

# Arkansas Methodist

Serving One Hundred or

Thousand Methodists in Arkansas

"The World is My Parish"

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

VOL. LXVIII

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ARKANSAS, SEPTEMBER 8, 1949

NO. 35

## If Churches In Centers Are To Survive

HERE is not a great urban church in Arkansas that does not owe a lasting debt of gratitude to the rural church for much of the leadership that now makes it great. Over a period of years the trend from the farm to the larger towns and cities has given added strength to our churches in centers with a corresponding weakening of our churches in the rural areas.

Two imperative reasons now demand that these churches give of their strength in reviving the work of the church in rural areas. The first reason we would mention is the fact that churches in centers owe such a service to the rural areas. If our churches in centers accept all of the help they have received from the small churches without a corresponding sense of indebtedness to these churches, they already have within them the elements of their own destruction and without a change of attitude they cannot continue to be great.

If our churches in centers are to survive they must help rebuild the work of the church in rural areas else, in a few years, the present source of strength in the urban church—the influx of good church people from the rural churches—will have ceased to be.

Methodism has a message and a form of church government that should make it possible for us to minister to the rural areas in a more helpful way than is possible for any other church at work in the open country. We must either become stronger in the rural areas or we will become weaker in the urban centers.

## Garland County Officials Refuse To Perjure Selves

IT is not uncommon for people to break the law. It happens every day. It is quite uncommon for people to ask, either for themselves or for others, the privilege of breaking the law—and that with immunity from punishment.

According to press reports a group of business men of Hot Springs have organized the Better Business Association to promote the idea of "liberality" in city and county government. Such "liberality" was interpreted by one of their number to mean open gambling with the consent or indifference of officials.

It would sound ridiculous indeed if some individual were to ask the privilege of breaking the law for profit because he happened to be having some difficulties in making financial ends meet in a legitimate way. It is no less ridiculous and much more dangerous when a group of people form an organization for the purpose of promoting lawlessness with the hope that it might help legitimate business.

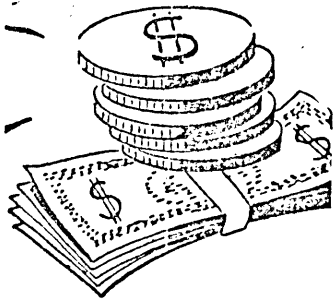
No official of city, county or state, charged with law enforcement, can knowingly allow the law to be broken in his area without perjuring himself. It is a gross insult to the honesty and integrity of an official for anyone to ask him to do so. Fortunately the city and county officials in Garland County refuse to perjure themselves. It is our feeling that they will have the support of the great majority of the citizenship of the county. The "liberal" policy certainly had a fair trial that ran over a long period of years. It was finally repudiated at the polls by the better citizenship of the city and county. It is doubtful that they are ready to return to the questionable type of government of other days.

## What Happens To The Benevolent Dollar?

AS stated last week, seventy-one and a half cents of each World Service dollar has been allocated to the Board of Missions and Church Extension by action of the General Conference.

The money received by this Board is then divided between the three major activities of the Board, Foreign Missions, Home Missions, Church Extension.

The Division of Foreign Missions has a program so extensive that it is literally true that "the sun never sets" on the work of The Methodist Church. We called attention, last week, to the fact that the Secretary of the Division of Foreign Missions made his annual report to the Board in a book which contained three hundred, twenty-five pages. It would almost be like writing a chapter in world geography to name the continents, the nations, the sub-



divisions of countries, the cities and the islands of the sea where we are at work with our foreign mission program.

In addition to its regular evangelistic and pastoral work, this program includes the support of theological schools and other educational institutions ranging in grade from the kindergarten through the university. We also have medical and hospital work in every major mission field. Our publishing houses and printing plants in various mission fields aid in the promotion of our program in an effective way. The Division of Foreign Missions supports more than seven hundred missionaries, including the wives of missionaries.

The Section of Home Missions has work that extends to every part of the nation. Its work is divided into the following departments: Department of City Work, Department of Town and Country Work, Department of Negro Work, Department of Goodwill Industries, Department of Spanish-speaking and Indian Work. The record of the details of the work of these different departments throughout the nation is a story of which Methodism can be proud.

Practically every charge in The Methodist Church knows something of the work of the Section of Church Extension. There are few sections of our church that have not at some time received aid of some kind through our Church Extension program. Loans from the Board have made many church buildings possible in larger centers. Appropriations from the Board have built or helped to build many other churches.

## Young People Meet In Conference Rally

YOUNG PEOPLE from every section of the North Arkansas Conference are gathering in Searcy, September 8, for the annual Conference Youth Rally. This non-delegated meeting is usually held in connection with the Annual Conference session but was postponed this year from the Mt. Sequoyah session to a more centrally located place at this more favorable time for youth.

This meeting has more than the usual significance in that it is strictly a youth and youth workers affair. The several hundred young people expected in attendance will attend for the rally and not for a youth meeting in connection with an annual conference session. Then, too, meeting at the close of the summer's program and at the beginning of a new school year, the meeting should prove to be a high point in tying these two seasons together.

Bishop Paul E. Martin will deliver the principal address Thursday evening. Various group and commission meetings on Thursday afternoon will be under the direction of the following youth workers and leaders: Rev. Ira A. Brumley, Rev. James S. Upton, Rev. R. E. L. Bearden, Jr., Rev. Alfred Knox, Rev. Pryor Reed Cruce, and Miss Lola Featherson, conference MYF President.

The Methodist Church has its Annual Conference; the Women's Society of Christian Service has its annual Conference Meeting; there is every reason why the MYF should have its annual Conference-wide Rally.

## R. E. L. Bearden, Sr.

IN every worthwhile field of endeavor there are those few who because of strength of character, use of mature judgment, consecration of talent and exercising of inspiring leadership, attain the full measure of stature in their calling. In the highest of all callings, the Christian Ministry, there are also those few who through a consecrated life of personal holiness and service command the respect and confidence of all who know them. R. E. L. Bearden, Sr., was such a man. After several months of illness he has crossed the river of death into the City of God. His friends and loved ones laid his earthly body to rest with appropriate services August 27, 1949.

As a minister, R. E. L. Bearden was a great preacher. His messages were deeply spiritual in character, moving in their appeal, and directed in a spirit of love to the listener's heart. He was in great demand as an inspirational preacher. He was also a great pastor, a shepherd of his Master's sheep, constantly attending to the many needs of the members of his congregation. His love of and for people made him a welcomed visitor in every home.

As a man his was an example of personal holiness, of unquestionable integrity and purpose, and of fearless courage. Some men through a combination of circumstances sometimes find themselves in a position of having to assume a strength of character and personality which they have not hitherto possessed. It was not so with R. E. L. Bearden. His character was a positive and primary qualification for the many responsibilities that came his way.

He was a successful church administrator. During his forty-two years of active service he served only ten pastorates and two districts as Presiding Elder. As a husband and father he has given to the world a remarkable family whose lives will continue to enrich and bless others.

# He Baptized A Place

By BISHOP W. EARL LEDDEN

The following sermon was preached by Bishop W. Earl Ludden of Syracuse over station WFBL. It was carried to a nation-wide audience over the network of the Columbia Broadcasting System as one of the two regular Sunday morning services of "The Church of the Air," a regular presentation of CBS for eighteen years.

IT ends as you like it, that tenth chapter of John's Gospel. Following the story of Jesus preaching to the crowd out under the open sky it says "and many believed on Him there." But this is not the only account of the preaching of Jesus in that chapter. Another, and very different, picture is presented immediately before this one. A scene is described in Jerusalem where Jesus was preaching at the temple. And the end of that story is "they took up stones to stone Him," and His journey from that place is described as an escape. It was that way in some other places too. The New Testament records that when Jesus ministered in Nazareth not many believed on Him there. So you read with relief and gratitude the last verse of the chapter and turn to the account to discover why when they did not believe in Nazareth or Jerusalem they did believe in that place.

As you read you come across what seems like a strange irrelevance. While Jesus is speaking to the people they whisper from time to time to each other. You catch the name of John. They are saying such things as "John did no miracle, but all that he said of this man is true." Why should they be speaking of a man who was not there when the amazing Man who was there was speaking as man never spoke before? John's headless body was already buried. Hearing him named all over that place where Jesus was preaching does indeed seem like an irrelevance—until you notice in the New Testament account that the place is described as "the place where John baptized." Then it all comes clear. Those people all associated John with that place. Some had been baptized by him in that very stream. Others had seen him stand under that very tree when he cried, "behold the lamb of God that taketh away the sins of the world!" Everywhere they looked they thought of John, they heard his words again. He had put tongues in the trees, books in the running brooks, sermons in stones and Christ in everything. It was not only the place where John baptized—it was the place John baptized. He had put upon it the name which is above every name. When Jesus stood and preached in that place John was still the fore-runner, whispering in all their hearts "behold the lamb of God." No wonder it is said of that persuasive place that "many believed on Him there."

Now the little word "there"—the last in the chapter—becomes a big and important word of the story. It is a monument to the undying influence of John the Baptist. It becomes a symbol of that strange power of human personality to capture a thing or a place and give it meaning. No mere thing has meaning of itself until touched by a person. No mere place has deep significance until you can describe it as

"the place where."

John the Baptist was not the last to exercise this sovereign prerogative of personality I came upon a notable instance of its assertion a few weeks ago. It was in Old Umtali, Southern Rhodesia, Africa. The occasion was the fiftieth anniversary of the founding of a mission station. Barefooted African students and their teachers filled the chapel. It was a strange sight to one familiar with chapels of our American schools. For there was no glass in the windows, no backs on the benches, no musical instrument, rough rafters overhead, bare ground underfoot. But there was reverence and intelligence in that sea of black faces before me—and, over all, the hush of a holy Presence.

itself literally meant "gold" in the local vernacular. The inhabitants were gold miners, digging in the nearby hills. But different men came there with a different meaning in their lives, and that new meaning they have fixed upon the place. A human product more precious than gold now issues from Old Umtali. The mountain looming from the edge of the mission compound now bears the name of a Christian Missionary — Hartzell Mountain — and the whole place has been captured for Christ. What once meant gold has come to mean God. Again consecrated personality has captured a place and determined its meaning.

But it is not only consecrated personality that gives name and mean-

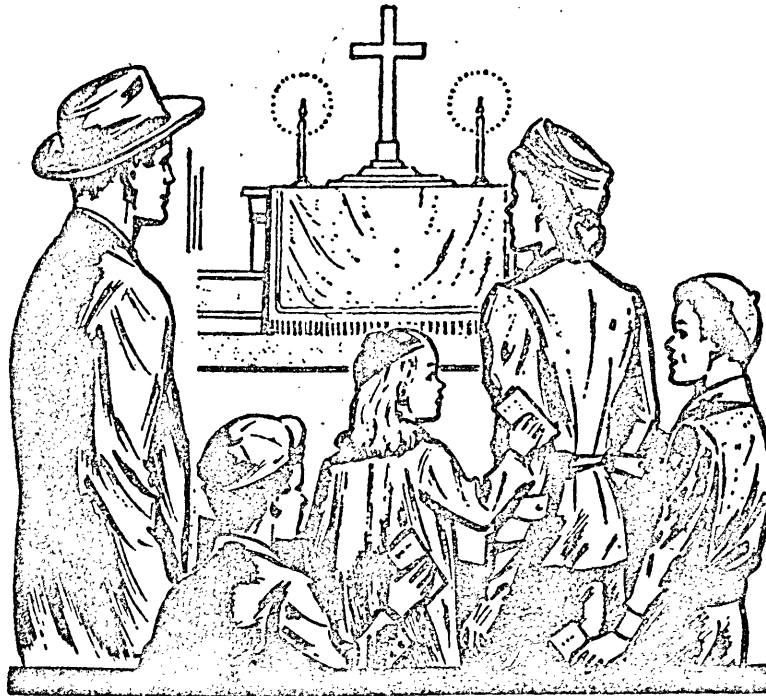
of putting the stamp of your personality, of your belief or unbelief, of your loyalties or disloyalties, upon your home. Thus each home achieves its own distinctive personality.

Let me give you a glimpse of a home where this principle was in distinguished operation. A few summers ago our family was spending a vacation on Lake George in New York State. Attending a service one Sunday morning in a little church in the village of Lake George I heard the minister announce that Mrs. Homer would conduct a hymn-sing that night. The announcement made a delayed impression upon my mind. During the sermon the name kept coming back. Homer, I said to myself, and then, incredulously, perhaps Madam Louise Homer! At the end of the service I learned to my amazement that it really was Madam Louise Homer who was to conduct that hymn-sing. Of course we were there that night. Madam Homer stepped to the front of the room and in the most simple and gracious fashion led us in singing several of the beloved hymns of the church. She sang gloriously but unobtrusively, lifting our voices with hers. We sang with Homer! But the great thrill of the evening came when she said, "Now my daughter Louise will sing," and sat down in the chair just ahead of mine. The daughter sang, exquisitely of course, "I know That My Redeemer Liveth" and when she was part way through the song I glanced at the mother—and never took my eyes off her face for the rest of the song. For her lips moved with every syllable, she breathed with every phrase, her face portrayed every emotion of the song. I looked at her, listened to her daughter singing across the room—and felt that I was hearing one generation sing through another. And I was! Madam Homer had captured her home for noble music, the cheap and ugly were not at home there. It was easy to love and respond to great music there.

You and I have seen homes captured just that way for high religion. We have heard one generation pray through another. We have caught the over-tones and attitudes of parents in their children. Tell me this great thing about your home: Are you making it easy to believe in Jesus there?

This test is so significant that it might with profit be applied to still other institutions in our American life. It would reveal something important about our educational institutions, for instance, if we inquired as to the influence of our schools on the spiritual development of the on-coming generation. We think of our schools as places for the training of the intellect, the development of the mind. We put on our chapel walls the verse "Ye shall know the truth and the truth shall make you free." Indeed those words appear so frequently in libraries, laboratories and learned periodicals that they have virtually become the golden text of our generation. "The truth shall make you free." But not all truth makes you free. Some truth makes you fear. The truth issuing from the laboratories of Oak Ridge make you tremble. We usually associate fear with ignorance. But today the most fearful group of

(Continued on Page 7)



After I had preached the anniversary sermon through an interpreter the student choir stood to sing. Recognizing the opening strains of the anthem the entire congregation stood in rapt attention, for it was Hallelujah Chorus from Handel's Messiah. I had seen the villages from which these students had come, had sensed their previous limitations of outlook and opportunity—and could hardly believe my ears when they sang with artistry and reverence, without notes or accompaniment, that supreme expression of Christendom's adoration. But after the benediction, when the student choir sang softly as the congregation filed silently out, I was even more profoundly moved by the Negro spiritual they interpreted. For it was really their very own version of the Hallelujah Chorus:

*He is King of Kings, He is Lord of Lords*

*Jesus Christ, first and last  
Nobody works like Him.*

Handel had them sing "King of Kings and Lord of Lords"—they added their own rhythm and sang "He is King of Kings, He is Lord of Lords." Handel would have preferred "Alpha and Omega"—they sang simply "first and last." Handel proclaimed "He shall reign forever and ever"—they asserted "nobody works like Him." Whether in the classical expression of Handel or in the elemental simplicity of the Negro spiritual they were proclaiming the new and shining meaning of this place. Old Umtali! Once the name

ing to places. The dreadful fact is that places may likewise perpetuate the memory and meaning of our lesser deeds, those hours of cowardice or greed or sensuality. It might be well for us to remember this strange power which we exert, whether we know it or not, upon places as well as people, leaving behind us a persisting influence for good or evil—leaving our particular habitation a place where it is either harder or easier to believe in things high and holy. Renan once said, of St. Francis of Assisi "he makes it easy to believe in Jesus." This, it seems to me, is the ultimate test of any person: does he help or hinder belief in the things of the spirit, does Christian faith flourish or shrivel there in his presence?

This test is so searching and revealing that I have come to feel it is the most significant one we can apply to institutions, as well as persons and places. Nothing, I think, would so clearly reveal the essential quality of a home, for instance. I would like to know many things about your home—about the size and location of your house, your furniture and household equipment, the books on your tables, the pictures on your walls, your musical instruments. But the things I would like to ask most of all about your home is this: Is it hard or easy to believe in the things of the spirit there? For homes are different at this point. And the difference lies in the people who live there. At this very moment you are in process

# THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

## WE CLING TO THEE

O God, we come to Thee and we cling to Thee; Thou art the only unfailing source of truth and justice and peace.

We are deeply penitent for our individual sins and for our share in the sin of the world, for any covetousness or greed, for any jealousy or envy, for any suspicion or fear, for any pride or prejudice, for any bigotry or hatred.

O God, when the foundations are being shaken, what can the righteous do but turn afresh to Thee? Thy holy hand is upon the helm of life. Help us to have such an assurance of Thy power, wisdom, and goodness, and such an unfailing experience of thy presence in our lives and in our world that we shall not be moved.

In the hour of our country's need may we be true and steadfast, doing our very best to preserve our priceless liberties, for which our fathers fought, trusting Thee! Crowd out of our hearts all self-righteous pride and all bitterness against our enemies.

