

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World Is My Parish" — John Wesley

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

VOL. LXVI

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NO. 37

Control Board Makes "Surprising" Discovery

IN an article written for the Beverage Retailer Weekly, a liquor paper which calls itself "The Voice of the Liquor Industry," Charles J. Fleck, Chairman of the Illinois Liquor Board, says, "Liquor control has failed in a marked degree. . . The greatest problem is, of course, drunkenness. This is on the increase. . . The tavern is not well regarded by the American public. It is tolerated, but not esteemed. The owners are at the bottom of the social scale. It would seem that methods could be devised to raise this operation in the public regard."

It is surprising that the Beverage Retailer Weekly would print this frank, condemning evaluation of the liquor industry by the Chairman of a State Liquor Control Board. A greater "surprise"—or is it surprising?—is the discovery by Mr. Fleck that "drunkenness is on the increase."

What else could America expect when, by constitutional action it gives official approval and legal standing to the liquor business? What else could we expect when we turn from the trickle of liquor sold by back-alley bootleggers, under the Eighteenth Amendment, to the torrential flood of liquor offered to the American people when repeal came? What else could we expect when, under repeal, liquor stores, in places, are thicker than grocery stores; when the majority of drugstores become open saloons; when billboards and radios constantly blare out the excellent qualities of some particular brand of beer; when metropolitan dailies and popular magazines, in advertising campaigns that run into many millions annually, extol the virtues of liquor as a refining, cultural influence in life.

We have not forgotten some of the brazen lies with which the movement to repeal the Eighteenth Amendment was supported. We were told that many people drank liquor in prohibition days out of pure cussedness because there was a law against the sale of liquor. We were assured that such people would turn to the ways of temperance if legal restraints were removed and liquor made available to all. Many people were dumb enough to believe such rot.

Certainly "drunkenness is on the increase." Certainly "liquor control has failed in a marked degree." It will continue to be so until America awakes to the tragic hoax that tricked us into the repeal of the Eighteenth Amendment.

The Tangled Skein Of World Developments

IT is quite probable that the leadership of our national life has never faced more perplexing problems in international relationships than are presented today.

With a few exceptions these critical times have found party politics merged into bi-partisan policies while dealing with international problems. The fact that there is, basically, in the hearts of our leaders in both political parties a desire to do what is really best for America and the world in the present situation, does not in any sense make the way clear before them.

We know now that America cannot live apart from the world. It is not too clear yet just how we are best to serve the world in its present plight. Even America, with all of its resources, can truly help only those who try to help themselves.

Da as Attitudes Born Of Eless Thinking

IT is evidence of some very careless thinking, to state it mildly, when one says, I HAVE A RIGHT TO LIVE MY OWN LIFE. There are two glaring errors in such a statement: first, the assumption that we can have rights independent of the world in which we live and independent of the people with whom we associate in the home and out; second, the assumption that our lives are our own. Neither of these assumptions is true.

Some time ago we heard an open-air street speaker make the statement, "A man has a right to go to hell, if he wants to, providing he goes alone, and pays his own traveling expenses." That statement is also based on a false philosophy. No one can go to hell alone. Our lives inevitably influence people about us whether we will it or not. Neither can one pay the full cost of his own destruction. Our friends and our loved ones pay a heavy price if we

For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord. —Romans 14:7-8.

start on the road to destruction. Furthermore, every casual acquaintance our lives may touch must also make some contribution to the cost of our downward journey.

This is simply saying, in a little different way, what Paul so impressively said two thousand years ago when he wrote, "For none of us liveth to himself, and no man dieth to himself." Only an unattractive, self-condemning spirit of selfishness or an utter lack of understanding of life's responsibilities would enable one to assume "the right to live his own life."

It was Jesus who fixed service for others as the true standard for life. It was the Apostle Paul who declared publicly, "I am debtor." When he had finished naming his creditors, he had assumed an obligation for the whole world about him. We have no more right to "live our own lives" than did the Apostle Paul or even the Christ Himself. In proportion to our ability to serve, we have obligations and responsibilities as great as either of these.

The world about us has a claim on our lives that we can no more repudiate and be morally honest than we can repudiate a financial debt and be financially honest. Those who attempt to "live their own lives" generally learn the hard way just how dependent they are upon the very people they have tried to disregard.

"Visitation Week"

ONE of the very helpful features of the Church School Campaign in the Crusade for Christ is the provision for a "Visitation Week" in each Church School sometime between September 14 and October 12.

We have Visitation Campaigns in our work of evangelism, hence this matter of special visitation is not new to our people. This visitation work in promoting the Church School Campaign, however, is a little different from most of our special visiting. Usually we go into a home for some immediate objective or definite commitment of some character.

In the "Visitation Campaign" our people are to go into the home of prospective members of the Church School just for a friendly visit in the name of the church. It is a "good will" visit just to let those in the home know that the church is interested in them. The conversation may turn to the work of the Church School and its values may be discussed but, in general, there will be no pressure brought to bear on those visited to enroll in the Church School at that particular time.

The attitude of the prospect and his response in general will enable the visitor to judge as to whether a follow-up visit may result in bringing the prospect into the Church School. This visit will have value far beyond the matter of Church School enrollment. It will be of value to the church general. It can create a more friendly feeling toward every organization and every service of the church in the mind of the prospect, if the visitor makes the right impression. Much of the success of the campaign for the increase of enrollment and attendance in the Church School in the months ahead will depend on the character and effectiveness of this "Visitation Week."

Atomic Energy To Bless Instead Of To Burn

AT the closing session of the Fourth International Cancer Research Congress, in St. Louis, Dr. Paul C. Aebersold, chief of the Atomic Energy Commission's isotope branch at Oak Ridge, Tenn., announced that radioactive isotopes can now be produced in such quantities as to supply the reasonable needs of the world.

This announcement was of especial importance since President Truman had announced only a few days before that the ban against the export of these substances had been lifted. Application had been received already from thirty countries, including Russia, for these atomic substances.

Radioactive isotopes give promise to medical science of helping to find a cure for some diseases now difficult or impossible to cure. Many scientists feel that, with the aid of isotopes, the cause and cure of cancer is only a matter of time. It will be the medical triumph of the century if the mystery of the dreaded cancer can be solved.

The use of radioactive isotopes in medical research is only one of the countless number of ways atomic energy can be made to serve humanity once the use of atomic energy for the making of bombs has been brought under proper control. Properly used this indescribable energy can bring to humanity greater blessings than any material discovery has yet produced. Improperly used, it can and will destroy us.

(Continued on Page 4)

A Faith For Days Like These

By CHARLES E. SCHOFIELD

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

THERE are many dark days that lie behind us. Things have happened, during the last dozen years, that we would all confidently have declared could never happen again. Men have stooped to depths of sheer brutality that we would have said, only a short while ago, were beyond the capacity of human beings in this enlightened age. We have, every one of us, found ourselves looking in agony and wonder into each other's eyes, and asking ourselves, "Can it be that I will find myself joining in this diabolical practice, too?" The foundations of our whole Christian way of living have seemed to be breaking up beneath us.

And still, in spite of the horror that has come upon us, we have kept our faith. In spite of the bitter burden of sorrow and tragedy that it has been our common lot to share, we have discovered undreamed of resources of comfort and strength. In spite of the uncertainty, and what at times has seemed like the complete hopelessness of our situation, we have not given up hope. Through the very ordeal of trial and suffering that has been our lot we have made the amazing discovery that God has not forsaken the world.

It has seemed as though we heard again the Master speaking in a voice of quiet confidence:

*"These things I have spoken to 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." (John 16:33)*

Throughout our whole generation, we have taken defeat after defeat, often coming one hard on the heels of another, in uninterrupted succession; and still we have held to our expectation that better days would surely come. We have seen our family circle broken up. Whole communities have been torn up by the roots and set wandering in strange places. We have sent those who were dearest on earth to us into the very jaws of hell, knowing that the odds were heavily against their ever coming back again. And still our serenity has not failed us. Thousands, yes, literally millions of our neighbors, in our own land, and overseas, have endured hardships and suffering that we would once have said no one could face and hope to survive. And still they have carried on. I think that we should have come to appreciate, as we never could have done before, how true are the words of the familiar forty-sixth Psalm:

*"Therefore will not we fear, though the earth be removed,
And though the mountains be carried into the midst of the sea;
Though the waters thereof roar and be troubled,
Though the mountains shake with the swelling thereof.*

*"There is a river, the streams whereof shall make glad the city of God,
The holy place of the tabernacle of the Most High.
God is in the midst of her; she shall not be moved;
God shall help her, and that right early." (Psalm 46:2-4)*

II.

There was a time, near the beginning of the war, when a good many were questioning the goodness and the power of God. I met a young civil engineer one morning in a Pullman washroom with whom I got to talking. Of course it was not long until we came around to the tragic state in which the world found itself. He recounted to me several experiences that had come under his direct observation. And then he burst out with the exclamation: "It is pretty hard to believe in God when you

know that things like that are going on!" Well, this world in which we have been living all of our lives is the kind of a world in which there are times when it is pretty hard to believe in God.

Not long after Germany invaded Poland the *Christian Century* carried a leading article under the title, "What on Earth is God Doing?" That is the kind of question that a good many of us were asking.

Now, all those things which so greatly dismayed us in the earlier stages of this tragedy have gone on happening. And many things infinitely worse to think about have come to pass. And yet, in spite of all the evil that has come upon the world in these terrible years,



DR. CHARLES E. SCHOFIELD

we find ourselves, strangely enough, with our faith in God, not only not seriously shaken, but even strengthened. As I look back over these years I do not see how anyone could read the record of the last quarter or third of a century and have any lingering doubt, left that this is an inexorably moral universe.

To begin with, we have had it driven home to us by our experiments and investigations in what we have called the fields of the natural sciences, that this is a universe of absolutely dependable law and order. We have tested it out so many times, both in our laboratories and in the field of practical effort that there is no possibility of any doubt left to us. We know that this world is not a mad collection of meaningless and unrelated events. It is not an uncontrolled scramble of random forces operating at pure chance. It is not a realm of whim and unpredictable caprice. This is a world of orderly relationships. It is a world in which the principle of cause and consequence governs in universal and absolute dependability.

If we had ever had any doubt about it, the development of the bombs that destroyed Hiroshima and Nagasaki would have blasted away forever the last of our lingering questions. The scientists who worked on the vast project, investigating the secret of the release of nuclear energy, were scattered all across the continent, and overseas. Because of the exigencies of military secrecy it was not considered practicable to permit them even to confer with one another at many stages of the process. Each had to work at his own problem. Each had to work out the design for his own particular piece in this enormous jig-saw puzzle of scientific pioneering. But, in spite of these handicaps, the work of thousands of men, carried on more or less independently, all fitted together to produce one of the truly revolutionary discoveries of all time. This was possible only because of the fact that this is a universe. It is the very inescapable certainty of this fact that sends the cold shivers up and down our spines whenever we reflect upon some of the possible consequences, should knowledge of this discovery fall into the hands of irresponsible and unscrupulous adventurers.

We have become accustomed to think of this idea of the absolute dependability of the processes of Nature as a relatively recent discovery. But, if only we had read our Bible to better purpose we would have known that it is at least as old as the days of Noah. In the Book of *Genesis*, we read, in the covenant which God made with man, these words:

"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (Genesis 8:22)

We have come to accept without question this idea that the world of Nature is a universe of unvarying law and universal order. But we have not been anywhere nearly as sure that this same principle holds true for moral forces and spiritual relationships. Part of our trouble has been just at this point. We have not recognized that this principle of complete dependability of law and principle governs in the realm of human relationships. And here, again, the witness of the Scriptures and the testimony of our Christian faith is clear and unequivocal. When Abraham undertook to intercede for the doomed cities of the plain, Sodom and Gomorrah, he based his appeal upon his confidence in the unimpeachable moral integrity of God:

"Shall not the Judge of all the earth do right?" (Genesis 18:25)

Whatever else you might say about God, you could be absolutely sure of that. However difficult it might be, at times, to trace out in detail the application of the principle, he was confident that you could always know that the central core of the character of God is righteousness and absolute moral integrity. This is the kind of a world in which right and justice and truth and holiness find support in the essential structure of things. This is, in other words, basically and intrinsically, a moral universe. As Donald Hankey would have put, "You can bet your life on that!"

The Apostle Paul summed it up in terse and unequivocal terms:

"Be not deceived; God is not mocked; For whatsoever a man soweth, that shall he also reap. He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Galatians 6:7, 8)

There it is, so plainly written that even a little child can read it and understand. And yet, stubbornly, we refused to believe. Willfully we determined to live in complete defiance of the plain precepts of righteousness. Until it almost seems as though God said, "O willful and disobedient children, if you will not learn any other way, except by bitter experience, then you will have to learn this lesson that hard way." And, burned into the soil of every continent, dyeing the depths of all the oceans with its crimson stains, and pencilled in flaming characters across the face of the heavens during these last twenty-five bitter years, God has written His lesson for us in letters of fire.

How could anyone doubt it any longer! When Hitler launched Germany upon her ordeal of ruthless violence, he proclaimed that the new "Third Reich" was destined to last a thousand years. Well, how long did it actually take to run its course? Within less than a third of a single lifetime it is all over. And what a harvest Germany is gathering from the seed of this fearful sowing! Can anyone any longer question the literal truth of Jesus' declaration:

"They that take the sword shall perish by the sword."

As we look back over the record of these tumultuous and terrifying years, we can see that, from the beginning, the Nazi and Fascist states carried within their own bodies the

(Continued on Page 5)

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

SLIPPING

By Charles L. Paddock

One beautiful day last spring we parked our car on the rim of Grand Canyon, and in awe and wonderment were gazing off for miles across the wide yawning gap of the Colorado River.

Part of our group had left the car and had started on a rugged winding path leading down and down and down into the gorge. We knew they wouldn't go far, for the guide told us it was almost a day's journey down to the bottom, and then, of course, it would require as much time to return. Down deep in the canyon, we had spotted a group of tourists on mule back, winding their way slowly down.

My daughter and I had returned to the car and were sitting quietly looking out across the canyon to the colored, rugged walls on the far side.

Suddenly there came over me an almost paralyzing sensation. At the same time Dorothy had the same feeling, and with fear in her voice shouted, "Dad, the car's moving toward the canyon." I thought of the little granddaughter in a bed in the back and of the fence between us and the canyon, which for the instant seemed to be unusually frail.

I glanced out of my window to the left, and sure enough we were slowing moving forward, not rapidly, but too fast for our location just then. I grabbed for the emergency brake and pulled it good and tight.

Then a very satisfying truth dawned on both of us. The car next to us was creeping back, and we had not moved one inch forward. We had not been moving at all. What a relief! Our hearts went back to their normal positions. To really understand our feelings you would have to stand on the brink of that yawning canyon and look down and across the broad, deep chasm.

How often you and I look about us and compare our progress with that of our fellow travelers. Sometimes we get the impression I got as I saw the car next to me backing up,—that we are going ahead, growing, making progress.

