts, crystal clear.

The question is *urgent* and *immediate*. In that high hour Paul does not ask for an answer to the many questions that already had presented themselves to his inquiring mind, mysteries of the world and of life and of death and destiny. The mysteries may wait—some of them for more study and more of life's revealing experiences; many of them, I think, until this corruptible shall have put on incorruption and this mortal shall have put on immortality. But there is something tremendously urgent and immediate when one stands in the presence of the divine Son of God. When by the Galilean lake Jesus called to some fishermen, busy with their trade, saying, "Follow me," it is recorded that "They straightway left their nets and followed him." And Saul of Tarsus was impressed by the same note of immediacy when Jesus spoke to him along the Damascus Road. "Lord, what wilt Thou have me to do *now*"—he cried. The verb in the Greek as in the English is in the present infinitive. Lord, what direction must I immediately take in order that I may walk the rest of life's way with thee? Lord, what dost Thou ask of me this moment?

We cannot fail further to observe that the question is *exceedingly personal*—"Lord, what

wilt Thou have me to do?" "Tain't the elder nor the deacon, but it's me, O Lord." Jonathan Edwards once said that the first duty of every man is the salvation of his own soul. The root of religion is in the heart of the individual. I thoroughly believe in the application of Christian principles to every phase of life. I doubt not that Christ is the way, the only way out of the bewilderments and tragedies of these years. But I am also sure that the principles of Christ cannot be made regnant in the social order, unless an increasing number of individuals yield their hearts to him and cry, "Lord, what wilt Thou have me to do?" No man can be responsible for the whole world, but none can escape responsibility for himself. In the great matter of building a society after the pattern of Christ we must each begin with himself. Nothing



BISHOP COSTEN J. HARRELL

can be more bewildering and in the end disappointing than for unregenerate individuals to attempt the regeneration of the social order. The world supremely needs more and better Christians. Evangelism—the divine art of persuading individuals to respond to the call of the Lord Jesus Christ and obey his voice—this is the heart of Christianity both for the individual and for society. We must keep the personal emphasis, "What wilt Thou have me to do?"

## II

### The Keystone of Christian Character

Here then is a question—simple, urgent, personal. I now hasten to say that it is the question supreme for every man. The will of God for us is the keystone of Christian character. In reality, the chief concern of our three score years and ten, is not the questions and urges that often so concern us, but this—to learn the will of God and do it. Victorious living is sweet adjustment to God's will.

My friend, you never come to grips with the real issues of life until at some high moment and from then on to your journey's end you come to life's central question and ask, "Lord, what wilt Thou have me to do?" From the decisive day when on the road to Damascus he experienced the presence of Christ, this question was thrown into the foreground of all Paul's thinking and living. In later years, recounting before the bar of Agrippa how at that hour a new insight and conviction possessed his soul, he said, "I was not disobedient to the heavenly vision." When he yielded his heart to Christ and committed his hitherto rebellious will to be molded and guided by divine wisdom and love, his whole life was transformed. He lived no longer on the level of dead traditions, or on the level of his prejudices and opinions, but according to eternal right and truth as God revealed these to him.

Of his victorious life and his continuing influence over mankind I need not speak. I only

wish to lay warmly on your hearts this fact: When the self-willed young man, Saul of Tarsus, "trembling and astonished" cried, "Lord, what wilt Thou have me to do?" he at last faced life's central issue. He was no longer on the periphery but at the center of things. That question was the hinge on which turned his happiness, his work, his destiny.

And so it is with each of us. Have you ever come to a place where you gathered up all the questions that puzzle and torment you and resolved them into the one simple query, "Lord, what wilt Thou have me to do?" It is my deliberate judgment that the outstanding need of our moral and religious life in these years of change and transition is the acknowledgment of God over all, whose righteous and loving will is the only norm by which a man dare live. Commitment to his will is an essential intellectual and moral discipline, without which intellect runs up a blind alley and religion becomes slushy sentiment or lifeless theory or tradition.

By what compass have you set the course of your life? There are some who take their direction from their impulses, or their self-centered wants and ambitions. There is a cult of moderns who insist that fullness of life is achieved by following the wants and impulses of the natural man. I warn you that this way leads to a barren desert, and to the loss of your soul. Others set their course by public opinion. They are ruled by what their neighbors think and do. They do not face life's issues. They are borne along as dead fish are carried on the bosom of the current. What God, who has made us in his image and whose sovereign purpose is our endless enrichment—what he plans and wills must of necessity be the only way that leads to life, full and endless. And one cannot put his feet on that high road until the day comes when he devoutly asks what is God's will for him and by God's help walks in that way—until he yields his heart to Jesus Christ to follow on as he leads. Have you come to that high hour of decision, and have you met it as you should?

## III

### The Answer

But the answer!—did you ever linger over the answer that came to Paul the day he grappled with life's supreme question? He did not receive a blue-print of his life and career. Neither the will of God for us, nor the whole course of one's life, can be revealed in an instant. Instead, this was the answer, "Arise and go into the city, and it shall be told thee what thou must do." Three days later, the story continues, Ananias visited him in Damascus and from that point, guided by the indwelling Spirit, Paul ventured on his career.

The meaning and substance of the answer is that we yield our hearts and take a direction, and the Spirit of God and the occasion will each day reveal what he would specifically have us do. We can see very little of the road at a time. We cannot foreknow all that life and God may require of us. We cannot foresee the temptations and sorrows and opportunities of tomorrow. God does not give us a blue-print but an *eager* and obedient spirit. Sufficient unto the day is the duty thereof. We trust his grace and goodness—we acknowledge his rule and sovereignty—we commit our whole selves to his control—we obey his voice—we take a direction—and as life unfolds we will find ourselves continually born along toward the goal he has set before us and all the while being fashioned into his likeness. Assurance is in our hearts, and a song is on our lips.

To every man who yields and dedicates himself to live by the divine pattern, as day by day it is made known to him, God gives a little lantern for him to walk by. It is the lantern of faith. We remember the old oil-lanterns of yesterday, which if a man carried would lighten his path, though only a few feet ahead. And yet as he walked the light always advanced ahead of him, always made clear the path that

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# THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

## CLOSED FOR THE SUMMER

The Kingdom of God has a hard time of it during the summer. Church members easily convince themselves that God will meet them in the mountains and at the swimming pool; in bed or by the trout stream; in the automobile or at the ball park; on the golf links or in the air-cooled theater—anywhere but in church.

Church-sponsored scout troops carry truckloads of our youngsters away from the church during summer Sundays! After all, they do have to earn their badges! Church-school classes plan Sunday outings that require absence from morning worship while baskets are packed—and absence from the evening service because the return trip cannot be made in time! Summer is hard on God.

A district youth rally was scheduled in one church for a certain Sunday afternoon. The bulletin that day mentioned nothing about it and no announcement was made in the church school or from the pulpit. It was announced that the church's softball team would be out on the practice field that afternoon at three o'clock! What a price that church paid to produce a crack softball team!

Is your church closing its doors this summer—by popular request. Every member-in-absentia contributes to delinquency in the kingdom of heaven.—In The New Life Magazine.

## ONLY ONE WAY

By Charles A. Wells

A thousand changes have come to our world in the past few years—changes of laws, frontiers, rulers, and governments. But men seem to avoid the one change that will really make a better world. If they would only experience a change of heart, the rest of the transitions the modern world must make would not be so difficult. Old systems of savage economic rivalry, facing the alternative of total destruction or transformation into a new society of cooperation, good will, and sharing, keep the world fearful because men's hearts will not yield. Selfishness, the lingering poison of racialism, and resurgent nationalism never will be cured by diplomacy, economic theories, or political doctrines. Peace, justice, and good will cannot come into the world except through men's hearts.

I was a guest in a home where cocktails were passed before dinner. As I refused, the 8-year-old daughter asked, "Isn't Mrs. Overton old enough to drink either?" After the mirth this provoked had subsided, her father replied, "Perhaps Mrs. Overton is old enough to know better." Then the youngster with only childish interest queried, "Daddy, when will you be old enough to know better?" To this the father attempted no reply. And strangely enough there was no ripple of laughter this time. The subject was quickly changed.—Grace Sloan Overton, "The House That Does Not Drink", Christian Advocate.

Justice between men or between nations can be achieved only through understanding and good will.—Jane Addams.

## KEPT IN PERFECT PEACE

*Peace, perfect peace, in this dark world of sin?  
The voice of Jesus whispers Peace within.*

*Peace, perfect peace, by thronging duties pressed?  
To do the will of Jesus, this is rest.*

*Peace, perfect peace, with sorrows surging around?  
On Jesus' bosom naught but rest is found.*

*Peace, perfect peace, with loved ones far away?  
In Jesus' keeping we are safe, and they.*

*Peace, perfect peace, our future all unknown?  
Jesus we know, and he is on the throne.*

*Peace, perfect peace, death shadowing us and ours?  
Jesus has vanquished death and all its powers.*

*It is enough: earth's struggles now do cease,  
And Jesus calls us to heaven's perfect peace.*

—Edward Henry Bickersteth

In Poems With Power To Strengthen The Soul

## SOME TEACHINGS OF JESUS—PEACEMAKERS

Jesus said, "Blessed are the peacemakers: for they shall be called the children of God."

The world has many outstanding needs today. Thousands are perishing for the bare necessities of life. There is a great need for food and clothes and shelter and medical care. But more than anything else the world needs peace. All material blessings will finally amount to nothing unless peace comes to this troubled world.

There is a strife that forever rages. It is war to the death between right and wrong. It has been called the conflict of the ages. Peace in this realm will never be declared until wrong is destroyed. There can be no permanent compromise between these two elements. All strife, whether on a colossal scale as a world war, or on a lesser scale as between groups, individuals, or in the individual life, is an outcropping of this battle between right and wrong. The greatest strife on earth is not that on some battlefield, but in the heart of the individual.

Peace, then, is first of all a personal and individual matter. It must begin in the heart. James tells us that "A double minded man is unstable in all his ways." Again he admonishes, "Cleans your hands, ye sinners; and purify your hearts, ye double minded." There can be no peace in a divided personality. The warring impulses within the individual life destroy all harmony. Peace in this case can come only through faith in Christ and a complete surrender to the will of God. Paul had found this peace when he was able to say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." His divided personality had been unified around Christ as the highest ideal of life. Christ was thinking of this inward peace that comes to the individual when he said to his disciples, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you." The world cannot give one this inward peace and neither can the world take it away. It is above the outward circumstances of life. Again Jesus had something of the same thought in mind when he

said to his followers, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." The individual must, therefore, first make peace in his own heart with God before he can be a peacemaker with regards to others.

Then, peace is needed between nations, races, social groups, economic groups, and political groups. Strife has not ended between nations. For the time being the shooting war is over, but many of the very evils that caused the war are still present with us. Think of the greed and selfishness and lust for power that is prevalent on every hand. Many of our citizens have imbibed the very principles that our nation fought to destroy in the lives of other nations. Germany had her racial problem. She felt that her citizens were a super-race. She developed a burning hatred for the Jews, but how well are we treating our minority groups? Can it be possible that we, too, feel that we are a bit superior to less fortunate people? Maybe we need to take stock along this line.

We note that Jesus said, "Blessed are the peacemakers"—not merely the peace keepers. We are too much inclined to feel that we have done our part if we keep the peace; if we can truly say that we are at harmony with all, but that is not enough. Peace is a positive matter. It has to be won just like a war has to be won. Think of the sacrifice and effort that was necessary to win the war. We are beginning to see that the willing of peace is going to be just as costly. The big question is, Will the world be willing to pay the price for a just and lasting peace? It is beginning to look as though we are likely to have a compromise affair; a patched-up arrangement that at best will last but a few years.

Christians throughout the world ought to, greatly exert themselves over this matter of peace. We glibly say that the hope of the world lies in the practice of the teachings and example of Christ. We need the Christian Spirit in our political, economic, and social world-order,

## UNAVOIDABLE INFLUENCE

Everybody is holding somebody else up. Even the most inconspicuous and least important of us is important to someone and upon his courage and hope other people depend. If we crack up other people will, but if we hold up they will be encouraged and this the whole structure of life will stand. No man lives to himself. Someone else always goes down when we go down. We may never see him fall, we may never know he did. But a man without an influence is as rare as a man without a shadow. Every time you get a new grip on yourself, or take new courage, you brace someone else up in the process. Perhaps you do for others what others do for you.—Roy L. Smith.

## BELIEVING POWER

If we have talked to God for men, believingly, we can talk to men for God, beseechingly; and when men take knowledge of the fact that we have been with Jesus, our testimony is respectfully received and our invitation reverently considered.—War Cry.

But we cannot have the Christian Spirit in these different realms of life without first making the individuals who constitute them Christians. As true followers of Christ, we have peace in our own hearts, but that is not enough. If we are to be peacemakers, we should try to lead others to that same experience. There are literally millions of un-Christian people throughout the world. Some of them are our next-door neighbors. Others can be reached by sacrificing for the cause of foreign missions. This is a time when constructive evangelism needs to be pushed to the limit. Our task is so large and the need is so great that sometimes we fear we may "get there too late and with too little" to turn the tide. Certainly, there is no time to waste. No longer can the Church succeed if we merely play at the job of being Christians. We have got to go all out for Christ and his way of life or face consequences that we hate even to think about.