Hold us fast in every time of trial, and console us in the hour of sorrow and loss. Enable us to bear true witness to or faith in our daily lives. May we adorn the doctrine we profess in faithful, consistent Christian living. Open to us, day by day, the unfailing resources of fresh spiritual power in Thy holy word, in worship, in fellowship, and in believing prayer. May we continue to look and work and pray for the coming of Thy kingdom on earth and lovingly seek to do Thy will here as it is done in heaven. For our Savior's sake we pray. Amen.—William H. Foulkes.

## HELPFUL SAYINGS

Let your manner, whatever it is, be your own; neither imitated from another, nor assumed upon some imaginary model, which is unnatural to you. Whatever is native, even though accompanied with several defects, yet is likely to please; because it shows us a man, because it has the appearance of coming from the heart.—Hugh Blair.

To be honest, to be kind, to earn a little, and to spend a little less, to make upon the whole a family happier for his presence, to renounce when that shall be necessary, and not be embittered, to keep a few friends, but these without capitulation; here is a task for all a man has of fortitude and delicacy.—Robert Louis Stevenson.

The first and best victory is to conquer self; to be conquered by self is, of all things, the most shameful and vile.—Plato.

Bad will be the day for every man when he becomes absolutely contented with the life that he is living, with the thoughts that he is thinking, with the deeds that he is doing, when there is not forever beating at the doors of his soul some great desire to do something larger, which he knows that he was meant and made to do because he is still, in spite of all, the child of God.—Phillips Brooks.

## WINDS OF FATE

*One ship drives east and another drives west,  
While the self-same breezes blow;  
It's the set of the sails and not the gales,  
That bids them where to go.*

*Like the winds of the seas are the ways of the fates,  
As we voyage along through life;  
It's the set of the soul that decides the goal,  
And not the storm or the strife.*

—Ella Wheeler Wilcox.

## LIFE UNDER THE CROSS

The cross-way leads home. The only worthwhile type of life is the one lived under the cross. Jesus had a lot to say about this matter. We read in Matthew 16:24, "Then said Jesus unto his disciples, 'If any man will come after me, let him deny himself and take up his cross, and follow me.'" Luke records Him as saying, "Whosoever doth not bear his cross, and come after me, cannot be my disciple." These are strong statements, but they come from the lips of Jesus. Certainly, He has a right to set-up the standards which determine discipleship.

Life under the cross is one of self-denial: "Let him deny himself." This is one of the hardest things for a person to do. It means the negation, obliteration and crucifixion of self . . . Paul was talking about this when he said, "I am crucified with Christ." It not only means the complete surrender of one's will; giving up the having of his own way, but it means the deliberate willing and determining to do the will of another at any cost or sacrifice. The cross meant self-denial to Christ. In the garden of Gethsemane he prayed three times, closing each prayer with these words, "Nevertheless not my will, but thine be done." His will was completely surrendered to that of the Father. The cross meant that to Him, and it means the same to us. The great English poet, Alfred Tennyson, was right when he said, "Our wills are ours, we know not how; Our wills are ours, to make them thine."

Even before the coming of Jesus the old heathen philosophers set forth three great points of doctrine concerning morals. They said, "Know thyself, control thyself, deny thyself." These are three great points indeed. Any person who faithfully practices them will ascend high in the realm of religion and morals.

Self-denial will lead a person to put the interest of others above his own welfare. In Romans 12:10 Paul goes on to say, "Be kindly affectioned one to another with brotherly love; in honor preferring one another." Is there something to be had which will carry with it honor and material remuneration? Are we willing to stand back and let some one else have it, and not only so, but rejoice in his good fortune in possessing it? That is a high type of philosophy. The opposite to it is what I would call, for lack of a better term, pig philosophy. Pour out a basket of corn before a group of pigs. There is a bountiful plenty

for all, but each one will grab as many ears as he can and run away with them. Christians are not supposed to live like that. They are to deny themselves in the interest of others. In Phillipians 2:4, Paul says, "Look not every man on his own things, but every man also on the things of others." The practice of pig philosophy, or the desire to profit at the expense of others has brought this world into a sad state of affairs.

Life under the cross is one of sacrifice. People used to sacrifice dead animals, now they are called upon to sacrifice themselves. One who knew the mind of Christ said, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Our souls live in our bodies and these bodies become the medium through which our souls express themselves in a material world. God wishes to share our bodies with us. His Spirit needs a medium through which He may express Himself in a material world. Under the law the Jews felt that God lived in the Holy of Holies in the temple. In the age of grace we know that He lives in human bodies. In I Cor. 6:19, the question is raised, "What? Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?" A life thus sacrificed to God becomes a channel through which His spirit flows out to bless the world. We must be careful that the channel is not obstructed by selfish desires and self-will.

Finally, life under the cross is one of service. Jesus said, "You call me Lord and Master, and you say well; for so I am, but I am among you as one who serves." Again when the disciples were arguing as to whom would be greatest in the Kingdom of God Jesus said, "Let him who would be greatest among you, be the servant of all. According to Jesus greatness of life is measured in terms of service. Talk is cheap. Many try to ease their conscience by talking fluently about religion. They will do well to remember that deeds, not words, are the acid test. Paul, the greatest Christian the gospel of Christ ever produced, came into the Kingdom of God with this question upon his lips, "Lord, what wilt thou have me to do?" He came in with the right attitude. His motive was not merely gaining heaven and shunning hell. He knew there was something to be done. His great deeds will be

## SERVE GOD WITH WHOLE HEART

*"And if a Levite come . . . with all the desire of his mind unto the place which the Lord shall choose; then he shall minister in the name of the Lord his God."—Deut. 18:6, 7.)*

Remembering always that in the purpose of God every Christian is a missionary and a priest and a servant of the Most High, we may proceed to press this truth home to ourselves. How eloquently it speaks regarding the right attitude for God's servants! In what way are we to approach any task of ministry, of witnessing, of doing anything at all for God, even unto giving a glass of cold water to the thirsty? This is the way in which we are to do these things—"with all the desire of (our) mind." What a true principal this is! The witness who is himself only half persuaded will never persuade his hearers. The servant who is thinking of something else will never do a perfect piece of work. Therefore, God expects us, when we are serving Him, to do so with the whole desire of our minds.—Presbyterian.

## FAITH IN A STONE GOD?

In a park one day in Japan where the old stone god is placed within an iron cage, wads of paper are lying about the idol. Some wads have clung to the stone body. Ones who had thrown the wads of paper which clung to the idol were supposed to have their prayers answered. One whose wads had fallen to the surface below were not to have their petitions heard. What a faith! Thank God for a living, rather than a stone god. Thank God for one who is closer than breath; for a real source of prayer, and for the heart of a loving Christ who hears our prayers and answers these as he sees best. Thank God for one in whom we can trust and who knows our hearts, and our needs before we know these.

Thank God that we can recall the ransom paid for our sins by the blood of Christ and the marvellous riches of God's love which led him to cast all our sins behind his back and to remember them no more. May we forgive and forget. God bless our enemies. We pray daily for these.—Selected.

lauded until time shall be no more.

There is something for all of us to do. The sick are to be visited; the hungry fed; the naked clothed; the sorrowing comforted; the fearing encouraged; missions promoted; the church advanced; Christian home-life made possible; Christians instructed more perfectly in the way of the Lord; and sinners converted.

These services are all important but the greatest is that of winning the lost to Christ and the church. Christ said of Himself, "I came to seek and to save that which is lost." Paul said, "Christ came into the world to save sinners." Again Jesus said, "As the Father sent me so I send you." The Father sent Him to save the lost, and we are sent to bring the lost into a saving contact with Him. That is our greatest task. Life under the cross is one of service.—H. O. B.

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## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### "PASSING THE BUCK"

When I was a boy on the farm, we had a negro share-cropper by the name of Utley Nunnerly. Utley had two big boys on whom he was at times very severe. Indeed, without much provocation, he would make a loop of his plow line, call the offender to him and whip him unmercifully. His boys' names were George and Rutherford. He would no more than begin on George, until he would cry out so you could hear him all over the field, "Oh Pa, Rutherford cussed yesterday. Rutherford cussed." Utley would immediately shift the second portion of the lashing on to Rutherford.

I suppose Rutherford deserved it on general principles, but at any rate, it furnished a way out for George. That's what in modern days we call "passing the buck," and we see much of it along many lines of life—simply attempting to escape our well-deserved punishment by passing it on to somebody else.

Indians, as a rule, are not particularly humorous; they are rather a stolid race. In an early day in the Indian Territory, Judge Parker used to govern the Wild Tribes from Fort Smith, Arkansas. He was holding court among them on one occasion and took advantage of the opportunity to lecture them on their way of living. A famous chief was among the recreants. Judge Parker was laying down the law to them concerning their practice of polygamy. He said, "You Indians have got to be civilized. I'm told that some of you have as many as three or four wives." Turning to the Chief, he said, "Chief, how many wives have you?" Without looking up, the Chief said, "Seven." "Now, said Judge Parker, "That will never do. That's got to stop. You go home, pick out your favorite wife, and tell the others to leave." The old Chief's stolid countenance never changed. Hardly looking up, he simply said, "Judge, you tell 'em."

That's another fine illustration of what I would call "passing the buck." Among the whites, as well as the Indians and negroes, there is entirely too much disposition to "pass the buck."

"Let every man bear his own burden."

### FAITH

Faith is one of the necessities of life. "I have no capacity for faith," said a popular writer some time ago. Whether he was boasting or expressing regret, he was mistaken. Business depends upon faith in our fellowmen. And the soul depends upon faith in God. Whether we are conscious of it or not, day by day in all the relations of life we live by faith.—Christian Observer.

## NEWS AND NOTES ABOUT FACTS AND FOLKS

THE First Methodist Church, Blytheville, has given its pastor, Rev. Roy I. Bagley, and his family a new Mercury automobile.

REV. JOHN BAYLISS, pastor of St. Paul's Methodist Church, Fort Smith, was the guest preacher at the Union Services held in Russellville, Sunday evening, August 28.

REV. J. J. DECKER, pastor of the First Methodist Church, Rector, will be the evangelist in a revival meeting at The Methodist Church, Hoxie, September 11-25.

REV. J. W. MOORE, pastor of The Methodist Church, Hoxie, reports that Mrs. Moore who has been seriously ill for several weeks is much improved.

REV. GEORGE WAYNE MARTIN, pastor at Vilonia, was the preacher for a youth revival at the First Methodist Church, Paragould, August 22-September 4. Rev. R. E. Connell is the pastor.

REV. J. EDWIN KEITH, associate pastor First Methodist Church, Little Rock, underwent an appendectomy Wednesday evening, August 24, and has recovered sufficiently to resume his duties.

BISHOP PAUL E. MARTIN was the platform speaker at the Louisiana Pastor's School which met last week on the Centenary College campus. During the week there was a call-session of the Louisiana Annual Conference to consider proposed constitutional changes.

REV. A. J. CHRISTIE, pastor of the Grand Avenue Methodist Church, Stuttgart, announces that the church's organ was dedicated with appropriate services on last Sunday morning, September 8, at which time Bishop Martin was present.

DR. WESLEY C. DAVIS, Professor of New Testament, Perkins School of Theology, Dallas, Texas, conducted last week a series of Bible conferences at the First Methodist Church, Batesville, where Rev. Raymond Franks is the pastor.

THE new plant of the First Methodist Church, Mt. Ida, will be dedicated on Sunday, September 11 when Bishop Martin will preach and lead in the dedicatory service. This building has been completed and paid for within the past year. Rev. W. S. Cazort is the pastor.

ON Sunday evening, August 28, the Adult and Youth Choirs of the First Methodist Church, North Little Rock, presented the oratorio "Elijah" by Felix Mendelssohn to a large crowd. The program was under the direction of the Minister of Music of this church, Mr. Harold P. Toombs.

REV. PAUL V. GALLOWAY, pastor Winfield Methodist Church, Little Rock, announces that on Sunday evening, September 11, the Prayer Chapel and its furnishings which have been given by members and friends of Winfield will be dedicated. Bishop Paul E. Martin will preach at the evening service and the dedicatory service will follow.

MRS. MOLLY E. WILLIAMS, mother of Rev. Curtis E. Williams, member of the Little Rock Conference, died at her home in Mabelvale, September 1, after an illness of several weeks. Mrs. Williams was eighty years of age. Funeral services were held at the Mabelvale Methodist Church, Saturday, September 3, with Rev. Alfred DeBlack, pastor, in charge.

DISTRIBUTION of the Journals of the Little Rock and North Arkansas Annual Conferences has been completed, according to the Secretaries of the two conferences. If there are any churches that have not received their supply of Journals such copies may be obtained by writing either Rev. R. B. Moore, Secretary, Little Rock Conference, Arkadelphia, Arkansas, or Rev. Ewing T. Wayland, Secretary North Arkansas Conference, Donaghey Building, Little Rock, Arkansas.

PLANS are being completed for the state-wide Advance For Christ and His Church Rally that will be held in Little Rock, October 17. The meeting will convene at 10:00 A. M. at the First Methodist Church, and will include an afternoon session, also meeting at First Church. The evening mass meeting at the Robinson Memorial Auditorium will conclude the rally. Among church leaders scheduled to participate in the day's program are Bishop Dana Dawson, Bishop Clare Purcell, Dr. Guy Hicks, Rev. James S. Upton, Rev. D. L. Dykes, Mrs. Charles Mead, and Dr. Matt L. Ellis. The meeting will be under the chairmanship of Bishop Paul E. Martin.

INDICATIVE of the advance program of missionary service which the Methodist Church is projecting in Africa, the Board of Missions is seeking five experienced young builders and construction engineers to plan and supervise the erection of new schools, hospitals, and churches in the Belgian Congo, Mozambique, Southern Rhodesia, and Angola. They are being recruited for three years of service each. According to Bishop Newell S. Booth, of Elisabethville, B. C., they will need to train African natives as masons, carpenters, brickmakers, and makers of furniture, as well as find and haul much of the raw materials from the forests and mines. Dr. M. O. Williams, Jr., at 150 Fifth Ave., New York City, is in charge of finding the builder-teachers.

MISS IRENE HOSKINS, the first missionary sent by the Home Missions Council to help teach the Navajo Indians of the Southwestern States to read and write, has enlisted for the summer the assistance of college-student Miss Jane Barclay who in 1947 accompanied the party of Dr. Frank C. Laubach to the Near East. Miss Barclay is an artist, and her job is to design the pictures for the charts from which the first phonetic writing is learned. Miss Hoskins, who goes from home to home with her teaching, sees in literacy "for the Navajo a doorway to the improvement of health and social relations; an avenue for escape from poverty; a means of becoming an intelligent and informed citizen of our democracy; a door to acceptance and understanding of Christianity."

WORD from Methodist Bishop Ralph A. Ward, in Shanghai, China, is that all Christian missionaries and workers are well and conditions are normal in that city now under communist control. He says that missionaries are now being given passes, enabling them to move from city to city in their work; and that Methodist youth institutes are being held according to schedule. There was an attendance of 200 at a youth institute in Nanking, and it was possible to hold a daily training conference for laymen in the same city. A cablegram from Methodist Bishop Z. T. Kaung, from Peiping, gives the information that all workers are well, that the institutions of the church are continuing to serve; but that while evangelistic services are normal in the cities, they are "not going so well in the country." (He does not amplify the phrase.)

A NATIONAL CONVOCATION on the "Church in Town and Country" will be held Nov. 8 to 10 in St. Paul's Methodist Church, Lincoln, Neb., with ministers, laymen, editors, and farm and rural leaders in attendance. The convocation will be under the auspices of the Committee on Town and Country, of which Dr. Elliott L. Fisher is chairman; sponsored by the Home Missions Council of North America, the Federal Council of the Churches of Christ in America, and the International Council of Religious Education. The program will include Dr. Fisher; Douglas Ensminger of the U. S. Department of Agriculture; Miss Marjorie Minkler of the Woman's Society of Christian Service, Methodist Church; Gov. Val Peterson of Nebraska; Prof. Rockwell C. Smith of Garrett Biblical Institute; Charles E. Friley of Iowa State College; Dr. Mark A. Dawber of the Home Missions Council; and Frank W. Peck of the Farm Foundation. Information may be secured from the Committee on Town and Country, 297 Fourth Ave., New York 10, N. Y.



## Brazil 20th Century Boom Town



By REV. ROBERT W. WISDOM, Volta Redonda, Brazil

IS there among us one who in adolescence did not thrill to the pulp magazine romance of the Wild West and its gold towns; and who—yes, even now—does not enjoy an occasional Western thriller at the local movie house? Have not all of us followed with bated breath the activities of the get-rich-quick gambler, the happy-go-lucky adventures, the ner'-well-doers nad camp followers, and finally the heroes, who like the immortal Cimmaron stand on the side of justice and the future, fighting for order and progress and against chaos and terror?

Our imaginations have skipped lightly up the flights of fancy as we have watched such characters move across the dubious history of the Old West. We have told ourselves what we would have done, had it been our head under the ten-gallon hat, our hand on the six-shooter, and our feet in the boots of one of those legendary characters of the past. Who will deny what fun it has been?