Millions about us today are slipping, going back. They have forsaken the standards of yesterday. Even our churches have lowered the bars. Sin is not always called by that name now. Divorce is common. Drinking is fashionable. Gambling is a reputable pastime. Crime is rampant and increasing. Moral standards are not what they used to be.

We look out on a world that is traveling in reverse, and we are apt to get the impression that we are going ahead, when actually we are making no progress. We may even be slipping a bit, too. We are told there is no standing still.—In Our Times.

DRINKING GRACEFULLY

"I've heard a lot about men and women who can drink gracefully. As a Broadway columnist, I've never met any of these remarkable people. People who are bores when they are sober are twice as boring when they are drunk. And a drunken girl is a new low in attraction. When a girl is told she's a 'good fellow' she can consider herself thoroughly insulted, instead of feeling complimented.—Ed Sullivan, in Chicago Daily Times.

BUILDING

We are building every day
In a good or evil way,
And the structure, as it grows,
Will our inmost self disclose,

Till in every arch and line
All our faults and failings shine;
It may grow a castle grand,
Or a wreck upon the sand.

Do you ask what building this
That can show both pain and bliss,
That can be both dark and fair?
Lo, its name is character!

Build it well whate'er you do;
Build it straight and strong and true;
Build it clear and high and broad;
Build it for the eyes of God.

—I. E. Dickenga
In Poems With Power To Strengthen
The Soul.

THE PRESERVING, FLAVORING QUALITIES OF SALT

In continuing our thoughts on some of the teachings of Jesus as found in the Sermon on the Mount, may we note one of the greatest compliments he ever paid to his disciples. He said to them, "Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

Jesus was always paying compliments to his disciples. He seemed never to think of them as what they actually were at any given time, but what, by the grace of God, they might be. We all recall his first meeting with Simon. At that time Simon was very unstable. He was enthusiastic but you never could know just what to expect of him. His chief weakness was his lack of stability. Christ paid him a high compliment at this very point. He said to him, "Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, a stone." Ever after that Simon was called Cephas, or as we have it in the Greek language, Peter. Our word "petrified" comes from the same root meaning. It was as though Jesus addressed him—"Simon, you are a rock; you are a brick; I can depend on you." No doubt, ever after that when Simon was called by his new name, he was reminded that he must live up to the faith Jesus had in him. Several years passed before he became the type of character that his new name implied, but he finally won, by the help of Christ.

So it was in the case of the compliment Christ paid to his disciples when he called them "the salt of the earth." At that time they were falling far short of what the term implied. There are a few things that we might note about salt which will help us to understand just what Jesus meant when he applied this term to his disciples.

Salt is one of the necessities of life. Without it, there could be no life. Plants, lower animals and human being must all have salt. Mineral salt is taken from the earth by trees and plants. It is a well-known fact that even the lowest

forms of life depend upon salt for continued existence. We are not surprised to know that salt was widely used as a medium of exchange long before money came into existence. There was a time when human beings were bought and sold for salt. In certain regions where salt is scarce individuals have been known to break out in boils and suffer great pain, which if not relieved would finally lead to death. They have been known to walk for miles through the jungles to obtain a little salt. It is one of the necessities of life.

Christianity is also a necessity of life. There are some things that are luxuries. They may add to comfort and wellbeing, but people can live without them. Not so with Christianity. The best thinkers are coming more and more to realize that the world is at the cross-roads. There are two alternatives—the acceptance and faithful practice of Christianity on a world-wide basis, or racial suicide. Charles Ellwood in speaking of "Politics and International Relations" had this to say: "All the autocracies of the world, and not only the present totalitarian states, have sprung from war and militarism. Hence, the pagan principles of power and self-interest as the guiding principles in national policy must be brought to an end if we wish peace between either classes or nations . . . The spirit of Christ is the only durable basis for peace among men."

Again, salt preserves. All have noted that quality in salt. Back on the farm, we killed our meat in the winter. After the animal heat had departed from it, we packed it in salt. When it had absorbed sufficient salt, it would keep for an indefinite time. The salt preserved it. It kept the meat from decaying. When Jesus said to his disciples, "Ye are the salt of the earth", he wanted them to realize that there are forces at work in this world that, if unhindered, would cause it to deteriorate, to decay, to rot. He would have the influence that radiated from the lives of his followers to prevent this catastrophe. He would make their lives a great blessing to the world. But with every blessing conferred there is a cor-

MAKE STEWARDSHIP CULTIVATION PERMANENT

Any church that is giving proper attention to the observance of the Year of Stewardship, is on its way toward a new day. The church that is indifferent or that is fumbling at the task and the opportunity of Stewardship cultivation is committing a sin that is all but unpardonable against itself, against the people, and against God. With all the emphasis at our command we urge our pastors and leading laymen to teach, preach, and practice Christian Stewardship for the rest of the year 1947, and to establish a permanent "program of Stewardship Education and Cultivation as a part of its normal procedure."

It would be well for us all to refresh our minds on the five major goals for the Year of Stewardship, set up by the General Board of Lay Activities and approved by the Crusade Committee, and to make them a matter of careful study and prayerful thought. — From Areascope, New Orleans Area, J. S. Scott, editor.

responding responsibility. If the world rots in sin, the "salt of the earth"; the followers of Christ will be held accountable. In a world filled with sin, as ours is, we Christians might do well to take stock of our standing before God. We only add to our own condemnation when we harp around about the sin of the world and then do nothing about it. We should be so thoroughly consecrated to Christ and his cause that not only shall we be saved as individuals, but shall act as a saving, preserving influence upon the world.

Yet again, salt gives flavor. It is not a food within itself but no food is palatable without it. This leads us to say that all of life should be seasoned with Christianity. We have been too much inclined to divide life up into the sacred and secular. We should realize that all of life is sacred. Paul advised that whether we eat or drink, or whatever we do, all is to be done in the name of the Lord. All legitimate occupations are means of serving God. They add to the comfort and wellbeing of human beings. God is deeply interested in all of this. No person, regardless of how sanctimonious his Sunday life may be, can be a Christian whose occupation the other days of the week hurts in the place of helping.

All of life must be flavored by Christianity. Many years ago a king had three beautiful and highly accomplished daughters. He asked them how much they loved him. The oldest replied, "I love you like gold." The king was well pleased. The second said, "I love you like diamonds." Again he was happy. The youngest said, "I love you like salt." He was angry. Salt, he felt, is a very common thing. The cook heard the conversation. That day she left the salt out of the king's food. He could not eat it. In reply to his reprimand she informed him that she wanted him to realize how much his youngest daughter loved him. He learned his lesson. Christians are the salt of the earth. May God help us to keep intact our influence for good in the world.—H. O. B.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

THE GREAT PHYSICIAN

One day, while I was pastor in Little Rock, I visited some sick persons at St. Vincent's Infirmary. When I came out, while waiting on the corner for a street car, I overheard a conversation between two Negro washerwomen. They had their baskets of clothes which they wanted to deliver, and like me, were waiting for our conveyance.

While we stood there looking toward the infirmary, an ambulance drove up and the attendants carried in a frail, old lady, whose gray hair was blowing about her face.

One of the colored women turned to the other and said, "Mandy, I've been living here by this 'horspital' goin' on twenty years, and during that time I've seed many a one go in thar, but I've got my first one yet to see come out. Mandy, when you gets to whar you have to go in thar, there ain't nobody goin' to do you no good ceptin' 'Doctor Jesus.'" The other nodded her assent, we all caught the car and went on our way.

Of course, I didn't agree with the colored woman's statement in toto—I believe in doctors and hospitals—and yet I do know that the time eventually comes when no doctor except the Great Physician can do us any good. It is well to always have a close and intimate relationship with Him, so that when we reach any sort of extremity, and none else can save us, we can turn to Him. He is always able and willing to help us.

Only yesterday I called to see a saintly woman who had just been notified by Mayo's that she was afflicted with a fatal malady, and that an operation was impossible. She was not protesting, she was resigned, and was laying the matter before the Lord. Cheerfully she said, as I took my departure, "I am ready for whatever awaits me." She knew and trusted the Great Physician.

*"The great Physician now is near,
The sympathizing Jesus.
He speaks the drooping heart to cheer,
Oh hear the voice of Jesus.*

*Sweetest note in seraph song,
Sweetest name on mortal tongue,
Sweetest earl ever sung.*

NEWS AND NOTES ABOUT FACTS AND FOLKS

CRUSADE for Christ Relief and Reconstruction fund receipts totaled \$26,975,693 through September 9, according to the treasury office announcement.

DR. J. T. CARLYON of Southern Methodist University, Dallas, Texas, was the speaker at the Young Adult Fellowship of the Fayetteville District which met at Bentonville on Monday, September 8.

MRS. ANDREWS, wife of Rev. J. B. Andrews, died at her home in Siloam Springs, on Monday of last week. Brother Andrews is a former general evangelist of the Methodist Church. Besides her husband Mrs. Andrews is survived by five daughters.

REV. WILLIAM M. WILDER was guest speaker on Sunday evening, September 13, at First Church, Ft. Smith. Brother Wilder is a graduate of Hendrix College and has just received his B. D. degree from S. M. U., Dallas, Texas. He grew up in Ft. Smith where he was a member of the First Methodist Church.

THE First Methodist Church of Jonesboro was host to a district rally on Monday, September 15, at which time the Crusade for Christ Church School Advance was officially launched. Bishop Paul E. Martin preached at 11:00 o'clock and dedicated the mobile chapel which is used in extension work in the Jonesboro District.

THE American Bible Society is sponsoring the Fourth Annual World-wide Bible Reading program from Thanksgiving to Christmas and the regular observance of Universal Bible Sunday on December 14. A list of the readings will be carried in the Arkansas Methodist columns for the benefit of those who may want to join in the world-wide reading program.

REV. R. M. PORTER writes: "The revival meeting at Aydelotte and Oil Trough Methodist Church closed Wednesday night with our people revived and their strength renewed. There were thirty conversions and twenty-eight additions to the church. A baptismal service was held on Sunday afternoon with five hundred people present. The evangelist was Rev. T. O. Love of Desha."

THE syndicated column of Elsie Robinson of September 4 was dedicated to Rev. George E. Patchell of Newport under the heading "Words of Praise and Admiration for George E. Patchell." The column was written as the result of a letter written to Miss Robinson by Brother Patchell expressing appreciation for her writings. Brother Patchell is a retired member of the North Arkansas Conference and now lives at Newport.

WHEN the new Presbyterian student church at Tsingtao, China, was dedicated recently, the worship center or altar made a powerful impression upon the audience. For the wall curtain is made from a red nylon parachute which in 1945 was lowered with food for prisoners at the Weihsien concentration camp; the brass cross, given by an American naval chaplain, stands on top of a global map back of the open Bible; while the brass base for the cross was given by some Chinese officers.

AMERICAN church aid has been promised the National Christian Council of India in its efforts to relieve some of the more serious situations growing out of famine in that land described as "generally worse than last year but not as widely publicized." According to advices received by Church World Service, in New York City, from Dr. L. A. Blickenstaff, its representative in Bombay, food and grain stocks are low in Bombay; supplies and rations are very low in the Central Provinces; foodstuffs are "short" in Madras Presidency; distribution of food is handicapped by civil disturbances in the Punjab. The new famine may last into 1948, it is believed.

cereals to be distributed under the direction of the National Christian Council.

HALF of the Island of Okinawa's 580,000 population is "seriously considering" turning to the Christian faith, according to the Rev. Garland E. Hopkins, associate secretary of the Board of Missions of the Methodist Church, who recently returned from a visit here. He had been a chaplain on Okinawa during part of the war. Dr. Hopkins says that before the war there were only ten scattered Protestant congregations, totaling a few hundred people, before the war on Okinawa; and that today there are thirty organized churches in the Okinawa Christian Association, led largely by laymen, and that more are in the process of formation.

CHAPLAIN JAMES RUDOLPH WOODRUFF, Mrs. Woodruff, and daughter, Myra Melinda, have been visiting the past three weeks with their parents, Mr. and Mrs. Clint Jones, and Mr. and Mrs. John K. Woodruff of Fayetteville. Chaplain and Mrs. Woodruff and their two-year old daughter returned in August from Germany, where for the past year he was military chaplain of the Bavarian university city of Erlangen. Prior to that time he was on duty with the Staff Chaplain's Office, United States Air Forces in Europe at Wiesbaden. This spring and summer the Woodruffs toured extensively in Europe, visiting Paris, France, Luxembourg, Czechoslovakia, Switzerland, and the United States Zone of Germany. Chaplain Woodruff, a minister of the Methodist Church, is a graduate of the University of Arkansas, and of the School of Theology, S. M. U., Dallas, Texas. He is now on terminal leave from the military service. Leaving Monday with his wife and daughter for New York en route to Edinburgh, Scotland, he will enter New College, University of Edinburgh, to read for the Doctor's degree.

WHAT IS A HYMN?

All through the Christian centuries there has been a changing idea of what constituted a "hymn." To Saint Augustine it was "singing to the praise of God;" some sang them to Christ, and some to "the sleeper who needed to be spiritually aroused;" while in more recent years the subjective "gospel song" was often considered a hymn.

Now comes Dr. Carl F. Price, Methodist hymnologist and composer, and one of the founders of the Hymn Society of America, with this definition: "A Christian hymn is a lyric poem, reverently and devotionally conceived, which is designed to be sung and which expresses the worshiper's attitude toward God, or God's purposes in human life. It should be simple and metrical in form, genuinely emotional, poetic and literary in style, spiritual in quality, and in its ideas so direct and so immediately apparent as to unify a congregation while singing it."—The Pastor's Journal.

ATOMIC ENERGY TO BLESS INSTEAD OF TO BURN

(Continued from Page 1)

Unfortunately, recent developments indicate that we have made practically no progress in controlling the use of atomic energy for destructive purposes. Only when that has been accomplished can we hope to enjoy the blessings this marvelous discovery has made possible.

The words of Moses, spoken to the Israelites about thirty-five hundred years ago, live again today. Moses said, "I have set before you life and death, blessing and cursing." We too, in atomic energy, have set before us "life and death, blessing and cursing." It is for humanity to decide whether this discovery of one of the secrets of God is to bless the world or burn it.

Is It Just One More?

By BISHOP HERBERT WELCH

PASTORS sometimes grow impatient with "Special Sundays." Besides the traditional Church and national anniversaries, there are Family Sunday and Labor Sunday and Peace Sunday and Temperance Sunday and Student Sunday and Rally Sunday and Sundays apparently without number, designated by some group to promote a special. Is World-Wide Communion Sunday just one more, to be taken rather casually? Or has it a unique and first-line importance of its own? Look at it for a moment.

We all crave fellowship. Man is a gregarious animal, a social being. Solitude, absolute, and prolonged, is intolerable. Safety, sanity and satisfaction belong to society.

It is, then impossible to think of Christianity without a Church—a society of the like-minded. The fellowship of the Church is an essential for the fullest and richest and happiest Christian living. John Wesley once remarked that the Bible knows nothing of solitary religion. Solitary saints, if they were possible, would be generally undesirable! The hermit is out-moded. Even those who have taken vows of poverty and chastity and obedience, associate themselves in Orders and Sisterhoods. In the very heart of the Apostle's Creed is the declaration, "I believe in the holy catholic church; the communion of saints."