Not only are we to be peacemakers in the matter of helping people to find and align themselves with Christ, but we should try to help iron-out the differences that arise between individuals. Churches are sometimes greatly hurt by strife on the part of certain members. Those who are not implicated in the quarrel sometimes feel they have done their duty by merely remaining neutral, but such is not the case. A true peacemaker is not one who remains at peace with all others. He is rather a person who when he sees friction between others does his best to bring them together in a harmonious relationship. This effort at peacemaking should extend to groups, nations, and even the world, so far as the individual can make his influence for good felt. Remember that Jesus said, "Blessed are" not merely the peace keepers but "the peacemakers." Little wonder he should say, "They shall be called the Children of God" for they resemble Him.—H. O. B.

It is disgraceful to stumble against the same stone twice.—Greek Proverb.

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## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### SEA OF GALILEE

(Continued from last week)

The next day, after spending the night at Tiberias in a hotel on the shores of the Sea of Galilee, we stopped in the little town of Cana, where Jesus turned the water into wine.

Under the guidance of our leader, Dr. J. M. Rowland, we visited in the home of a family by the name of Safouri, whom he had met before. It was a modest, Christian home made up of an old grandfather, a mother, two daughters, and a young man who was a cousin of the two girls. Miss Minora, the older daughter, was a very attractive girl who had been educated in the American College at Beirut. She was a Christian and was teaching the Christian children who lived in and about Cana. She told us a thrilling story about the First World War and its effect upon her family. Her father had been forced into service and had died. The old grandfather, a very devout Christian, one night had gone to the top of their little home with the family for prayer. They prayed all night. The next morning the enemy had been driven away.

After she had finished the story, and a prayer had been offered, we asked Miss Minora, with the help of her sister and cousin, to sing the song entitled, "Memories of Galilee." The first verse, as I remember it, is

"Each gentle dove and sighing bough  
That makes the eve so blessed to me,  
Has something far diviner now,  
It brings me back to Galilee."

At her request, we all joined in the chorus,

"O Galilee, sweet Galilee,  
Where Jesus loved so much to be,  
O Galilee, sweet Galilee,  
Come sing thy songs again to me."

After the song, we went on our way, grateful for the touch that made our Saviour's Galilean ministry so real to us all.

### A CREED FOR LIVING

Let me be the self the potter dreamed I'd be;  
Let me have the faith my tears demand of me;  
Let me grow a love the world expects of me;  
Let me find a cause that pulls the best from me;  
This I make my creed, and let it plant the seeds  
For a life God needs to save a world that bleeds.  
The Late Bishop Schuyler E. Garth.

## NEWS AND NOTES ABOUT FACTS AND FOLKS

BORN to Rev. and Mrs. Harold H. Spence of Pecatonica, Ill., a daughter, Judith Ann, on Tuesday, August 5.

REV. AND MRS. J. OTIS SUTTON of Lincoln announce the birth of a daughter, Sharon Kay, on August 18. Brother Sutton is our pastor at Lincoln.

THE Grand Avenue Methodist Church of Fort Smith has recently installed a Minshall-Estey organ. Plans are also being completed to redecorate the church. Rev. Brady Cook is pastor.

THE meeting at Republican Church on the Greenbrier-Centerville Charge, which began on Sunday, August 31, is a union meeting of the Baptist and Methodist Churches. The two pastors, Rev. E. F. Simmons, of the Baptist Church, and Rev. R. B. Howerton, Jr., of the Methodist Church, are holding the meeting.

REV. W. D. GOLDEN, pastor of the Dermott Methodist Church, announces that a new Wurlitzer Organ is being installed in the church. Funds for the organ which cost approximately \$4,200.00 were raised by a committee of which W. E. Lephew was chairman. There is no indebtedness. A dedication service will be held later and a recital will be given at a date to be announced.

REV. CARL KEIGHTLEY has been selected as associate pastor and director of Wesley Foundation for the First Methodist Church in Conway and began his work on September 4. Brother Keightley is an Arkansas man who graduated from Hendrix in the class of 1938 and has just completed his work for his B. D. and M. A. degrees at Garrett Theological Institute, Evanston, Illinois. Along with his work at First Church he will offer a course in Bible at Hendrix.

AN article in The Concord Tribune, Concord, N. C., tells of the work of a Caravan team in that city and is accompanied by a picture of the group. One of the team is an Arkansas boy, At Lilly, of Dumas. The write-up describes him as "a young chemical engineer who hails from Arkansas, and who spent the last two years of the war in Holland." Mr. Lilly received his training for Caravan work at Lake Junaluska and finished his work on August 15 at Marion, N. C. He is the son of Mrs. M. A. Lilly of Dumas.

EX-SOLDIERS and ex-sailors, especially those who have been prisoners of war, are being sought by the German Evangelical Church's "inner" or "home" mission for training as lay preachers for the churches of Germany, it is reported from Hanover. Bishop Lilje heads the proposed training school which will "provide short courses for laymen who will remain in their professions but will be prepared to witness for their faith to their fellow professional men and women." Modern psychology and related subjects will be taught at the institute.

A BUST of General William Booth, founder of the Salvation Army, was recently presented to the United Nations, at Lake Success, L. I., marking the eighty-second anniversary of the commencement of the Army's educational, evangelistic, and social welfare work, now organized throughout most of the world. There are today 3,000,000 members under 97 national flags. The first group of Salvation Army officers arrived from England in New York in 1880. Today there are 5,000 officers and 50,000 lay workers in the U. S. A., operating 1,365 "outposts" that minister to several millions.

BEGINNING with October, 1947, The Methodist Church is producing a monthly periodical especially planned for Church School superintendents and other general officers concerned with the program and administration of the local Church School. It will be called The Church School and will continue some of the services rendered by the periodical of this same name now being produced. Materials for teachers and workers with youth formerly carried in The Church School will appear in a new periodical called Workers With Youth. Helps for teach-

ers of adults will appear in a new periodical called Adult Teacher.

AT Gotemba, Japan, and Seoul, Korea, nine American church leaders are attending interdenominational conferences this summer, considering problems of relief, programs of evangelism, and the reestablishment and unification of Christian mission schools in these lands. The delegation from America, sent by the Foreign Missions Conference, is composed of Dr. Thoburn T. Brumbaugh of the Methodist Church; Dr. Herrick B. Young of the Presbyterian Church in the U. S. A.; President John L. Yost of the Lutheran Theological Southern Seminary; Miss Alice M. Billingsley of the Woman's Society of Christian Service, Methodist Church; Miss Ruth Williams, R. N., of the Institute of Ophthalmology, New York; Dr. Elmer A. Friddell of the Northern Baptist Convention; Dr. Peter K. Emmons, Westminster Presbyterian Church, Scranton, Pa.; Mrs. F. G. Brooks, of Mt. Vernon, Iowa, Methodist Church; and the Rev. Henry G. Eovenkerk, New York, secretary and interpreter of the delegation.

WHEREVER English is used as the medium of Christian singing—and in many places where English hymns have been translated into other tongues—men and women will sing this September the beloved lines of "Abide With Me." September, 1947, marks the centennial of the writing of these words and of the death of their author, the Rev. Henry Francis Lyte (1793-1847). A native of Scotland, educated in Ireland, rector of a church in England, Mr. Lyte wrote these words after his last sermon from the pulpit he had to leave because of ill-health. The next day he sailed for France where he died almost as soon as he arrived. He was buried in the English Cemetery in Nice, and there is a monument to him at his church in Brixham, England; but this hymn, found in almost every hymnal of the Christian churches, is his greatest monument. It has been a favorite of laymen and ministers, saints and sinners, for several generations.

### THE HURT OF INDIA'S RELIGIOUS DIVISIONS

(Continued from Page 1)

could determine the number. The "official count" would be out of date in a short time since new sects and would-be churches are being organized at a confusing rate.

We can hardly assume a "better-than-thou" attitude toward India, since we too have our obstinate, irreconcilable religious differences and we too have already had our disastrous civil war. Rather there should be a sympathetic interest in her birth-pangs of freedom, and a willingness to aid in whatever manner we are able. America should cultivate the friendship of these new Indian nations with their wealth of natural resources and their teeming millions of people.

### PROTESTANT FILM COMMISSION TO BEGIN SHOWINGS IN NOVEMBER

NEW YORK—(RNS)—Paul F. Heard, executive secretary of the Protestant Film Commission, announced here that "Beyond Our Own," the commission's first production, has been filmed and is being edited for release to churches in November.

The production, sponsored and financed by 13 major Protestant denominations working through the commission, will be shown simultaneously in 100 cities throughout the United States and Canada. "Beyond Our Own" was said to be keyed to the churches' 1947-48 mission study theme for world-wide evangelism.

The commission is an official interdenominational service agency supported by 19 denominations. It was created in 1945 "to produce films on subjects important to Protestant churches and to carry on a constructive public relations program with Hollywood in the interest of Protestant ideals."

## How Shall I Write?

By DR. LESLIE B. MOSS, Executive Director, Church World Service

(This is the second of a series of articles Dr. Moss is writing during his journey through the Orient.)

TO you at home who have not seen these crowding sights, how shall I write? Every day travelling through these Islands of Indonesia, come new impressions, sights, sounds, smells. The street vender who goes by my window at this moment, selling I know not what wares, makes a peculiar hollownote, almost like a sharp bird's call. Another passing within a few minutes has a hollow stick on which he beats a quick tattoo. The lizard in the house, a cultivated pet because he eats the flies and mosquitoes, makes a small sharp bark. The language that the people speak is all unknown to me. How shall I write these things to convey the atmosphere of Indonesia?

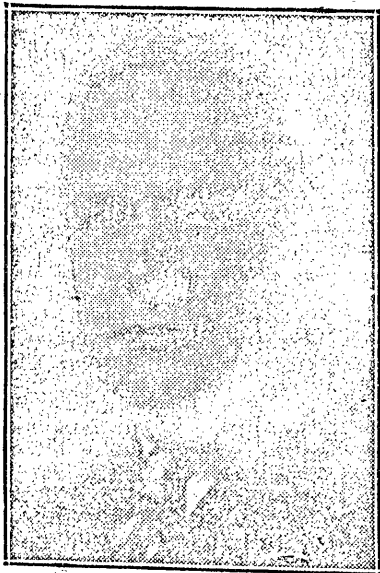
These tropic islands strung along the Equator like beads upon a string, have a population of nearly 70,000,000 but only a very few can read and write—perhaps 6 per cent altogether. This morning I have been visiting a few of the institutions here in Batavia run by the Republican Government. They were teaching the youth and their elders to read and write by the simple direct methods developed. In most of the places there was no paper, and nothing to write with. The teacher wrote the symbols on the blackboard. An orphanage for Muslim children housed 250 children. A class of five and six year olds were called upon to demonstrate their mental prowess for the visitor and at the tops of their lungs—literally—and in complete unison, they went down the list of alphabetized words. Another group of older workers in a factory, are given an hour and half off from work three times a week, to learn to read and write, though they are long past the age when most people think of going to school. One middle aged man when called upon to read from the little pamphlet brought by my conductor had to inquire around the class for a pair of glasses before he could give his demonstration. Here again was no pencil or paper with which to write. In still a third institution established in connection with a feeding kitchen, the children in the higher classes had little paper booklets and pencils—supplied by the food merchant as an evidence of his public-spiritedness! Here at last they could write. But can you see those 80 little brown bodies each with a restless mind beginning to grasp the means by which knowledge is transmitted? How can I write so that you will?

We stopped overnight on the Island of Bali. Who has not heard of it? Our plane came winging down there in the late afternoon, in for us an entirely unexpected stop. How can I write so that you will gain a glimpse of life on that simple yet superstition haunted isle. The fields of rice seen from the air made a pattern of varying shades of green that was indescribably beautiful in the afternoon sunlight. But then as we walked around the small city and saw the dirt that is part and parcel of all the Orient we marvelled that life could be so prolific, and that dogs and pigs and cocks, as well as people could live together in such intimacy and still live. We wandered through the market. We moved slowly and with care lest we should knock the props from under some stand, or brush off some of the vegetables or notions, or food already cooked to eat. A small stand with a few little cardboard boxes displayed some variety of small nails, like brads. Everywhere people were bargaining for some small purchase—the eternal bargaining of the east.

Back behind other stands we glimpsed a stall with cotton goods, by the yard. Having been told repeatedly of the terrific shortage of textiles we wormed our way around to the proprietor and inquired the price of some nice white sheeting. We learned to our amazement that its cost was nearly \$8 a yard, and she had two and one-half yards for sale! So you would not be surprised to know that rice is now 20 times pre-war prices. And since rice must set the price level for all goods, since it is the basic

commodity of life in these islands, all other prices are correspondingly high. Except wages which do not seem to rise fast enough to keep up, anywhere in the world. But how can I write to show you how these people wretchedly poor in the first place are caught in a mesh of distress that beggars description?

Out along the road we went to a little village some eight miles away. We travelled in a Dutch Army jeep—just the same as our American jeeps, because made in America. Worn and always hard riding, the bumpy road did nothing to soften the blows of its jouncing to my frame. As we swept around one turn after another it seemed as though nearly every wall revealed behind it the familiar structures



DR. LESLIE B. MOSS

of Hindu temples. I gasped, between bumps of the jeep, "How can they support so many temples?" How can I write so that you will realize the web of superstition that binds the minds of these people? A little offering of flowers on a leaf is put out before the door in the morning to please the spirits and bring good luck. Carefully prepared, the pagan gods they seek to please can have no eyes for their beauty, yet they are one more tiny testimony to the eternal yearning of the human spirit for favored contact with the unseen but deeply respected deity—whoever and wherever he may be. But how shall I write so that I can make vivid to you the all-embracing anxiety that all may be right, because the margin of mistake is so small, that any shortage means acute suffering.