But what would happen, however, if, upon putting down your dime novel, or stepping out of the foyer of your local theatre you came face to face with a Twentieth Century "gold town" in a country that still has its frontier, where your neighbor may feel safer with a revolver next to his skin, and the local justices of the peace have not been adverse at times to permitting its more privileged citizens to take the law into their own hands? Just what would you do if you actually found yourself in such a town? Would you set out to take advantage of the set-up?—to make a dollar while you could? Or would you determine to keep your mouth shut and mind your own business? Or would you march "In His Steps" to call men to repentance and lead them on to Kingdom living?

We've been dreaming and slowly working out such a third alternative for living in a "Twentieth Century boom town." Let us tell you about our experience and what we think we could do, God willing, with larger resources at our disposal.

Steel is to Volta Redonda, Brazil, what gold was to San Francisco, back in the days of '49. Brazil has had its gold rushes, too; but today steel is Brazil's precious metal; steel that lays tracks across her rolling plains and through her virgin forests; steel that spans her mighty rivers; that stretches skyward in oil derricks and sky-scrappers; steel that feeds her armies and mechanizes her farms. Steel is Brazil's gold of the Twentieth Century. Steel is Volta Redonda; the only town in all Latin America where blast furnace, open hearth and rolling mills pour

forth rods and rails, plate and sheet in ever-increasing quantities. It is a wonderful town. As modern as the bombers it helps to make; as untamed and uncommitted as its young steel men, feeling their oats, putting themselves into hot and heavy work with all the bang of iron on anvil. It's "Old West" in spirit, if not in housing; in taste and temper, if not in time and place.

Volta Redonda has its "get-rich-quick" men, its local "big-shots." The steel plant itself is government-controlled and well run, but try to keep exploitation away from such

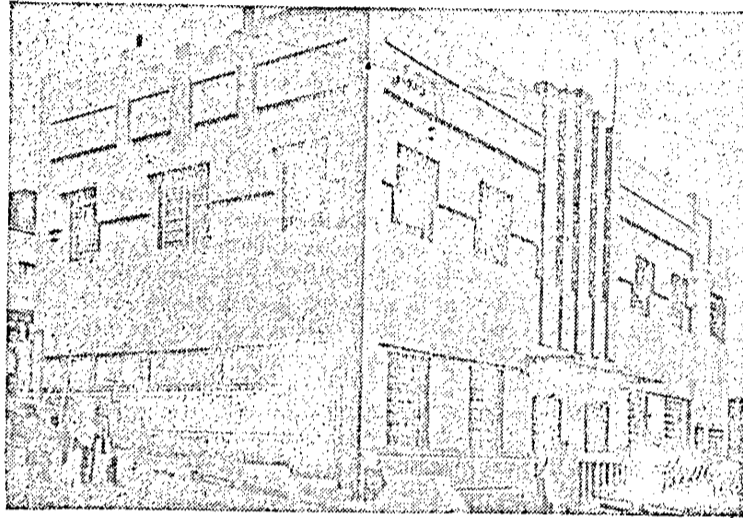
towns people that we are up to something. It's a building that can't be missed and must be finished. We dream of matching its grandeur with a distinctive beauty. From its tower carillon bells should ring forth over the city plain announcing the glad tidings of the Gospel Song. What a "Call to Worship" of the Living God such appeal would make. Our lofty ceiling some morning must resound with the full stops of a real organ. What a glorious day for God and Volta Redonda when great music from our church swells the air, unconsciously calling men to

ten to the most wonderful story ever told.

Last year we had four special meetings in our church, sometimes with crowds of three and four hundred people present. These meetings did our own workers a world of good, but we want bigger results for God in real conversions of some of Volta Redonda's rough-neck crowd. This year, along towards fall, we plan to invite a great Brazilian evangelist to be with us three or four weeks. Instead of preaching only in the church, how wonderful it will be if the Lord should open up the way for us to use the movie house in the center of town for noon meetings for mill workers only. At night we will get many (who would never enter an evangelical church because of generations of superstition behind them) to come to the public dance-hall to hear our speaker. Then, on Saturdays and Sundays, when the dances would start up, we would swing the biggest crowd over to our church. In a town as "rip-snorting" as Volta Redonda, the wine of a New Life must be carried to where the people are used to tasting only the stale beer of a meaningless existence.

For several months now the men of our church have been visiting two by twos, house to house in what is known in the States as "visitation evangelism." Here, as at home, when visiting is applied, the results are multiplied. We have had a good number of changed hearts come about through these personal contacts. There is much we may yet do, however, to reach the people more intimately through such visits. John Wesley knew the importance of tracts. We must not underestimate their impact, especially if we had a special series prepared to fit the thought patterns of our town. For example, a real steel town series might include: "Open Hearth and Open Hearts," "Rolled, Pressed, Weighed, but Found Wanting," or even "Red-hot Religion." Titles such as these would stimulate a special interest. A weekly newsletter would do even more. In a town of 40,000 where, as yet, there isn't a single printing press, why shouldn't the Methodists have the first one?

Maybe you would go about remarking a Twentieth Century "gold town" into a Golden Rule Town in a different way, but one thing sure is the work we are doing would be greatly aided if you were our partner! Yes, with your life and money, your health and wealth, there is yet a lot to be done in this old world, and Brazil and its Twentieth Century "boom town" is not the least adventurous of places in which to invest.



TYPE OF NEW BUILDING GOING UP

a place! Take for instance, the local bus line operator whose 10 cent run could be made for half as much; whose teen-age cashiers work a 14-hour day; whose idea of comfort is fifty in a bus where thirty ought to be; whose drivers "squeezed" the competing line off the road. Man about town, always in the company of four or five lackeys, the perfect tin-type, down to the loud shirt and bow tie, and, to top it off, the owner of the local dance hall. "Mr. Bus-owner" is out for what he can get.

Of course, Volta Redonda has its quiet type; folk who raise their chickens and keep to themselves. One way or another they manage to live in a vacuum, unaware of what is mushrooming up about them. Then, finally, there's us. Not just a missionary and his wife, but in all, all the Protestant congregations about the city, and in particular our little Methodist band who are really out to beat the Devil and make Brazil's City of Steel a City for Christ.

We Methodists have a good toehold, a big building, and the plans for a fine parsonage. We have been working away at our church getting our Men's Class to do many a menial task on week nights. The very size of our house of worship has told the

attend to eternal values.

*"Yes, Music is the Prophet's art; Among the gifts that God has sent One of the most magnificent."*

We already have a daily radio program led by a child, and because of its uniqueness, a great advertisement for Christ and his Church. We also need a loudspeaker; no, not to lessen the dignity of corporate worship, but to reach the thousands who do their daily shopping at the open-air food markets. Paul went to the market place, and it is a wonderful place to go to create curiosity about the Living Christ. Last Sunday morning I stood in the center of Fairground and, with our choir by my side, led a brief service after which literature was distributed and personal acquaintances made with those who had stopped to listen. What we really need is a "commando truck" to go from market to market, from barrack to barrack, from mill to mill, fitted up with attractive displays of literature and posters, along with such paraphernalia as slide and movie projectors, a portable loudspeaker and record-player.

Then the ladies would forget their vegetables and meat, and the men their whiling away of time, to lis-

### CHRISTIAN CITIZENSHIP FOOL'S GOLD

Fool's gold is an ore that glitters like gold but is worthless when tested.

In the news of an Arkansas city recently, it was reported that a business man stated to a group of business men: "If you think our town can survive as a strictly closed town, you are just fooling yourselves."

The gentleman meant well; he wanted to increase the business of his home town by bringing in money from the outside. But if the speaker meant that it is good for his town or

any other town to be "wide open" for gambling and vice, in order to attract people to come and spend their money there, he is just fooling himself.

Christian citizens who are wise know:

That no lasting real prosperity can be built on the degradation of a people by gambling, prostitution, or any other vice.

That money brought into a community by gambling, prostitution, or any other vice is fool's gold, for which any community pays bitterly.

That this payment takes the form of precious young lives ruined by

being led into habits of vice and crime; of wages spent for gambling, alcohol, and prostitution, instead of family support; of homes broken; of wives deserted; of children set adrift helpless in the world; of increased taxation for police protection, jails, hospitals, insane asylums, and poorhouses, to take care of human wreckage.

What thoughtful Christian citizen really believes that such things are good for business? Who wants outside money spent in his town at such a price in human values?—Foster Clarke, Jonesboro, Arkansas.

Morale is the quality of the spirit of the hole. It is the product of many elements, among them hope, determination, health, consciousness of strength, confidence,— and belief in God. It is confidence, not merely individual but collective. Morale is no more the sum of the feeling of individuals than public opinion is the sum of individual opinions. It is the spirit of the whole.—Luther H. Gulick, N. Y. Ass'n Press.

People determine your character by observing what you stand for and what you fall for.—Copied.

# THE CHILDREN'S PAGE

ANNIE WINTURNE, Editor

## IN STORYLAND

### DANNY'S RIDE

Lucy Meacham Thurston

Danny sat on the very edge of the street curb. The street was clean, the gutter dry, when he put his plump hands on his round knees, he could look up and down.

He could see the purple umbrellas and the orange ones. He could see the tables and watch the people moving round and round and the girls walking about with candy for sale. For it was the day of the flower mart.

But Danny got tired of watching after a while; he was lonesome, and, while he was used to being lonesome, he did not like it. He wished he had some one to play with. Genie had left him there and had said she was going off to find the pony cart and Danny should have a ride.

Danny thought the ponies lovely. One of them was white, with a grayish nose, and the other was white, too, but its spots were yellow. Danny had a pony of his own, but it was a brown pony and fat. These ponies were slim. But the cart was like Danny's own. He sat there waiting for it.

Presently another boy came and sat down beside him. This boy's legs, Danny saw, when he looked at him shyly, were longer than his own and went firmly into the dry gutter. Little by little Danny could see that his khaki trousers had a patch on one knee and that his socks were heavy and darned and that the boy's gaze was anxiously following a stout woman wearing a red hat who was talking with some girls oddly dressed. Danny had had Genie point these girls out to him and remembered Genie had said that they were going to do a Polish folk dance. He did wish Genie would come along with the pony cart man—he was afraid he might lose that green ticket she had already bought for him for a ride, and he clutched it tighter and tighter.

"What's that?" His new come neighbor nudged Danny's hand which held the ticket.

"That's for a ride in the pony cart."

"Wish I had one."

Danny turned quite around. "You got a pony?" he asked in friendly interest.

"Me?" the boy laughed. "No."

"No pony, no cart?" Danny shook his head in sympathy. Suddenly the hot little hand which clutched his ticket reached out and touched the hand of the other boy. "Here, you take this; I have a pony at home. You ride."

"You mean it?" the other boy looked as if he could not believe what Danny had said. He drew a long ecstatic breath at Danny's nod and jumped to his feet. "Here they come; mister, mister," he waved his green slip as the ponies stopped and he scrambled into the one drawn by the white horse with the grayish nose.

Genie was walking on the other side of that cart. "Come on, Danny boy."

Danny waved to the other boy. "I gave him my ticket; I want him to go."

"Come along, too, sonny," and Genie swung Danny up beside the



### FIXING FOR COMPANY

*I'm having company today,  
Lunch will be at one.  
I'm starting early fixing things  
So they will all be done.*

*I'll make some tiny biscuits  
And perhaps I'll make a cake,  
I'll hurry up and finish it  
And set it in to bake.*

*I'll think of other things to cook  
Of one kind and another,  
But I suspect I'll finally  
Leave it all to Mother.*

—A. E. W.

other boy. Off went the pony, Genie driving. She swung them around not too far from a table as she came back. "Ice cream cones for three, all chocolate," she called out, and then around they went again. "Lady," said this new come boy, "thank you; I've had a grand time—a grand time."

"Thank Danny." And then the two boys looked hard and long at one another. Again Danny reached out a timid hand. "Say, couldn't you take a ride with me in my cart sometimes— Couldn't he, Genie?"

"Sure," called Genie, who knew all about Danny's lonesomeness and a lot about boys, too, and who had vowed she was going to do something to break it up while Cousin Min, Danny's mother, was away and she was in charge. "Come right along; come tomorrow."

"Lady, I'll be there; just tell me where to come."

Danny listened with a smile as Cousin Genie told this; he watched the boy as he moved away to join the girls in the odd dresses. "Genie he hasn't any pony, any cart."

"But you have," spoke Genie, quietly.

"I have. I'm glad I have and I'm going to sh-share it, that's what you said this morning, Genie, wasn't it? People ought to share things with one another? I'm glad I can, it seems almost nicer than just having it."

And everything about seemed nicer, too, even the sky was bluer to Danny and the umbrellas gayer. His lonesomeness was gone and something inside of him felt better. He

## IN THE WORLD OF BOYS AND GIRLS

### A SILVER BOAT

*Tonight the moon's a silver boat  
For baby stars to take a ride  
In the big ocean of the sky,  
Peacefully, quietly to glide*

*From place to place among white  
clouds*

*While night winds sing a lullaby  
To sleepy little baby stars  
Who ride across the wide blue sky.*

*But soon as morning comes with  
light*

*The little stars must disembark;  
They'll rest until the silver moon  
Invites them for another lark.*

—Laura Emily Mau, In The Christian Advocate.

### UNWRITTEN MUSIC

Did you ever hear the fire sing—really sing? Listen when logs are burning in the fireplace, and perhaps you may hear a sweet musical note, almost like a low bird-song, made by the escape of imprisoned sap in the wood.

Sometimes when you are walking where wires are strung overhead, you may catch the song of Nature's Windharp playing musically.

The small stream hurrying along its pebble path is musical with a rippling, laughing song, that changes with every twist of its channel and every obstacle in its course.

If you live near the pine-forest or have a chance to go camping under its green boughs you may hear another kind of music when the wind wakes—soft, sighing notes. at first it often seems to be sad music, but as you listen more intently the song becomes a peaceful dreamy one.

There is liquid, tinkling music in the thin cascade but in the heavy waterfall Mother Nature pulls out all the stops and gives us a crashing cord.

When the leaves of the poplar tree dance in the breeze, their brisk staccato notes are like the lifting voice of a gentle April shower.

Again Nature sounds her bass-drums in the booming ocean-breakers in the pounding of waves on the rock-strewn shore.

What delightful melodies are in the patter of raindrops on the roof. Even the teakettle on the range has its cherry, purring song of comfort and contentment.

All this—and more—unwritten music is for the ears that listen. We can go about deaf to such melodies and their messages, if we never stop to catch and interpret the music. But our enjoyment of life is far greater if we cultivate the habit of turning our ears to Nature's songs. The closer we come to old Mother Nature the more of her secrets will she reveal.

The next time you go for a stroll along the lake shore or for a ramble through the woods, go with your ears alert to catch musical tones and you will hear melody in sounds which you never before had thought of as music.—Josephine E. Toal, in Canadian Churchman.

## JUST FOR FUN

"Thanks for the loan, but what's this pamphlet you gave me?"

"Oh, that's just a little book that explains how to develop one's memory."

\* \* \*

New Bride: "Where is the paper plate I gave you under your pie?"

Groom: "Was that a plate? I thought it was the lower crust."—Contributed.

\* \* \*

Pop: "Where's Aunt Bessie? The parade is coming."

Mom: "She's upstairs waving her hair."

Pop: "Can't we afford a flag?"

\* \* \*

Little Patty's doll needed a new dress, so she went to a nearby store, where she purchased some red calico. Upon receiving her merchandise, she inquired the cost. The salesman, chuckling, replied, "Just one kiss."

Patty picked up her package in a business-like way and said, "Granny will pay you the next time she comes to town."

\* \* \*

"I hear they're starting a new campaign against malaria."

"Goodness! What have the Malar-ians done now?"

could share something he had with someone else.—Presbyterian of the South.

## FOR HE WAS A GOOD MAN

By REV. E. B. WILLIAMS

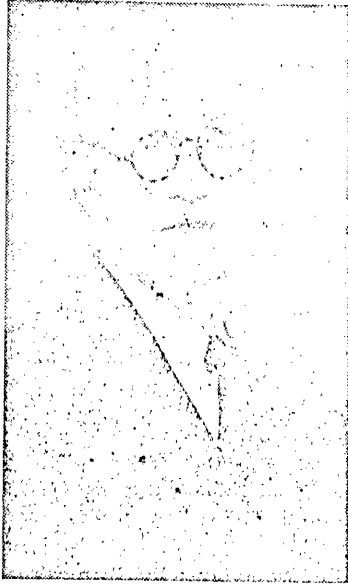
The following address was delivered by Rev. E. B. Williams at the funeral service of Rev. Robert E. L. Bearden Sr. The service was conducted in the Leachville Methodist Church, Saturday, August 27th at 10:00 a. m. Rev. E. H. Hall, our pastor at Dell also assisted in the service which was in charge of the pastor, Rev. C. C. Burton.

"When he came and saw the grace of God, he was glad; and he exhorted them all to remain faithful to the Lord with steadfast purpose; for he was a good man, full of the Holy Spirit and of faith. And a large company was added to the Lord."

No more fitting words could be spoken of R. E. L. Bearden than these words spoken of Barnabas for they tell the story of his life in epitome.