Now, World-Wide Communion Sunday, probably more than any other anniversary of the Church year, brings into the open this fundamental truth. To broaden one's sense of the fellowship of all believers; to deepen one's consciousness of this "tie that binds our hearts in Christian love" by a kinship wider and deeper than the ties of tradition, history, language, law, thus surmounting all barriers of race and nationality—this is the purpose, this the meaning, this the profound and moving experience of this new and blessed festival.

World-Wide Communion Sunday begins in New Zealand at 10:30 Sunday morning, October 5, while it is still Saturday in the United States, 6:00 P. M. in New York and 3:00 P. M. in San Francisco. It slowly circles the globe with the radiant sun. It comes to every nation, city and hamlet with the reminder, "You are not alone. Not only is the Father of all near to each one, but you belong to a great fraternity of many creeds and colors, bowing the knee in many lands." As one has put it, there is something awe-inspiring about the very thought of World-Wide Communion. It is breath-taking to dwell upon the mental picture of millions of believers around the world gathering at the Holy Table on the same day and pledging anew their allegiance to Christ.

Of course this fellowship should first be

manifested in one's own local circle. Some of the members have gone out two by two to call upon others, urging that every Christian able to do so should on that Sunday be found in his place in the Church and at the Communion Table. The shut-ins will be visited and will receive the emblems of the Lord's death. It may even be that a second Easter, in point of attendance and impressiveness, will come to pass. In each community, in the churches of various names, the same prayer may be offered: "Behold us, Lord, people of every race and clime, gathered about Thy table to share again in the gracious benefits of Thy redeeming love. In penitence and faith we await Thy pardoning grace. In love and trust we pray for our unity



BISHOP HERBERT WELCH

in the fellowship and service of Thy dear Name."

Thus the feeling of fellowship, which the day is designed to promote, pervades the town and the country, and a new vista of united usefulness opens before the followers of Christ. But beyond that, on this day our thoughts must reach out to every land. Mingled with emotions of gratitude and new devotion to our Lord, there may well come a new nearness to our brothers around the earth. The prayer for World-Wide Communion Sunday must be an ecumenical prayer: "Remember O Lord according to the multitude of Thy mercies, Thy whole Church; all who join with us in prayer, all our brethren by land or sea, or wherever they may be in Thy vast kingdom in need of Thy grace and succor."

We Methodists have become accustomed to thinking on this great day of two special groups. One is made up of our young men and women who are in the service of their country. Removed from the influences of home and church, living on ships or in camps and barracks, in strange lands and among strange people, they especially need the remembrance and ministry of the Church. Through the Commission on Chaplains and the Committee on Camp Activities, we are seeking to give that needed ministry both within and without the camps. Our Chaplains themselves especially deserve our sympathy and prayers as they carry on this vital work.

The other group pressing so urgently upon our thoughts as we come to the Lord's Table consists of those who, overseas, are deprived of the comforts and even the bare necessities for decent living. In penitence we may join in the prayer: "We have thought too much of our own comforts and pleasures, and have given little heed to those people around the world whose need cries out. We have not divided our loaves with our hungry brother; we have given little of our energies—or of our wealth—for the healing of the sick and the care of the homeless.

"We have read Thy words: 'Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven.' Yet we know that today in many lands children grow gaunt and sick from hunger, or lie ill without medicine or proper food. We cannot ask the blessedness of breaking bread with Thee while we ignore their cries."

It is providential that The Methodist Church was led several years ago to organize itself, through the three war-emergency agencies (The Committee for Overseas Relief, The Commission on Chaplains and The Committee on Camp Activities) to offer to a confused and broken and anguished world, a ministry both for soul and for body, in the name of Jesus Christ. Especially in this favored land, with "the strange new power which God has seen fit to entrust to us, with the rich bounty of material goods which has been our portion," is offered the privilege of leading in this ministry of the Good Samaritan. If the Protestant Churches had saints whose images and influence should be exalted among them, surely the first to be canonized would be the Good Samaritan!

This World-Wide Communion Sunday is, then, the day of Christ in his atoning death, the day of Christ as the Servant of mankind, the day of opportunity for Christ's followers to draw nearer to the Fountain of all goodness and all love and nearer to their human brethren of all sorts and conditions.

A FAITH FOR DAYS LIKE THESE

(Continued from Page 2)

germs of their certain destruction. The very methods and schemes by which their leaders sought to establish themselves in power proved to be among the primary factors in bringing about their ultimate overthrow. Let me point this up with one particularly striking illustration. However we may resolve the debate about whether the release of the atomic bomb provided the decisive factor in compelling the Japanese government to surrender, we all shudder as we think of what might have happened had the German scientists made the discovery of the secret of the release of nuclear energy first. And we know, now, that the one person who did more than any other to start our American research upon the right track was a German Jew whom the anti-Jewish madness of the Nazi leaders had driven out of Germany. This is just another illustration of how our human selfish blindness drives us on to destroy ourselves. This all helps us to a new appreciation of the truth of the Apostle's word:

"Dearly beloved, avenge not yourselves,

but rather give place unto wrath: for it is written, Vengeance is mine, I will repay, saith the Lord." (Romans 12:19)

III.

When Winston Churchill stood up in the House of Commons to make his first speech as the leader of His Majesty's Loyal Opposition he paid a glowing tribute of appreciation to the people of the United States of America. He pointed out how God had set them upon a dizzy pinnacle of power, and made a deeply moving appeal to us not to betray that solemn trust. As we think of some of the potentialities for destruction which the release of atomic energy involves, we know that we are face to face with an inexorable imperative. In sheer desperate self-preservation, we must make an end for good and all of the whole business of war. Even now, we tremble to think that we may have overtaken even the patience of God. We may be certain that, if we fail Him again, we will have forfeited the last chance that we may expect. We must find the way to weld the peoples of this earth into one cooperative neighborhood. Here we face another of the inescapable laws of God. We must obey it, or we

shall all certainly be destroyed.

It is enough to drive us all to our knees in humble petitions for the mercy and grace of God. Today, as has never been true before in a thousand years of history, it might be said to us here in America:

"Behold, now is the accepted time,
Now is the day of salvation.

(II Corinthians 6:2)

Today the people of the United States of America hold within their hands the key to the history of the next thousand years. If we yield to the insidious temptations that always accompany the possession of power, the tragedy that is certain to engulf us in the years ahead will stagger the imagination. But if we recognize this hour of destiny, and if we are ready to dedicate our power, and position of unrivalled leadership, and in the incalculable capacity for sacrificial human service which we have developed, upon the altar of Christ, we shall have the unspeakable privilege of leading mankind into a new era of peace and good-will.

God grant us the grace to recognize this hour of His visitation!



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

A STRANGE SCHOLAR

By Emma Florence Bush

Wilbur Cadman had never been marked absent or tardy since he first started to school in September, and he did so want to go through the whole year without a mark against him, that he might see his name on the Honor Roll in June, with a gold star against it.

All through the fall and winter he had trudged faithfully to school, and although many of the other children had at least one tardy mark against them, Wilbur with three others had not been either tardy or absent.

This beautiful spring morning, however, mother had asked him to watch baby sister in her crib and amuse her, while she went across the street to borrow a cup of sugar from her friend and neighbor, Mrs. Dyke. For the grocery man had forgotten to send the sugar with the other things, and mother wanted to make a cake. So Wilbur, hat in hand, and eye on the clock, watched the baby and with one hand shook her rattle, listening every minute for mother's step on the walk.

But Mrs. Cadman was hearing all about an automobile trip that Mrs. Dyke had taken the week before, and she forgot that time was passing, so five, then ten minutes went by and Wilbur saw that the clock was getting perilously near last bell time. As school was only a few doors down the street, he still could make it if mother would only come.

The face of the clock showed that he could just make it if he hurried. What should he do? He could not leave baby sister alone! He ran to the door and called, "Mother, mother, mother!" but Mrs. Cadman was at the back of Mrs. Dyke's house and did not hear him.

All at once a thought flashed into Wilbur's head. Running to the crib, he caught up the baby, quickly wrapped her in her pretty bed puff, snatched up her half-filled bottle of milk, rushed out of the house and toward the school as fast as his legs could carry him. The baby was a little mite, only two months old, while Wilbur was seven and large for his age.

He flew in the door just as the last of the line had entered, and thrust the baby into the astonished arms of his teacher.

"I could not leave her," he gasped, "and I could not be late. Mother will come for her just as soon as she gets home and finds us gone. Baby won't be any trouble, she will go to sleep, anyway."

Teacher carefully opened the puff, and the whole school saw a surprised, self-smothered little baby, still in her nightgown, one bare foot sticking out, and her little fists tightly clenched as if defying anybody to say she could not stay with Wilbur.

How the teacher laughed and the pupils too, and they crowded close to look at the baby, just as if they had never seen one at home, and of course there could be no lessons, but teacher knew that the baby would not be there long.

Sure enough, in a very few min-



THE FAMILY

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

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

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

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

JUST FOR FUN

"Waiter, I want pork chops with fried potatoes, and have the chops lean."

"Yes, sir; which way, sir?"

"What color are the wind and the water in a storm?"

"Why, haven't you heard that the winds blew and the waters rose?"

Two little boys were astride a none-too-large hobby horse. Things eventually came to the point where one little rider said to the other:

utes Wilbur's mother came hurrying in at the door.

"Why, Wilbur!" she began. Then she remembered how hard Wilbur was trying for the Honor Roll, and she just held out her arms for the baby and asked the teacher to please excuse Wilbur this time, and promised that after this she would never leave Wilbur alone with the baby when it was so near school time that if she was delayed he would be late.

Then she carried baby sister home and school really began.—In Exchange.

"If one of us would get off, I could ride better."—New Outlook.

A nurse in a mental hospital noticed a patient with his ear close to the wall, listening intently. The patient held up a finger as a warning to be quite, then beckoned the nurse over and said, "Listen here." The nurse listened for some time and then said, "I can't hear anything."

"No," said the patient, "and it's been like that all day."

Beggar (holding two hats to a passerby): "Mister," he said, "will ye gimme a nickel for a cup of coffee?"

Passerby: "Sure, but what's the idea of two hats."

Beggar: "Well, business was so good that I had to open a branch."

"So you are undertaking to keep bees?"

"Yes," answer Farmer Cornfossil. "I don't want to miss anything and I've been stung every other way there is."—Charity and Children.

Johnny: "If Baby swallowed a tadpole, Mother, would it kill him?"
Mother: "I think it might, Dear."

IN THE WORLD OF BOYS AND GIRLS

LIFE ARITHMETIC

*We have the wisest teacher,
And she has given us this rule
That helps us in our lessons—
You can use it in your school.*

*Always add a smile or two
When things are going wrong,
Subtract the frowns that try to come
When lessons seem too long.*

*Then multiply your efforts when
The figures won't come right,
Divide your pleasures, day by day,
With every one in sight.*

*Now, if you always use this rule
You'll have a happy day,
For lessons then are easy,
And the hours fly away.*
—M. S. Van Der Veer, in Youth's Companion.

THE MAGIC WOODPILE

Tom felt cross. And no wonder. What boy of the second grade would not feel cross to be called a baby just because he could not run as fast as a fourth grade boy? Tom did wish he were big and strong. Then he would thrash that Jack Hicks. Yes, he would, he'd thrash him hard! The longer Tom thought about Jack, the crosser he felt.

Tom turned into his own yard. That woodpile stared him in the face, and seemed to talk to Tom.

"You want to fight, do you? Well, come on, then, and fight with me. I'm ready for you." That's what it said.

See-saw! See-saw! See-saw! Back and forth over one big log Tom worked his small, sharp-toothed saw. By and by a chunk of wood dropped to the ground.

"You're beaten," declared Tom, pausing for breath. "But I'm not through yet."

How Tom worked. He worked until he was so hungry it seemed as if he could hardly wait to reach the cookie jar. He felt a vacant place inside of him somewhere; but his arms, though they were tired, felt strong.

"There, father will find three of his logs beaten," thought Tom, as he put his saw back in the barn. "I'll have a lunch, and then I'll be strong enough to thrash any fourth-grader, even Jack Hicks, who thinks he's so smart."

But try as he would, Tom no longer felt like thrashing anyone. That sharp-toothed saw of his had eaten up more than half the crossness and Tom himself ate up the rest along with three plump molasses cookies.—Exchange.

Johnny: "But it didn't, Mother."

Teacher: Why, Mary, that's a queer pair of stockings you have on—one green and one brown!

Mary: Yes'm, and I've got another pair just like them.

Tailor (measuring Scotsman for a suit of clothes)—And how would you like the pockets, sir?

McTavish—Well, just a wee bit difficult to get at.

A Camp For Little Rock Conference Youth

By STANLEY T. BAUGH

WHERE TO LOOK FOR A CAMP SITE

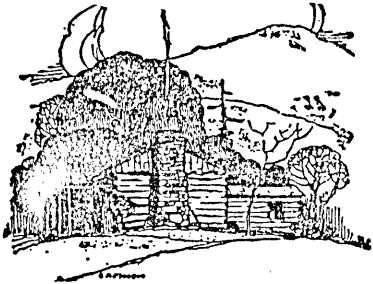
IN the mountains of western Arkansas are beautiful camp sites. In between the mountains are found cold springs, feeding swiftly flowing streams, that rush with speed toward the famous Ouachita River and Lake Hamilton. These all speak with eloquent tongue inviting us to make use of them in training our youth.

Some will ask: How much will it cost to secure sufficient land upon which to build a camp? One answer to that question is: We have been offered a deed to 80 acres, and more if needed without any cost to the church. This is to be the gift of a great layman who has given much of his life to serving the church. Out of his generous heart he wishes his church, in which he has served for more than half a century, to profit by his foresight. He proposes to give this land to the church for a youth camp.

Where is this proposed camp site located? It is in the beautiful Ouachita Mountains of western Arkansas, right near U. S. Highway No. 70, one of our great national highways. It is on the lakeshore of what is to become one of the most beautiful lakes in Arkansas, some eight miles north of Murfreesboro.

The camp site is on a table land, or plateau, on top of one of the highest mountains in western Arkansas, overlooking the waters of the lake, the valley below, and the surrounding mountains.

If any one knows of a better camp site, in the mountains of western Arkansas, one that will be given outright, then let him speak out.



If no better camp site is found, then why not accept this generous offer of this great Methodist layman and begin without delay to build for the future training of our youth?

This camp is easily accessible to every church in each of the seven districts of the Little Rock Conference. It is within a few hours drive over paved highways to the

farthest church in the Conference. People who know by experience the difference between a camp in the lowlands and a camp in the mountains would willingly drive much farther in order to reach a camp in the mountains.

This writer has had the pleasure of driving through the mountains of northwest Arkansas, and they are beautiful. I have driven through the Great Smoky mountains of eastern Tennessee and western North Carolina; I have also driven among the Blue Ridge mountains of Virginia and across the Alleghenies of Kentucky and West Virginia, and while the altitude in the east is slightly higher than our mountains in western Arkansas, they are no more beautiful and awe-inspiring. We cannot wait indefinitely to establish a camp for our youth while they mature into manhood and womanhood without the benefits of such a camp. We must provide a camp in the mountains for them, where they may hear the voice of the Eternal, and be inspired to follow where that Voice leads them.