Our trip to the village is almost over. We are winding slowly along a single lane dirt pathway between rice fields that crowd us closely on each side. Ahead is a small forest of coconut and other trees. No evidence to eye of what it hid. Then suddenly under its dense shade we found thatched roofs and latticed walls on every side rising above mud brick walls. Slowly we thread our way down the street, blowing our horn occasionally to warn a pig or a goat, or even some human being to give us the necessary room even tho the ditches were close alongside. And then we came to a little Christian Church. And now I wish I really could write with such liquid words as would sing the beauty of the scene we experienced in the next fifteen minutes. The cluster of houses alongside the church belonged to the pastor and various members of the flock. In that village of 800 people there are 300 Christians. How their eyes shone as they welcomed us. What lovely smiles lit their faces as we talked together. How reverently the pastor asked if we could not stay long enough to have him summon the Church members so that they could pray with us. There is the Christian heart and its beautiful simplicity in Bali. There must have been a hundred children at least viewing these strange foreigners with white faces. Most of their little bodies were completely naked in the tropical manner. They did not look pa-

ticularly thin although all were slender—no plump ones to be seen. But at \$8 a yard you can understand that there are not many extra clothes for children of that age, or any age.

I should like if I could to describe that church. Simply built, by their own hands, the exquisite carving showed the loving care that had gone into its planning. The pulpit was decorated with carving and paint that created a most worshipful setting. And on the very center at the top of this outpost of the Divine in Bali was the imperishable Cross, symbol of suffering and triumph. For this church too has had its persecution in the days before the war. The communal life is Hindu to its core. Such things as the arrangements for the irrigation water for their rice fields are all worked out on a communal basis. Is there someone who does not make the proper sacrifices to the unknown gods? Then his water can be easily shut off, and his rice will fail to grow. And he will soon be in starving condition. That is what happened in the early stages of this church only ten or fifteen years ago. But they stuck it through. They were convinced in their untutored way that they really had found a God to know—and whose song was not fear, but love. Whose worship was not grinding obligation of superstitious practices, but loving service for the assistance of one's fellow man. For are we not all brothers? And so the suffering of persecution, in the period of the post-war has brought them acceptability in the community.

How shall I write to convey to you the vast disturbance of mind that assails these people? They are suffering here in Indonesia the birth pangs of self-government. They have small education. They have no experience in the hard tasks of government. They have, one feels, no great liking for the inevitable responsibilities that must attend ruling one's own affairs. Most of them are too untried to have any skill in ruling their own spirits. But these seem to be so uniformly kindly and friendly that one wonders how they develop enough resistance to the hardships of life to overcome them—or do they, one wonders, simply accept them in a supine manner as the operation of the hand of fate.

When can they rule themselves? The war has spread the ferment of unrest. Politicians make capital of it. The winds are fanned by unbridled statements, like that reported a few days since in the press when one of the high leaders of the nationalists said that if force were used by the Dutch to prevent disorder, the nationalists would lay every city in ashes in their path so that they could take nothing but ruins. Such statements do not counsel restraint. They cause passions to flare. But to talk in that way is to show how little comprehension there is of the stern task of governing 70,000,000 people. But how in so brief a space can I write about that?

The Churches of the United States sent me out here to see what is our responsibility in these islands. So far as missionary work is concerned it has always been done by the Dutch. But these are days when missionary boards in Holland have huge problems on their hands, to raise money in that devastated land. Yet here in Indonesia are open doors and the native Christians are eager to have new schools to extend the training for a better citizenship. So I find them wanting a training school in Makassar on Celebes, in which all churches in East Indonesia will unite. I have seen the site. They will raise all the money they can to train these native ministers, but they do not have enough. Will America match their gifts? This is a golden hour—if there is hope anywhere—it is inescapably in the Christian gospel and its vision for a brotherhood of man—under the sovereignty of an omnipotent and fatherly God. But how shall I write, so that America will respond to this appeal? What shall I say to let you know that here in Indonesia, a great hour may be striking for the Christian Church? How shall I write?



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### THE TRUNDLE BED

By May Hall Thompson

"Once upon a time," began Mother, and two reddish curly heads leaned up against her knee for a story, "there were two little boys named Tim and Ted."

"Oh, the same as ours!" cried Tim.

"Yes," smiled Mother, "the same as yours, for I am going to tell you a true story about your own grandfather and his twin brother, for whom you were named."

"On that night long ago, Tim and Ted, after taking a bath in a wooden tub with shiny brass rings, got into their trundle bed after saying their prayers—

*"Now the light has gone away;  
Listen, Saviour, while we pray,  
Asking Thee to watch and keep.  
And to send us quiet sleep."*

"What's a trundle bed?" asked Ted with great interest.

"It was a little bed slung low on rollers so that it could be rolled under the big four-poster beds to save room space. Well, anyway, Tim and Ted were soon fast asleep and did not know that the night was pitch black and that a storm was brewing.

"Mother and Father, still awake, were worried, for it looked as if a very bad storm was coming. Father came in from the barn, after attending to his stock, and said they ought to take the twins and go into the cellar.

"But at that moment there was a crash of thunder above their heads and a flash of lightning. What was worse, there was a terrific noise in the next room, where the twins were sleeping. A series of crashes, as though the roof were falling in, resounded and thudded, over and over.

"Mother and Father were stunned, almost afraid to go into the room where their little boys had been sleeping. Father rushed in first, followed by Mother, who cried, "Oh, the twins, what has happened to them?"

"In the semidarkness, with only the light from a lamp in the living room to see by, it looked as though the whole room was stacked with great chunks of plaster that had fallen from the ceiling and walls. But where were the boys? Had they been buried under the debris?

"They seemed to be nowhere about until a muffled voice was heard crying out.

"Wait!" commanded Father. "Don't move boys; nothing will hurt you." Quickly then he ran for the lamp and began searching.

"But the twins were not under the fallen plaster, though once again they heard their voices. Guess where they were. Right under the big bed! The crash had sent the casters rolling and the little bed had gone safely under the big bed. Truly their sleep had been peaceful in spite of all that had happened.

"And now, my dears, it is time for you to hop into bed," added Mother.

"But," protested Tim, "We want a trundle bed so that nothing will hurt us."

"But, children, don't you under-



### FIRST DAY OF SCHOOL

*No, Rover, you can't go with me,  
I'll have to leave you here.  
You know that dogs can't go to school  
I wish you could stay near.*

*It's time you know for girls and boys  
To work and then to play;  
So run on home, I'll meet you there  
At the end of this busy day.—A. E. W.*

## IN THE WORLD OF BOYS AND GIRLS

### NANCY KNOW-IT-ALL

By Gertrude D. McKelvey

"No, no, Barbara Ann!" called Nancy to her playmate. "I told you to sit in the front of the wagon and steer, remember?" With an impatient toss of her head Nancy leaned over and began dragging Barbara Ann from the back to the front of her express wagon.

"I'm going to sit in the back and

stand?" asked Mother. "I told you this true story not to make you afraid but to show you how God took care of those two little boys. Your grandfather and his twin brother were spared, and they grew into strong, God-fearing pioneers, unafraid of the wilderness in which they settled."

"Of course," laughed Ted, "and we want to grow up strong and brave, too. And we want to say their prayer tonight. We know it by heart."

So before the boys dropped off to sleep, their voices were raised in the same prayer those other little twins had said long ago.

*"Now the light has gone away;  
Listen, Saviour, while we pray,  
Asking Thee to watch and keep,  
And to send us quiet sleep."*

—The Western Recorder.

push because you're too short," explained Nancy.

"But I'm scared. I can't steer," Barbara Ann said.

"Oh, it's easy and I showed you how to turn the handle the way you want to go," answered Nancy. "Besides," she continued, as she flung herself on the back of the wagon, "it's time a six-year-old girl learned to steer, anyway!"

Barbara Ann obediently took hold of the handle of the wagon and held it firmly in front of her. She wanted more than ever to please Nancy. One of the reasons she liked to play with Nancy was because Nancy was eight years old and could do almost anything.

"All right, Nancy," Barbara Ann agreed uncertainly, "but go slow down this hill."

Nancy started them off with an eager push and then with another until the wagon bumped merrily over the uneven sidewalk.

"Isn't it fun?" called Nancy over Barbara Ann's shoulder. She pushed again and again with her feet until the wagon was fairly flying down the street. Suddenly Barbara Ann saw the corner ahead of them and knew she must turn the handle to steer around it. But which way should she turn the handle? She shouted to Nancy, "Which way shall I turn the handle?" Tears began to blind her so she could hardly see.

Nancy could not hear Barbara Ann above the noise of the wagon nor could she know how frightened

## JUST FOR FUN

That Girl Again: When I found my first gray hair, I thought I had nothing to live for.

That Man: So you dyed, eh?—Clipped.

\* \* \*

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

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

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

\* \* \*

The absent-minded professor was having a physical examination. "Stick out your tongue and say 'ah,'" commanded the doctor.

"Ah," obeyed the professor. "It looks all right," nodded the M. D., "but why the postage stamp?"

"Oh, ho," said the professor. "So that's where I left it!"

\* \* \*

Professor (after trying first-hour class):

"Some time ago, my doctor told me to exercise early every morning with dumbbells. Will the class please join me tomorrow before breakfast?"—Clipped.

her friend was, since she had her back to Barbara Ann's back. Now she waved to a boy across the street, who was in her room at school.

But the boy looked scared, and he shouted to Nancy, "Hey, look out!"

Nancy turned quickly but it was too late. Off the sidewalk, over the curb and into the road went the wagon and the girls. Slowly Nancy got up trying to think what had happened. Then her heart seemed to stand still for there lay Barbara Ann with a bad cut on her forehead.

All at once people came running to help them. A man gathered Barbara Ann in his arms, put her carefully into his car to take her home. Nancy looked at her wagon smashed and ruined in the road, but she could think only of Barbara Ann. Poor Barbara Ann! Then the tears came and she turned quickly to run home. But there was her mother.

"Oh, Mummie," she said, "it was all my fault. I made Barbara Ann steer. She was scared but I made her do it!"

Nancy felt her mother's arms tighten about her. "There, there, dear, I am sure we can find a way to let Barbara Ann know how sorry we are."

Nancy and her mother did find a way the next day. They went to call on Barbara Ann with flowers and a new book. Barbara Ann sat in a big comfortable chair by the window, with a patch on her forehead but with a big smile on her pale face.

"Oh, Barbara Ann," said Nancy, "I'm sorry I made you sit in the front of my wagon. The next time we play together you can do the way you think is best."—The Christian Advocate.

# Church Music And The Church Of The Future

By F. E. BIELER

(This address was delivered at Winfield Methodist Church, Little Rock, by Mr. Bieler, who is minister of music at that church.)

MUSIC is one of man's closest bonds with God. There are moments when we do not want to dispute doctrines, and then music raises us to that level of emotional understanding which exalts our faith and illumines our souls. Men of vastly different creeds turn to music instinctively to amplify their spiritual life, whether it be by means of the giant gongs in a Chinese temple, the tamborine of the Salvation Army lassie, or the glorious choir and organ of a magnificent cathedral.

There should never be any question as to the place of music in the Church. Its place is to amplify the service of God, not to dominate it. No wonder Pope, the writer, exclaimed in his "Essay On Criticism" that "Some to Church repair, not for the doctrine, but the music there!" Of course, that was written in an age when doctrinal discussions often displaced the spiritual help that man needs from the Church. Churches became forums for debates, rather than sanctuaries for the up-building of man's hopes and his belief in Divine Power.

Signs of progress in the field of church music are very evident. Evidences of a growing demand for, and a deeper appreciation of, good music in the churches of America are to be found in abundance.

Congregational singing, some bad, some noble and uplifting, has its place in the musical program of many churches today in contrast to the value placed on it a few years back.

Churches scattered over the length and breadth of our fair country are gaining national, yes, international fame with their musical organizations. These churches have set a high goal of good church music as a challenge to choirs everywhere.

Religious conferences, conventions, institutes and assemblies of all kinds are not content to formulate a program or develop a theme without the use of good music. Choirs, instrumentalists, and soloists are given prominent places on the programs. Music is sharing an equal footing with that of oratory on these occasions.

Church music conferences have increased in great numbers all over the country within the past several years. These conferences offer a clearing house for organists and choir directors where problems are worked out and thoughts exchanged, and in this endeavor there is a definite emphasis placed on trends in modern worship with music.

Universities, colleges, and schools of music over the country are emphasizing the importance of the study of church music, and are training competent men and women to meet the demand of the present day development in this field.

Hymn books, in the past fifteen years, have come to the fore with significant evidence of progress in the compilation of text and music to meet the high standards being established. Cheap and doggerel verse is finding its way out of the modern hymnal, and in its place is being put artistic and meritorious verse with music of the same caliber.

These, and others, are indubitably signs of a changing world in the field of Church Music in America. And the devout believer hails such changes as decided progress in the appreciation of good music.

Mentioned above are a few signs of definite progress. Our next thought should be "What is the demanding feature in the progress of Church Music?"

First, we might say that the advancement in the ideals and programs of Church Music in America are fundamentally responsive to a growing popular demand. The trends follow two definite thoughts and interests, which are (1) an increasing interest in, and a deeper appreciation of, music on the part of the American public, and (2) a deepening consciousness of a need for devout, reverent, and well ordered public worship on the part of the religious public.