Every one who ever knew Brother Bearden would without reservation agree that he was a good man, but he was more than the phrase "good man" connotes to us. He was a "good man" plus. And it is that plus that is the important difference which distinguishes men. The plus is goodness in action; it is goodness bearing fruit. Christian love to him was more than beautiful sentiment. It was an outreach of positive and creative goodwill that caused men to look up and to reach upward for the life abundant.

If an eulogy were in order one could easily be delivered, but no words of mine could adequately portray to you the work and influence of this man of God. He has himself drawn that picture for all of us far more beautifully and effec-



REV. ROBERT E. L. BEARDEN

tively than I could draw it were I to attempt it. To speak of his work and worth in his long, useful and outstanding ministry, of his devotion to his family as husband and father, of his value as a citizen, of his faithfulness to his Lord and his church, would be but to call your attention to the extent which the Christian spirit and principles permeated and controlled his life.

One of the most satisfying experiences on earth is that feeling one has that he is working with God. It gives one a feeling of at-homeness in the world, a feeling of being in step with life and life's processes. And if this be true here, how much more must it be true of those who have passed into that closer

relationship with Him which this experience we call death brings.

The meteorologists tell us that in the stratosphere the weather is always fine,—snow, fog, rain, frost,—all these belong to the earth and its immediate confines. An airplane that can mount to the stratosphere rises above all earth-bound clouds. And the soul mounting up into the spiritual stratosphere beyond death rises beyond all corroding environs to which these earthly environs are subject. And this is not too good to be true, for we have a Father who is able to do exceeding abundantly above all that we can ask or even think."

So, I bring to you the words of his Christ and yours: "Let not your hearts be troubled; believe in God, believe also in me. In my Father's house are many mansions; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will receive you unto myself that where I am you may be also."

So we can say with assurance:

"Lord, where Thou art our happy Dead must be; And if with Thee, what then their boundless bliss; Till Faith be sight; and Hope, reality; Love's anchorage is this."

We can declare this for this God is our God forever and ever, and it is just that long that His Arm will sustain and His love encompass you, and the same gospel which he preached to others across the years will guide you continually.

May the Spirit and presence of his Christ and the Everlasting Arms be your constant and conscious support and guide is my prayer.

MRS. JOHN M. SPRINGER  
DIES IN AFRICA

Mrs. Helen Emily Springer, wife of Bishop John M. Springer, formerly missionaries to Africa of the Methodist Church, died in the Belgian Congo, Africa, on August 23, at the age of 82, according to a cablegram received by the Board of Missions and Church Extension.

Mrs. Springer went to Africa in 1891 together with her husband, William Rasmussen, who died a year or two after they arrived there. In 1905 she married a fellow-missionary, John M. Springer, and all the years since, she shared the pioneering life with her husband. This involved nearly seven hundred thousand miles of travel by trails, using hammocks, donkeys, mules, bicycles, etc., but fully half of it she traveled by foot. Their travels by other means of transportation ran into several tens of thousands of miles.

Prominent among Mrs. Springer's accomplishments since she first went to Africa, was the work she did in translating Christian literature and scriptures into several native tongues. She helped to reduce three languages to writing and produced text books for schools in the various languages, as well as in English. She wrote a number of hymns and translated other hymns as well as several Books of the Bible into various languages. She witnessed and was a part of the great transformation of Central Africa, which has seen the rapid introduction and extension of motor roads, railroads and airplane routes.

After the election of Dr. John M. Springer to the missionary episcopacy at the General Conference

## HE BAPTIZED A PLACE

(Continued from Page 2)

in the world are the scientists. They know what the extension of human knowledge into the field of atomic fission means for mankind. Some of us don't know enough to be scared. We go about our petty pursuits and sordid self-seeking deeply ignorant of the hideous fate that scientific knowledge and our boasted know-how have rendered possible for us all. Not all truth

in 1936, she proved a substantial inspiration and help to her husband in his heavy administrative responsibilities throughout Central and South Africa. Wherever possible, she accompanied him on episcopal travels and was a great inspiration both to the missionaries and the African Christians. She was always interested in the welfare of the African women and children. There are few missionaries who have given greater evidence of devotion to their adopted people and country than did Mrs. Springer. After Bishop Springer retired from active service as episcopal leader, it was her desire that they should continue to reside in the Congo, and render such encouragement and help as might be possible.

Mrs. Springer was born in New Sharon, Maine, on April 2, 1868. She graduated from Holyoke (Mass.) High School and Woman's Medical College, Philadelphia, Penn. She was the author of two books on Africa—"Snapshots from Sunny Africa," and "Camp-fires in the Congo." She wrote many articles for the church papers and magazines.

She is survived by her husband.

makes you free.

And Jesus never said it would. This golden text has been torn out of a sentence spoken by Jesus. It is but a fragment of what He said, and so does not tell His whole truth. This is what Jesus really said, "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." Manifestly Jesus was not speaking of laboratories or scientific truth when He made that statement. He knew that men were not made free by test tubes or mathematics. Freedom is a thing of the spirit.

The truth of Christ—who taught the goodness and mercy of God, the dignity of man, the obligation of justice, the value of human personality, the destiny of the immortal soul—this truth of Christ is the truth that makes man free.

For a school or college to teach the truth that makes men fear, and ignore the truth that makes men free is treason to the human spirit. I am not pleading for the teaching of theology or religious dogma in our public schools. This is the clear responsibility of our churches. But I am pleading for academic amplitude—room for the mind to reach, room for the soul to stretch, room for the whole man to grow—to grow up. The greatest menace of our generation is a trained mind and a twisted soul. The nation needs from its schools and laboratories not so much electronic brains as consecrated minds—consecrated to the truth that makes men free.

Perhaps I can make this more real by reminding you of something which Phillips Brooks said to a Harvard student in a day of bitter theological controversy. The student

came to him deeply perplexed and, concerning one of the teachings of the church, asked "Must I believe that?" Phillips Brooks, with his profound understanding of the student mind, replied "No, I would not say that you must believe that. But I would say you may." That's just it: Not using a creed as a cudgel with which to beat the student's head, but leading the mind as far as one can penetrate into the realm of truth and then, with intellectual humility, and with respect for those institutions which make us men, making a student aware of a realm more vast where he may know the glory of the lighted mind and learn of the Teacher come from God. Such faculty leadership adorns a noble profession, captures the classroom for the highest intellectual and spiritual values, and helps achieve a campus of which it can be said, you may believe on Him there.

In the long perspective of history it may yet be seen that this is even a valid test of a nation. Now we are all eyes for national income, soaring skylines, industrial know-how, military power. But the centuries are pall-bearers of such as these, and over them the milleniums intone the burial committal "dust to dust." Survival value is of the spirit. The true life of our nation is in its vital faith—its faith in freedom and the rights of man, in justice and the power of truth. It was recently said that our national liberties are assured because we as a people have been "permanently conditioned to freedom." But we ought to know that a people merely conditioned to freedom can be conditioned to slavery. No, our liberties are on a more sure foundation. We have been "endowed by our Creator with certain inalienable rights: not merely conditioned to freedom—created for freedom. Liberty employs political processes, but it will perish from the earth if left to politics alone. The test of our nation is in the realm of faith: Do we honestly believe in freedom: are we truly committed to justice and brotherhood: do we deeply care about the rights of other races and nations so that we dedicate America the Beautiful as a "thoroughfare for freedom" and not a concentration camp for privilege: do the institutions of our land foster goodwill, tolerance and understanding: are the pressures of our national life on the side of the true, the beautiful, the good? In short; speaking of America, do many believe in God and the things of the spirit there?

All of this has grown out of the little word "there"—last word in the tenth chapter of John's Gospel—the word which is the everlasting monument to the spiritual conquest of John the Baptist when he captured the place of his ministry and made the influence of his life live on there. We all want to know how he did it, for we too would like to achieve an influence so lasting and so good. John's open secret is very simple. He put it in these words: "He must increase but I must decrease." He first let Christ capture his own life, more and more of it; then his empowered personality captured his own time and place for Christ. This would be a happier and better world if each one of us would capture his little patch of the planet for Christ. And John has given us not only the example but the secret of this shining conquest.

A man settles his own destiny by what he does with the Word of God.—R. A. Torrey.



# The State Of The Church



## Christian Herald's Annual Report On Church Membership

If you occasionally make it your business to discuss the state of organized religion in this country, you undoubtedly have met at least one of those good souls who bewail, every hour on the hour, that church membership is definitely on the skids. They will affirm, with all the groaning sincerity of Elijah under his juniper tree, that people are positively not aligning with the churches. American may be communing with nature, fiddling with psychiatry, engaging in social uplift or otherwise "inviting their souls." But they are not affixing their names to church rolls. In short, your pessimistic pundit will announce more and more people find less and less challenge in church membership.

Now, we hate to cut any ground from under any prophet. But the facts simply do not support this gloomy thesis. Let's take a look at the figures on church membership for 1948.

The churches of the United States, during the year, rolled up a whopping gain in membership of 2,190,164. This net increase of more than two million adherents of the Protestant, Catholic and Jewish faiths puts church membership in America at an all-time high.

The total strength of all religious bodies stands at 79,576,352 as of the close of 1948—or 53.3% of the population. Thus church rolls—even after deducting members who died, fell by the wayside or otherwise got their names erased from the roster—show that church additions during 1948 more than kept pace with U. S. population gains.

At no time in history has religion claimed a larger proportion of America's people. In 1880, officially counted members amounted to only 19.9% of the population. By 1900 it was 34.7%; in 1920 it stood at 39.8%, and has mounted steadily ever since. Even after making due allowance for faulty record-keeping in the past, this would seem to indicate that those who sigh for the so-called "good old days," when religion allegedly claimed a larger share of our people, are either looking backward through rose-tinted glasses or have failed to check available statistics.

The relative strength of Protestant and non-Protestant bodies in the continental United States (to which this report is limited) remains virtually unchanged from last year's report. We are about 60% Protestant, 33% Roman Catholic, 6% Jewish, and 1% divided among such groups as Russian and Greek Orthodox, Spiritualists, Buddhists, and others.

Protestantism's 222 denominations have a total of 47,557,203 members, representing a total gain during 1948 of 1,407,527. The Roman Catholic Church has a total of 26,075,697 communicants, having reported a total gain of 807,524 during 1948.

For the sake of those who like to

quote figures to prove that numerically "the Roman Catholics are gaining steadily over the Protestants" or vice versa, it is interesting to note that this ratio of "60% Protestant" has not changed materially since 1906.

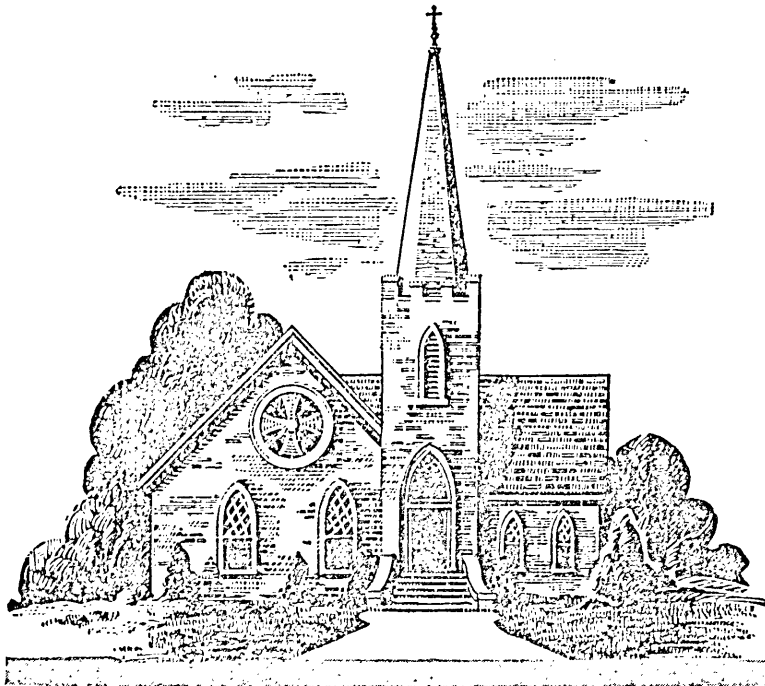
However, in any analysis of comparative strengths of religious bodies there is one factor that must be firmly borne in mind—and that is the difference in definition of church membership used by the churches reporting.

who count their numbers "inclusively."

But while comparisons of numerical strength between churches using different definitions of membership may be futile, one can find accuracy as well as interest in looking at the gains registered by individual denominations.

What church made the most impressive additions during the year 1948?

Away out ahead were the Disciples of Christ who chalked up an



There are three general definitions:

(1) *All persons in the cultural, racial or nationality group served.* This definition of "members" is used generally by the Jewish Orthodox Congregations and the Eastern Orthodox churches.

(2) *All baptized persons of whatever age, babies included.* This definition is followed by the Roman Catholics, Old Catholic, Protestant Episcopal and most Lutheran bodies.

(3) *Persons who have come into full membership; adults only, or from the age of about 13 up.* This definition is used by most Protestant bodies with the exception of those previously mentioned. It is obvious that until and unless a uniform definition of membership is followed by all, it is as unfair as it is inaccurate to make comparisons of relative strength. For instance, if the majority of Protestant churches count as "members" only those of 13 years and over, while the Roman Catholic Church includes all baptized persons, from babyhood on, the latter will naturally look stronger—on paper. The same handicap is borne by those Protestant bodies under classification 3 who measure themselves against the Protestant Episcopal and those Lutheran bodies

admirable net gain of 9%. Next were the Presbyterians (North) who realized a satisfying gain of 4.2%, followed closely by their Southern Presbyterian brothers who managed a healthy 3.9%. The Missouri Synod Lutherans and the Southern Baptists both tallied a gain of 3.5%. The Church of Jesus Christ of Latter Day Saints (Mormons) came next with an increase of 3.4%, and the Protestant Episcopal Church gained 3%.

It is worth noting that all the above are among the larger denominations, and all during the calendar year 1948 engaged in lively evangelical efforts. Those efforts paid off.

Among the 13 non-Protestant bodies, only the Roman Catholics registered any sizable gains. This church reported a net increase of 807,524 to give it a total strength in the continental U. S. of 26,075,697. The gain represents an increase of 3.1%—slightly less than the 3.5% gain reported for 1947.

The preponderant strength of Protestantism—or 93%—still lies within the 31 larger bodies, each of which has more than 200,000 members.

In the 11 denominations with memberships of more than a million is found 73% of the total of Prot-

stantism. Their members combine to a total of 34,641,770, and during 1948 they made a net gain of 1,039,017—or a very gratifying 3% increase.

The next 20 denominations, with memberships ranging between 200,000 and a million, have 9,501,717 members, comprising another 20% of the Protestant total. Churches in this bracket made a net gain of about 1.7%.

The largest single Protestant denomination is still the Methodist. Its great membership of 8,651,062 was partly realized by the successful unification several years ago of the Northern and Southern churches, plus the Methodist Protestant, and partly by the impetus given the whole of Methodism by the very able administration of the united church.

Next largest is the thriving Southern Baptist Convention, with 6,491,981 members, which now shows signs of spreading much farther afield than the area immediately below the Mason & Dixon Line. But think what a little unification would do for the Baptists—North and South, as well as white and Negro!

In this country there are more people who call themselves by the generic title of Baptist than by any other Protestant name. Put all the Methodists together—those of the united church and those of all the other smaller bodies with names containing Methodist—and you would have a church of about 10½ million. But if you lumped all those in the dozen or so main branches of Baptists, you would have a whopping 16 million! Another generic group which would form a sizable unit is the Lutheran. The 13 or so separate and distinct Lutheran bodies would constitute a church of better than 5½ million. There are that many people in the U. S. who now say "Lutheran" when queried as to their church affiliation.

And there are almost 3½ million who answer to the title Presbyterian. The Northern church has 2,330,136 of them. But if they were to get together . . .

But we're just dealing in idle "ifs." Not so idle are the merger talks now going on between various denominations, both large and small. It is entirely likely that before our next year's report we may have at least one or two fewer denominations to report. Here's hoping!

Even if our prophetic vision cannot see clear to the day, when, in fulfillment of the Master's prayer, we "may all be one," we are beginning to see a heartening tendency of certain groups with common historical and theological heritage to forget the more or less silly differences that separated them in the first place. There is a getting together, a working together in these days that augurs well for a healthy unity, if not unification.

Lord, speed that process!

### ECUMENICAL METHODIST CONFERENCE TO BE HELD IN OXFORD IN 1951

Bishop Ivan Lee Holt of St. Louis, recently home from England where he has been planning with British leaders for the 1951 Ecumenical Methodist Conference, reports the

dates are set for August 28 to September 7. The place will be Oxford, England and the buildings of Christ Church, Lincoln and Jesus Colleges have been secured for residence quarters.

While in Europe Bishop Holt, who is president of the Council of Bishops, had frequent opportunity to be spokesman for American Meth-

odism. He reported both in England and on the continent the success of the first decade of Methodist union. "We have had problems to solve, and yet we have known no desertions or disaffections," he told various groups. "In a world of hatred, it can truly be said that among the Methodist Churches united in the greatest of all Protestant unions, our

principal disagreements have been over the better way to do our common task and our serious rivalries have been rivalries of love for one another."