This is the third article on this subject. The next one will indicate how to finance such a camp.

MEMORIALS TO THE GENERAL CONFERENCE FROM THE ANNUAL CONFERENCE SECRETARIES OF EVANGELISM

(In session at Albion, Michigan, August 25-29, 1947)

I

We memorialize the General Conference that the Conference Secretary of Evangelism shall be a member of the Conference Board of Missions and Church Extension, and that the Conference Secretary of Missions and Church Extension be a member of the Conference Board of Evangelism.

II

We memorialize the General Conference to provide that the full-time Conference Director of Evangelism shall not be a member of the Conference Board of Evangelism but that his relationship be *ex-officio*.

III

We memorialize the General Conference to allocate 3 per cent of the World Service Dollar to the General Board of Evangelism.

IV

We memorialize the General Conference to provide a separate statistical column in the pastor's report for those received from other denominations.

V

We memorialize the General Conference that where white congregations are moving out of communities where Negroes or members of other races are moving in, that the white congregations open negotiations with the Negro constituents of The Methodist Church, or the Methodist leaders of other races and groups, for the purpose of conserving the property of The Methodist Church.

VI

We memorialize the General Conference to set up a Commission to consider the union of the Colored Methodist Episcopal Church with The Methodist Church.

VII

We memorialize the General Conference to make provision for the publication of the Methodist Catechism in Spanish.

VIII

We memorialize the General Conference to recognize the accepted supply pastor, who has given ten years of successful service, as eligible for full membership in the Annual Conference.

IX

We memorialize the General Conference to provide that each Seminary shall establish a Chair of Evangelism and Spiritual Life.

X

We memorialize the General Conference to provide that the Commission on Courses of Study shall include a course of Evangelism in the Course of Study for ministers.

XI

We request the General Conference of 1948 to launch a Church-wide Christian Family Movement.

Respectfully submitted, J. H. Baxter, Chairman, Central Jurisdiction; A. E. Acey, Secretary, Southeastern Jurisdiction; H. I. Zook, Northeastern Jurisdiction; B. D. Beck, North Central Jurisdiction; Don Schooler, South Central Jurisdiction; and M. B. Young, Western Jurisdiction.

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.

Missionary Conference—A Mountaintop Experience

By JOHN M. McCORMACK

THE National Meeting of the Conference Secretaries of Evangelism, under the direction of the General Board of Evangelism, met at Albion College, Albion, Michigan, August 25-29. Bishop Charles C. Seecman, president of the General Board of Evangelism, presided over the meetings. Dr. Harry Denman is secretary of the Board and is one of the greatest evangelistic spirits in the nation. Rev. John L. Tucker and the writer attended from the Little Rock Conference. About one hundred twenty-five from every state and almost every conference attended.

Several months ago, Dr. Denman assigned to various ministers a theme upon which to write a paper. These papers were all masterpieces and the entire meeting was a high experience in the lives of all attending.

The program was as follows:

August 25—Banquet and an address by Bishop Seecman.

August 26—"What a Commitment to Christ Means", Dr. Guy H. Black; "The Program of Evangelism for the Next Quadrennium", Guy O. Carpenter; "How to Increase Church School Enrollment", W. I. Hastie; "Reaching Youth For Christ", F. L. Henniger; "Evangelism in the Rural Church", E. E. Goley; "Organizing New Churches", Cullen T. Carter and Bernard Hatch.

August 27—"The Growth of a Christian", Dr. Roy H. Short, editor of The Upper Room; "How the Fellowship of Evangelism Works in a Small Church", L. R. Tagg; "How to Organize a New Church by Visitation Evangelism", Ray W. Ragsdale; "How to Make a Community Survey", Dan R. Overall; "How the Christ Loyalty Crusade Can Increase the Spiritual Life of Church Members", W. D. Melcher; "How Can Shepherds Magazine Help the

Pastor?", Hugh Townley; "What Kind of Tracts Do We Need?", Ferrell D. Jenkins; "How Can the New Life Magazine Be Used?", H. P. Powell; "How Can the Upper Room Pulpit Have a Larger Congregation?", Robert Laidig; Two great addresses by laymen, both soul winners, Richard Campbell and Tom Spradling.

August 28—"Working Together", James S. Chubb; "The Value of The Upper Room for Family and Personal Devotions", J. I. McGee; "Extending the Ministry of the Church Through The Upper Room", Wayne Lamb; "Retreats for Preachers, Youth and Laymen", W. H. Hightower. Brother Hightower was present but was called back to Florida the first day because his little son was stricken with polio. Dr. Albert Day spoke upon this subject; "A New Life Missions Within the Local Church", Allen E. Claxton. (Brother Claxton is pastor of Broadway Methodist Church, New York. They have paid a two million dollar debt recently. The church, so he told me, goes five stories under the ground. I don't know how high above.); "The Radio Ministry of The Upper Room", Harry W. Williams; "The Christian Family Movement", R. Park Anderson; "Our Needs", J. H. Edge; "Forward", J. W. Golden; Sallman's Head of Christ, Howard W. Ellis. Brother Ellis is with the General Board of Evangelism. He is one of the outstanding artists of our day. He placed chalk drawings before us each day. "The Crowned Christ", "Praying Hands" and other great religious productions added much to our meeting.

August 29—"Intend to Lead a New Life", Dr. Albert E. Day; Communion; Report of Committee on next quadrennium; Report of Committee on this year.

All attending were one in saying

it was the thing the church needs universally. It was a mountaintop experience. Dr. Day announced that 500 acres of land had been given in the Smoky Mountains of Tennessee for use in preparing a retreat for evangelistic purposes and that in California, twenty miles from the Pacific Ocean in a beautiful place, an entire college on 350 acres of land had been given with \$6,000 in the bank for the church to use to further the cause of evangelism.

Over and over we heard the remark that where a church has an evangelistic pastor the church will largely be evangelistic, and that if we can only have an awakening among all pastors the church will have a revival to meet the needs of this hour.

At Albion we saw the best minds the church has and with these minds warm hearts. We heard testimonies, prayers, messages, songs, saw tears and felt the victory we have in Christ. I heard several say: "I wish we could get this group into one Annual Conference for a year to see what would happen." There is power in united prayer and purpose.

Much of the Albion Conference will appear in *Shepherds Magazine* for pastors to read and pass on to their churches. It is our prayer that all our churches will become evangelistic.

MISSIONS

Bombing planes are so expensive and so destructive and missionaries are so cheap and so constructive; yet so much of the world puts faith in the bombing plane. — G. Pitt Beers, Ark. Baptist.

CHARACTER

A river first becomes crooked by following the line of least resistance—and so does man.—Sunday School Times.

Christian Education Can Save The Home

By L. F. SENSABAUGH, Minister of Christian Education,
Highland Park Methodist Church, Dallas, Texas

EXCEPT the Lord build the house, they labor in vain that build it, except the Lord keep the City, the watchman waketh in vain. "Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God hath given thee."

"And thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up."

And thou write them upon the posts of thy house, and on thy gates. "Train up a child in the way he should go; and when he is old, he will not depart from it."

Economic security, orderly civil government, moral human relations and religion, all require a home base. Weaken or destroy the home base and you place in jeopardy the whole structure of a civilization. The decay of every great civilization has been preceded by decay in family life and home relationships.

Hitler recognized this and deliberately set about, through his youth movements, to break up family life in Germany. Even small children betrayed their parents and young people by tens of thousands turned their back upon the homes which had brought them into the world and nourished and nurtured them from infancy. The greatest of all crimes committed by the Nazi government was that against the children and youth whose lives they poisoned with evil teaching. It is no wonder then that leaders in education, government, and Church are becoming alarmed at the rapid disintegration of the American home. It has been the foundation for all our social institutions, the home base for social progress. How is it this thing is taking place in America? The disintegration of the home is not something that is just now taking place. It has been going on for a long time. It is only now being dramatically emphasized by the tempo of our times and the cataclysms of two world wars. It began with the industrial revolution and the entrance of women into secular employment in store, factory, and office. The home as a functional institution has not adjusted itself to the fruits of the industrial revolution with its flood of labor saving devices.

The arts, crafts, and home activities that knit the family together as an interdependent social unit have vanished. All the needs of the family can now be purchased in the "five and ten", the hardware or department store. Home made bread, pies, and cakes are no longer the glory of the kitchen—they are delivered or purchased daily from an assembly line bakery or chain store. Nothing of mother love or mother personality goes into the meal for the family. Everything can be purchased in can or package ready cooked or prepared. No joining of the mother and children in the performing of common household duties. Everything, including services, is bought and paid for at so much per piece or hour.

These are some of the factors that explain why juvenile delinquency strikes at the homes of the well to do as it stalks among the homes of the underprivileged. This is why divorce is as rampant in high circles as on lower levels of the social structures.

The disintegration of the family as an honored institution in society is no where more clearly indicated than in the lack of interest in the family tree or the family stock. Ancestral homes, birthdate and places, old family burying grounds, and homesteads hold little interest for modern youth or their elders. The cause? We have lost sight of the fact that the family record constitutes the basis of history and biography. How often it is said "family doesn't count, it is what you are." The truth is that what we are is largely due to what our family was.

The disintegration of the family, its actual decay as a functional unit of society, has produced alarm in all circles and many remedies are proposed that will lead to its rebirth and re-establishment as an important and func-

tional unit of society. The home is being re-discovered.

The first nine months of 1947 have produced three major network programs on the "American Family and How it May be Strengthened". "America's Town Meeting of the Air." Foundations are being established; lecture tours organized; magazines devoted to Home and Family Life are increasing in circulation and articles in popular magazines are appearing by the score.

At last the Church has come to life and is realizing the seriousness of the situation and is tendering its services to the task of rehabilitation. The aftermath of war which brought in its train the flood of crime, juvenile delinquency, and divorce, has at long last stabbed us awake to the dread "creeping paralysis" that is devitalizing the home as a place where life is nurtured. Monsignor Ligutti, on the "Town Meeting" program of May 29th, 1947, placed in sharp contrast what many homes are, and what they should be, when he said, "the home of today too often is but a filling station. You come in, blow the horn, fill up, and blow out." Over against this he defined the function of a true home as being "the procreation and education of offspring, mutual help, and the fuller development of personality." (Bulletin of America's Town Meeting of the Air—May 29, 1947.)

How can the Home be saved? Education, says one. But education alone does not guarantee genuine progress. Science has failed in the area of human relations, brotherhood, social responsibility and moral values; these do not come from science.

We need more ethical programs says another, but ethical program without the sanctions and motivations of religion have been impotent. To what then shall we turn if we are to save the home? The answer was given by the poets and law givers and seers of ancient Israel. "Except the Lord build the house, they labor in vain that build it." Unless religion is the foundation of the home, the home will be shaken by all the winds that blow, economic, social, political.

It is not enough that God shall be honored, that ideals shall be held, and religion professed, says the ancient writer. It is to be taught and taught diligently, to the children. It is to be taught in all the words and ways and acts of living in the home. The home is and always has been the first school of life. If the child is to be religious the home must be a school of religion.

One defect in the thinking of modern parents is that they can send their children to the public school for their education in areas of culture, and send them to the Church for their religious education. This is a grave error. The public school and the Church can only build upon what the home teaches by word of mouth, by act, attitude, and ideal. The Church in its brief contact with the child can give only brief periods of instruction or short experiences of worship—but character growth is continuous and unless the family lives its religion the learnings of the child will be small indeed. When the Church holds up one ideal of religion and the family practices another ideal it results in spiritual indigestion for the child or youth. Thus if the family is to be a creative school of religion, the whole family should attend the Church school of religion.

Here is a sound principle of education, one cannot guide another to grow except as he himself is growing. Christian education then is not a task that can be handed over to Church school teachers, however efficient they may be. They can only build on what the home does. If Christianity has within it the saving values for society, those values must enter life from the very beginning and continue through all his days. The one and only school of religion that can touch all life at all levels is the home.

Children grow to become religious persons through the day by day experiences of life; if those experiences have not been creative theirs

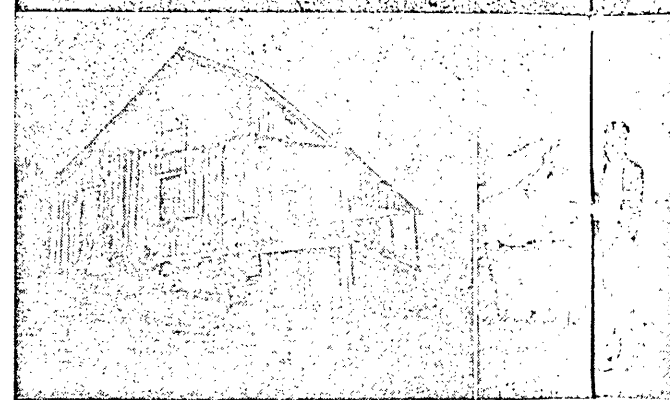
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Christian Education Sa

By RALPH H. COLLIS, Executive Secretary of Christian Education

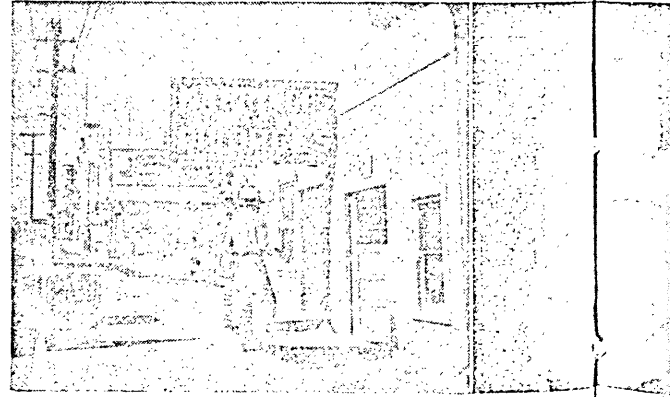
I AM possessed of a great hope and gripped by a controlling conviction:—"Christian Education Church in Action",—or to put it more personally:—"Christian Education is Christ and we, his fellow-workers."

CHRISTIAN EDUCATION



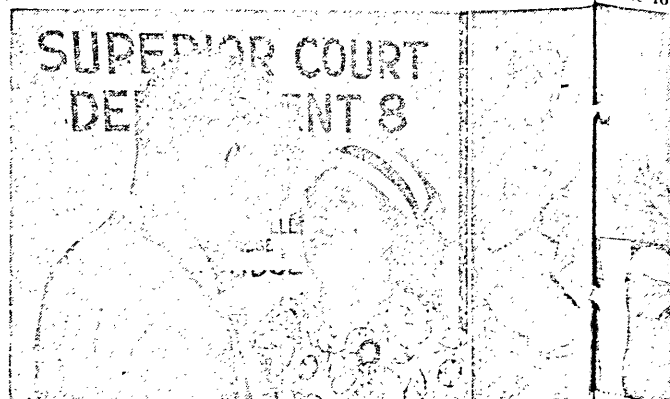
Christianity knows no class barriers.