An increase in public interest in music has been brought about by the public schools, being introduced into the home as never before by radio and phonograph, by motion pictures, great and increasing circulation of magazines dedicated to the art or profession of music, and also magazines of other types which have a department devoted to the profession. This, of course, could be expanded indefinitely as to how music is being offered to the American public.

Then, in the trend of a deepening interest in worship in the Protestant churches, we find the old "Sermon-centered" idea slowly disappearing and being replaced by a worship service idea. We do not find haphazard worship services any longer consisting of ideas just

choristers that they attend one church service every Sunday, whether they are in the choir stalls or not. It seems to me that it is only through a greater demand from its members, especially among the young, that the future life of the Protestant Church can exist.

If your church is to grow, if the pews are to be filled, we must see to it that the children's choirs flourish and are organized on a definite plan; that plan should not only be idealistic but practical as well.

There must be a spiritual and artistic awakening among our younger people. The Church is in the process of just such an awakening, and this awakening is coming not through the older members of the Church, but through growing interest in the young. The Protestant Church has been too lax in the training of its children for church worship, hence the boys and girls go to the Church School and join the young people's groups, but few remain as regular worshipers in the church. The Church School teaches the children to know and become familiar with the Bible; how much actual training in worship takes place in the average Church School?

Our children should not only know from memory much of the Bible, they should be taught to recite definite prayers on different subjects to meet the various needs of life. The prayers of the early Christians do not belong exclusively to the Catholic, Episcopalian and Lutheran Churches, who use them constantly to the enrichment of their services; they belong to all Christian people everywhere.

The Protestant child goes into his church alone one day. What happens? The place is big with many unexplored corners he has often longed to examine. He runs up one side, down another, plays hide and seek under the pews, peeps into closets, climbs into the pulpit, and has a generally good time; the church has become a lovely playroom. No, of course he has done nothing wrong. But, oh, what a wrong has been done him through his lack of training in worship. He should have been taught that the Church is set aside as a Holy Place; that Jesus rebuked those who desecrated it, and that Jesus called it a "House of Prayer."

Now look at the Catholic child, he enters his church on tip-toe, genuflects in recognition of the presence of God, and kneels to pray. When he is through, he will sit up in the pew to gaze at the pictures, the statues and the stations of the cross. His lips quiver as he looks at the cross in the sanctuary, and after thinking on these things a few moments, he rises to leave. But not until he has again done reverence to the presence of God, indicated by lovely red light glowing before the altar, and blessing himself with the holy water at the door, he runs out into the sunshine to play. Now who will say his spirit has not been refreshed because of his simple devotions?

Yes, of course, we are saying, "But we don't believe in that sort of thing." However, which of these children, the Protestant or the Catholic, is developing an appreciation and love for the Church of God, and His worship? Our churches will have to develop more real worship—yes, a "Technique of Worship"—and this technique must be mastered by every member from the young on up.

One of the solutions is the Junior Choir or Young People's Choir, which has come to be recognized as the instrument for training our young people in reverence and love for the Church. Here the child comes into actual participation in the service, when as a "Minister of Song" he assists in leading the worship of God. Also membership in the choir requires church attendance, either in the pews or in the choir loft, and these years of intensive musical worship bind him to the Church. To my thinking, the Church possessing children's choirs with the cooperation of every member in its maintenance, is marching onward.

The primary end of the choral program of the Church is to develop the talent, capabilities,

(Continued on Page 15)



F. E. BIELER

thrown together to occupy time with no significance whatsoever. In other words, the old familiar "opening exercises" idea is being abolished. Some denominations have, we find, special commissions appointed on worship, bringing to the fore new standards and achievements in liturgical interest and practice both in music and the entire worship program. Also, many denominations are demanding a new and better program of music in the worship service and in the general program of Christian work.

There is a definite need felt for progress in Church Music. We find this true in instrumental music. The organ is pretty generally recognized as the ideal instrument for leading in Church Music. Not only is there a need for organs—good ones—but also for good music by competent musicians played on these instruments. And I might also add there is need for the right kind of music.

Next, we come to choirs and choral music in our discussion of a need for progress in the field of Church Music. Especially are we interested in choirs for the young. Particularly so in this day of loosening up of discipline, the greater laxity in Sunday observance, the Church has greater need of definite training for the young in church work.

The Catholic Church flourishes because the children are trained strictly for their church duties, not only for a short Sunday School session, like thousands of Protestant children, but a definite church service for every Sunday with frequent extra services through the week.

The Catholic child or parent will seldom think of going anywhere, or doing anything on Sunday until he has attended mass; while many of our Protestant parents seem to give little thought to the Church, if they want to go elsewhere. What possible hope is there for a child to develop much church loyalty under such conditions?

The children's choirs not only furnish music for the service, but train very definitely for church work. Those directors who are farsighted, and those who have no conflicting programs to hamper this, will demand of their

# Golden Cross Fund

(To August 21, 1947)

(Following is a report of the Golden Cross Offering from The Little Rock Conference by Districts as submitted by Mr. Tom Stone, Treas., as of August 21, 1947.)

Arkadelphia District	
Arkadelphia	\$505.00
Arkadelphia Circuit	19.00
Benton	200.00
Carthage-Tulip	25.00
Couchwood Circuit	25.10
Dalark Circuit	13.75
Fountain Lake	15.00
Friendship Circuit	20.00
Holly Springs Circuit	60.00
Hot Springs Churches:	
First Church	1,225.00
Grand Avenue	260.00
Oaklawn	219.52
Pullman Heights	100.00
Tigert-Jones Mills	10.00
Keith Memorial-Leola Circuit	25.00
Malvern	427.00
Princeton Circuit	11.32
Sparkman-Sardis	200.00
Traskwood Circuit	46.50
	\$3,407.19

Camden District	
Bearden	\$ 75.00
Camden Churches:	
Fairview	100.00
First Church	917.90
Chidester	67.10
El Dorado Churches:	
Centennial	30.00
First Church	1,750.00
Vantrease	176.00
Emerson Circuit	37.00
Fordyce	200.00
Hampton-Harrell	75.00
Harmony Grove Circuit	75.00
Huttig	75.00
Junction City	88.00
Kingsland	23.05
Louann Circuit	50.00
Magnolia Churches:	
Jackson Street	100.00
Marysville Circuit	55.00
Norphlet	25.00
Parker's Chapel-Fredonia	100.00
Smackover	128.00
Stephens	154.70
Strong Circuit	25.00
Thornton Circuit	70.00
Timothy	17.50
Village-Dumas Circuit	42.00
Waldo	220.00
	\$4,676.25

Little Rock District	
Austin Circuit	27.00
Bauxite-Sardis	75.00
Des Arc-New Bethel	25.00
DeValls Bluff-Chenault	10.00
Douglassville - Geyer Springs	75.00
England	81.15
Hazen	83.00
Keo-Tomberlin-Humnoke	42.00
Little Rock Churches:	
Asbury	506.33
Capitol View	100.00
First Church	1,400.00
Forest Park	68.50
Henderson	46.70
Hunter	165.50
Oak Forest	25.00
Pulaski Heights	900.00
Scott Street	74.00
28th Street	30.00
Winfield	248.62
Lonoke	150.00
Primrose	50.00
	4,265.80

Monticello District	
Arkansas City	\$ 8.00
Crossett	200.00
Drew Circuit	35.00
Eudora	109.05
Fountain Hill Circuit	25.00
Good Hope-Banks	20.00
Hamburg	215.00
Hermitage	50.00
Lake Village	107.50
McGehee	300.00
Monticello	300.00
Portland-Parkdale-Montrose	206.00
Tillar-Winchester	88.00
Warren	244.30
Watson-Kelso	31.36
Wilmar Circuit	49.00
Wilmot	123.00
	\$2,111.30

Pine Bluff District	
Almyra	\$ 30.50
Alzheimer-Wabaseka	62.00
Bayou Meto Circuit	58.62
DeWitt	262.50
Gillett	60.00
Good Faith	11.00
Grady-Gould	20.00
Humphrey-Sunshine	41.35
Lincoln County Circuit	16.85
Little Prairie Circuit	47.50
Pine Bluff Churches:	

Carr Memorial	102.00
First Church	1,200.00
Hawley Memorial	35.00
Lakeside	135.06
Redfield	12.00
Rison	40.20
Sheridan Circuit	75.00
Sherrill-Tucker	65.00
St. Charles Circuit	10.00
Star City Circuit	15.00
Stuttgart Churches:	
First Church	350.00
Grand Avenue	900.00
Swan Lake	46.00
	\$3,595.58

Prescott District	
Amity Circuit	52.00
Antoine Circuit	16.00
Bingen Circuit	24.00
Delight-Saline	77.00
Dierks Circuit	23.00
Emmett Circuit	127.50
Forester	55.00
Glenwood Circuit	59.00
Hope	575.00
Mineral Springs Circuit	29.00
Mt. Ida Circuit	42.10
Murfreesboro	75.00
Okolona Circuit	70.75
Prescott Circuit	18.00
	\$1,243.41

Texarkana District	
Ashdown	\$ 2.68
Buckner Circuit	3.25
Cherry Hill Circuit	17.80
Columbia Circuit	24.76
DeQueen	164.25

Doodridge Circuit	12.00
Foreman	25.65
Fouke Circuit	15.00
Hatfield Circuit	23.69
Horatio Circuit	40.00
Lewisville-Bradley	14.00
Lockesburg Circuit	17.00
Mena	70.00
Richmond Circuit	27.21
Sardis-Shiloh	6.75
Stamps	30.00
Taylor Circuit	24.00
Texarkana Churches:	
College Hill	45.00
Fairview	26.20
First Church	261.70
Texarkana Circuit	25.00
Wilton	14.00
Winthrop Circuit	4.00
	\$893.94

### Summary

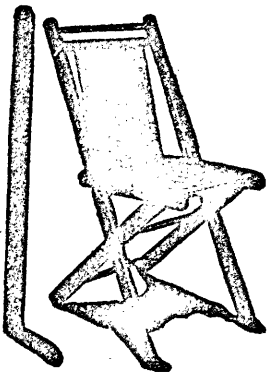
Arkadelphia	\$3,407.19
Camden	4,676.25
Little Rock	4,182.80
Monticello	2,111.30
Pine Bluff	3,595.58
Prescott	1,243.41
Texarkana	893.14
Grand Total	\$20,110.47

E. D. Galloway, Conference Director, Golden Cross.

You will be richer if you have made stepping stones of stumbling blocks.—Ex.

The trouble with "opportunity" is that it always comes disguised as hard work.—Selected.

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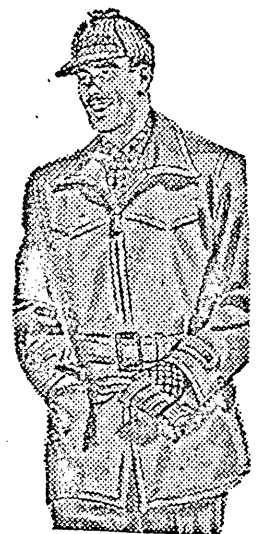
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# A Camp For Little Rock Conference Youth

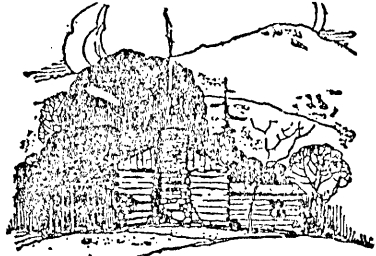
By STANLEY T. BAUGH

THE most ideal place for a camp in the bounds of the Little Rock Conference is in the mountains in the western section of Arkansas, bounded by Camp Ferncliff on the east, the Oklahoma State line on the west, U. S. Highway No. 70 on the south, and the Conference line on the north.

Why in the mountains? Because there is something inspiring about the mountains. There one finds cool, bracing nights in the hot summer time. It is a joyous experience to get away from the long hot summer nights found in most of the territory of the Little Rock Conference, nights which never entirely cool before the sun rises on another long hot day; to be able to leave this, and in a few hours drive up into the mountains where the altitude is several hundred feet higher, and find the heat of the day driven away quickly as soon as the sun drops beyond the mountains in the evening.

As soon as the sun sinks from sight a cool breeze sweeps down from the tops of the mountains until soon after dark a light sweater feels good. In the mountains one sleeps under a light blanket almost every night throughout the summer, and

some nights two blankets are necessary to keep warm. To be able to leave the heat for a week or two and go up into the mountains, and breathe its invigorating air, is like going into another world. It does something to the physical, mental and spiritual life of all who try it. Every summer hundreds of people drive from Texas to Mt. Sequoyah.



Some of them drive over a thousand miles, in order to get away from the heat, and spend a few days in the cool, bracing, and exhilarating air of the mountains. From the days of the Psalmist to this present day people have "looked up to the mountains" for inspiration and strength. They stand for permanence. We read of the "everlasting hills."

Among the mountains of the Little

Rock Conference there remains but very few potential camp sites; most of the attractive camp sites have already been acquired. While we sit quietly by other denominations have been busy occupying attractive camp sites. The Presbyterians have Camp Ferncliff. The Church of God has a beautiful camp about nine miles north of Hot Springs. The U. S. Government has several camps, among them are: Lake Sylvia Camp, north of Lake Winona; Camp Clear Fork, twenty-one miles west of Hot Springs; Camp Albert Pike near Highway 70, west of Glenwood. Are we going to sit supinely by and permit all the attractive places to be occupied?