In an interview for the Methodist Recorder Bishop Holt said: "I believe our greatest need—speaking of Methodism in the widest sense—is

(Continued on Page 9)



# The Status Quo And The Record



By The Board of Temperance, The Methodist Church

**T**HE AMERICAN PEOPLE have now had thirteen years of repeal. What is the score? Has the repeal policy succeeded or does the national interest demand a reassessment and effective action based upon it?

The American Business Men's Research Foundation, located in the City of Chicago, operated under the management of a Board of Directors made up of bankers, lawyers, high officials in steel, oil, mining, coal, and electrical manufacturing concerns, publishers, physicians, farmers, wholesale and retail merchants, educators, economists, capitalists, and heads of large insurance companies, has been in operation for seventeen years and is perhaps well-qualified to pass judgment on the repeal period. Its first president, Richard H. Scott, now deceased, was president of the Reo Automobile Company; his successor, Mr. Frank E. Gannett, of Rochester, is a publisher of 24 newspapers; the present occupant of the office, Henry M. Johnson, is an outstanding lawyer of Louisville, Kentucky.

Mr. Fred D. L. Squires, Secretary and Director of Research, presents the following record:

1. *Is there more drinking or less?*

In 1934 (first year of repeal) per capita consumption was 10.53 gallons. In 1945, it has increased to 20.25 gallons per capita.

2. *Has drunkenness been reduced?*

In 1932 (last Prohibition year) arrests for drunkenness were 1,019.6 per 100,000. In 1945, the F.B.I. Crime Statistics show arrests for drunkenness per 100,000 to be 1,946.6.

3. *How about crime?*

The annual convictions of criminals reported by both Federal and State penal institutions during Prohibition averaged 55,000 yearly. Under Repeal, it has increased to nearly 80,840 in the last pre-war year.

In 1946, a Foundation survey made by direct inquiry of the states attorneys of the 3,073 counties in the United States, brought overwhelming testimony that liquor is an outstanding cause of crime in the light of their direct professional study and experience in their respective areas, ranging from 50 per cent to 95 per cent of actual cases brought before them.

4. *Has respect for law increased or lessened?*

(a) In 1932 (first partial year of Repeal) reported arrests of drinking drivers were 65.7 per 100,000 population.

In the last pre-war normal motor traffic year, arrests of drinking drivers had increased 45.2 per cent.

(b) The saloon is back in politics, aligned with the most undesirable elements.

(c) Within 10 years after Repeal, Wet United States Senators challenged the distillers with selling "rot gut," and being evaders of the law!

(d) Obscured windows, low lights, illegal dancing, gambling, selling to drunkards, selling to under-age children, and many other law violations, were found in 75 per cent of Chicago's 7,000 saloons investigated by a government-financed, independent investigation.

5. *Have other blessings promised by those favoring Repeal been kept?*

(a) "The saloon will not return!" There are more than 407,000 of them.

(b) "Taxes will be reduced!"

During Prohibition, all taxes took 12.6 per cent of the national income. During Repeal (excluding the war years) all taxes took 18.4 per cent—a 50 per cent increase.

(c) "The income tax will be reduced 90 per cent in some cases!" "Do you remember your tax during Prohibition? Can you forget last year's payment?"

(d) "The Federal Debt will be wiped out!" The Prohibition period saw the Federal debt

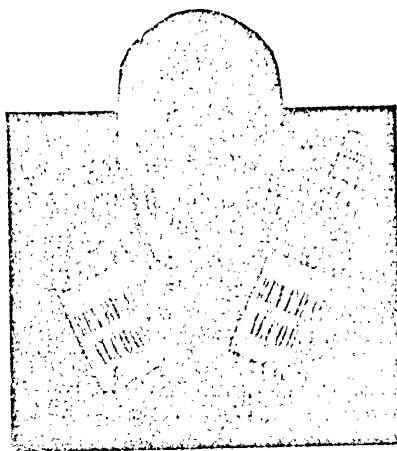
reduced from \$25,000,000,000 to \$16,000,000,000. The Repeal period—before the war—saw the debt increased back to Twenty-five Billions (\$25,000,000,000) and then up (in 1940) to Forty-two Billions (\$42,000,000,000).

(e) "Repeal will end unemployment!" In the first full year after beer became legal, Census reports revealed an increase of 266,000 in unemployment in that single year. Persons on the dole increased from 2,633,000 to 3,631,000 in five years of Repeal, and 50 per cent more persons were on the government pay roll within eight years!

6. *Did Repeal make business better?*

(a) Under Prohibition, new life insurance written increased from \$6,960,168,000 in 1920, to \$12,751,428,000 in 1929. As late as 1944 (latest figures available), under Repeal, it had declined to \$9,336,240,000.

(b) Assets of Savings and Loan Associations



increased under Prohibition from \$2,033,000,000 in 1920, to \$7,082,000,000 in 1930. Under Repeal, they gradually declined to \$6,354,000,000 in 1944.

(c) Under Prohibition, bank deposits increased from \$15,834,000,000 in 1920, to \$28,992,000,000 in 1930. Under Repeal, by 1940—last pre-war year, they had dropped more than One and One-half Billions.

(d) Passenger automobile registration increased 180 per cent under Prohibition (1920-1930)—but less than 25 per cent under Repeal (1933-1945).

7. *Liquor taxes and costs under Repeal.*

Before Repeal, Wets claimed that liquor taxes on the re-legalized "trade" would fill depleted public treasuries.

Instead, for every liquor tax \$1.00 paid to federal, state, and local governments, the "trade" has cost the people, and legitimate retail business, at least \$5.00—59 billions diverted to the brewer and distiller, plus the cost of social and economic waste due to liquor.

(The most striking illustration of this fact is seen in the official Massachusetts Legislative Survey of the Liquor Traffic in that State, which revealed that in 1943, liquor taxes aggregating \$13,139,266.79, were staggeringly offset by a cost to the State, of \$61,000,000 (Sixty-one Million dollars) outlay to care for liquor-bred insanity, crime, dependents, etc. This \$61,000,000 was exclusive of the direct liquor bill of the State, conservatively estimated at more than \$200,000,000).

8. *Repeal and the war.*

(a) Ninety-seven per cent (97%) of all persons—nearly a half million—engaged in the beverage alcohol trade, worked throughout the World War years to provide 10,417,000,000 gallons of intoxicants, instead of to win the war!

(b) Only 37½ per cent of the "war" alcohol was produced by the liquor trade—the rest had

to be produced by others. All during the war, all types of liquor and alcoholic beverages were processed for market out of ample stocks—packaged, merchandised, bottled, and sold to an unprecedented, high amount—despite the fact that for a portion of each war year, distillers could not legally make whiskey.

(c) Three Hundred Thirty Million (330,000,000) man hours, yearly, during the War are estimated to have been lost to war work because of absenteeism caused by intoxicants. (Dr. Frederick W. Slobe, Chicago, stated at the Illinois State Medical Society convention in 1943, that his findings indicate 11 per cent of absenteeism was caused by alcoholism.)

9. *Repeal's Trade Objective.*

Under Prohibition, according to an authoritative Government survey made in 1930, the consumption of beverage alcohol dropped more than 65 per cent (from the high mark of the completely legalized liquor traffic—in 1914—to the year 1929).

On the contrary, under Repeal, more and more people are drinking more and more intoxicants. That is apparently the sole purpose, aim, and objective of the restored saloon.

10. *Liquor Monopolies and Consolidations.*

Repeal's latest development is the progressive consolidation of liquor-making under a smaller number of larger and larger corporate auspices. This includes the absorption by the distillers of large holdings of vintners, importers, and even breweries.

11. *Liquor Advertising.*

More money has been spent in the ten-year period for liquor advertising (more than \$100,000,000 in 1945) alone) than all political parties have probably expended since the founding of the Republic to educate the voters in the merits of the contending political parties and the merits of the principal candidates for the Presidency.

12. *Advertising Objectives.*

Studying thousands of liquor advertisements in the first ten years of Repeal, their general purpose boils down to one of three things: (1) Start non-drinkers to drinking; (2) Turn moderate drinkers into immoderate drinkers; (3) Give the alcoholic stimulus to drink all he can buy. *There was no liquor advertising permitted during the Prohibition period 1920-1933.*

13. *Repeal and Democracy.*

Through an apparently nation-wide conspiracy, the re-legalized Wets, since Repeal, have progressively deprived the people of any Local Option privileges on liquor in the states of Arizona, California, Indiana, Iowa, Maryland, Nevada, Nebraska, North Dakota, South Carolina, South Dakota, Utah, West Virginia, and Wyoming, left such provisions in shreds and tatters in Idaho, Michigan, Minnesota, Missouri, Montana, New Jersey, New York, Oregon, Rhode Island, Tennessee, Washington, and Wisconsin.

14. *Prostitution.*

Prostitution and venereal disease have grown by leaps and bounds under Repeal, despite herculean efforts of military and civilian authorities. This is especially true ever since the beginning of World War II.

15. *Finally—*

The brewers and distillers are now looking forward to the greatest expansion of business. The brewers are especially happy because, during the four years of War, they were enabled, as they claimed, to have made more sales progress than in 20 "normal" years, having insured, by beer selling to the armed forces, a patronage of millions of post-war customers that, as they say, "will eventually constitute the largest beer-consuming section of our population."

## ECUMENICAL METHODIST CONFERENCE TO BE HELD IN OXFORD IN 1951

(Continued from Page 8)

for Methodist union on a world scale. This is not a wild dream. It is something toward which it is our duty to work . . . A world Methodist movement can be promoted now."

Bishop Holt exulted in the progress toward closer cooperation between British and American Methodism. "We have done more in the past three years for ecumenical Methodism than in the past sixty," he told a Recorder reporter. He expressed regret, however, that more American Methodists when touring England do not visit Wesley's Chapel and other Methodist shrines.

Books which will develop better understanding are in preparation Bishop Holt said. He referred to an international Who's Who in Methodism, an Album of Methodist History being prepared by Dr. Elmer T. Clark, and a textbook on Methodism Around the World which he, himself, is writing. The latter is to be used as a study book the fall and winter preceding the coming

Oxford Conference. There is also, he said, a project to prepare an Encyclopedia of Methodism which will embrace the scholarship of the Methodist churches around the world.

Bishop Holt, at the request of the Methodist Recorder, rehearsed the story of the Crusade for Christ and explained in detail the directions in which the Advance for Christ and His Church is moving.

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

# CHRISTIAN EDUCATION

Contributing Editors  
Ira A. Brumley  
Pryor Reed Cruce

## YOUTH CALENDAR IS SET UP FOR NEW YEAR BY L. R. YOUTH COUNCIL

Here is your calendar for the year as it was set up by your youth council at its annual set-up meeting held August 25-26. Cut this out and put it where you can refer to it regularly—keep your self well informed and up to date!

Sept. 1—Conference Youth News  
Sept.—One week for Youth Activities Week  
Oct. 10-19—District Youth Conferences  
Oct. 15—Local church report due to District Director of Youth  
Oct. 24—District Director's report due to Conference Director of Youth  
Nov. 1—Conference Youth News  
Dec. 31—Watchnight services  
Jan. 15—Local church report due to District Director of Youth  
Jan. 23—District Director's report due to Conference Director of Youth  
Jan.—Month of Mission Study  
Jan. 30—  
Feb. 1—Conference Youth News  
Feb. 4—Tentative date for Recreation Workshop for Conference  
Feb. 12-18—National Brotherhood Week  
March 11 or 18—Conference Wide Hobo Day  
April—Month to elect Sub-District Officers (not to take office until July 1)  
April—Month to elect District officers (not to take office until July 1)  
April 7—Good Friday  
April 9—Easter Sunday  
April 15—Local church report due to District Director of Youth  
April 24—District Director's report due to Conference Director of Youth  
May—Month to elect local church officers (not to take office until July 1)  
May 1—Conference Youth News  
June 5-17—Work Camp at New Site  
June 7-11—Annual Conference  
June 10—Conference-wide Youth Rally (Election of Conference officers at this meeting)  
June 19-24—Senior Assembly (ages 15-18, or still in high school)  
July 10-15—Tentative date—Laboratory Training School for Fellowship Teams to work in rural churches  
July 15—Local church report due to District Director of Youth  
July 24—District Director's report due to Conference Director of Youth  
Aug. 1—Conference Youth News  
Aug. 7-18—Tentative date for Mt. Sequoyah Youth Leadership School  
Aug. 21-25—Older Youth Assembly—ages 18-24, or graduates of high school.

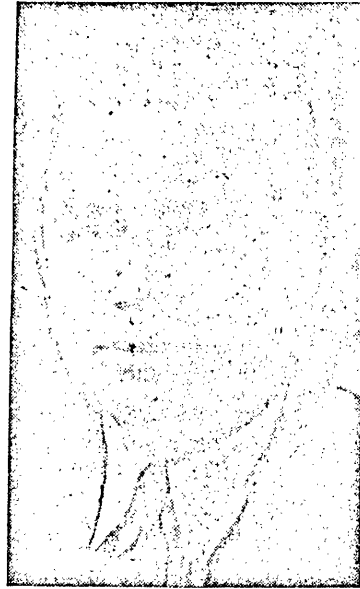
## NURSERY LABORATORY CLASS

Preceding the Little Rock School, but a part of the Fall training program, Mrs. W. F. Bates will conduct a Laboratory Class for nursery workers and parents. The class will be held at Scott Street Church, beginning at 2:30 Sunday afternoon, September 11th. The week-day session will be from 9 to 11 each morning through Friday of that week. This class will afford an excellent opportunity not only for workers of

## Leadership School For Greater Little Rock

Dr. A. W. Martin will be one of the instructors in the city-wide Leadership School for Greater Little Rock, October 2-6. His course on PROTESTANT CHRISTIAN BELIEFS will be one of nine courses to be made available for all age group workers during this week. Other courses and instructors will be as follows:

- PLANS OF THE CHURCH FOR KINDERGARTEN CHILDREN—Mrs. Maudine Hutton
- GUIDING PRIMARY CHILDREN IN CHRISTIAN GROWTH—Mrs. W. A. Wooten
- GUIDING JUNIOR CHILDREN—Miss Mary Shipp Sanders
- GUIDING INTERMEDIATES—Mrs. Bob Clark
- RECREATIONAL LEADERSHIP—Reverend Rufus F. Sorrells
- CONDUCTING STUDY GROUPS IN CHRISTIAN SERVICE—Mrs. W. B. Landrum
- THE CHURCH AND ITS WORK—Dr. W. W. Sweet
- PERSONAL RELIGIOUS LIVING—Dr. James Upton



DR. A. W. MARTIN

## LITTLE ROCK CONFERENCE YOUTH COUNCIL MEETS IN ANNUAL SET-UP MEETING

Members of the Little Rock Conference Youth Council met in their annual planning session at Arc Isle near Hot Springs August 25-26. The meeting was presided over by the president, Mary Ann Kincannon of Little Rock. Goals for the coming year were outlined as follows:

1. Increase the enrollment of youth division in each local church ten per cent.
2. Regular district council meetings to be held in all districts—at least quarterly.
3. Emphasize the need for full-time Christian Service Volunteers by means of District Vocational Clinics, pointing toward a conference-wide Vocational Clinic in 1950.
4. More leadership training opportunities for both youth leaders and adult workers with youth.
5. General distribution and wise use of printed materials and pamphlets.
6. Publish quarterly a conference youth news sheet.
7. Aid in camp development program.
8. Promotion of collection of Methodist Youth Fund.
9. Cooperation with Arkansas Methodist Student Movement.
10. More coordination throughout the conference of the total youth program—calendar for the year was outlined.

## LITTLE ROCK CONFERENCE METHODIST YOUTH FUND PLEDGES AND PAYMENTS

ARKADELPHIA DISTRICT		
	Pledge	Amt. Paid
Arkadelphia	\$ 50.00	\$
Benton	75.00	
Bethlehem	10.00	
Butterfield (Couchwood)	20.00	
Hot Springs		
First Church	50.00	
Fountain Lake	15.00	
Oaklawn	25.00	
Pullman Heights	15.00	
Grand Avenue	25.00	6.58
Leola	12.00	
Malvern	300.00	
Manchester (Dalark)	18.00	3.00
Piney Grove	10.00	
Hollywood		5.00
<b>TOTAL</b>	<b>\$ 625.00</b>	<b>\$ 14.58</b>
CAMDEN DISTRICT		
Buena Vista	\$ 60.00	\$
Camden		
First Church	30.00	
West Side	5.00	
El Dorado	80.00	
Faustina	5.00	
Fairview	25.00	
Hampton	10.00	
Fordyce	40.00	
Magnolia		
First Church	75.00	12.50
Jackson Street	24.00	2.00
Junction City	25.00	
Pleasant Grove	20.00	4.67
Parker Chapel	15.00	
Stephens	25.00	
Timothy	15.00	
Village	25.00	
Dumas (Seniors)		4.00
Dumas (Intermediates)		6.00
Norphlet (Seniors)		2.50
Norphlet (Intermediates)		1.00
Vantrease (Seniors)		6.00
Vantrease (Intermediates)		6.00
Thornton		3.00
Marysville		8.00
<b>TOTAL</b>	<b>\$ 479.00</b>	<b>\$ 55.67</b>
LITTLE ROCK DISTRICT		
Carlisle	16.00	8.00
Little Rock		
Asbury	\$ 60.00	\$
First Church	70.00	
Forest Park	15.00	
Highland	25.00	45.00
Hunter	35.00	
Henderson	25.00	
Pulaski Heights	65.00	
Scott Street	55.00	
Winfield (Y. P.)	35.00	15.00
Winfield (Senior)	40.00	

this age group but for parents as well. For further information, contact Mrs. W. F. Bates.