Sloux Indians, their groups.



Religious education could do much to reduce the increasing number of divorces.

Dis a broke the lo



Christian kindness and consideration could have saved this marriage.

Through r tion th



Christian parents cherish the sanctity of home and unity of family.

Partakers of holly

CRUSADE

Action." I believe that this thesis can be corrected unquestionably when its major implications are understood.

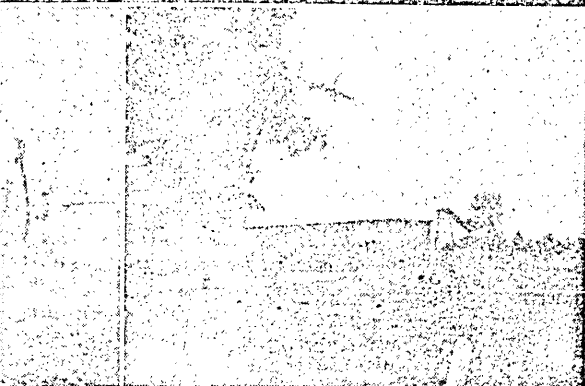
Evangelism is the chief mission of the church, but is evangelism and how and where does it get done?

ave The Home

ry, Rock River Conference
on

is telling the good news about Christ and His way
and helping people to live that way.
s can be done by Christian Education which requires
g, training, tutoring persons, and groups of persons

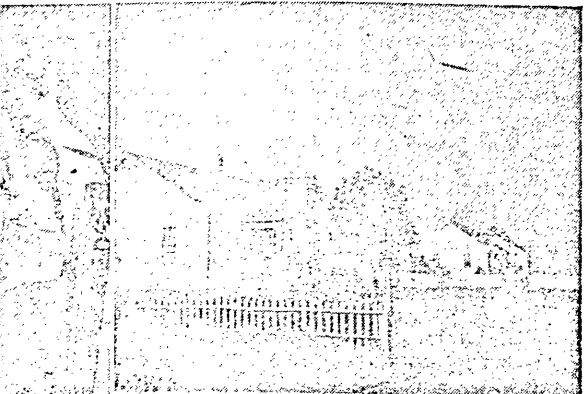
N SAVE THE HOME



Is Christian education reaching into all housing projects?



Is Christian education reaching into all housing projects?



A modern housing project, complete in every detail, includes the benefits of Christian influence.



A wise Judge brought about this couple's reconciliation in court.

OR CHRIST

of Christ. The nurturing is a joint task in which
and consecrated, growing persons share. One states
it this way:—"Christian Education is the process
(Continued on Page 14)

Christian Education Can Save The Home

By HERBERT T. QUILLIAN, President, LaGrange College, LaGrange, Ga.

THE home is the basic unit of society and historically antedates the Church as a social institution. The first long step forward of man on the upward trek toward a civilized society was the gathering together in families, then in clans and tribes, and so in states and nations. The history of mankind reveals that his strongest loyalty is to his native land which, in its essence, is a love of home. When, by faith, Abraham left Ur of the Chaldees on that historic pilgrimage that meant so much to the subsequent history of mankind, he went as the head of a family group. The close ties that bound them together were family ties, and so the nation was established in a new land. They went forth, nothing doubting, and with a religious concept and a high degree of loyalty to God and His revealing purpose, founded an household of faith, through which all the nations of the earth were to be blessed.

Likewise, in the establishment of this nation, the family was the unit, and its concept was religious from the signing of the Mayflower Compact, to the Declaration, the Constitution, and the Bill of Rights. The concept of man's dignity and worth, of his right to life, liberty, and the pursuit of happiness, rests on a spiritual basis and stems from a Christian ethic, nurtured in the Church and the Christian home. Our Founding Fathers laid well the foundations for the growth and development of a great nation from sea to shining sea.

And yet, all is not well in our beloved land in these latter days. While the Christian home is still the bulwark of our society and the bastion of our freedom, the trend of the times indicates a weakening of home influences and a tendency toward the loosening of home ties. Two marriages out of five, we are told, end in divorce courts, and in one metropolitan county in the South, the divorce rate approximates the marriage rate. Perhaps, there are many factors that contribute to this condition, such as the effect of the war with hasty marriages, the housing shortage with crowded living conditions, the husband and wife both employed so that a minimum of time is available for the establishment of a home and the rearing of a family, and the social and economic factors of our modern complex life that contribute to the loosening of home ties and the disruption of the family.

One great factor, also, is the loss of a sense of high moral idealism, and the breaking down of socially acceptable moral and religious standards, that so often come as an aftermath of war. Nor the tragedy of maimed bodies and neurotic personalities. The greatest toil of war is not the billions of debt, nor even the gruesome death lists, but this loosening of moral sanctions and lowering of moral standards. The whole moral of a people may be changed, and yet simply to point out such a disaster that portends the pursuit of such evil ways seldom deters its inexorable trend. In order to change this course of the nation, a better way of life must be developed through a process of Christian training in the home and the Church. A sense of urgency in the program of the Church for the redemption and reclamation of men and women may help to stem the tide. Certainly, a program of activities in the Church and home attractive to youth that will lead them to higher concepts of life in all its fullness and beauty is indicated. Ideals of nobility of character may thus be imparted through the power of example, as well as precept. It is said that home is where the heart is, and that out of the heart are the issues of life. Where better than in the warmth of affection of the

home can the idea of self-sacrifice and unselfishness be imparted? Where better than there can the lesson of living and working together in mutual helpfulness be learned? This Christian training is the saving strength of the home, society and nation.

In our modern day, the home is not the center of social, cultural, and recreational life that was formerly the case. Amusements and recreation are for the most part commercialized, and the character-building agencies, the youth groups, Y. M. C. A. and Y. W. C. A., Boy and Girl Scouts, and the public schools have high priority in the training and development of our children. This may be all right, provided the basic training in Christian character be given in the home and in the Church School. Family worship, grace at meals, unselfish service projects in the home, all contribute to this Christian training. The movies, the comics, and the radio all make a strong bid for the time and thought and interest of the growing child. These educational and cultural facilities must be adapted more and more to the Christian concept. Great progress has been made in the development of graded lessons in the Church School, and yet our great religious heritage in the Bible contains enough of the heroic and courageous to challenge the finest loyalties of our youth to Christian living.

As a worker with youth through the years, it has been the writer's privilege to observe their gradual development in Christian culture, as the college groups come and go. The present generation of young people is, for the most part, the finest group of youth I have ever known. They have a sense of purpose and direction, a clear-eyed awareness of life, a courageous outlook, and an undaunted hopefulness as they face the future. Youth can lead the way in this new day. Young men, for the most part, worked on the secret of the atom and nuclear fission, but they are now discovering that the science of human relationships is more difficult than the scientific techniques of the laboratory. It is all important that they shall find, through Christian education, the way of life that can change anti-social, anti-democratic attitudes to the spirit of brotherliness and Christlike relationships that will enable men to live together in confidence and in strength. The eternal purpose of all the ages is the revelation of the presence of God in the affairs of mankind, and we are a part of this divine process. This process must start in the home, and develop through the Church, school, and college until the highest thinking of the past becomes the guide to the best living of the present—and the promise of a new day to come.

*"Happy the home when God is there,
And love fills every breast,
When one their wish, and one their prayer,
And one of their heavenly rest.*

*Happy the home where Jesus' Name
Is sweet to every ear;
Where children early lisp His fame,
And parents hold Him dear.*

*Happy the home where prayer is heard,
And praise is wont to rise;
Where parents love the sacred Word
And all its wisdom prize.*

*Lord, let us in our homes agree
This blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign."*

CHRISTIAN EDUCATION CAN SAVE THE HOME

(Continued from Page 8)

will be a negative religion, but if, on the other hand they have grown up in a Christian family, participating in the ideals, hopes and devotions of a family bound together by Christian faith, their religious experience will contribute to the

advancement of the kingdom of God. When they are old they will remember their religious teaching in the home.

Christian living in the family is Christian education at its best, Christian instruction and training in the home will undergird Christian education in the Church; and conversely SAVE THE HOME. There is no other secure foundation for the home than the rock of religious faith.

Contributing Editors:
Roy E. Fawcett
Mrs. W. F. Bates

CHRISTIAN EDUCATION

Contributing Editors:
Ira A. Brumley
Pryor Reed Cruce

CORRECTION

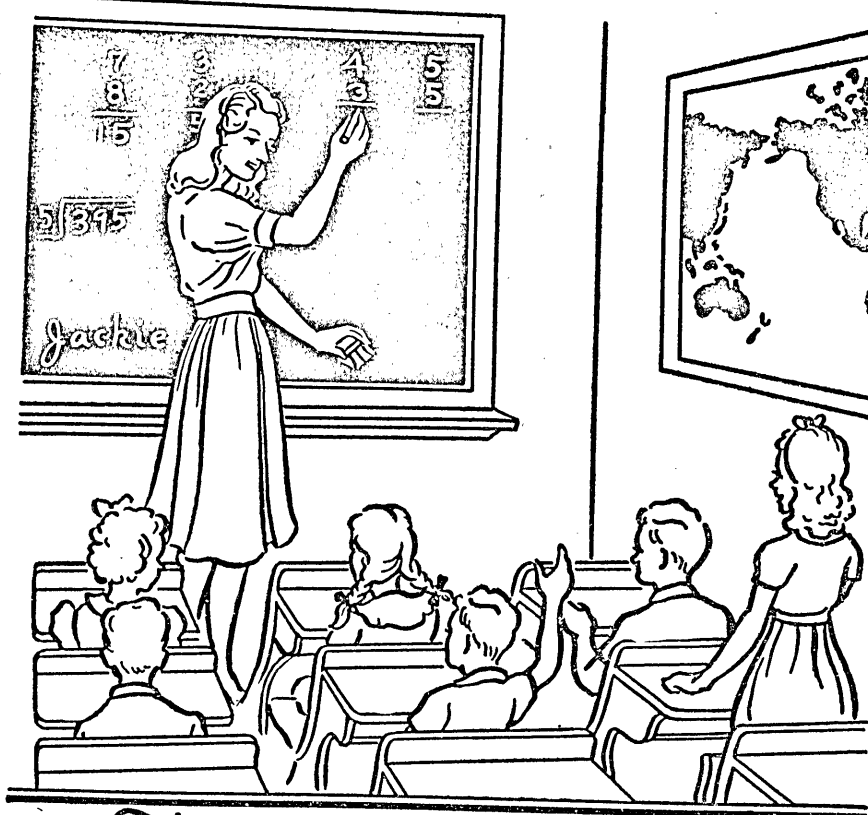
In a recent list of Vacation Schools held in the Little Rock Conference, Okolona was mentioned as having had a school. That should be corrected to read Trinity Church on the Okolona charge. Also through an unintentional oversight, First Church, El Dorado, was not listed. First Church, El Dorado, had a very fine school with 133 children enrolled.—Mrs. W. F. Bates.

CALLING ALL CHILDREN'S WORKERS—LET'S GO VISITING

In a recent issue of one of our state newspapers there was included a letter from a very lonely lady who indicated that she had lived in one of the nicer neighborhoods of Little Rock for some time, that none of her neighbors had called on her and that no one from any church had called. Perhaps the lady in question did not invite friendliness, but still that does not lessen the responsibility of Christian neighbors for offering friendliness. Our Methodist Church is to participate in a visitation campaign September 14-October 12. All children's workers are expected to take part in this campaign, that you will visit in the homes of all children who are now on your church school rolls, and that you will also visit in the homes where there are children who are not now attending any church. This month has been definitely set aside as a period when we will make a special effort to enlist new members in the church school and to increase the attendance of those already on the rolls. Read carefully the interesting article in the new CHILDREN'S DIVISION YEARBOOK, pages 7-8, entitled "Let's Go VISITING." The CHRISTIAN EDUCATION page in the ARKANSAS METHODIST will be glad to furnish space for interesting accounts of visiting that is done in local churches, and records of increased enrollment and interest in the church school that has come about as a result of the visiting. Send articles to: Mrs. W. F. Bates, 326 Exchange Building, Little Rock, Arkansas.

SUGGESTIVE PLANS FOR OCTOBER FOR CHILDREN'S WORKERS

1. Plan to participate in the church-wide visitation campaign September 14-October 12. Enjoy your visiting so much that you will plan to continue visiting all during the year.
2. Plan to participate in Christian Education Week. A meeting of the parents and teachers of children in the church would be most helpful.
3. Check your enrollment records to be sure that as you gain new members in the Crusade for Christ you are not losing through neglect those already enrolled.
4. Plan for regular monthly meetings of the Children's Workers Council.
5. Look over the meeting place for each class or department and objectively to see if improvement can be made by rearrangement of space or shifting of groups. Decide on the new equipment that is needed and make plans to provide the things that are needed for the new classes as they begin work in October.
6. Encourage all teachers to make adequate preparation for teaching. Plan for all workers to attend at least one training class during the year. Provide for an assistant teacher for each class.



THEY ALSO NEED
TO LEARN CHRIST'S WAY.
ENROLL THEM IN THE
CHURCH SCHOOL.

THE CRUSADE FOR CHRIST IN METHODIST CHURCH SCHOOLS

YOUTH DAY AT ANNUAL CONFERENCE

The Planning Commission of the Little Rock Annual Conference has given Saturday afternoon and night, November 1, to the young people of the Conference. Every volunteer for life service through the Church is invited to the Conference to sit with his or her pastor during the morning session. Beginning at 2 p. m. there will be a special Life Service Forum for those devoting themselves to service in the Church. At 7:30 p. m. there will be a Conference-wide Youth Rally with Bishop Paul B. Kern bringing the message. — C. Ray Hozendorf.

To know the things that belong to peace, men must learn to use the powers that belong to heart and brain.—Wm. La Rue.

We cannot know Christianity until we know Christ.—Robert James McCracken.

CLEVELAND CONFERENCE REGISTRATIONS

Several of the Districts in the Little Rock Conference are reporting full quotas on the registrations to the Methodist Youth Conference to be held at Cleveland, Ohio, December 30-January 2. Young people who have not done so are asked to send their registrations to the District Director of their district by September 25 if possible so that the directors may mail them to the Conference Registrar by September 31. The Nashville office must be notified by October 1 whether or not we accept our full quota of 75 young people and 8 adults for the Conference.

The program of the Conference has been planned to build on the local church. The fellowship of 10,000 young people and leaders will inspire and challenge all to greater participation in the cause of Christ. —C. Ray Hozendorf, Conference Registrar.

OPPORTUNITY

The governor of North Carolina was complimenting Thos. A. Edison one day on being a great inventor. The modest Edison looked discomfited.

"I am not a great inventor."
"But you have over a thousand patents to your credit."
"Well," explained Edison, "I guess I'm an awfully good sponge. I absorb ideas from every source I can, and put them to practical use."