A camp located in the mountains of western Arkansas in the bounds of the Little Rock Conference would be more attractive and pleasing, and would draw to it more people, than a camp located in any other geographical section of the conference.

People with money to invest in a camp for the Church would be glad to invest some in helping to improve a camp in the mountains, when they would not be interested in a camp in other locations.

In subsequent articles other at-

## EQUIPMENT AND ARRANGEMENT FOR CHILDREN'S GROUPS IN THE CHURCH

"More children means more space, more lesson material, more teachers, and better teaching; and the first of these cannot go forward without the others," said Miss Mary E. Skinner, director of the Department of Christian Education of Children of the General Board of Education, in commenting on the Crusade to increase church school enrollment and attendance.

"Every day encouraging information about the increase in church school attendance and membership is becoming more and more available," Miss Skinner continued. "This emphasis in the Crusade for Christ will continue, but along with it is the constant challenge to improve the quality of our work and to prepare for more children."

To those churches planning to provide better teaching space and equipment, she recommended the manual, **Equipment and Arrangement for Children's Groups in the Church** (available from The Methodist Publishing House at 20 cents), as a valuable resource for any church planning to remodel or in other ways improve its equipment for the children's division.

Attractive features of a camp in the mountains will be pointed out.

## JOHNSON TELLS MOVIES TO CLEAN UP

"Drinking and sex in films hit by Johnson" is the heading of a news article from Hollywood on March 20. Eric Johnson, the czar of the motion picture industry, warned studios to cut drinking and sex from their pictures or face censorship by forty-eight states. Mr. Johnson told the industry, "The continued practice of picturization of sex, and liquor on the screen will lead to the diabolical predicament of censorship in forty-eight states with forty-eight different sets of rules for studios to meet."

"Movies which stress hard drinking scenes are an affront to an overwhelming majority of the people of the United States," Mr. Johnson told the producers. In his briefings to the men and women who make pictures, he pointed out that "78 per cent of all United States pictures made last year contained drinking scenes which did not motivate the plot."

"Rural America is dry and is becoming dryer," the movie "czar" continued. "Most of the people of this country do not drink, nor do they countenance casual drinking on the screen."

Mr. Johnson's great drive is for cleaner pictures. He told his listeners that the industry's ten pictures which have grossed more than seven and one-half million dollars were all clean pictures and that "the studio which seeks a quick profit with crudely sexual films, will reap the whirlwind." He said movies which portray criminals as if they are not vicious enemies of orderly society, seriously lower the prestige of the United States in foreign countries, undoing the costly, hard work of the State Department and other government agencies on friend-making tasks abroad.

He also said the gangster films "stimulate juvenile delinquency which when allowed to flourish into criminal manhood constitutes a heinous drain on law-abiding taxpayers."—The Union Signal.

## CROSS CASTS ITS SILENT MESSAGE

High on Missionary Point at beautiful Lake Junaluska in Western North Carolina a huge cross glows every night, winter and summer. It serves as a shrine for Methodists the world over who come to the "Land of the Sky" for their summer Assembly, but it serves also as a beacon for the Southern Railway trainmen. It was because of the trainmen, and for them, that the cross glows every night, the year around.

When the Junaluska cross was installed in 1922 it was thought that it would be illuminated only during the Assembly's summer session. But when the 1922 season closed, and a week had gone by with the cross unlighted, engineers and ifremen on the Southern's Murphy branch petitioned the church that it be lighted again.

They had grown accustomed, they said, to watching for the light from the cross as their trains swept around the mountain curves. It reminded them of the nobler things of life, loyalty and fidelity to duty; and was a silent reminder of love of home and country and of the essential nature of their work. The cross was lighted in response to the trainmen's petition and has since cast its silent message every night.

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TO  
SEW  
AND  
WATCH  
THINGS  
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Pryor Reed Cruce

## NORTH ARKANSAS CONFERENCE NOTES

### Cleveland Conference Goal

The North Arkansas Conference has been given a total of 108 youth delegates to the Cleveland Conference, December 30-January 2. At first we thought that a large number to be secured from the Conference. We now realize that some young people who want to go will not get the chance to go. We believe that seventy-five youth will be registered by September 1.

The ideal is to have one youth from a local charge. We are not yet willing to let a few larger churches have a large number of delegates. A number of our churches want from two to ten persons in the delegation. Unless the other charges ask for the places at an early date we will find it necessary to release more places to larger churches.

This all means that your charge should get in an application for that youth of your charge who should go. Some of our smallest churches have already sent to the district youth director the registration of one youth.

Should you need an application blank please write our office and we will be sending the blank at once.

When the blank is received please read all instructions with care and follow out these instructions so that when the blank is sent to the district youth director there will be no need to have it returned to be completed before sending it on to the Conference office.

Each application must be signed and sent to the Conference office by the district youth director of the district in which the youth lives. No application is of value until it is signed by the district youth director and the conference youth director.

The adult counselors are being selected by the Conference Youth Council. Most of these have been selected. Only twelve adults are to be in the Conference quota.

### Mt. Sequoyah Bible School

A new program was added at Mt. Sequoyah this year, a Bible School. Dr. Wesley C. Davis offered the course on Book of Revelation; and Dr. J. T. Carlyon offered the Book of Acts. This school was held August 25-29. Those who had the privilege of being in this school expressed high appreciation of the program presented.

There is great need for such a program. It is hoped that such a program can be made an annual event at Mt. Sequoyah.

While it has been hot at Mt. Sequoyah part of the summer this was a delightful week even as far as the weather was concerned.

Many should begin making plans soon to be in such a program the last week in August next year at Mt. Sequoyah.

### Crusade for Christ Meetings

The Crusade for Christ meetings being held across the Conference continue to show much interest. Meetings have been held in Jonesboro, Paragould, Batesville, Ft. Smith, Fayetteville, and Searcy Districts. Conway and Helena Districts will have a meeting on Sept. 5 and 9, respectively. More meetings are planned for Batesville District.

Many churches have plans under

## VISUAL AID FOR CHURCH SCHOOL INCREASE IN THE CRUSADE FOR CHRIST

Realizing that local church schools will be using every possible means to aid in increasing church school enrollment and attendance as a part of the Crusade, The General Board of Education has provided excellent visual materials. Slide sets which have already been released are as follows:

1. **We Crusade for Christ.** Thirty-nine slides in color, bound in glass 2 x 2. The story of how one church school increased its attendance. The setting is in a very small church school. Rental rate, \$1.00 per showing.

2. **Methodist Church Schools Crusade for Christ.** Fifty-eight slides in color, bound in glass, 2 x 2. A promotional set based on the five essentials in the church school phase of the Crusade for Christ. Rental rate, \$1.00 per showing.

3. **Behold, I Send You Forth.** Fifty-two slides in color, bound in glass, 2 x 2. All Negro characters. An interpretation of practical ways by which any church may improve its lay workers and leaders. Rental rate, \$1.00 per showing.

4. **How To Increase Attendance in The Church School.** Seventy slides in color, bound in glass, 2 x 2. Designed to cause local church school workers to examine more carefully the work being done in their church schools, giving twenty-two specific points on which their work may be checked. Rental rate, \$1.00 per showing.

An additional set will be released September 1. It is entitled **Our Planet, Our Problem**, color film strip, with recorded narration. A general Crusade for Christ picture designed to awaken people to the necessity for Christian teaching. Rental rate, \$2.50 per showing.

All of these slide sets may be ordered from the Methodist Publishing House.

### "IT DOES SOMETHING TO YOU"

When you ride on the street car, or pick up a magazine, or see a billboard in the foreground repeating by subtle suggestion or positive statement or visual impact that alcohol is a healthful, harmless, socially compulsory beverage, it does something to you.

Especially is this true of ceaseless repetition of the same idea by pleasant voices over the radio. Unless you are strongly resistant to suggestion, and most of us are not, you break down a little each time the defenses put up by common sense.—Senator Arthur Capper.

way for Home Visitation Week. Others are making plans.

Two training schools on the new course, **The Crusade For Christ In The Church School**, have been planned: No. Little Rock and Marion. Others will be planned at an early date.

The following have been certified to teach this course: E. J. Holfield, J. Kenneth Shamblin, A. W. Harris, Lyman T. Barger, C. R. Culver, J. H. Hoggard, I. L. Claud, M. L. Edgington, Porter Weaver, S. O. Patty, J. J. Clark, J. T. Boyd, Mrs. John G. Gieck, Earle Cravens, Glenn F. Sanford, and Ira A. Brumley.

## TRACT SERVICE IS POPULAR

People must be reached with Christian teaching if this country is to be saved. It is not a cry in the dark when the statement is made that civilization is at the crossroad. Which way shall it go? The Christian way or the way of materialism and final destruction?

Every possible effort must be put forth to reach people with an emphasis upon the Christian way of life. No one knows what particular effort may be the means of turning the thinking of individuals to Christ and the Church.

It is evident that we must go to the people with a message if they are to receive it. The millions that do not go to church or read Christian literature must be reached. Not all of them but many of them can be reached by distributing inexpensive leaflets.

The fact that during eighteen months 1,500,000 leaflets were ordered from Readers Service proves that the traveling public will take leaflets out of holders placed in bus and railroad stations. We Methodists should not be content until we have placed and maintained a holder in every bus and railroad station in the United States. If we did this, over ten million people a year would be challenged to accept Christian teaching.

Holders should also be placed in the entrances to local churches so that those of the eight million Methodists that go to church and church school might be reached with another emphasis upon the Christian way of life. The leaflets should be mailed or taken by visitor to those who do not go to church.

A new series of leaflets is available. It is called the **I BELIEVE** series. This series should be read by all youth and adults in the United States. Dr. Roy L. Smith wrote the leaflets. Their titles are:

I BELIEVE  
I BELIEVE IN MAN  
I BELIEVE IN THE BIBLE  
I BELIEVE IN GOD  
I BELIEVE IN LIFE  
I BELIEVE IN THE CHURCH  
I BELIEVE IN JESUS CHRIST  
I BELIEVE IN IMMORTALITY

The leaflets are printed in ten-point type leaded and on good paper stock. The titles of the leaflets show above the compartments.

Inexpensive holders are available. The six-compartment holder costs \$2.50. The twelve-compartment holder, \$3.50. Why not ask your young adult groups and adult classes to buy and maintain holders in your bus and railroad stations? Challenge them to accept this opportunity to serve. Ask your Board of Education or official board to buy a holder and maintain it in the vestibule of your church.

Readers Service is the tract service of the Department of Christian Education of Adults of the Board of Education, 810 Broadway, Nashville, Tennessee. Write to that Department for further information concerning leaflets and holders.—The Pastors Journal.

The man who will use his skill and constructive imagination to see how much he can give for a dollar, instead of how little he can get for a dollar, is bound to succeed.—Henry Ford.

## SEBASCOT FELLOWSHIP MEETS

Sebascot Methodist Youth Fellowship met with Greenwood M. Y. F. Tuesday evening, August 19th. Churches represented were: Waldron, Waldron Circuit, Huntington, Hartford, Hackett, and the host church. A total of 100 was present.

The worship program, with the theme of "Goodness Comes From Within" was given by Billye Miller as leader, Betsy McConnell, and Harold Hile, with group participating in Responsive and Unison readings.

At the business meeting Rev. John W. Glover, Waldron, Sebascot Counselor, presided for the election of President, Vice President and Publicity Chairman, due to recent resignations of these offices. Miss Ruth Johnson, Hackett, was elected president, Emerson McConnell, Hartford, vice president, and Miss Barbara Heartsill, Greenwood, publicity chairman. Miss Johnson then presided over the remainder of the business session. Minutes were read and roll called by the secretary, La Vern Rutledge, and plans were made for each person to bring at least one piece of clothing for an overseas shipment, to our next meeting. This project is being planned by the World Friendship Commission of the M. Y. F.

Invitation was extended from Hartford for the next meeting, September 18th. The meeting was adjourned and followed by recreation and refreshments in the educational building.—Barbara Heartsill, Publicity Chairman.

## JAPANESE CROWD CHRISTIAN SCHOOLS

Christian Mission schools are now more popular than are government schools in Japan—a reversal of the situation before the war—and most mission schools have twice as many applicants as they can possibly enroll, says Miss Myra P. Anderson, of Cuptal City, Texas, Methodist missionary recently returned from America to service at Seibi Jo Gakuin, in Yokohama. Miss Anderson was at this Methodist School until recalled by war conditions.

"With the new school system of six years of grammar school, three years of junior high school (compulsory), and three years of senior high school going into effect recently, there have been many problems to work out. Textbooks are not yet out, although unfortunately the 'pony' for the new English text, 'Let's Study English,' is one—with the usual 'kana' pronunciation, and filled with mistakes; all of this will make it that much more difficult for the English teachers to do a good job of teaching. In my conversation classes I have no textbooks, but make up my own material as I go; and upon reading a recent issue of *Life*, I find that I am using the Berlitz Method, without knowing that was the name of it! The schedule-maker had pity on me when I first arrived and I did not have a terribly heavy schedule last term; but that pity has been lost, and I have more than any one person should be carrying, but will try to carry on until someone comes to help me out. Everybody wants English as only a foreigner can teach it!"

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. GUE M. WAYLAND, Editor

## THE PRODIGAL SON IN AFRICA

By Mrs. Helen E. Springer,  
Elizabethville, Belgin Congo

(Editor's Note: This is a meditation at a W. S. C. S. meeting in Mulungwishi, Belgian Congo, by Methodism's senior missionary to Africa, the wife of Bishop John M. Springer.)