28th Street	10.00	
De Valls Bluff	5.00	
England	15.00	
Hamilton	6.00	
Primrose	30.00	30.00
Sardis	12.00	
Des Arc		5.00
Hamilton (Carlisle Ct.)		1.00
<b>TOTAL</b>	<b>\$ 519.00</b>	<b>\$104.00</b>
MONTICELLO DISTRICT		
Crossett	\$ 25.00	\$ 30.00
Dumas	15.00	
Dermott	20.00	
Hamburg	25.00	
McGehee	15.00	
Monticello	50.00	
Warren	25.00	
<b>TOTAL</b>	<b>\$ 175.00</b>	<b>\$ 30.00</b>
PRESCOTT DISTRICT		
Delight	\$ 25.00	\$
Hope	50.00	
Murfreesboro	35.00	4.00
Nashville	50.00	
Prescott	50.00	16.00
Gurdon		43.05
<b>TOTAL</b>	<b>\$ 210.00</b>	<b>\$ 63.05</b>
PINE BLUFF DISTRICT		
Altheimer	\$ 10.00	\$
Pine Bluff		
Carr Memorial	30.00	
First Church	120.00	
Lakeside	75.00	
Hawley	50.00	
De Witt	75.00	
Stuttgart		
First Church	83.00	6.96
Grand Avenue	216.00	34.00
Gillett	15.00	
Grady	25.00	10.00
Good Faith	24.00	
Humphrey	16.00	
Lodge's Corner	60.00	15.00
Rison	20.00	
St. Charles	6.00	
Star City	10.00	
<b>TOTAL</b>	<b>\$ 835.00</b>	<b>\$ 65.96</b>
TEXARKANA DISTRICT		
College Hill	\$ 20.00	\$
De Queen	30.00	
Fairview	45.00	
First Church Texarkana	130.00	
Texarkana Circuit	10.00	
Lockesburg	10.00	
Mena	50.00	
Stamps	30.00	
Shady Grove	5.00	
<b>TOTAL</b>	<b>\$ 330.00</b>	
Grand Total for Entire conference	\$3173.00	\$333.26

This report indicates the pledges as they were turned in at the conference youth camp at Couchdale which was held June 20-25. Report of payments is made for all payments made during the months of July and August.

## VACATION CHURCH SCHOOL REPORTS

The following vacation church school reports have been received in our office:

Batesville District: Moorefield; Mountain View; Newport First Church; Newport Umsted Memorial; Central Avenue, Batesville; Swifton; Yellville; Newark, Calico Rock.

Conway District: Wesley Memorial, Conway; Levy; Gardner Memorial; Washington Avenue; Ola; Dardanelle; Danville; Belleville; First Church, North Little Rock; Plainview.

Fayetteville District: Harmony Community; McCloud Community; Presley's Chapel; Huntsville; Avoca; Alpena; Green Forest; Berryville; Central Church, Fayetteville; Shiloh; St. Paul; Bland's Chapel; Delaney; Winslow; Eureka Springs; Wiggins Memorial; Rogers; Springtown; Highfill; Siloam Springs; Gentry; Monte Ne.

Fort Smith District: Parks; Mt. Pleasant; Bird's View; St. Paul's, Fort Smith; Alma; Mulberry; Ozark; Enterprise; Cauthron; Greenwood; Charleston; Goddard Memorial, Fort Smith; Paris; Clarksville, Midland Heights, Fort Smith; Fifth Street, Fort Smith; Waldron; Kibler; Branch; Lavaca.

Helena District: Brinkley; Marion; West Helena; Holly Grove; Widener; Round Pond; Marianna; Elaine, Helena; Forrest City; Wheatley; West Memphis; Hulbert; Hunter.

Jonesboro District: Harrisburg; Lepanto; Manila; Jonesboro First Church; Osceola; Blytheville First Church; Truman; Weiner; Hickory Ridge; Yarbo; Marked Tree; Fisher Street, Jonesboro.

Paragould District: Paragould First Church; Paragould Griffin Memorial; Pocahontas; Corning;

(Continued on Page 14)

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUB M. WAYLAND, Editor

## OFFICER'S TRAINING DAY AT TEXARKANA

Woman's Society of Christian Service, First Methodist Church, Texarkana, Arkansas held officer's training day at the Y. W. C. A. Camp east of town July 18th, beginning at 10:00 a. m. and adjourning at 1:00 p. m. after a picnic lunch.

Mrs. O. B. Poland, president of Texarkana District W. S. C. S. presided in the absence of Mrs. W. H. Oberthier, president of the local society, who was absent because of illness.

Mrs. A. R. McKinney, past president of the Little Rock Conference, W. S. C. S., gave the invocation and Mrs. W. B. Williams led in singing "A Charge to Keep I Have."

The Reverend Fred Harrison, pastor of First Church, gave an inspirational talk, using as Bible references Luke 2:36-38 and Jeremiah 33:22. He pointed out that the women of the Woman's Society of Christian Service are looking out into a world of great things; that they have a spirit of expectancy and realize that every job is important. Where, he said, would the Methodist Church be without the women. The insight of the prophetess Anna should be a challenge to the leaders. They should have insight. Not all members have vision; but the leaders should share their vision with others. Jesus never reproached women, and if women will be first at the cross, that will save civilization. A nation is as high, he said, as the ideals of its women. American women are fortunate to have the opportunities which they have, and foreign people are amazed at the opportunities of American women. European women are eager to know the things we know. Where Christianity has become strong, women have better opportunities. Women are concerned about the teachings of Christ and are going to see that the church is preserved. He urged them to take advantage of local opportunities, and closed his talk with prayer.

After Rev. Harrison's talk members gathered into groups for instruction by officers and chairman of circles. Each group found many helpful suggestions for the year's work from the instructors; round table discussions being used to advantage in some groups.

A picnic lunch, under the direction of Mrs. A. A. Staley, chairman of local church activities, was served at noon, with Mrs. W. H. Arnold, past-president, asking the blessings. After lunch members joined hands and sang "Blest Be The Tie that Binds" to end the first officers training day. Everyone agreed that it had been a very pleasant and helpful time.—Reporter.

Getting bitter never makes a man better.—In Ex.

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## I MET THE MASTER

*I had walked life's way with an easy tread,  
Had followed where comforts and pleasures led,  
Until one day in a quiet place  
I met the Master face to face.*

*With station and rank and wealth for my goal,  
Much thought for my body, but none for my soul  
I had entered to win in life's mad race,  
When I met the Master face to face.*

*I met Him and knew Him, and blushed to see  
That His eyes, full of sorrow, were fixed on me;  
And I faltered and fell at His feet that day,  
While my castles melted and vanished away.*

*Melted and vanished and in their place  
Naught else did I see but the Master's face  
And I cried aloud, "Oh, make me meet  
To follow the steps of Thy wounded feet!"*

*My thought is now for the souls of men,  
I have lost my life to find it again,  
E'er since one day in a quiet place,  
I met my Master face to face.*

—Author Unknown

## INDIA

A missionary in the Methodist Girls' School, Sitapur, writes: "Recently had our girls' interschool sports contest. Nearly a thousand school girls gathered on our lawn for these contests. Our school received four prizes this year. That was really very good for us, since our girls are smaller than most of the girls who take part from the other schools. We heard that our girls and staff were admired very much by both girls and staff of some of the other schools because of their sportsmanlike attitude and controlled behavior during the games and the decisions of the referees. Many of the non-Christian girls have not yet learned how to take defeat without quarreling over it.

"On Easter Sunday ten girls from our school came into full membership with the Methodist Church. It always is a time of heart searching and renewing of our own consecration when we see these young folk coming into the church. We pray that from among them leaders may be raised up to carry on the work of the Kingdom of God. We are constantly sowing the seed, but only God knows what fruit may come forth from it.

"We need your prayers constantly that we may never falter or be discouraged in the work we are trying to do for our Heavenly Father. With him all things are possible, and we pray especially for the ones that cause us the most heartache. Some of them have the most to overcome."

Miss Lydia Christensen, American Mission, Gurdaspur, East Punjab, writes: "Several of our pastors' wives who are able to teach have done some good work in adult education with women and girls. More and more emphasis will be put on that work. Recently I went to Amritsar to hear Dr. Frank Laubach's lecture on adult education. He has spent some time in Delhi with the leading officials from the Governor General and Prime Minister on through the departments of the various ministers. He worked out

with them two books for starting adults in Hindi—a simplified Hindi without those difficult combinations—and also a weekly paper, undated, with interesting and useful information for new readers. They are all enthusiastic, and already have the books on the press with large orders. Further, they enthusiastically endorsed a scheme for organizing adult education in the villages, with trained directors. Each director will have ten villages. He will stay three months in each and get the work started, and then turn it over to someone he has trained during that time. It was most interesting and, given the proper patriotic spirit and self-sacrifice, it should work wonders. The sacrifice necessary is the thing on which all hinges. But, as Christian workers, we must get under it."—World Outlook.

## OFFICERS OF PINE BLUFF DISTRICT MEET

Officers of the Pine Bluff District W. S. C. S. met at the First Methodist Church for a called meeting on Monday, August 29th. Mrs. E. A. Adams, president, opened the meeting with prayer.

Plans were announced for the District Seminar to be held at Lakeside Church Friday, September 16th. Registration will start at 9:30 A. M.

Mrs. C. L. McNutt, Stuttgart, Sec. of Christian Social Relations, told of the Conference to be held at Aldersgate Camp, Little Rock, October 13-24 at which time a course would be given "Local Society Women Building the World Christian Community."

Other officers presented pertinent information concerning their work, and plans were made for a greater year in the Pine Bluff district, including caravan work and work in the missionary education field. Mrs. T. S. Lovett, Secretary of Promotion of the Little Rock Conference W. S. C. S. gave help to every officer present.

Miss Johnnie Neal, Pine Bluff, Secretary of Wesleyan Service Guild, met with the group at noon and told of plans for her future work, at a luncheon prepared and

## WOMEN IN THE CHURCH

By Mary Fowler

Miss Kate Cooper, of Atlanta, Georgia, missionary in Seoul, Korea, reports that missionaries and Christian ministers are now working for the rehabilitation of women prisoners and ex-prisoners from the infamous West Gate Prison. Formerly all released women convicts were for long periods under the strict surveillance of the police and were often arrested for slight deviance from the straight and narrow path. Now increasing numbers of them are being released to Christian workers, and they are directed to the church and to its organizations as a means of rehabilitation. Some of them have been so influenced by the church and its teachings that they have asked for membership, Miss Cooper says.

Amazement that so few American women are active in political life while such great opportunity for it is theirs was expressed by Frau Dorothea Groener-Geyer, of Wurtemberg, Germany, recently after she completed a two-months' visitation to American communities under the sponsorship of the United Council of Church Women. Frau Groener-Geyer is the founder of the "Fellowship of Protestant Women for Political Affairs" in her home state of Wurtemberg; its aim is to bring church women and women active in politics together for mutual understanding and exchange of ideas, and for the building of world peace and order. Certain rights of German women, now written into the new constitution, were first advocated by the Fellowship. German women, she says, are becoming more and more effective in political and social affairs, and she believes more American church women should also be active in these fields.

Half a century ago, a lonely young English lad, Sydney Walter Robinson, became associated with the Hemenway Avenue Methodist Church, Evanston, Ill., and was befriended by a young Sunday school teacher, Mrs. Myra L. Thomas. The lad returned soon to England, became a noted builder, was elected to Parliament, and was knighted. In 1932, Sir Sydney erected a church in Ilford, Sussex, in honor of Mrs. Thomas who was then still living. She died in 1942. Now Sir Sydney is providing a stained-glass window as a memorial to her in this same church; and three of her children will be in England this summer to see it dedicated. The central figure is that of the Good Samaritan. Mrs. Thomas never saw the English church erected to her honor.

served by the president.

All except three officers were present. Those present were Mrs. J. H. Williams, Sheridan; Mrs. J. W. Kennedy, DeWitt; Mrs. R. H. Whitehead, DeWitt; Mrs. C. L. McNutt, Stuttgart; Mrs. J. M. Spicer, Stuttgart; Mrs. T. S. Lovett, Grady; Mrs. W. C. Shepherd, Gould; Mrs. O. C. Landers, Altheimer; Mrs. W. E. Arnold, Mrs. Lev Goodrich, Mrs. E. A. Adams, Mrs. Charles M. Nichols and Mrs. L. D. Crenshaw, all of Pine Bluff.—Mrs. L. D. Crenshaw.

# CURRENT NEWS IN ARKANSAS METHODISM

## FELLOWSHIP SUPPER AT LAVACA

Sixty people from the Lavaca and Central Methodist churches, attended a Fellowship supper and shower at the parsonage in Lavaca, on Tuesday evening at 7 o'clock, honoring Rev. and Mrs. C. L. Martin and family.

A long table was placed on the lawn and soon it was loaded with delicious food from their well-filled baskets.

After everyone had enjoyed a feast, Mr. M. O. Newman presented the pastor with a set of seat covers for his car. Then Mrs. Grady Smith presented Mrs. Martin with twenty-five dollars with which to buy an electric mixer.

This was a complete surprise to both the pastor and wife. The pastor says words cannot express their appreciation for the many expressions of love shown toward them. They pray that they may be able to pay in some way what the people have done for them. And they deeply appreciate their cooperation and willingness to work in such a fine way during these past months. And trust that this fine spirit of cooperation may continue and that they may be co-laborers together with Christ, that more may be accomplished this year in the Master's work.

## PLAINVIEW METHODIST CHURCH NEWS

Funeral of Mrs. Alice Ford, who died at Little Rock, was conducted at the Plainview Methodist Church Sunday afternoon. The pastor, A. L. Riggs conducted the service assisted by Rev. Gray of Perryville, Ark. Burial was in the Salem cemetery.

Schedule for Sunday: Sunday School 10:00 A. M.; Preaching at 11:00 A. M. and 7:00 P. M.; MYF at 6:15 P. M. The Layman render a Layman's Program every 5th Sunday. The Pastor preaches at Salem at 9:45 A. M. on the second, third, and fourth Sunday. The Layman out there render a program at 9:45 A. M. on the First Sunday in each month.

Miss Dickey Thomas of Plainview represented the Yell County Sub-District Methodist Youth Fellowship at the Jurisdictional Youth Conference held on Mt. Sequoyah, Fayetteville, Ark., Aug. 9-19. Miss Thomas serves the Yell County Sub-District as its president. She is also Secretary of the local organization. Since her return she has made several inspirational reports of her activities at the Conference.

## PASTOR AND WIFE RECEIVE SHOWER

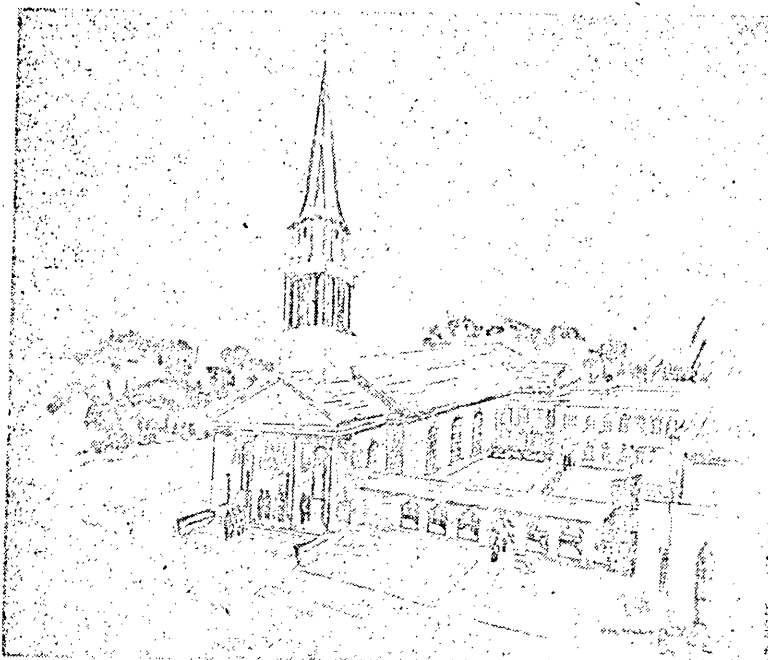
Thirty members of the Oakley Chapel Methodist church, and Mr. and Mrs. Bond and Mr. and Mrs. Gibson of Bentonville made a surprised call on the pastor and family, Rev. and Mrs. Kenneth Hatfield and daughter.