DON'T FORGET THE METHODIST YOUTH FUND

With September comes the opening of fall activities, and the making of plans for the months ahead. The youth division in the local church will be making plans too. Don't forget the MYFund! You will want to do these things:

1. Have occasional programs centering around the work of the Methodist Youth Fund.
2. Give every member of the MYF an opportunity to make a personal pledge to it.
3. Keep individuals reminded of pledges. See that payments are made regularly.
4. Plan for worship and recreation experiences which have a missionary emphasis; relate to the Methodist Youth Fund.
5. Make use of pictures, posters, and bulletin board displays relative to the work of the Methodist Youth Fund.—Division of the Local Church.

A NEW COURSE, "THE CRUSADE FOR CHRIST IN THE CHURCH SCHOOL"

(First Series Course)

This is a new leadership education course and a special course developed for use particularly this fall and through 1948 to further the emphasis in the Crusade for Christ of "increasing enrollment and attendance in the Church School and improving the program." It will be used widely in informal study groups in local churches and in Christian Workers Schools. It is also available by correspondence to individuals and groups, under Plan II—by Correspondence described in the free booklet, *Correspondence Courses for Church Workers* (702-B) which may be secured from your conference executive secretary or from the Department of Leadership Education, 810 Broadway, Nashville 2, Tennessee.

The aim of the course is the development of enthusiastic and effective workers in the church school. Specifically, it is hoped that for those who study this course, it will: (1) Awaken them to the urgent need for Christian education, and for extending Christian teaching to every man, woman and child in the community and for winning them to Christ and the Christian way of life; (2) Help them to discover these unchurched individuals and to work out a systematic and continuous plan for bringing them into the church program and fellowship; and (3) Help them to plan a program so rich and vital that the people in the community will want to participate enthusiastically in the church's program and activities of worship, study, fellowship, training and service.

Any church school worker may enroll in this course and receive the Correspondence Course materials, by sending the enrollment fee of twenty-five cents to the Department of Leadership Education, 810 Broadway, Nashville 2, Tennessee. —Division of the Local Church.

Then I improve them until they become of some value. The ideas I use are mostly the ideas of people who don't develop them.—Rainbow.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

JAPAN PASTOR WRITES McGEHEE W. S. C. S. CIRCLE

One of the circles in the McGehee W. S. C. S. sent a package of clothing to Japan this year. Mrs. J. T. Henley, who is the chairman of the circle, received a letter from the Japanese pastor who received the goods. Mrs. Henley and her husband are sending the Arkansas Methodist to the pastor for a year. The letter she received is as follows:

Chinzei-Gakuin,
Eisho-cho, Isahaya-Zhi
Nagasaki-Pref. Japan

July 30, 1947

Dear Mrs. J. T. Henley:

I received your gift of goods. Thank you very much for your kindness and Christian love. We are very joyful to get them because we can not get such fine goods in Japan.

I have lately removed to the above mentioned address. Now I am the pastor of the Omura Methodist Church.

I have about 30 members. The Omura City is famous for Japanese Christians, because there were many Catholics who were persecuted by the Government about 400 years ago.

The boys who were sent to Rome to bring the message of Japanese Christians to the Pope at that time were also the Samurai (Knights) of Omura.

But now the church is very small. There are only 30 members in my church, but I can find new faces almost every service.

After the war we can preach the Gospel freely. We thank God and also thank you, Christians of your country.

I lost my books by the war-fire, and I can't get good books of Christianity in Japan. I shall be very happy, if I get some books to study Bible, the commentaries or the magazines of theology. Will you please write me soon? God bless you.

Sincerely yours,
Akitada Miyazaki.

CONWAY DISTRICT SEMINAR

The Conway District Seminar met at Morrilton First Church, September 11th. There were about 85 in attendance. The following societies were represented: Atkins, Conway, Danville, Dardanelle, Gardner Memorial, Lanty, Levy, Morrilton, North Little Rock First Church, Sylvan Hills, Perry, Plainview, and Russellville.

Mrs. Rife Hughey, District Secretary of Missionary Education, presided. Mrs. Luther Maxwell of Lanty gave the opening devotional. Mrs. Hughey gave the introduction to day's work, telling about the School of Missions held at Hendrix College this summer.

Mrs. John Bell of Russellville presented in a fine thorough way the new study on "We the People." Mrs. R. A. Dorman, of Danville, presented the study on Evangelism. Mrs. John Gieck of Lanty brought the afternoon devotional which was most helpful. Mrs. H. H. Bumpers of Conway gave the introduction to

PRAYER

Annie Agnes Smith

Christ of the tender heart
Let my heart be
Tender and strong to give
Comfort like Thee.

Christ of surrendered will
Make Thy will mine
So that my daily life
May reflect Thine.

Christ of Gethsemane
Though all forsake
May I Thy vigil share
Though my heart break.

Christ of the cruel Cross
Keep me so nigh
Thyself, Thy blood, Thy tears
That self may die.

Christ of the Heavenly Throne
Glorious and bright
May Thine own radiance cheer
Life's darkest night.

Take me, O Loving Christ,
Seal me as Thine
For all eternity,
Saviour Divine!

—Virginia Advocate.



Recently returned from a survey visit to England and western and mid-continental Europe, Mrs. Ruth Mougey Worrell, executive of the United Council of Church Women, paints a grim picture of the coming winter months in most of that war-ruined continent! Drouth, poor harvests, labor shortages, economic disaster and industrial curtailment all point to more hunger and suffering this winter than last. Mrs. Worrell is asking the state presidents of the Council which represents some 10,000,000 Protestant women across the United States, to urge church women to send some 500,000 packages of clothing and school and play material for as many destitute children. The boxes are to be gathered by the state and local councils on World Community Day, November 7, and shipped overseas through Church World Service. The day's offerings will provide hot soup lunches for thousands of Europe's undernourished children.

SPECIAL NOTICE

Mrs. J. A. Bretherick, Secretary of Literature and Publications of the North Arkansas Conference, has moved from West Memphis to Box 375, Marion, Ark. The Secretaries of Literature and Publications note the change of address.

NOTICE OF CORRECTION

The date of the Batesville District Seminar is the 23rd, and not the 25th as was given in the last week's issue of the Arkansas Methodist.

PREJUDICE

Laura Z. Hobson, author of Gentleman's Agreement, asked her oldest son, age 9½, "What's prejudice, Mike?"

Mike thought a little while, then said sort of slowly, "Well, I guess it's when you decide some fellow's a stinker before you ever met him." —N. Y. Times.

the study of "Prayer" which is to be a new Bible study for next year.

Mrs. J. L. Thompson gave a very helpful talk on Program Building in the local society. Mrs. J. W. Workman gave the closing devotional, which closed a fine constructive program for the day.

Mrs. Doyle Baker, district secretary, was not able to be present because of the recent death of her husband. Mrs. Johnnie McClure, vice president, who lives in the Conway District, was not present due to the illness of her mother. Messages were sent to Mrs. Baker and Mrs. McClure. The district voted to present Mrs. Baker with a Life Membership from the district.

At the noon hour the host church served a delicious plate lunch to those present, which was enjoyed by all the visitors.—Reporter.

THE CHURCH MOVES FORWARD

By Ernest E. Tuck, Missionary
to the Philippine Island

The Philippine Federation of Evangelical Churches recently closed the first meeting held since 1939. Many things have happened in the meantime and many adjustments have had to be explained. The Church in all its branches seems to be moving forward and facing the new day with courage and hope. Buildings have been destroyed, many who have helped to carry the load are gone, but the Church moves forward. There is a movement toward closer unity and we hope something may come of it to unite the many groups that are not now working together. The women here in Manila are in the process of organizing a United Council of Evangelical Church Women. We had a good crowd out for the World's Day of Prayer and that meeting has given an impetus for a closer bond of fellowship.

The time for school commencements will soon be on us and the next weeks will see a busy time on all campuses. I always dread this time of year a bit for we have to go to so many functions and it gets hotter and hotter. They say there are 6,000 to 8,000 students in Far Eastern University and I can believe it for the streets throng with students over here. There are 4,000 using the ruined buildings of the University of the Philippines. They haven't much library in comparison with the fine one they had, and buildings are badly shattered but they carry on, undiscouraged. A project, long talked of among the Protestant groups here, is being started this coming school year when the first classes in a Protestant

The National Catholic Women's Union, at a recent meeting in Chicago, Ill., joined a large number of other church bodies in resolutions deploring the wave of intemperance among women in the United States. They said: "There are thousands of good people in our country, both Catholics and others, who are moderate in their habits of living, but the number of these is not enough and they are not sufficiently vocal to offset the veritable wave of intemperance which has overcome so many in our day. Beside the widespread addiction to the pleasure of the palate and the flesh, people today sin by immodesty and lack of moderation in dress. Moreover in former times, the victims of drink were chiefly adult men, but nowadays it is frightening to see women, boys and girls falling victims to this dreadful menace." Mrs. Rose Rohman, of St. Louis, Mo., is president.

Japanese statesmen are commenting and Japanese newspapers are editorializing on the fact that Christian churches in America are sending food packages for the relief of hungry Christian families in Japan, says Miss Helen Palmer, Presbyterian missionary at the Osaka Girls' School. "It is magnificent," says Miss Palmer, "that after all these centuries of thinking that Christ was talking with his head in the clouds, some of the world's greatest statesmen have recognized the popular wisdom of 'If thine enemy hunger feed him'."

University will begin. Education is certainly one of the primary concerns of all the churches and people in these post-war days.

CURRENT NEWS IN ARKANSAS METHODISM

METHODISM IN RECTOR

Rector is a small town of about two thousand people. It is located in Clay County in the Paragould District. This town has two Methodist Churches. First Church has a membership of about 380 and a good increase is being made. Fourth Street Church has a membership of 190. This makes a total of 570 Methodist members here. Along with these Methodist Churches there are three other denominations also pretty well represented.

When it is said that Rector has two Methodist Churches, this means that these churches are well maintained. Also the program of the church is carried out very well. Along with these factors Methodism is having its day.

These churches have worked very nicely together and the purpose is pretty well established, that of building the Kingdom of God through Methodism. First, over \$20,000 has been spent on church and parsonage improvements. A new parsonage has been erected at the Fourth Street Methodist Church, which is something of an exception for small town parsonages. Second, the pastors' salaries are above the average for this size town. The amount of salary received this year is \$4,500 and a promise of an increase next year. Third, the money which is being raised on Hendrix College and that paid into connectional claims will exceed \$5,000. Thus we have a total of \$29,500 being raised for Methodism in the town of Rector.

Along with this fine financial statement one should note also the attendance. Throughout the year these two churches will be attended by 200 people on the average on Sunday morning. Along with these a number which will amount to 50 attends the night services. This seems to be a pretty good attendance. A cited increase is being made at the present time in attendance.

When these figures are compared to figures of churches in the larger cities they do not seem so great. However, for a small town, this seems to be pretty good. Thus, I feel that the good people of Rector should be commended for this work. One has no farther to go than to read these few lines to see that Methodism is now on the move toward greater things. — Elmo Thomason, pastor, Fourth Street Church.

SUB-DISTRICT MEETING

The Sub-district of the Methodist Youth Fellowship of Mississippi County held its bi-monthly meeting Monday night, Sept. 8, at Wilson. Approximately 60 young people and adult workers attended the meeting. Plans for changing the report blanks were discussed and they will be taken up when the sub-district council meets in October.

Whitton was presented the banner at the meeting and Keiser will be the location for the next meeting which will be in November.

The Rev. E. G. Kaetzel, pastor at Wilson, gave a brief talk on "Friendship".

The host group led the recreation and served refreshments following the business session.—Ruth Seay, publicity chairman for the Sub-district.

REVIVAL AT HAMILTON CHURCH



Vacation Bible School, Hamilton Church



REV. ROBERT B. HOWERTON JR.
Pastor, Greenbrier Church

The Hamilton community on the Carlisle Circuit was blessed with an old-fashioned, Methodist, heaven-sent revival meeting. Rev. Robert B. Howerton, Jr., Greenbrier, did the preaching. Mrs. Howerton played the piano and worked in the Bible School. Forty-one people gave their hearts to Christ. Twenty-six members were received on profession of faith and baptism and one by letter. One of the abiding results left upon the Christians of the community was a rededication of themselves to the service of Christ.

A Bible School was conducted each morning for the children and young people of the community. It was the first Vacation Bible School in the history of the community and 105 students were enrolled. The Bible School closed Friday with a community picnic dinner followed by the baptizing in the afternoon. Mrs. Ivan Perceful taught the Primary class, Miss Ruth Smith, the Juniors, Mrs. Roy Boyette, the young people.—Virgil C. Bell, Pastor.

HENDRIX COLLEGE NEWS

New students began the year Tuesday morning with a series of guidance tests and classes began on Friday afternoon. There were 580 registrations Friday and more than 200 were veterans.

Ten members of the Sophomore Girls' Council were on hand to welcome new girl students and help them get settled. Earline Brown of Springdale is council chairman.

The Hendrix Christian Association sponsored an informal party on Wednesday night. On Saturday night new students were formally inducted into the Student Association at the annual candlelight ceremony. Following the ceremony the president's reception for the faculty, their wives and students was held on the lawn of the president's home.

Dr. Matt L. Ellis, president, spoke at the Sunday morning service at the First Methodist Church, Conway. On Sunday afternoon the first of a series of get-togethers for new students was given by their advisors. Sunday night First Church had a welcome program for Hendrix and the State Teachers College for students and faculty.—Hendrix News Bureau.

MEETING OF RUSSELLVILLE SUB-DISTRICT M. Y. F.

On September 1 the Methodist Youth Fellowship of Russellville Sub-district area met at the Russellville Methodist Church for its regular monthly meeting. There were approximately 75 present. The installation service was held for the coming year.

Geneva Weatherford gave a talk on the conference leadership training camp at Mt. Sequoyah. Alan Hilliard spoke of his caravan trip.

Our new president, Jo Ann Cravens of Russellville, presided over the business session.

Alan Hilliard, member of the Russellville Methodist Church and a ministerial student of Hendrix College, had charge of the recreation and did a very excellent job.

We voted to meet on October 6 at the Lamar Methodist Church for our next sub-district meeting.

Refreshments were served by the hostess church.

It was a pleasant occasion.—Publicity Chairman.

The greatest asset of this nation is its manhood and womanhood and the liquor traffic destroys both.—The Clipseet.

METHODIST CHILDREN'S HOME REPORT OF GIFTS RECEIVED

This report does not cover the financial contributions made since September 1st. We are happy to note a growing interest in providing not only for the recreational life of our children but also in contributing those things which are so essential to the needs of the Home.

Since September 1st, Mr. Boyd Grisham, of Colt, Arkansas, has sent us nine bushels of fine canning apples. These apples would cost the Home from \$2.50 to \$3 per bushel if we had to buy them in the market. In addition to the above, Mr. Grisham has also sent thirteen bushels of peaches this season.

From the W. S. C. S., of Dumas Memorial Church, El Dorado, we have received a box containing clothing, towels, soap, and other articles, sent in by Mrs. J. S. Williams.

From a circle of Asbury Church, Little Rock, Mrs. Bond brought us a box of clothing for our girls.

From Mrs. Alice Wolfe, of Pulaski Heights Church, Little Rock, we received parcels containing clothing and water glasses.