I was living in Rhodesia when hardly a person knew his Heavenly Father. It took me four years to get the first girl to come to school at Old Umtali.

In invited the girls to come to sing. The chieftainess came and said, "It is not the custom for the African people to teach the girls to read."

Finally the first girl came to my house. Why did she come? Because no one would marry her! And why wouldn't they marry her? Because she cut her upper teeth first. No man would marry her. By and by other girls came. Some stayed one night, another two nights, others three nights or a week; and still others came in the evening and sat around! I'd play on the organ and I taught them hymns, and they came to listen. That's the way it began!

In the story of the Prodigal Son we have a young man who was well-trained, had a nice home, many cows and sheep and goats. This young man said "I don't want to stay here. I am too good for this. Give me some money and I'll go." So his father gave him some money. . . African fathers do not give their sons money, but they give them cows with which to buy wives. . . So the young fellow went off to town.

He found lots of friends in town. Why? Because he had money. One would come and say, "I want twenty-five dollars. I'll pay it back in a month." . . . Then hunger came. My! I saw it here! Yes, they were hungry when the school first began. . . But this man was not in school; he was in town. There was no money for him and no food, so they said, "Come and care for the pigs." All his clothes were gone, so he got a skin to put on. Finally one night he came to himself and said, "I am a fool." He certainly was a fool. All he wanted was money. And he thought of his father way off there, and he said, "I'll stand up, and tighten my belt, and I'll go to my father." So he went back to his father. He certainly had been a fool. His father saw him a long way off and said, "My son!"

There are many of these cases in Africa. Some are men, and some are women. We've seen them in Elisabethville and in Old Umtali—men and women who have sold themselves to the devil. They fall sick and they say, "What shall we do?" They could not go back to the village; but they do come to the mission. . .

I have here a book written by Dr. Cushman. She was a woman doctor in Angola. She tells about the fires. Have you seen the grass fires around here this dry season? The villages call the men, and place them, then start the fires in the hope of catching something to eat. This fire was burning in the grass

## THE DIAMOND RULE

A RECENT writer calls appropriate and forceful attention to the fact that the Golden Rule of doing unto others as we would have them do unto us, may be practiced on various levels of life. A gang of thieves or gangsters, he says, may practice this rule among themselves, even though they do not practice it toward others. Dr. Blackwelder suggests a higher rule that he calls the Diamond Rule. It is this: "Do unto others as Jesus would have you do unto them." When one follows this rule, the dominant thought in life is not self but God.—His will, His purpose, His desires. We become but instruments for the realization of His plans on earth.

Whether it be the Golden Rule at its highest and best, or the Diamond Rule, or a rule by some other name, when one's supreme aim in life is to lift up God, there is a satisfaction, a joy, a wealth of meaning to life that can come from no other source. . . . "All things whatsoever ye would that men should do to you, do ye even so to them."—Mt. 7:12.

—G. S. R., Virginia Christian Advocate.

## SOOCHOW UNIVERSITY IN SHANGHAI MERGER

Three of the oldest and best-known of China's Christian educational institutions of higher learning, all located in the City of Shanghai, are now merging into the new "East China Union University," with each of the three merging bodies reorganizing for specialized studies, and with a total freshman class limited to 800 students. Hangchow University, the oldest of the merging schools, was founded by the Presbyterians in 1845; it will have schools of engineering and commerce in the future. St. John's University, founded by the Episcopalians in 1865, will receive only students in arts and medicine; Soochow University, under the auspices of the Methodist Church (U. S. A.) and founded in 1871, will specialize in law and in science. The new university will continue to receive funds from all three American churches.

## MEMBERSHIP COMMITTEE

You are holding one of the key positions of your society for upon you depends so largely the growth of the society. You have probably been chosen as membership chairman because you like people and others feel your friendliness. You genuinely want every woman in the church to have the opportunity and privilege of membership in the Woman's Society of Christian Service. These then are my suggestions to you:

If your society is a small one you, with an active committee, can care for the work. If your society is large enough to have circles, be sure to have a membership chairman in every circle. One of the first requisites of the circle is to be a means for the new women in the church to become acquainted with other members and to experience the fellowship of the group. You, as membership chairman of the society, will confer with the membership chairmen of the circles and after consultation assign the name of each new church member to a circle chairman to be invited as a special guest at the next meeting. If a new person feels the warmth of friendship of the members of the circle it is very likely she will wish to become a member of the Woman's Society of Christian Service.

Be sure each new woman has a personal, definite invitation to join and that arrangements are made for someone to bring her to the next meeting of the society. You, as membership chairman, of course, will be there to welcome her and to

"Mrs. Springer I am a very brave man."

As he grinned widely, I said, "Yes? What have you done that is so brave?"

He said, "I slept over a place where there was a leopard—but I did not know it."

Two days ago a young man said to me, "Some day Jesus is coming in the clouds of heaven."

I said, "That may be, but Jesus is here now, in this room, in each one; you cannot get away from him—except in one way, and that is by sin. That is the only thing that can separate you from God."

out there. Well do I remember the tall grass, and the little narrow paths about a foot across. First I used to travel on them by foot; then I got a bicycle. I would ride along, turn a corner, and there was a stump! Off I would go in a heap.

There was a little man watching the fire and his name was Wisi. There were not enough men to make the hunt. He stood way over there and another man way over here; they could not see each other. As the fire blazed and a buck ran out, he went after him with his axe. As he started to get some meat a leopard sprang out. You know them? (I have a leopard skin on my verandah, but I say, "Thank you, I do not care to shake hands with a leopard!") They fought, and then finally some one saw them. They saw on one side the leopard dead, and on the other Wisi lying there with his arm torn and his abdomen open. Quickly they wrapped Wisi's body in a blanket and carried it to Oceleso where Dr. Cushman was living. Dr. Kemp was there, too, and although they didn't think it would do any good, they did the best they could for him and sewed him up. He lay there for two weeks, and it didn't seem that he could live. By and by he got better, and Dr. Cushman went to the United States. She stayed a year and then came back.

One day an old friend came to see her with a man she didn't know. They talked and finally she said, "Who is this man with you?"

He said, "It is Wisi."  
She said, "Wisi! Is that you? I didn't know you!"

Wisi said, "Now I am a new man. And my wife is a new woman. We have found Jesus Christ and He has made a new life for us."

"Yes," the other man said, "He belongs to this church and he is a good man." He was the same as a wild man, but the leopard tore him, and when he got well, he looked up and saw his Father.

I have seen many cases like this. Maybe it has not been leopards, but snakes.

There is a big house in Luanda which has three stories. When we were there, there was another bishop in it—a Negro from America. One morning he smiled and said,

make her feel at home in the group.

Do not confine your field to new members of the church. Again, go over the membership roll and see if there are not some women who may not have been able to join previously but who now, because of changed conditions, can become members.

It goes without saying that you will not forget the shut-ins. So often through their interest and prayers they are our most valuable members. Then there are the mothers of young children. You will find some way to make it possible for them to attend meetings. Remember, too, the new residents in the community who have not as yet joined the church. Perhaps you can bring them not only into society membership but into church membership.

Enlist the efforts of all the members. Lift up membership in every meeting. And, do not neglect the work from August through December. We need times of special effort, but we also need to keep constantly, persistently at the task. Plan to have a second Welcome-to-New-Members meeting in November. Make this welcome to new members a very special part in the society's program. Have a simple ceremony when every new member is given the Welcome Envelope (free for new members from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio).

And this is important: Make sure that every new member as she comes into the society, is given something to do.

May you have "the strength to build the city . . . whose ways are brotherhood."—Eloise A. Woolever, Executive Secretary, Woman's Section of the Joint Division.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can be thrilled by them.—Henry Ward Beecher.

There are more deaths from alcoholism than from infantile paralysis—more than twice as many. Perhaps there should be a mile-of-dimes to fight alcoholism.—The Clipseet.

# CURRENT NEWS IN ARKANSAS METHODISM

## METHODIST CHILDREN'S HOME REPORT FOR SEPTEMBER, 1947

We want to express our sincere thanks to the groups and individuals listed below who have rendered a service or presented gifts to the Home during the month of August.

Circle No. 10, Winfield Church, for taking children on a trip through the Territorial Restoration.

Madge Brown, Belleville, clothing. Wesleyan Service Guild, El Dorado, clothing.

Mrs. Hearne, Little Rock, clothing.

Boyd Grisham, Colt, 13 bushels of peaches.

Mrs. Otho Odom, Walnut Ridge, clothing.

Mrs. Logan Young, Little Rock, clothing.

Circle No. 1, Batesville, clothing.

### Memorials

In memory of Mrs. A. C. Huddleston, by Mr. and Mrs. R. E. Short.

In memory of Mr. Allen C. Huddleston, Sr., by Mr. and Mrs. R. B. Moore.

In memory of Mrs. Jennie Perry, by Mrs. Louis Barton.

In memory of Mr. D. W. Connerly, by Mrs. Mary Thach.

In memory of Mrs. Elizabeth Barton, by Mr. and Mrs. Allen Neely.

Total memorials—\$27.00.

### Other Gifts

Mr. and Mrs. O. G. Robinson	\$ 1.00
W. S. C. S., Camden	10.00
La Fargue Sunday School	10.00
Vacation Bible School, Rondo Church, Texarkana Ct.	6.40
Junior Fellowship, First Church, Blytheville	5.00
Susanna Wesley Class, 1st Church, Texarkana	5.00
Vacation Bible School, Star City	4.00
Estates	448.43
Little Rock Conference Treasurer	230.76
Miscellaneous	184.69

Total .....\$905.28

Total Receipts .....\$932.28

—J. S. M. Cannon.

## FIFTIETH WEDDING ANNIVERSARY

At our home here in Jonesboro Mrs. Hughey and I observed our fiftieth wedding anniversary Aug. 25. We feel that a good providence has brought us down the years to this glad day.

Messages of good wishes and congratulations came to us by mail, wire, and by phone. The W. S. C. S. and two adult church school classes sent gifts, as did also several individuals.

A goodly number called to express their feelings personally. Occasions such as these add greatly to life's experience as the years come and go.—J. M. Hughey.

## N. C. METHODISTS START CAMPAIGN FOR \$1,000,000 RETIREMENT PROJECT

DURHAM, N. C.—(RNS)—Start of a campaign to raise \$100,000 for the purchase of a site for the proposed million-dollar Methodist Retirement Homes project was announced here by the Rev. W. V. McRae, executive secretary of the board of hospitals and homes of the North Carolina Methodist Conference.

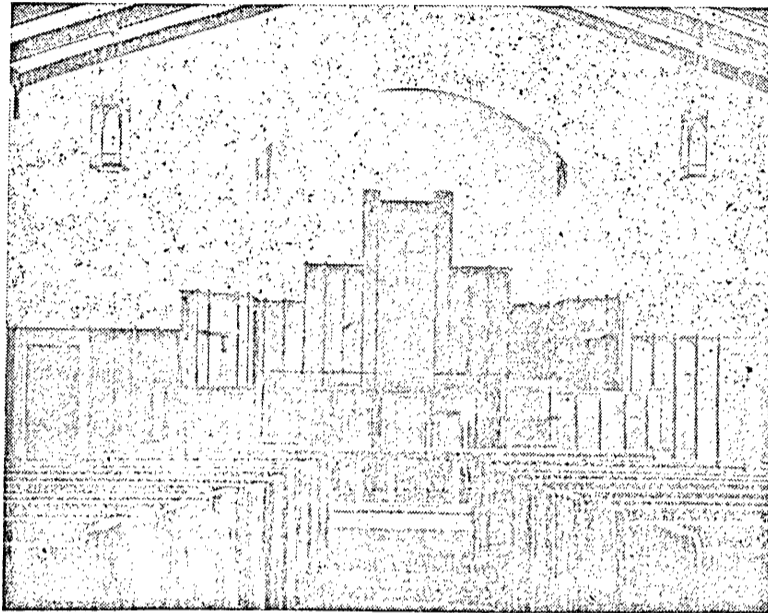
Designed primarily for retired Methodist ministers, the project will

## POCAHONTAS CHURCH TO BE DEDICATED

The dedication service of the First Methodist Church of Pocahontas will be held on September 7 by Bishop Paul E. Martin.

The remodeling and finishing of this building literally put foundations under a dream. It was erected—or rather begun—in the late

Among the choice facilities of the building is a reception room with a floor of pegged oak blocks; the walls are in a turquoise blue. Entrance to the office and to a private prayer and wedding chapel are from this room. The chapel is finished in three tones of rose and walnut. A



twenties but the depression left it very heavily in debt and unfinished. Many who are acquainted with the city remember the church without its front and very roughly finished and furnished. Throughout the years of struggle and despair there remained alive the dream that was born at the beginning—a dream of a beautiful and well-equipped house of worship.

In 1945 the remainder of the indebtedness was paid and the mortgage was burned on Conference Sunday. Since then the building has been completely remodeled and has become a beautiful and well appointed modern church.

The chancel, designed with a high panelled center, is finished with perfectly matched black walnut, all cut from a single tree. The auditorium floor is covered with a burgundy carpet.

The education plant provides for each group a complete department unit, decorated in colors and equipped for the most modern program of education. The departments for the little children are equipped with Sylvania sterilized light fixtures which provide for the ultimate in sanitary surroundings.

be open to both lay and clergy of other denominations, Mr. McRae said. Following the purchase of a site, funds for the construction of the development will be raised by the Conference.