After singing and visiting among themselves, Rev. Hatfield made a good talk. Mrs. Bond and Mrs. Gibson also made short talks. When the group had gone there was evidence by what was left on the dining table of good things to eat, that this pastor's family would be taken care of this winter.—Mrs. R. D. German.

## FIRST METHODIST CHURCH MAGNOLIA

The First Methodist Church of Magnolia, Arkansas, after four years of planning and working, will hold their first services in the beautiful new sanctuary, September 25 at 10:45 a. m. At 5:00 p. m. Bishop Paul E. Martin will lay the corner stone, and he will preach at 8:00 p. m.

The new church, as drawn by the architect, is completed, with the exception of the new educational building and about one-third of it is completed. The new sanctuary will seat about 700 people and is furnished with white enameled-end pews and mahogany body. All the pulpit, altar, and choir arrangement is finished in white enamel with mahogany trim. The organ is white enamel with mahogany trim. Marble slabs on each side



of the entrance will carry the ten commandments. An old colonial lantern hangs from the ceiling over the door. A wreath with a hand holding a torch is placed on the front of the church.

The new church is connected with the old church by the covered walk. The educational building will be connected with the old educational building when completed. A driveway runs under the back of the church and goes from street to street. The church is located one block from the square on West Main Street and covers the entire block facing Main Street.

The church is equipped for air conditioning. Maroon cushions will cover the pews. A spot light attached to a time clock will shine upon the cross and tower at night. Chimes and an echo organ will be installed in the balcony; speakers are installed in the tower for broadcasting music. The church will be wired for broadcasting over station KVMA. The entire Sunday morning service will be broadcast beginning September 25. Hearing aids will be attached to the first three pews in front. Dark green velvet draperies will cover the windows.

The floor is covered with asphalt tile under the pews; the rest is carpeted. Mr. H. M. King, Louisville, Kentucky, who is employed by the Methodist Church as church architect, met with interested members and helped plan the work leading the group to use the Divided Chancel Arrangement. Ginocchio and Cromwell of Little Rock are the architects. Bennett & McGowan of Magnolia are the contractors.

The Planning Committee is composed of Mrs. R. H. Cole, Mrs. R. C. Green, Mrs. F. N. Powell, Mrs. T. A. Monroc, Mr. Leslie Bennett, Mr. Joe Woodward, and Mr. Allen Pittman.

The Building Committee is composed of Mr. W. M. Owen, Mr. Dave McKay, Mr. W. R. Thomas, Mr. W. A. G. Woodward, Mr. Will Gantt, and Mr. C. W. Martel.

The building program was started four years ago under the pastorate of Rev. L. M. Starkey. The present pastor, Rev. John M. McCormack, has served the church for three years.

## CHRISTIAN EDUCATION WEEK

Nashville, Tenn.—Methodists will join with 38 other Protestant denominations in the United States and Canada in the observance of Christian Education Week, September 25 to October 2 inclusive.

Sponsored by the International Council of Religious Education under the name of Religious Education Week, Christian Education Week has been observed for a number of years by The Methodist Church as a time when church school work is featured as playing an important part in the denomination's progress.

According to the Rev. Walter Towner, director of the Department of General Church School Work, Methodist General Board of Education, this year's observance will have a threefold objective: 1. To get the current Advance for Christ and His Church under way in the church school; 2. To plan a vigorous and practical program for the coming year; and 3. To launch the Friendly Methodist Church School Movement.

As a means of realizing this objective, suggested activities for the week include: Promotion day, when pupils are promoted to higher classes; a sermon on Christian educa-

## HOMECOMING DAY AT TEMPERANCE HILL

The Temperance Hill Methodist Church will observe Homecoming Day on Sunday, September 11th. All former pastors and former Superintendents are invited to come. Also all former members and friends of the church will be especially welcome.

A Former pastor, Rev. Cliton Atchley, will be the 11 o'clock speaker. Basket dinner will be spread at the noon hour. There will be a special program throughout the afternoon.—Mrs. Knox Taylor.

## VACATION CHURCH SCHOOL AT BELLEVILLE

Vacation Church School began Monday, August 21st, at the Belleville Methodist Church. Fifty-eight pupils were enrolled, several coming from the Corinth Church on the Belleville charge. The primary group had perfect attendance record. Miss Madge Brown was music director throughout the school. The teachers and helpers were:

Intermediates, Mrs. Mary Ruth Buckman and Ella Mae Cranfill; Juniors, Miss Faye Bryant and Shirley Walker; Primaries, Mrs. Floyd Buckman and Mary Beth Harris; Kindergarten, Miss Norma Lee Claud and Margaret Ann Moudy.

The devotions were given by the pastor, Rev. C. R. Nance, each day of the school.—Reporter.

## GREAT REVIVAL MEETING

We have just closed one of the grandest revivals I've been in, in a many a year, with the Rev. L. G. Wilson of Magnolia, Ark., doing the preaching. Our hearts were warmed and stirred with the presence of the Lord.

Our neighboring Baptist Church dismissed their services both Sunday nights to be with us for which we are grateful.

We had ten additions on profession of faith, two by vows, and four by certificate.

We can never thank our Heavenly Father enough for His gracious blessings He bestowed upon our town of Heflin, and we pray God that our church here will be a light house for this community. The church was so crowded that it was necessary to line the new members up out side the building to give them the right hand of christian fellowship.

Praise God from Whom all blessings flow.—A. E. Wingfield.

tion; installation of officers and teachers; and friendly visiting in the home.

Christian Education Week will culminate with Rally Day and World Communion Sunday on October 2.

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## THE WORK OF A HOSPITAL CHAPLAIN

As I lifted the telephone a nurse said, "Is this Chaplain Anderson?" She continued, "Mr. Harold Beeman in Ward C is in a critical condition. He has stomach surgery coming up. He needs your help."

As I walked up to the side of the bed Mr. Beeman turned out to be a middle-aged man with a trouble, frown face. When I told him that I was the chaplain of Methodist Hospital a faint trace of a smile came over his face and I thought I observed a sigh of relief.

"Parson, I'm afraid my number's up. They tell me I have a growth in my stomach and they're going to operate in the morning. They won't tell me if it's likely the end, but I have a sneaking feeling it is."

He continued, "It's strange how a guy sees his whole life when he gets near the end. I've heard about these deathbed confessions and I never took much stock in them. This isn't one, but believe me, Parson, there's a couple of kinks I must get out of my system before tomorrow morning."

He went on to tell me of his life, his Christian parents, his wholesome environment, his early success and rise in business, and then, the same old story of liquor, gambling, the wrong set, business defeat, and finally, the hospital and what seemed the end. Before I left his bedside he asked for prayer and he seemed deeply appreciative. I saw him for a few minutes that night and a quietness and peace had come to him.

Harold Beeman didn't die. The operation was a success, and so was the whole hospital experience. Not only was his life saved physically, it was literally transformed morally and spiritually. I have seen patients make trifling resolutions and appear to become religious, but it was all shallow. Not so with this man!

One day, after visiting with him many times and helping him to a new and vital relationship with his Lord, he said, "Parson, old Scrooge in Dickens' story wanted to have Christmas every day when once he got the spirit. I'm like him, for I want to have Thanksgiving every day. But today is a special day. Today I have had assurance from my Lord as I never expected in all my life, that He loves me and He has accepted me." Although he was a man of strong physical frame and not given to showing his emotions, he could not keep the tears from coming—and for a few moments he could not talk.

"God knows how thankful I am for what he has done for a sinner like me. He knows how thankful I am that I came to this church hospital. If you hadn't called on me, Parson, I'm afraid I would be dead by now, or at least just the same miserable person I was. Oh, thank God for a church that cares for the sick."

And the end is not yet. Harold Beeman has had unusual success in business since then. He is president of his local church men's club and is an ardent, devout churchman. He has become a tower of strength for goodness in his community.

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## NURSE INDISPENSABLE HERE

Polio victims in 14 midwest states need, at least 100 more registered nurses at once, according to an appeal for nurses made today by Lona L. Trot, director of Nursing Services for the Midwestern Red Cross Area in St. Louis.

"For the past two weeks we have had a backlog of more than 100 emergency requests for nurses," the nursing director said, pointing out

from Missouri, Iowa, and Illinois, she said.

"It is not our intention to take nurses away from jobs or homes where they are needed," Miss Trot said. "We want nurses who are now working at their professions, and those whose employers are willing to release them for two or more months. Married nurses with children can, for example, enlist for



*New Baby Seen by Mother, A Polio Victim*

that Red Cross recruits the nurses at request of the National Foundation for Infantile Paralysis which meets treatment costs where family resources are inadequate. The appeals are coming in from 14 states where sick people can be saved many of the dreaded aftermaths of polio if prompt nursing care is available.

Urging retired or married nurses or those whose employers can release them to call hometown Red Cross chapters for enlistment, Miss Trot pointed out that although the organization has obtained 529 polio nurses since July 1, the demand for skilled nursing care is increasing. Demands are particularly heavy

general ward duty in hospitals, thus relieving other nurses for polio duty."

Miss Trot pointed out that the Red Cross recruits only registered nurses to give nursing care to polio victims by agreement with the National Foundation for Infantile Paralysis. Both organizations, she added, are determined to furnish only the best possible nursing care to polio patients, whose recovery might be impeded by inexpert handling.

"I appeal to the compassion and responsibility that has always distinguished the professional nurse," she said, "in urging nurses, wherever possible, to ask their local Red Cross chapters how they can help in this crisis."

## JAPANESE SCHOLARSHIPS

NEW YORK CITY, Aug. 26—Twenty-eight Japanese scholarship students, 18 men and 10 women, arrived in San Francisco this week on the S. S. General Gordon for graduate study in American colleges and universities under the Postwar Scholarship Program of the Interboard Committee for Christian work in Japan.

In the two years the program has been underway, nearly 100 Japanese have come here on scholarship. Seven more are scheduled to arrive in September.

In this week's group, three are physicians. One is a woman, Dr. Chiyeko Okawa, who worked in the laboratory of a U. S. Army hospital in Japan and plans to study internal medicine here.

The other two are Dr. Saburo Shirato, assistant chief of the public

health department in Yokohama, who is going to study public health methods at Columbia University school of medicine, and Dr. Masahiko Kitahto, who will do postgraduate work in medicine in the South.

Others arriving this week include Haruo Tsuru, soil expert and honor graduate of the former Tokyo Imperial University, who will attend the school of agriculture at the University of Illinois; Masaichi Take-mori, who speaks five languages and is going to Union Theological Seminary in New York; Miss Noyuri Ariga, daughter of the dean of the

government university in Kyoto, who will study music at Otterbein College, Westerville, Ohio; and Hisasha Kuranaga, dean of Aoyama College, Tokyo, who will study school administration at Ohio Wesleyan.

Nine Protestant groups are providing transportation, living expenses and tuition for the group, according to the Interboard Committee.

The nine groups are: the foreign missions boards of the Presbyterian Church, U. S. A., the Congregational-Christian Church, the Evangelical and Reformed Church, the Evangelical and Reformed Church, the Evangelical United Brethren and the Northern and Southern Baptist churches; also the Kobe College foundation and the Division of Foreign Missions and the Women's Division of Christian Service of the Methodist Church.

Christian Work in Japan, with headquarters in New York, is the coordinating body for eight major Protestant denominations in the United States and Canada. These denominations, united in the Church of Christ in Japan, count as members three fourths of the approximately 200,000 Japanese Protestant Christians.

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**HENDRIX COLLEGE NEWS**

**Sixty-Sixth Session Begins**

The 1949-50 fall session opened this week with the arrival of freshmen and certain other new students on Monday. Tuesday morning this group began an orientation program featured by a series of guidance tests to assist advisers in planning each student's individual program.

Classes will begin meeting tomorrow, Sept. 9, following registration yesterday and today. Hendrix students will be recognized at opening Sunday services at the First Methodist Church. The first assembly of the year will be held next Tuesday.

**Faculty Holds Retreat**

About 40 members of the Hendrix staff attended a pre-term retreat on Petit Jean Mountain last Friday and Saturday. Men were lodged at Hardison Hall, new group center on the shore of Lake Bailey, and women were lodged at the state park lodge. During their stay the group held discussions of the college program for the opening year.

**Opening of Hulen Hall Delayed**

Students will have to postpone for a few weeks the pleasure of eating in the college's impressive new dining hall.

The contractor had promised completion of the building's dining unit in ample time to install all necessary furniture and kitchen equipment, but several matters arose unexpectedly.

Major difficulty has been an error in shipping tile for the roof of the building. Tile of the same color as that used on Galloway Hall was ordered but the shipment arrived with about half the tile a bright and unsatisfactory green. New tile has been ordered and should be on the ground in about three weeks. In the meantime, with the roof protected only by building paper, it was impossible to finish plastering for fear of extensive damage by rain.

A second layer of building paper has been put on the roof, and this is enabling finishing work to proceed, but it will be some weeks before the opportunity can be worked

out to transfer equipment.

Work on the rest of the building, a student center, store, postoffice, and large social and waiting room, is proceeding. Plastering is being completed, plumbing and lighting fixtures are being installed, and floors are being tiled. The entire building is scheduled for completion soon. Named Hulen Hall, it honors Mrs. G. A. Hulen, dietician since 1917.

Work on several new major sidewalks through the center of the campus has been going on for more than a week. One walk runs from the administration building to Hulen Hall, which is northwest of Martin Hall and south of Galloway hall. Another walk runs from the library past the new location of the small auditorium just southwest of Martin Hall and east of the heating plant.

The area formerly occupied by the auditorium, which is considerably lower than the area surrounding it, will be somewhat raised with dirt pulled from a high area between it and Hulen Hall. Removal of the auditorium and landscaping of its former area will improve the appearance of the central part of the campus and also give a much better view of Martin Hall.

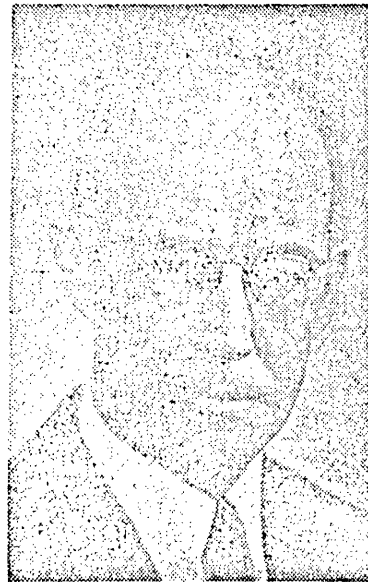
**New Staff Members**

Appointment of Mrs. Ethel Burnett Cavell of Little Rock last week as resident nurse at the college completed the staff. Mrs. Cavell, a former resident of Conway, has been nursing in recent years at Little Rock.

Other new staff members are V. Earle Copes of Dallas, Tex., in music, William S. Montgomery of Conway, 1949 Hendrix graduate in health and physical education, Charles S. James, Jr., of Chapel Hill, N. C., in history and political science, Lloyd Carr of Staunton, Va., in the natural sciences, Mrs. W. A. Foote of Pine Bluff, counselor at Martin Hall for men, and Mrs. H. J. Engstrom of Little Rock, counselor at Galloway Hall for women.—Reporter.

Drive the nail that will go.—English.

**NEW DEAN OF HENDRIX COLLEGE**



Dr. W. C. Buthman, professor of history at Hendrix College, became the college's new dean this month, succeeding Dr. Thomas Starling Staples.

Dr. Staples has been a member of the Hendrix history department since 1908 and dean since 1928. Dr. Buthman has been a member of the history department since 1923.

Dr. Buthman holds the A. B. degree from Northwestern University, and the A.M. and Ph.D. degrees from Columbia University. During recent years he has been chairman of the college's morale committee, and since the coming of the World War II veteran group under the GI plan of education he has been veterans coordinator.

Louis G. Mair, president, American Music Conference discouraging idea only talented children should be given music lessons: "No one asks about a child's talent for geography or arithmetic. Music, too, is part of the business of living; the one thing a child can use and enjoy the rest of his life." —In Quote.

**LITTLE ROCK CONFERENCE YOUTH COUNCIL MEETS IN ANNUAL SET-UP MEETING**

(Continued from Page 10)

Marmaduke, Hoxie. Searcy District: Leslie; Heber Springs; Valley Springs; Kensett; Searcy; McCrory; Augusta; Harrison; Cabot; McRae; Bald Knob.

We know that certain other vacation church schools have been held but the formal report has not been sent to our office. We would like to have the report form filled out for each vacation church school that has been held. We will be glad to furnish blank forms for any school that has not yet been reported. Please write us for these blanks.

**Children's Division Yearbook**

The Children's Division Yearbook for 1949-50 has reached our office. The material for this yearbook has been built around the idea of "Leading Children in the Christian Faith."

Those preparing this piece of material have tried to prepare a guidance piece of material through which adult workers with children may find help to guide them in this year of emphasis on OUR FAITH.