From Mrs. Glen Raper, Bryant, Arkansas, we have received 27 quarts of canned vegetables. Because of the long drouth and resulting high prices, canned foods, Irish potatoes, and other supplies for the table are greatly appreciated.

Mrs. L. Konings brought us magazines and also tea towels and pillow cases made by the Junior Department of the Levy Methodist Church.

Through the courtesy of the Little Rock Police Department, Bush Caldwell Company, and the Capitol Transportation Company, our children were entertained at the annual benefit show, of the Police Department.

Through the courtesy of the Knights of Pythias, the Courtney Building Material Company, North Little Rock, and Devoe & Reynolds Company, Little Rock, our children have been provided with tickets to the Dokies Temple Circus.

The Central Examining Agency, Old Post Office Building, Little Rock, sent our children a supply of bats, balls, uniforms, and other baseball equipment.—J. S. M. Cannon, Superintendent.

BUFFALO ISLAND M. Y. F.

The Buffalo Island M. Y. F. held its sub-district meeting at Delfour on Monday night, September 8. The following places were represented: Delfour, Black Oak, Monette, Manila and Leachville. Delfour opened the meeting with a devotional program consisting of talks, songs and prayer. A short business session was conducted.

The meeting was then adjourned for a tug-o-war and a weiner roast.

The next sub-district meeting will be at Monette on Monday night, October 13.—Reporter.

TOLERANCE

It was Sen. Clyde M. Reed, of Kansas, who said, "Give me the radius of a man's intelligence and I will give you the circumference of his tolerance."—Maeanna Cheserton-Mangle, Religion at Work.

DELAYED PAYMENT

Only those who are in the inner circle have knowledge of the good which is accompanied by our church related hospitals and homes. Every Methodist institution renders a certain amount of free and part-pay service. The far reaching effect of such service is illustrated in the following true experience:

In 1901 a boy from Highland County, Ohio, entered what was then Protestant Hospital, Columbus, Ohio, for a surgical operation. He was the eldest son of a widowed mother and the family was struggling with poverty. But the surgery was needed and the boy decided to sell his colt to obtain the necessary funds. The colt brought \$65.00 and with this amount in his pocket, he went to the hospital.

The money was sufficient to pay the cost of his care back in 1901, had not unforeseen complications arisen. But they did arise and he was compelled to remain for an extra week. His funds exhausted the boy left the hospital still owing for one week's care. His unpaid account for that week was \$11.00 or just a little more than it now costs a hospital to care for an average patient for one day. Money really had purchasing power back at the turn of the century.

The boy wanted to pay his debt to the hospital, but he could never manage to accumulate the necessary money. There were too many mouths to feed, too much expense in the support of his mother and the other children at home, to permit this boy to settle his account. But he never forgot.

In the meantime, Protestant Hospital became White Cross Hospital (Methodist) and the boy, now grown to manhood and having improved his financial situation, was perplexed as to how he could pay that old account and have the records cleared. Time passed as he tried to settle this problem and he did not forget it.

Finally he decided to go to his pastor for advice and there he found the help he needed. His pastor knew that White Cross Hospital had taken over all of the affairs of the old Protestant Hospital. He advised that the money be sent to White Cross Hospital with the proper explanation. This was done and in May, 1947, at the end of 46 years, he paid the hospital bill in full.

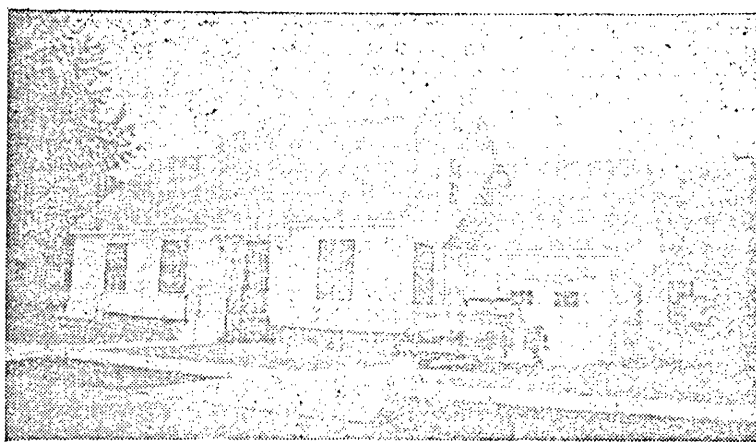
The fact that this man paid this long-standing obligation is evidence that he never forgot what the hospital did for him. The \$11.00 worth of free service probably seemed of little consequence at the time, but when things are done in the spirit of Christian good-will it is like casting bread upon the waters which we know will not return void.—E. H. Babbitt, Board of Hospitals and Homes of the Methodist Church.

THOUGHT

Our minds and characters are determined by what we read, what we hear and talk about and meditate upon. There is a Hindu saying, "All that we are by mind is wrought, fathered and fashioned by our thought." The plant grows because it keeps its face turned toward the sun. Faith and hope and happiness come not from outward circumstance, but because, by our own capacity to control our thinking, we keep our faces turned in the right direction. It is everyone's obligation to regulate his own individual mental diet.—Kelly O'Neal, Denver Post.

BALD KNOB BUILDS NEW PARSONAGE

RECOGNIZING a need for a more adequate parsonage, the people of the Bald Knob Methodist Church sold their old parsonage about a year ago and deposited the money in the bank until restrictions might be lifted. Meanwhile various committees were appointed and plans selected. Additional lots were purchased adjacent to the church on the west of it which gave us approximately eighty-five additional feet upon which to later build.



During the first week of this year, just as building restrictions were eased, the ground was broken and the concrete foundation laid. About thirteen weeks later the pastor and his family had the happy privilege of moving into this lovely new home.

The new parsonage is a well-built and comfortably designed structure, a rich asset to the church and community. It is of wood-framed, wood-storm sheeted and wood-ceiled construction with white asbestos shingle siding and composition roofing. Approaching the house from the front one is immediately attracted to it by its colonial simplicity which is set off by a partially recessed entrance and wrought iron railings leading up the steps to either side of the entrance.

Inside, one of the first features noted is the "in-line" arrangement of the living room and dining room which is almost a "must" in parsonages where there is to be entertaining. Beside the living room and dining room there are three good-sized bedrooms, bath, kitchen with breakfast table space and attached garage and washing space. Two gas floor furnaces supply adequate heat for heating the house. Floors are of beautiful select red oak hardwood throughout except in the bath

and kitchen which have inlaid linoleum over double pine floors. Each of the three bedrooms has ample closets and cross ventilation for summer comfort. Other attractive features of the house and plan are the small degree of wasted hall space, and the conveniently arranged built-in cabinets in the kitchen so arranged that no cabinet, stove or refrigerator is over eight feet from the other. There is a stairway from the central hall to sufficient attic space for future comple-

tion into two or three large rooms.

When venetian blinds had been installed and the Woman's Society of Christian Service had supplied the new home with new bedroom and dining room suites, open house was announced and held the last Sunday afternoon before Pastor's School. In the receiving line were the pastor's wife and pastor, the chairman of the Board of Stewards, Otis Parham, the chairman of the Building Committee, C. D. Van Paten, and the chairman of the Finance Committee, Bryan Huffaker. Various women of the W. S. C. S. and members of the church assisted with the entertainment.

The people of Bald Knob seem well pleased with this addition to their church property, especially in the knowledge that it is approximately half paid for and that the balance has been financed in conveniently payable monthly installments through FHA which payments amount to little if any more than rental on comparable or available housing.

Board of Stewards, others members of the church and friends are to be highly commended for their cooperation in going ahead with this undertaking and for the completion of the work.—H. D. Womack, Pastor.

OPPORTUNITY

An Indian princess, on coming of age, was given a basket and told she might pick the finest ears of corn in a given row. The only condition being that she was to choose as she went along. She could not retrace her steps. She admired the fine quality of the corn before her; and as she felt one ear after the other she left them on the stalk, always thinking what better ears lay ahead. Suddenly, and to her dismay, she came to the end of the row—and she had gathered none.—Arthur Hopkinson, "Life Is Good Now," Religious Digest.

FACTS VS. PREJUDICE

Man considers facts stubborn things because they won't yield to his efforts to mold them to fit the pattern of his prejudices.—Cincinnati Enquirer.

WORRY

A lady, whose life was unhappy because of psychological fears, made for herself a table of her worries; 30 per cent were over past decisions which she could not alter; 12 per cent were over others' criticisms of her, most of them untrue; 40 per cent of them were events she knew never would occur; 10 per cent of them concerned her health. Only 8 per cent of her worries were legitimate; and she knew that when she faced this 8 per cent with her inner resources, the help of friends, and the aid of God that these experiences taught her something and also made her something!—Thos. S. Kepler, "How Can I Get Along With Myself?," Christian Advocate.

"I must work the works of him that sent me, while it is day: for the night cometh when no man can work."—John 9:4.

MEETING OF WORKSHOP FOR DIRECTORS OF CHRISTIAN EDUCATION

LAKE FOREST, ILL. — Christian education has an important role in this day of crisis, according to Dr. Wilfred E. Powell, professor of religious education at Phillips University, Enid, Okla.

Dr. Powell challenged 97 church educators from 28 states and 11 denominations as they met for the Second National Workshop for Directors of Christian Education here at Lake Forest College, Aug. 15-22. He gave four addresses on the general theme of "Protestant Christian Education for Today's World".

Pointing out that "we are all conscious of the fact that time runs out," the educator said that "Christian education will see itself as a part of the whole. It moves with the whole church. It cannot be neutral. It shares the conviction that these are momentous times for the presentation and the application of the Christian gospel to a needy world."

Five imperatives of Christian education today, according to Dr. Powell are (1) to teach the Bible so that individuals and groups can use it intelligently as a guide to life; (2) to develop individual Christian faith "as a matter of personal conviction and personal devotion rather than as a stereotyped institutional loyalty"; (3) to see that "worship becomes an act of personal approach to God which involves the whole personality"; (4) to help laymen develop "into a Christian force in church and community"; (5) to strengthen cooperative Protestantism and develop the ecumenical mind.

Dr. Harry C. Munro, director of the National Christian Teaching Mission, urged the workshop participants to bring Christian education and evangelism together. "Either is weakened without the other," he said.

CHRISTIANITY

Christianity is not a code of ethics bound in a deluxe edition for the meticulously correct and the awfully nice—Christianity is a Person, Himself the centre and source of the conquest of that evil in us which we are powerless to conquer by ourselves. We cannot talk of doing the works of God and ignore self preparation and self mastery. Social problems and community issues can only be solved if we are deeply rooted in the Christian religion.—Paul Scherer.



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CHRISTIAN EDUCATION CAN SAVE THE HOME

(Continued from Page 9)

by which persons are confronted with and controlled by Christ and His Gospel.

Let us follow through a little farther. Evangelism and Christian Education belong together and can not rightly be separated. Another statement seems to most accurately support this. It says: "Christian Education is the effective means by which permanent results are secured in evangelism. We conceive Christian Education to be concerned with:

1. Awakening persons to a sense of sin, both personal and social;
2. Making clear and understandable to them the best way of living, that Way being the Christlike Way;
3. Bringing them to a definite decision of acceptance of Christ, and many succeeding decisions in keeping with that acceptance;
4. Guiding persons in the actual practice of such decisions as they have made.

"Christian Education means teaching persons how to behave according to the way of Christ, accepting His Spirit as Guide and Recreator." This seems to fully justify the conviction expressed earlier that Christian Education is the Church—or Christ and his fellow-workers in Action. It shows also how true is the declaration of a great Church leader that "the Church is a school and as such it is the most strategic and capable agency for confronting the pagan society all about us and bringing about its transformation."

Here the third question must be given most thoughtful consideration. Where does evangelism through Christian education take place? Of course in the Church—but since the true Church is the fellowship of Christians wherever there is a group of true Christians, there is the Church. This means in the Church building through its many activities, as well as in the home, and in many other situations where the purposes and objectives of the Church are, or should be, dominant.

For this article we are thinking especially of the Home. It is the basic and most intimate face to face group or unit in society. Although "the world will lurch without the Church, the Church will bog down and be very barren in its results without the Home." This is where the influences which root so deeply in the inner life, affect motives and mould character are most vitally at work. Education for good or ill is most surely taking place there. If that education is not Christian, the members of the family will give little heed to the invitations to "come to Church", and to the counsels of the minister, teachers and others.

We must help the individuals in the family and the group as a whole to become increasingly Christian in all their attitudes, their convictions, and relationships—if we are to get them faithfully active in the church and community. The permanent results of our efforts to increase enrollment and attendance in the Crusade for Christ program will be far short of expectations if we do not have Christian homes. Many studies reveal how important this is. In his book, "The Church and Christian Education", Dr. Paul Vieth gives reports from Mr. Ralph M. McEntire of Topeka, Kan., who has made some prolonged investigations in this area. Mr. McEntire states that:

1. Of 700 withdrawals from Sunday School of persons under 20 years of age there were only three instances where either the father

or mother were enrolled or actively supporting the Sunday School.

2. Ninety per cent of the youth accessions to church membership were from homes with a Christian background.

3. And ninety per cent of the senior high and older young people who stay in the life of the church come from homes where the parents are active in the church.

This is a most illuminating indication of the place of the Christian home in helping to develop active Christians. Homes of themselves cannot continue to maintain character and inner unity if Christian teachings and practices are neglected. Christian Education as interpreted above can and must save the Home. Among the most important considerations involved in bringing this to ever fuller realization are the following:

Adults are indispensable in the life of society. They control the forces and the instruments of our living. They are the hope of today. Only as they are becoming more fully Christian will the divine forces and influences be able to function so that today's youth will be prepared to be the hope of tomorrow. Christian education of adults is an imperative first. As Dr. Edward P. Westphal says in his book, "The Church's Opportunity in Adult Education", "Whoso neglects learning his youth, loses the past and is dead to the future, but Whoso neglects learning in old (er) age contaminates the present."

The corollary of this should be very obvious. Parents are adults, so what applies to adults applies of course to them. And then, they also are parents of youth. Into the care and keeping of parents is given in a special way the opportunity for shaping and inspiring the motives and consecrations of their children. They are in control of society's most basic unit, the family. They are the chief and best teachers of their children. They, above all others are in a position to cultivate and direct the creative influences which make the home soil rich and fruitful.

From personal experience I can witness along with thousands of others—that the teaching of my parents through devoted living, family worship daily, bed-time prayers, grace at meals, good books and magazines, religious pictures, consistent participation in the life of the church, were unquestionably most influential factors in my Christian decisions, as well as those of the rest of the family of 10 children.

All of these were, and still are, most effective elements of Christian education. They lead naturally to conversation about Christian themes, Bible discussion, Christian practices in daily life, activities in the church and community, Christian vocations, or Christian living in any vocation. They will afford some of the best kind of counseling regarding marriage and home life. Such a Christian atmosphere is absolutely imperative and fundamental. The fruitage will be 30, 60, even 100 fold in Christian living and active relation to the Church and to its world-wide program.