Nations drift into war; they must be guided into peace.—Ex.

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## A FAMILY REUNION

I am a retired member of the East Oklahoma Conference.

My wife and I are re-improving an old place as a retirement home, and have just moved into the first unit of the house.

Our single son, Oscar Y. Fenn of Washington, D. C., our oldest son, Rev. G. Lemuel Fenn, pastor of First Methodist Church, Tulsa, Okla., and family, our son-in-law, J. M. Harper and family of Madill, Okla., all came to us for vacation, and another son, Wesley M. Fenn, works in Harrison and lives on a farm.

On Sunday, August 10, at 11:00 a.m., we held a religious service at which Oscar and Mrs. G. Lemuel Fenn each rendered solos, Oscar and Mrs. J. M. Harper sang a duet, and G. Lemuel Fenn preached. All our children, children-in-law, and grand children, seventeen in all, were present, besides thirty neighbors.

About 1:00 in the afternoon a basket dinner was eaten which included a deep fat fried veal donated by Ed Brown, a neighbor.

In the afternoon there was a community sing with some instrumental numbers provided by Miss Jean Harper, and members of the Wesley M. Fenn family, and a solo by Miss Jimmie Lee Fenn. Also the four male Fenns composed a male quartet and sang "Let the Lower Lights be Burning". Oscar Fenn sang a second solo.

As the afternoon wore on, individuals and groups departed, so that by sun down the twelve regularly in camp were all who were left, and they went to bed feeling that all had spent a very enjoyable and profitable day.—Geo. Q. Fenn.

Nothing in the world so strengthens democracy as public recognition of the standards of Christian morality.—Exchange.

Many fires of ambition are allowed to perish because the builders have not remembered they require constant fuel.—Douglas Meador.

"Worth several thousand dollars in our financial campaign," says a pastor.

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# Kempner's

**THEOLOGIAN DEFINES  
"NEW REFORMATION"**

MILWAUKEE, Wis. — (RNS) — Protestant denominations are undergoing a world wide "new reformation," in the opinion of Dr. Walter G. Muelder, dean of the Boston University School of Theology.

The reformation, he said here, is based on greater ecumenical thinking, more responsibility and more unity in the tasks of church life. It has come about particularly in the last ten years, with the calling of world-wide conferences, Dr. Muelder declared.

He defined the new reformation as follows: "In some respects it is post-Protestant. Many of the issues of the sixteenth century are now dead. New life in Protestantism is not primarily an attack on the Roman Catholic Church. The movement is not negative.

"It is a tremendously positive and creative movement, looking toward unity, responsibility and freedom. It is the birth of a genuine ecumenical church out of sectarianism, a church conscious of its role in the reconstruction of the postwar world. It is more than local church unity. It is an all inclusive Christian community with a world conscience.

"The new reformation means the creation of a more responsible church as well as a more unified church. This responsibility means a purified church, a church purged of the two main forms of irresponsibility, worldliness and false prophecy. By worldliness I mean accepting the anarchy and secularism of society into the church. It means substituting responsibility to special groups for responsibility to God.

"This reformation requires a stricter standard of personal and

**JUDD TELLS DISCIPLES  
U. S. FAILED CHINA**

BUFFALO, N. Y. — (RNS) — Dr. Walter E. Judd, Republican Congressman from Minnesota, addressing the closing session here of the World Convention of Churches of Christ (Disciples), accused the U. S. and Russia of abandoning China after that country had tried to help them in their war against Japan.

The former medical missionary to China said that nation might have fared better if she had been our enemy in World War II.

"If China had been our enemy instead of our ally, we would now be attempting to give her good government and supporting her economy with loans," Dr. Judd said. "When governments fail to carry out their promises, then it's the time for Christian churches to prove that honesty and integrity still exist.

"The reason the people of China need Christ is the same reason you and I need Him. They have suffered with all humanity from the effects of war and far more than us. Their economic and social systems have been disrupted."

social righteousness in the church. By false prophecy is meant putting the sanction of the church behind ideas and movements which are not worthy. The church has often been guilty of sanctioning aspects of business, politics and social life which are sub-Christian."

Another characteristic of the movement, Dr. Muelder pointed out, is the "revival of Christian freedom. Church unity requires cooperation and reorganization, but it must resist ecclesiastical hierarchy and bureaucracy. Freedom in religion has been bought at too dear a price to be lost for the wrong type of unity. Ecumenical unity conserves Christian liberty."

**An Unusual Gift**

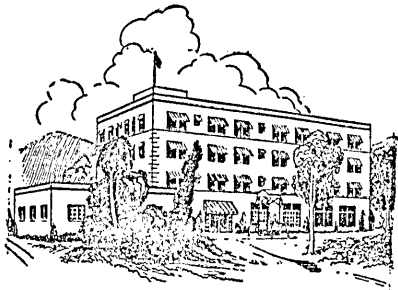
**METHODIST HOSPITAL AND BATH HOUSE NEWS**

Some friends of the Hospital, whose names must be anonymous for the present, have asked the superintendent to obtain the BEST equipment possible for the Orthopedic Operating Room. Consequently, a long distance call to a factory in Pennsylvania had the most up-to-date operating table on its way the next day. It had been crated for delivery to a National Hospital Meeting but they kindly consented to send it to us instead.

an operation (to show the progress). It will also be equipped for fluoroscopic observation. In addition this machine, being portable, can be carried to a patient's room for any picture desired without moving the patient.

When this equipment is installed it will be the best "Orthopedic Operating Room" in the entire state, and nothing in this area will be equal to it. We have five orthopedic surgeons on our staff, and at one time this year we had four patients being hospitalized for this work. This room means the investment of several thousand dollars. It is expected that everything will be in place by the time of Annual Conference, at which time donors will be revealed by the placing of a plaque on the door.

In the meantime, we just wanted our people to know what a fine gift we had received as well as to say a hearty thank you for Christian friends interested in the ministry of healing.—R. E. Simpson, Superintendent.



It will arrive in about two weeks. An order was also placed for about \$750.00 worth of special instruments for every kind of bone surgery—these instruments being selected by the doctors themselves at a meeting in the superintendent's office. A portable X-Ray unit of the very latest design will complete the "room". This X-Ray will make possible a picture from any angle or position and during the course of

Love is a weapon which omnipotence reserved to conquer rebel man when all the rest had failed.—Tupper.

Peace is not made at the council tables, or by treaties, but in the hearts of men.—Herbert Hoover.

**STORE-WIDE CLEARANCE  
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 Summer Pants up to \$10.75, now ..... \$6.95 - \$7.95

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**YOUNG "THEOLOGIANS"  
COMPLETE COURSE**

MEDFORD, Mass.—(RNS)—What is believed to be one of the youngest groups in students ever to attend a school of theology in the United States has just completed a course in religious instruction at Tufts College School of Religion here.

More than 25 ten to twelve-year-old boys and girls selected from Protestant inter-denominational classes in religion in Somerville and Medford, attending a Religious Workshop held this summer at Tufts, and demonstrated for the benefit of visiting teachers the child's capacity to receive and understand religious instruction.

A specific age group was chosen to enable observers to note the response of children at this age level to religious education. All of the students took part with enthusiasm in the activities of the course. A class entitled "Adventures in Discovering God", with pupil participation, proved one of the most popular offerings.

Alternating with religious instruction was creative work which the youngsters designed altar cloths for Crane Chapel, on the campus, made relief maps of the Holy Land and wrote and produced religious plays.

Observing the experiment, held under the direction of Dean John M. Ratcliff of Tufts School of Religion, were visiting clergymen and teachers of religion from many parts of the country.

**GANDHI SAYS MISSIONARIES  
WILL BE FREE TO  
REMAIN IN INDIA**

BOMBAY—(RNS)— Christian foreign missionaries will be free to remain in India when the country becomes an independent state, Mahatma Gandhi declared in a prayer meeting at Rawalpindi. He made the statement in reply to a question asked by a representative of the Student Christian League.

Gandhi was also reported as saying that Indian Christians will be at liberty "to occupy high official positions in the Indian Dominion."

Asked if non-Christians will be permitted to embrace Christianity, the nationalist leader said he would be guided in this matter by the rules and laws framed by the Indian Constituent Assembly. He added:

"Christ came into the world to preach and spread the Gospel of love and peace, but what His followers have brought about is tyranny and misery. Christians are taught, in His name, to 'love thy neighbor as thyself,' but they are divided among themselves."

Some people say that you can't make men good by law. You certainly cannot. Another thing you can't do is to make wrong right by law.—The Clipseet.

Christ is the great central fact of the world's history. All lines of history converge upon Him. All the great purposes of God culminate in Him.—Charles Spurgeon.

Many men owe the grandeur of their lives to their tremendous difficulties.—Spurgeon.

A library is not a luxury but one of the necessities of life.—Henry Ward Beecher.

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of college men seeking  
the correct clothing!*

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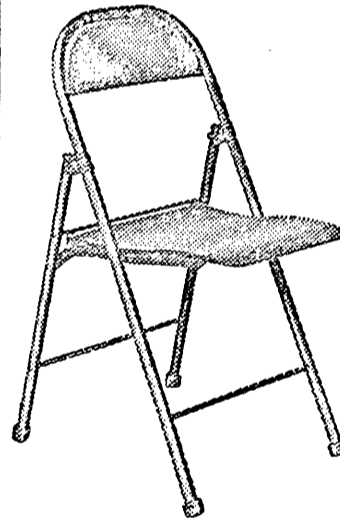
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**HUNTSVILLE YOUTH ACTIVITIES' WEEK A SUCCESS**

The second annual Youth Activities Week of the Methodist Church in Huntsville come to a close Friday night, August 22, with 13 young people rededicating their lives to living a Christian life. Among these were three young men and two



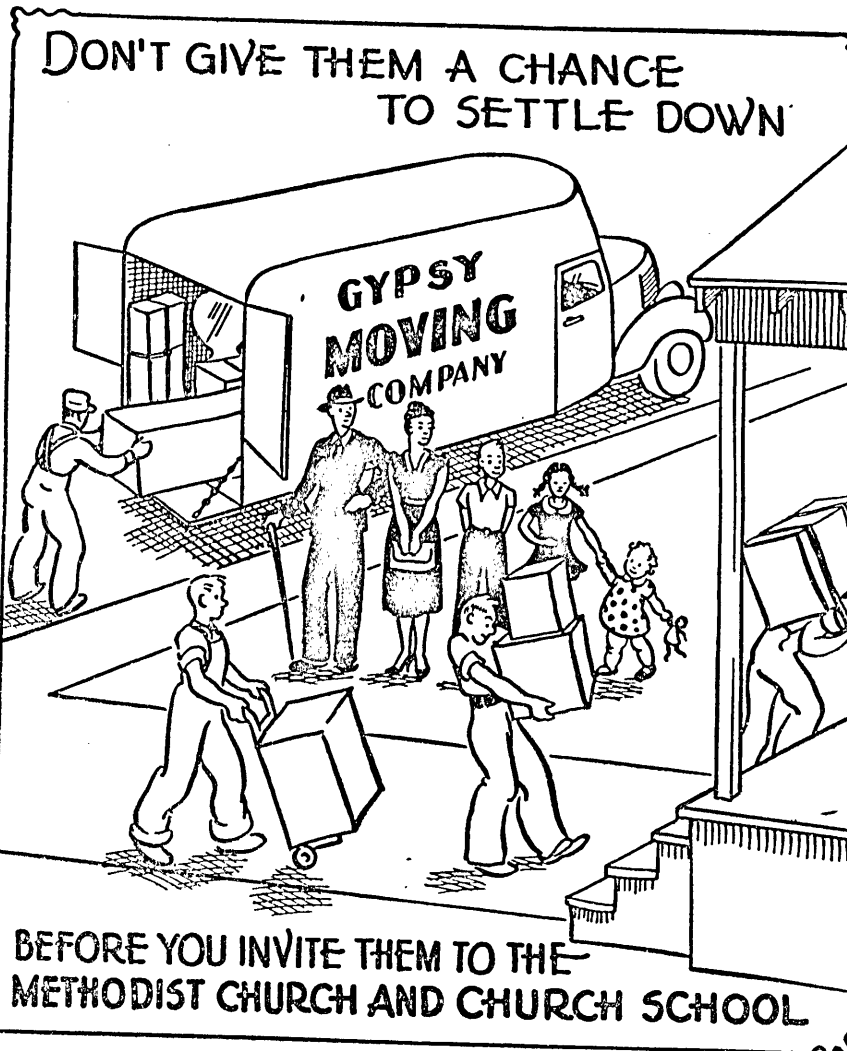
MISS CONSTANCE MAY

young women who have dedicated their lives to full-time Christian service.

Acting as instructors for the week long meeting were Miss Constance "Connee" May, talented Recreation Instructor of Bentonville, Reverends Sammy Auslam, Howard Cox, and Bob Sutton of Huntsville, and Miss Irene Coger, of Huntsville and Springfield, Mo., well known instructor of dramatic arts at Missouri Southwestern Teachers College. Rev. J. Kermit VanZant, pastor of the Huntsville Methodist Church, supervised the programs. Mrs. Eldon Robb, pianist and music director of the local church, was in charge of the music.

Miss May assisted in the Huntsville program after working with students at the Western Methodist Assembly Youth Program at Mount Sequoyah in Fayetteville and being Recreation and song leader at the Ardmore, Oklahoma, Aquatic School. She is also Instructor of Water Safety for the Bentonville Chapter of the Red Cross.