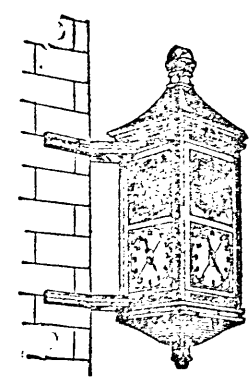
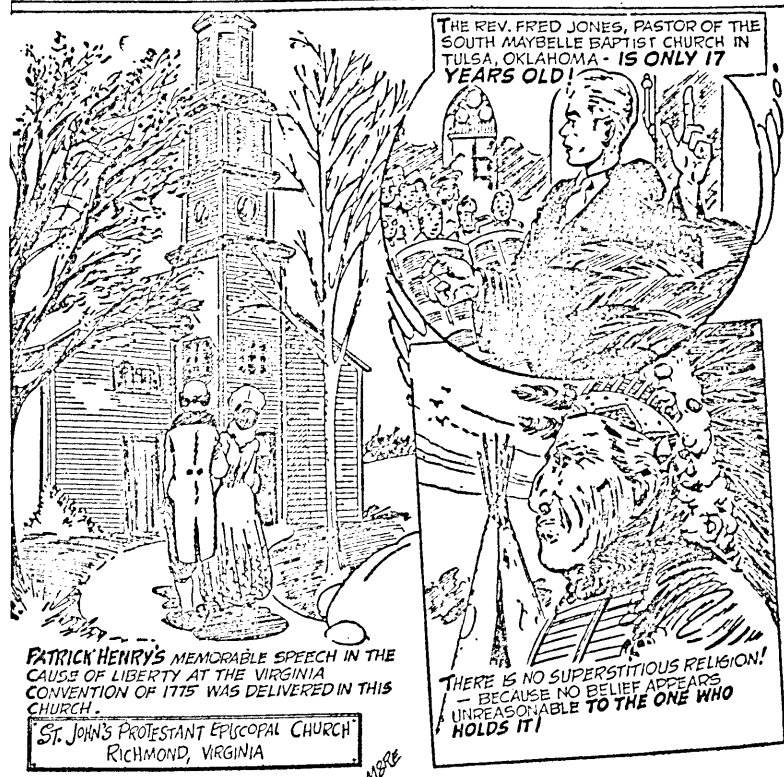
This piece of material may be secured from the Publishing House for 15c per copy. Each church school should have one or more copies and it would be better if each teacher of children could have a copy. Order your copy or copies from the Methodist Publishing House, 810 Broadway, Nashville 2, Tennessee.

Two persons have been added to our list of certified instructors for training school work. Miss Elizabeth Workman is certified for a large number of units both in the general field and in the children's division. Rev. V. E. Copes, of Hendrix College, is certified for MUSIC IN THE SMALL CHURCH and MUSIC IN CHRISTIAN EDUCATION.

Really to get along, take things as they come and make them go.—In Ex.

**LOOKING AT RELIGION**

By DON MOORE



Service...

... a watchword in our organization, for the Union National Bank is happy to serve you ... and all of us here make every attempt to emphasize this fact!



**UNION NATIONAL BANK**

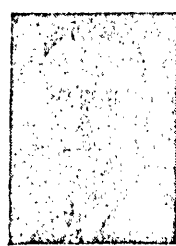
Fourth and Louisiana Streets  
Capital, \$1,000,000.00 Surplus, \$1,000,000.00

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## On A Wide Circuit

By W. W. REID

### GIVING FLOWERS AND YOURSELF



**B**ENJAMIN CAULFIELD tells me that the greatest pleasure he gets out of his garden is the raising of flowers to be given away to other people. In fact, the

largest crop he raises is flowers, and almost all of these are given away—a large proportion going to the church on Sunday and to the sick and shut-ins of the local parish.

It seems to me there is pleasure and good to all from this unusual dedication of time, and strength, and flowers; there is physical good to the man who raises the flowers, pleasure to the recipient, a touch of color and beauty to the worship center, and to all concerned a remembrance of God as the Artist who makes the blossom in the same colors that he paints the rainbow.

I suppose the psychologist would say that this voluntary service by Mr. Caulfield does something to pleasurable sense of importance. Doubtless it does. But is that something to be frowned upon and avoided? I wonder if it may not be a really religious act to let one develop a reasonable and controlled sense of importance, and sense of the need of other people for some big or little thing that he can best do? Certainly it seems Christian and worthy to draw from an individual some deed that lifts him above mediocrity, buoys his spirit, causes him to aspire to even greater service.

For this reason, I am growing more and more to believe that a major contribution which a pastor should make to his flock is to set increasing numbers of them to doing things in and for the church, and for other people in their community. The pastor who "works his head and legs off" in a parish may not be serving as well as one who leads

his people to do a variety of things for their church and for each other. (I once was amazed in a great city church to hear a pastor assume the doing of task after task voted by his official board. I cannot prove that was the cause of that church being closed within ten years—but I am suspicious that it was contributing to the result.)

Dr. George D. Kelsey, of the Federal Council of the Churches of America, recently bemoaned the fact that in modern churches not enough stress is placed upon the values inherent in a man's giving of service, of time, of personality as well as in the giving of money. Said Dr. Kelsey: "It is the responsibility of the churches to generate the spirit of voluntary service among the people; to produce volunteers for both church and secular welfare agencies . . . There are many middle-class Christians, particularly women, who have ample time to render valuable social service to the community but lack of both the orientation and the stimulation to do so. The women of this group spend the larger portion of their days playing bridge and otherwise leading frustrated lives. The church must re-emphasize the fact that the Christian life is a life voluntary service."

Perhaps you can't raise flowers for the church and the shut-ins; perhaps you can't sing, or teach, or lead a group. But there is probably something you can do better than can anyone else—church and community are waiting for that ministry. Professor Felton, of Drew, recently issued a study of voluntary labor gifts which he called, "Men Working." Here are a thousand things that can be done—and are being done—by church members with and for church members: from repairing pews and mimeographing letters to cleaning up the cemetery and making soap to send to Europe's needy.

Pastors universally testify that such voluntary labor builds church fellowship and unity.

### SUNDAY SCHOOL LESSON

(Continued on Page 15)

(drunkenness), is now a major public health problem. And still the makers and sellers of these poison liquors are permitted to "sow the nation down" with their lying, deceiving propaganda, making more people drink and drinkers drink more. A careful unbiased analysis of the situation will convince any intelligent person that America is every day being undermined by the liquor traffic. More and more people are "bowing down" to King Alcohol. Many drink because "Social Custom" demands it, and they have not the courage to refuse. When the three Jewish young men were told to bow down and worship the golden image which Nebuchadnezzar had set up, they refused; and when they were again commanded to worship the image, or to be cast into the burning fiery furnace, they still refused. They told King Nebuchadnezzar:

"If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image

which thou hast set up."

What convictions! What courage! How magnificent these young men must have appeared in God's sight! How pleased God must have been! Let us strive to emulate them, in daily living, and particularly in refusing to "bow down" to King Alcohol, whether at home or abroad, any time anywhere. By so doing, we'll help to save America from the menace of alcoholism. The menace is great, and growing, but it can be stopped, if God's people will diligently, prayerfully strive for it. "God is able"; and he says to His people:

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

Christians, and others also, throughout the land, should read and heed this wonderful challenge; and they should read again the beautiful and inspiring, challenging Scripture in today's Sunday School lesson; and, of course, the more of the Bible we "treasure up in our hearts," the wiser and stronger we'll be. Real Christians are patriotic; and Christian patriotism will cause us to combat courageously and

## METHODISTS AID KOREA BATTLE VICTIMS

By T. T. BRUMBAUGH

A communication from the Rev. L. P. Anderson of Songdo (now called also Kaesung), close to the 38th Parallel in Korea, gives the following information concerning recent activities of the military forces of Korea:

"The severe fighting lasted for a week and the northern forces were not able to make a penetration into the city. Most damage was done by mortar and artillery shells falling in Songdo. These were on the whole seeking legitimate targets and are what is a logical outcome of war. Things have been relatively quiet now for a week. Our southern forces have things well in hand. More than half of the civilians—most of the women and children, left the city. Now that things are quieter, many are returning. From an accurate survey based on statistics, it seems that over 1,000 people were injured by shell fire and 46 killed exclusive of military casualties of which we have no record.

"Two hundred fourteen were admitted at our Ivey Methodist Hospital, all injured, of which fourteen died. You can see that we did our part as well as possible. Our Christian doctors and nurses gave up all vacations for the present and are standing by to meet the emergency in a fine spirit. Our head doctor, a Korean, was in Seoul briefly to secure medical supplies this morning but has returned with his wife. Some times he and his wife have worked night and day. We are very proud of the entire staff for their loyalty in standing by when for several days a shell could have hit the hospital at any time. So far, thank God, we have had very little property damage."

Mr. Anderson also reports that one shell fell just below his mis-

sionary residence, killing one woman and throwing a piece of shrapnel into one of the clinics of the hospital. The Central Methodist Church and Social Center and the Woman's Social Evangelistic Center in Songdo have had all window glass shattered by shell explosions and vibration.

Fortunately all Methodist missionaries were out of Songdo on vacation, except the Andersons, at the time of this attack. Even they withdrew for a short time when the American Consulate indicated that it might be well to do so. It is hoped that by mid-September certain political conditions will have been so clarified as to make possible the return of missionaries to Songdo. The withdrawal of American military forces and the proclamation of the Sovietized North Korea government that revolutions should be staged during August in South Korea and an election to their liking held in September have contributed to general uneasiness and disturbance. In all encounters to date the police and military forces of the Republic of Korea in the South have been able to hold in restraint both internal dissension and attacks at the northern border.

We Christians in America should certainly be remembering all our Christian and missionary forces in Korea. They are standing courageously and boldly for the things that will make possible a free and democratic Korean nation. These are also the only possible foundations for a Christian Korea. The Korean Methodist Church has recently been united and strengthened in the face of these many difficulties. The Korean National Christian Council now unites all Protestant bodies in a strong and vigorous movement for Christian and evangelistic Advance.

prayerfully, anything that is a menace to our nation; and surely the liquor traffic is the greatest enemy America has. What a privilege to be an American! And it is an even much greater privilege to be a citizen of God's Kingdom. The beverage alcohol business is an enemy of both. Let's totally abstain from its use and strive to influence others to abstain; and let's strive for its ultimate extermination from our state and nation. That should be our goal as Christian individuals and as a Christian nation.

## The Sunday School Lesson

By DR. O. E. GODDARD



### PSALMS FOR DAILY LIVING

LESSON FOR SEPTEMBER 18, 1949

SCRIPTURE TEXT: *Psalms 15; 24:1-6; 143:8-10.*

GOLDEN TEXT: *Cause me to know the way wherein I should walk; for I lift up my soul unto thee. Psalm 143:8.*

At my request Superintendent Coulter prepared this Temperance lesson for September. I wish all the Methodists, yea, all the moral forces of Arkansas knew what a noble fight this heroic man and his helpers are making upon a monster evil.

If you approve this article, please send Mr. Coulter a word of commendation as you have done me for all these years.

O. E. Goddard

#### Purpose Of The Lesson

The purpose of any Sunday School lesson should be, to give instruction in some of the truths of God's Word, and inspiration to follow those truths and to strive for a deeper spiritual experience and a higher level of positive Christian living, and militant Christian service. Our present lesson is "Psalms for Daily Living," and it is turned to the subject of temperance. When thinking of temperance, it is natural to give specific consideration to the beverage alcohol problem, for that traffic is a vicious, active, arrogant enemy of Sunday Schools and churches, and of everything the Bible teaches, and of everything for which Christ gave His life. For untold millions it makes temperance in "Daily Living" difficult or impossible. What, then, should be the Christian's attitude toward beverage alcohol? First, every Christian should be a total abstainer.

*"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."*

Satan's goal is, to defile every possible living temple of God's Spirit; and beverage alcohol is his best weapon. Satan's entire program can be described in four words, each beginning with a "D". That program is, to **Deceive, Defile, Defeat, Destroy**; and alcohol is the most effective weapon the devil has in the promotion of his man-polluting, soul-destroying business. When a truly consecrated Christian fully grasps that truth, he will be a total abstainer from the use of alcoholic liquors. Think deeply, prayerfully of the truths presented in today's lesson, and of the truths in the two verses quoted above, and let the Holy Spirit lead you, and you will be not only willing, but determined, and glad to keep your "temple of God" clean from all alcoholic liquors. And every Christian should strive, tactfully and courageously, to influence others also to abstain.

#### Courage Needed In This Warfare

To engage in the warfare against the liquor traffic, requires genuine Christian courage. Every Christian should possess real humility, of course. He should also be very courageous. After the death of Moses, when Joshua had taken command, the Lord said to him, "Be strong and of good courage"; and "Only be thou

strong and very courageous." And the Lord is saying that to us now, with special reference to liquors and the liquor traffic; and some are heeding. Many apparently have little, if any, moral courage, particularly when confronted with this question. Christians must exercise unwavering courage in this warfare against the beer, whiskey, wine business—the greatest hindrance to "Daily Christian Living," and to temperance in any realm of life.

#### Reasons For Opposing The Liquor Traffic

The reasons are sound, scientific, Christian. And the need for "volunteers" is urgent—volunteers for abstinence and volunteers for service. The "call to arms" is being heard by many in these days, and it must be heard by far, far larger numbers of Christians who are morally and spiritually ALERT. Careful study of the situation in our state and nation will provide conclusive evidence that danger is not only imminent, but it is **right now amongst us and upon us!** Official records of prisons large and small show that a great percentage of prisoners and convicts are there because of liquors. The same is true of insane asylums, and of orphanages, etc. This "legalized" destroyer—the liquor traffic—is sweeping ever-increasing thousands of men, women and young people into the maelstrom of vice and crime and death. Officials everywhere who have to handle the results—the fruits—of this utterly conscienceless traffic, tell the same story. They know!

#### Medical Science Speaks

Dr. Haven Emerson, a truly great scientist, and author of a number of books on the alcohol problem, states:

"The actual and potential damage to human health from alcohol in the U. S. A. is greater than can be justly charged to any other commonly used drug substance, or to all of the so-called narcotic drugs combined, as they are available by the laity today."

Dr. Emerson also says:

"Society is derelict in its duty if it does not teach youth the effects of alcohol."

Another great medical scientist, Dr. Robert V. Seliger, speaks on the menace of alcoholic liquors to women. He says:

"In my waiting room every afternoon there is a group of tragic women. Housewives, professional women, business girls—they range in age from 18 to 70. Some wear mink coats; some are poor. But each has the same tragedy."

Then he tells why: they are all sick with alcoholism. In the same article Dr. Seliger states that, in the last twenty years, (1927-1947), the ratio of women alcoholics, (drunkards), to that of men has risen alarmingly. He states that, when he began his practice—psychiatry—he had

nine men patients to one woman patient. Now, he states, he has four women to six men. The ratio of women alcoholics is more than five hundred per cent. American womanhood is being destroyed by liquors. Medical authorities and others of vision are continually warning us that the liquor traffic is destroying America's greatest assets—her manhood and womanhood. Knowledge of these facts should shock us into ACTION NOW.

#### Liquor Traffic A Robber and Wastrel

The U. S. Department of Commerce officially reports America's liquor bill for 1948 was \$8,800,000,000.00. Can your mind "take in" such a sum as that? Try it this way: It has been approximately one billion minutes since Jesus was born. Now, in one year, the liquor trade took from the pockets and bank accounts of drinkers in this country an amount of money equal to nearly nine dollars for each minute of the one billion minutes—more than 1900 years—since the birth of Christ. Ponder that situation. An that is only the money cost of it. The moral and spiritual loss is infinitely greater. Think of the drunkenness, broken homes, orphanages, wretchedness, crimes, deaths on highways, murders, wasted lives, and souls damned by beverage alcohol. "No drunkard shall inherit the kingdom of God."

Then visualize mothers, fathers, and others, suffering heartache and disgrace because of what liquors have done to their loved ones; and others living in constant dread of what they feel sure will come to them from this same evil source. Truly this Goliath-like monster is a robber and a wastrel. It robs people of their money, their health, their character, their happiness; it wastes their lives and breaks the hearts of those who love them and whom they love. Now consider all this in the light of "Psalms for Daily Living." What a contrast! See the Golden Text for today:

*"Cause me to know the way wherein I should walk; for I lift up my soul unto thee."*

and

*"Teach me to do thy will; for thou art my God: thy spirit is good; lead me into the land of uprightness."*

How wonderful these verses are! And others, and others. Let's teach and work and pray that ever-increasing numbers of people, old and young, everywhere may be led to study the Bible, to believe it, to walk in its light, to give themselves in unconditional surrender to Christ. Those who do that, will surely be

"total abstainers" from all liquors, and they'll want to lead others to abstain also; they will be "out and out for Christ, and they will be, naturally, enemies of the God-defying, soul-destroying liquor traffic.

#### Drinking And Drunkenness A National Menace

About ten years ago it was estimated by medical authorities that there were forty million Americans, fifteen years old and older, who were drinking—some of them occasionally, others oftener, others regularly; and a large percentage of them were heavy drinkers and drunkards. 75,000 or more had already become chronic drunkards; and 2,500,000 or more were on the verge of that stage. Now the situation—the menace—is much worse. For, now it is estimated that the number of drinkers, including all classes, is close to sixty million. And Dr. Seliger, quoted above, states there are now at least one million chronic alcoholics. And the number is increasing. The U. S. Public Health Service states that alcoholism,

(Continued from Page 16)

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