The home and the Church must enter into a holy conspiracy to compliment one another in this great business of true Christian living and teaching. It is the most serious and effective life-transforming partnership work which confronts Christianity today. Christ will become the most challenging partner in this enterprise. The power which it will generate, the influence which it will radiate throughout the world will be infinitely greater than atomic energy and prove to be the most

CHRISTIANITY

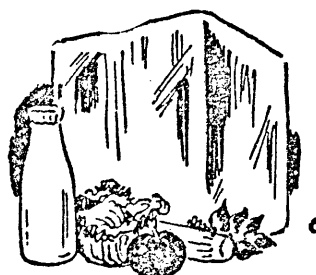
Christianity is not a voice in the wilderness, but a life in the world. It is not an idea in the air but feet on the ground, going God's way. It is not an exotic to be kept under glass, but a hardy plant to bear twelve months of fruits in all kinds

redemptive agency in the world. CHRISTIAN EDUCATION SO CONCEIVED AND ADMINISTERED CAN AND WILL SAVE THE HOME.

of weather. Fidelity to duty is its root and branch. Nothing we can say to the Lord, no calling Him by great or near names, can take the place of the plain doing of His will. We may cry out about the beauty of eating bread with Him in His kingdom, but it is wasted breath and a rootless hope unless we plow and plant in His kingdom here and now. To remember Him at His table and to forget Him at ours, is to have invested in bad securities. There is no substitute for plain every-day goodness.—Babcock.

PURE ICE

FOR PURE FOODS



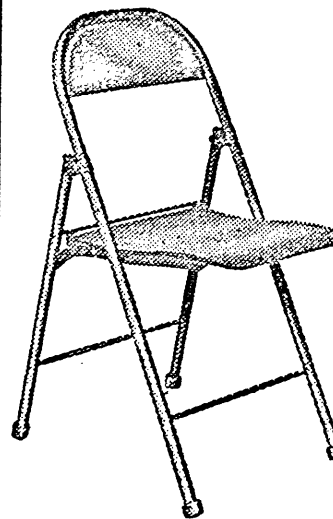
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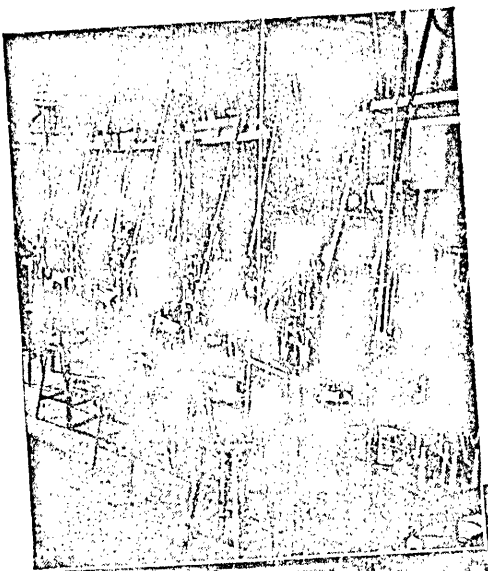
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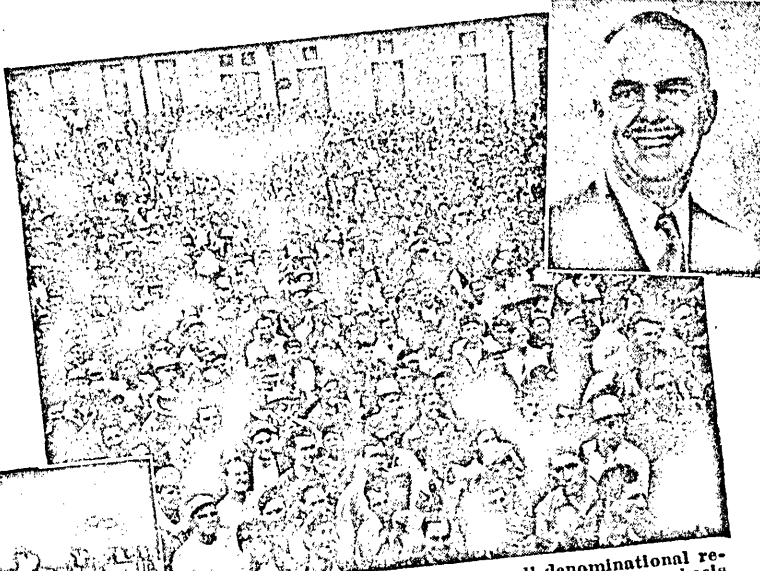
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RESPONSIBILITY ON BEHALF OF MANAGEMENT AND LABOR TO THE COMMUNITY



(Left) Idle machinery does no one any good—

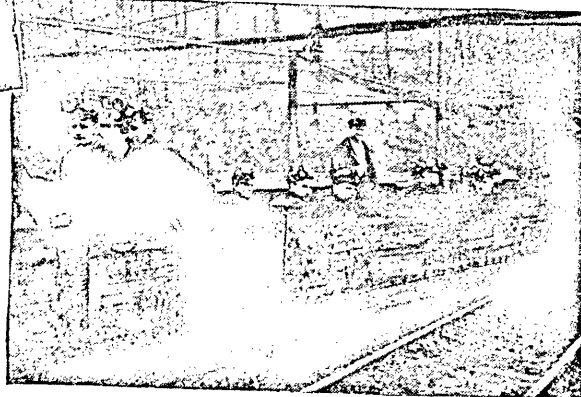


Ten thousand workers attend an all-denominational religious service in Baltimore. The religious emphasis should be foremost in the life of every individual

(Inset, top, right) The Rev. Ensworth Reiser, pastor, First Methodist Church, Milwaukee, Wis., who has been influential in management-labor conferences during the recent Allis-Chalmers strike



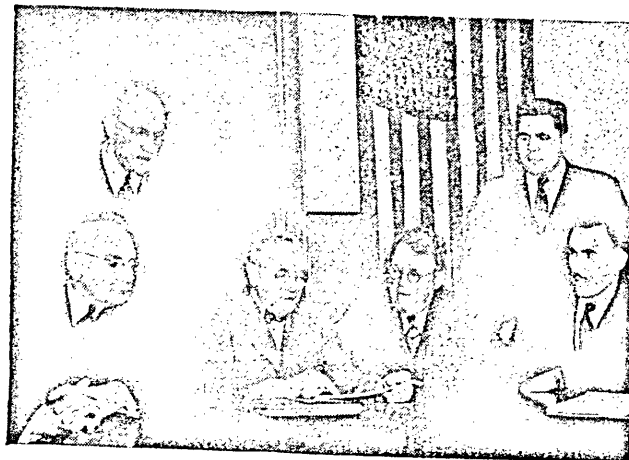
—but busy hands and happy faces make for the welfare of the individual and the security of the nation at large



(Right) A strike is settled; miners go back to work



Rochester, New York—City Manager, Louis Cartwright (at right) shakes the hand of L. Rossi, President, Municipal County and State Workers' Union (AFL) as a crippling strike is settled



Labor, Management, and Government hold the welfare of the country in their hands. In this mediation meeting are, seated (left to right) William G. Marshall, President, Westinghouse; Arthur S. Meyer and William H. Davis, Government labor mediators; and James J. Matles, CIO. Standing (left to right) L. E. Osborne, Westinghouse Vice-President; Edward Matthews, International representative, CIO



U. S. Steel Corp. and CIO United Steel Workers' Union face each other at conference table. Facing camera at left is John A. Stephens, head of Company Negotiators. Fifth from right across table is Phillip Murray, CIO President

Acme Photos

— The Year of Stewardship in the Crusade for Christ —

Labor-Management Troubles Affect Everybody

THE average layman is not well enough informed regarding the various questions at issue in the many strikes and lock-outs that have occurred since the end of the war to attempt to fix the blame for the difficulties created by these labor-management troubles. Each incident has its particular problems and no fixed formula would approach a solution for all.

One fact has been demonstrated re-

peatedly in these economic struggles; it is that the community involved and the nation generally suffers in proportion to the seriousness of the strike or lock-out. It is this fact that management and labor should remember when difficulties arise between them. The rights of management and labor are not the only rights involved in industrial warfare. The public which buys the products produced by management and labor, or which suffers because those products are not available

because of industrial trouble, has rights that should be considered.

There is no question involved in the whole matter that a mutual recognition of the Golden Rule on the part of the public, management and labor would not solve. An agreement arrived at on this basis would have a foundation on which to rest which would be mutually helpful. Such an agreement would carry a mutual understanding and respect that would under-write good relationships.

The Sunday School Lesson

By DR. O. E. GODDARD



WORTHY OBJECTIVES FOR LIFE

LESSON FOR SEPTEMBER 28, 1947

SCRIPTURE TEXT: Ecclesiastes.

GOLDEN TEXT: Fear God and keep his commandments.—Ecclesiastes 12:13.

As we close the study of the Wisdom Books we find something different, perplexing, and unsatisfactory. This lesson seems to teach some things not in keeping with the general tenor of the Holy Scriptures. Discouragement, pessimism, and futility, that appear to possess the author, are not in harmony with the optimism and faith that pervade the Bible from Genesis to Revelation.

I think we are to note that the author's depression is recorded just as are the bad things in the lives of other Biblical characters are recorded, but not approved. The Bible gives a record of some very wicked things that David did, but it does not approve of them. Ecclesiastes records some hopeless, sinful unbelief of the author but in no sense approves of them. They are mere records of history. The author is endeavoring to show how utterly miserable a man will be when he depends upon earthly things for happiness.

The Author

Bible scholars are not agreed as to who is the author of this book. The meaning of the book is the same regardless of its author's name. We know it was written by an old man, or as a Negro Bishop once designated me, "a man of seasoned judgment." The author had every possible means of gaining happiness from worldly pursuits and situations. All that wealth, position, power, and prestige could offer were available to him. Solomon was the only man then living that had all these opportunities. Hence so far as I am concerned, Solomon was the author. The language, the atmosphere, the composition, the abysmal grandeur (if such can be), were all Solomonic.

Solomon tried kingly power. He was the kingliest king the Hebrews ever had. He exercised royal power without limitation. His subjects, his wives and concubines, his slaves—all his people and numerous adjacent nations from whom he had tribute joined in kowtowing to this mighty king. Was he happy? No, he said, "Vanity, all is vanity and vexation of spirit."

Solomon tried wealth. He owned cattle on a thousand hills. All the resources of the nation were at his command. There was nothing that money could buy that he needed to do without. If there ever was a person whom wealth could make happy, that person was Solomon. But Solomon had an aching void that wealth would never fill.

Solomon tried amusements. He brought before him, singers, entertainers, jugglers—all kinds of professionalists to divert and amuse him. But all this failed and he remained unhappy. It all palled him. It repelled him, nauseated him and he sent them away. Entertainment cannot bring happiness to the human heart.

Solomon tried hard work. He

hoped that when he was completely absorbed in hard work he could forget his troubles. He worked incessantly, scarcely taking time to eat or sleep. But alas, there was something like a vampire that sucked from him all the joy of life, and left him of all men most desolate.

Solomon tried philosophy. He surrounded himself with the philosophers and tried to delve into the mysteries of life. The more he studied, the more mysterious life seemed, and finally finding himself confused and worse confounded, he groaned, "It is all vanity and vexation of spirit."

The Folly of Worldly Pursuits for Happiness

The book of Ecclesiastes teaches that all the worldly routes to happiness fail. Solomon tried every one of them, and with failure each time. Millions of people today think if they had millions of dollars they would be happy. Many others think if they had prestige, power, prominence, happiness would be theirs thereby. Solomon possessed all these and became surfeited and most miserable. Why should each succeeding generation make the same blunder? Why cannot we learn from history? An observer noting one generation after another failing to find happiness in worldly pursuits would probably say, "What fools we mortals be!"

Remember now thy creator in the days of thy youth.
Ecclesiastes 12:1

This seems like a grain of gold in piles of trash. We can forgive Solomon, in some measure, when we read this timely message to youth. It is an interesting fact that even as far back as Solomon's day, the lurking dangers to youth were recognized, and how very dangerous it was to defer the commitment of life to God in early youth. If they delay, the time may come when they may say, "I have no pleasure in them." The saddest sight I ever witnessed, perhaps, was an old man stooped and gray, as he rose up in the church during a revival service and said, "When I reached the teen age, I wanted to become a Christian, but I deferred it until I went to college. And there again impulse came to me very definitely to choose Christ as my Savior, but I decided to wait until my college work was completed. When I began my business career, I reasoned that there was time enough when I retired from business. Now I have no interest in what you are doing in this revival. I am not the least concerned about religion, or salvation, eternity. I have lost interest in it all. Goodbye!"

Young people everywhere should be earnestly sought to make the decision of remembering their Creator and accepting Him as their Savior without delay.

The Conclusion of the Whole Matter

"Let us hear the conclusion of the whole matter—fear God and keep his commandments. This is the whole duty of man." (Ecclesiastes 12:13).

The preacher, here, does not leave us without specific directions for right living. He has shown us that we must have God in the center of our lives and live out his program of active service, as the worthy objective of our lives. From the story of Solomon's failures, the easy inference is that it is folly to seek happiness by any of the routes attempted by Solomon.

To glorify God is the only worthy objective. In whatsoever state or condition we find ourselves happiness comes only as a by-product of doing God's will perfectly in our own lives.

Ask yourselves to what extent are you trying to gain happiness by your absorption in your own personal interests? It might give you pause to find that such is your first objective.

MOTHER'S DAY ON THE BILLBOARD

Mr. Foster S. Stone of Louisville, Kentucky, objects to a billboard advertisement of the Oertel Brewing Company. In his communication to that concern, he says:

"Gentlemen:

"I don't know a great deal about any of you, but I do know one fact for sure. And that is that none of you has a grey-haired mother. If you did, you wouldn't paste her likeness on your billboards all over town, with a bottle of beer in her hand. You've done a lot of cheap things in this sin-burdened city, but I believe this one outranks them all. It is an insult to elder motherhood—an insult to my mother and to thousands of others. And we'll not stand for it.

"If you do not remove these signs within a reasonable time, we shall ask the courts to remove them for you. I speak as a attorney for myself and for my decent friends who also have grey-haired mothers."
—The Clipsheet.

Said John Oglethorp to John Wesley, "I never forgive." To which Wesley made a prompt response: "Then, I hope, sir, you never sin."
—Lutheran.

FAITH AND THE FUTURE

What the people need is faith in the world's future. They need to be able to believe that world peace is possible; that the people of the United States can, in deed and in truth, be made "one people"; that the idea of service can be introduced into politics and into the relations of labor and of capital to the whole people. They need to become convinced of their own human worth as individuals and that there is, in the language of the scientist, an anti-chance which is above all chance. It is not an accident that DuNouys' "Human Destiny" is on the best-seller list, because it presents reasons for the faith that there is a God and that we are partners with Him.

How can the partners of Divine Omnipotence fail to reject counter-evolutionary influences which degrade man and push him back toward the cave from which he emerged; and who can deny that the custom of drinking alcohol is such an influence, since it suppresses the higher functions of the brain, releasing primitive impulses?—The Clipsheet.

Do you know what? The big things in life are never worth the price.. It's the little things which add up to happiness.—The Clipsheet.

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