The schedule of the week included four classes which were Community Service, World Friendship



**PARTICIPATE: THE CRUSADE FOR CHRIST CHURCH SCHOOL HOME VISITATION CAMPAIGN NATION-WIDE SEPT. 14 - OCT. 12, 1947**

**WORLD BAPTIST HEAD-QUARTERS TO BE IN WASHINGTON**

**COPENHAGEN**—(RNS)— The Baptist World Alliance will have its headquarters in Washington, D. C., with a branch office in London, it was decided here by the executive committee.

Dr. W. O. Lewis, general secretary and Missions, Worship, and Recreation. Social events included a watermelon feast, picnic supper, folk games, sing-song, etc.—Reporter.

tary of the Alliance, said he hoped the Baptist congress here would "strengthen our cause in the northern countries of Europe, where many people now regard the Baptists as a small and insignificant sect.

"We hope," he added, "they will realize that we are a large and world-wide body of Christians striving to advance the Master's Kingdom."

Invitations for the next Baptist World Congress have been received here from China, Rome, Winnipeg, Canada, and New York City.

**BOOK REVIEW**

**THE LETTERS OF PAUL.** By Albert E. Barnett. (Abingdon-Cokesbury Press. \$ .60).

The use of this compact volume is the next thing to taking a course in the letters of Paul in the author's classroom at Garrett Biblical Institute. A guide for the Bible reader, it provides a commentary with questions which bring to light the values for teaching and preaching and for the Christian's personal life. Further reading in *The Abington Bible Commentary* and in Rall's book, *According to Paul*, is assigned. The letters of Paul are divided into ninety-two sections. The text-book is the New Testament itself, in Goodspeed's Translation.

Preachers, teachers of the Bible in the Church School, and readers who seek to know for themselves what is in the Scriptures, will find in this guide-book an aid to a systematic survey of the great Apostle's writings and a new understanding of what he teaches.

The volume is one of a series of eight covering the whole Bible. Dr. Harris Franklin Rall is the general editor. Four of the books are devoted to the Old Testament and four to the New. Each writer in the series is a teacher in a theological seminary.—Miss Thornburgh Workman.

**CHURCH WORLD SERVICE SHIPMENTS ARRIVE IN OKINAWA**

**NEW YORK, N. Y.**—(RNS)— Church World Service shipments to Okinawa, the first sent to that island by any relief organization, have arrived and are being distributed, according to the Rev. Everett Thompson, CWS director in Okinawa.

In a cable to the interdenominational agency's headquarters here, Mr. Thompson said 25,141 pounds of clothing, bedding and canned foods have been earmarked for needy leper orphans and dislocated persons on the island. Additional cargoes aboard two ships are due to arrive shortly.

Okinawa is the thirteenth country to which American Protestant and Orthodox churches are sending aid through Church World Service.

If men will do their utmost, God will not fail to do his share.—Jacob A. Riis.

**CHURCH MUSIC AND THE CHURCH OF THE FUTURE**

(Continued from Page 7)

culture, religious knowledge and religious consciousness of its own people. It is not enough to have congregational singing and professionally trained musicians in a choir—the Church must organize its own people (those who are gifted and interested) into choirs. The energy spent in developing such choirs should mean a permanent enrichment of the life of its members. The ideals are not only educational and cultural, but they are of definite service to the entire program of the Church.

To develop choirs in the Church, in the last analysis, is a project in worship. When we lament the lack of music appreciation in specific congregations, in most instances we must also lament a devitalized worship. The very organization of graded choirs presumes a lift through participation and appreciation of the standards of corporate worship. That, to me, is why the graded choir system is sound.

If I were at liberty to create my own conditions, I would use a choir of children every Sunday in the morning worship program along with the adult choir. The results of such an endeavor are, I am sure, obvious.

The children chosen to take part in choirs should be made to realize their chief responsibility is to assist in the worship of the congregation; that the privilege of such a service does not come to everyone, and that to be worthy of the trust placed in them, they must be dependable and sincere, not only on Sundays but at rehearsal times and services during the week. In order to lead others they must first of all learn to control themselves.

Finally, the Church of Christ is not primarily interested in music and art for its own sake. It is interested in music and art for religion's sake, which is another way of saying for "Life's Sake."

In the use of good music it will be discovered that the spiritual life of the Church, for those who attend and take part in worship, has been vitalized, because, from time immemorial, the art of music has been proven in itself to be one of the greatest means of spiritual impression and expression.

The consciousness of relationship with God the Creator, and of fellowship with His Son Jesus, will deepen and expand where the "Divine Art" of music has been given a fair chance to render its sacred ministry and service.

I repeat — A CHURCH POSSESSING A

**CHOIR OF CHILDREN AND YOUNG PEOPLE, WITH THE FULL COOPERATION OF EACH AND EVERY PARENT AND MEMBER OF THE CONGREGATION, IS MARCHING ONWARD AND UPWARD!**

**THE QUESTION SUPREME**

(Continued from Page 2)

was immediately beyond. So does the lantern of faith. It does not dissolve the mysteries nor clear away the shadows that enfold us. But we do not stumble in the dark. We are not lost in the by-ways of sin and confusion. A light is on our path, revealing enough of the way for us to walk by. Ever ahead of us, it will direct us through perils and sorrows and difficulties, and all the surrounding shadows, through every tangled maze and baffling experience until we reach the tableland where all is light and endless day!

A Prayer.

Grant us, O Lord, in all our doubts and uncertainties, the grace to ask what Thou wouldst have us do; that the Spirit of wisdom may save us from all false choices, that in thy light we may see light, and in thy straight path may not stumble; through Jesus Christ our Lord. Amen.

# The Sunday School Lesson

By DR. O. E. GODDARD



## THE WISDOM OF HARMONIOUS LIVING LESSON FOR SEPTEMBER 14, 1947

SCRIPTURE TEXT: Proverbs 3:27-31; 15:1, 4, 18; 17:22; 18:24; 19:22; 22:24-25; 25:18, 21-22; 26:20-21; 27:10; Matthew 5:9; James 3:17.

GOLDEN TEXT: *Blessed are the peacemakers: for they shall be called sons of God.—Matthew 5:9.*

There are too many unhappy people in the world today. There are unhappy husbands, unhappy wives, unhappy brothers, unhappy sisters, and unhappy neighbors. Millions of people are unhappy who could be happy. The Book of Proverbs gives specifics for happiness, and prophylactics against unhappiness.

Dale Carnegie wrote a book entitled, "How To Win Friends". He was paid more than a million dollars for the book and the lecture he delivered on the same subject. I paid a dollar for his book and a dollar to hear him lecture. The two dollars were well invested. Proverbs gives all and more than Carnegie gave on how to live harmonious lives. Why not turn back to the old Book and learn how to live happily and harmoniously? The purpose of our lesson is to teach us how to be happy in our homes, in the community, in the church, in all the relationships in this world in which we live.

If some unhappy people get help out of this lesson, I shall rejoice. Let the readers be assured that this lesson is sent out with a prayer that some unhappy readers may find out their mistakes and herein learn how to be happy and live in love and harmony with all men.

### "A Soft Answer Turneth Away Wrath, but Grievous Words Stir up Anger." Proverbs 15:1

There is enough in this one verse to make a full lesson were it discussed in all its ramifications, implications, and applications.

#### A Soft Answer in the Home

Many family quarrels have been started by ignoring this advice. A tired wife says something that exasperated her husband and he answers not softly, but very harshly. Then the storm begins or a pouting wife endures silently, but is morose all day long. How foolish! A soft answer, out of smiling lips and a warm heart would have brought peace to both parents and to the home.

A tired husband comes home after a day of severe aggravations and annoyances in his business and blurts out something impolite and discourteous. His wife who has had no easy time with the children that day, retorts in the same manner as her husband has spoken. A family fuss ensues. Does that look sane? A soft answer would probably have soothed the very husband, and he would have thanked God for a loving, patient wife, as he apologized for his untimely remark. Then peace and happiness would have been restored in the home.

I can tell you as truly as can Dale Carnegie that when one parent is irritable the other must remain as sweet as a May morning. Let every husband and wife resolve now never to give a harsh answer when either one of them shows any irritation. A soft answer almost inevitably wins over wrath.

When a child makes an impudent or impossible request, the parent too often shows resentment and scolds. Had the parent been patient and gently asked the child to think about the matter quietly for a moment, such an answer would have sobered the child. At least the parent would retain his or her self-respect and probably the respect of the child. To fly into a fury and vent your spleen upon the child is unwise, disastrous and contrary to the teaching of the Bible. Parents, resolve to be patient and tender with the children and not abuse them or punish them in anger. Will you so resolve?

Children should be taught to obey their parents in the Lord, for this is right. And again, they should be shown that to, "Honor thy father and thy mother" is the first commandment with a promise. Children properly taught will be careful never to give their parents sharp, harsh answers no matter what provocation is theirs.

#### A Soft Answer to a Neighbor

Your chickens may ruin your neighbor's garden. Your cat may catch and eat your neighbor's chickens, or your dog may commit some depredation on your neighbor, or your children may impose on your neighbor's children. Then the neighbor may come to you infuriated and use language none too gentle or kind. The families then will become enemies. But if you will apologize, dispassionately, kindly, and sincerely for the misconduct of your domestic animal, or your "Son or Adam", and offer to make all possible amends there need be no enemies. "Behold, how good and pleasant it is for neighbors to dwell together in unity."

There are scores of families at outs with each other over some insignificant, inconsequential matter. Do be too big, too sane, too good, ever to answer a neighbor harshly.

#### A Soft Answer in the Church

If there is anything as bad as a family row, then it is a church row. "But if ye bite and devour one another, take heed that ye be not consumed of one another. This I say then, walk in the Spirit and ye shall not fulfill the lust of the flesh." Galatians 5:15-16.

All the church rows I have seen or known began by some one's giving a harsh answer instead of a soft answer. Followers of Christ ought to realize that sharp retorts and recriminations are not exhibitions of the New Testament type of love. How many churches have been rent in twain by harsh answers? Follow the Bible, brother, and quit your harsh retorts!

#### A Soft Answer To Enemies

You might as well assume that you will have enemies in a world like this world. If you are ever guilty of giving any one a dirty deal you are sure to hate that per-

son. If anyone gives you a dirty deal, he is sure to hate you. I deeply deplore being mistreated not because it hurts me so much but because I know the perpetrator of the ill will hate me thereafter. (Do you hate anyone? Why?) St. Paul, in his directions as to how to treat an enemy, seems to have plagiarized on the Book of Proverbs. "Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head." (Romans 12:20).

"If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink: For thou shalt heap coals of fire upon his head, and the Lord shall reward thee." (Proverbs 25:21-22).

Give your enemy soft answers and tender treatment in politics—local, county, state, national and international.

### "That Which Maketh A Man To Be Desired Is His Kindness." Proverbs 19:22

This passage in the authorized translation reads, "The desire of a man is his kindness." This did not seem to make sense. The revisers discovered its meaning. Kindness makes a man to be desired. It makes him agreeable. It makes him popular.

This is in keeping with what Jesus taught in Luke 6:38. "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that you mete withal it shall be measured to you again." He who gives out smiles, receives smiles. He who gives out kindness, received kindness in return. He who gives out love, receives love in return. He who gives out frowns, scowls, and rebuffs, receives these with compound interest. Some people are desired in all groups. Others are excluded from every group. "Whatsoever a man soweth, that shall he also reap." We need enough of the dispensers of joy and happiness to make all groups rejoice.

It would be a harmonious world were a majority of the people contented optimists. Try to make your home a harmonious home, your community a harmonious community, your church a harmonious church, your country a harmonious country, your world a harmonious world.

Name five factors that produce discord and unhappiness in a group. Name five factors that will bring harmony and happiness into a group.

What are you bringing into your group?

### ALL FAITHS SPONSOR "PEACE SERMON" IN JERUSALEM

JERUSALEM — (RNS) — As a gesture of interfaith good will, Moslem, Jewish and Christian clergy here joined in sponsoring "peace sermons" urging their congregations to beware of the "hidden hand" behind recent clashes between Jewish extremist and Arab groups in Palestine.

Preachers in mosques, synagogues, and churches called for greater amity in relations between all groups "in accordance with our national interest and religious traditions." Subsequently numbers of Jews and Christians visited Moslem friends celebrating termination of the Fast of Ramadan, a traditional Islamic observation.

### OUSTED PASTOR SOUGHT AS GEORGIA GUBERNATORIAL CANDIDATE

ATLANTA, Ga. — (RNS) — The Rev. Joseph Rabun, ousted pastor of the late Eugene Talmadge's church in McRae, Ga., is reportedly being sought as the liberal candidate for Governor of Georgia in the 1948 election.

While admitting he was willing to do "what God and the people want me to do," Rabun indicated there was little likelihood he would accept an invitation to make the gubernatorial race, should an invitation be forthcoming.

Reports of Rabun's candidacy apparently stemmed from some liberal elements of the labor groups who are antagonistic to Herman Talmadge, son of the late Gov. Eugene Talmadge, who figured in Georgia's two-Governor political confusion. These persons reportedly do not consider Acting Governor M. E. Thompson liberal enough to run in next year's election.

The young minister's ouster as pastor of the Baptist Church at McRae climaxed months of growing resentment of Talmadge's "white primary" plans. His removal came recently on a vote of 67 to 35 of the church membership.

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