

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye in"

the world — Mark 16:15

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Must Vital Religion Suffer This Humiliation?

BUT for the fact that vital religion is of God and is undergirded by a power divine it would have been destroyed long ago by fanatics, cranks and misguided zealots. There is enough froth and foam and nonsensical tomfoolery put out today over radio and otherwise to so discredit the church that sensible people would be disgusted with it but for the fact that, properly interpreted, vital religion has proved its sterling worth so conclusively that it continues to be the greatest power for good earth knows about.

The most recent and the most absurd outbursts of religious idiocy is to be found in the snake handling, poison drinking cultists of Kentucky and Virginia. The religion Jesus lived and taught was sensible, practical and attractive. Jesus handled no snakes, He drank no poison, He did not expose His body to flames in an effort to prove the reality of His religion. Had He done so it would have so completely marked Him as a religious quack, unworthy of a following, that it is quite probable that the world would have quickly forgotten that He ever lived.

A life must be poor in quality of character, and poorer still in effective ideas if one cannot prove the value of religion in his life without making pets of rattlesnakes and copperheads. If the highest value religion possesses is to make it possible for one to outlive the effects of the bite of a poisonous snake it has little to commend it to the world. Some think that you can enjoy the same immunity from the dangers of a snake-bite by getting dog drunk. If that is all religion can do for us, we might just stay out of the way of snakes and get on right well without it.

Vital religion must suffer the humiliation of seeing the name of religion dragged through all kinds of slime pits by people who profess to love it. It has lived despite these handicaps and will live because it is founded on God's eternal truth.

The End Of The Second World War

AS we write, the counter proposals of the Nations have been submitted to the Japanese in answer to their agreement to surrender unconditionally, with one condition excepted—the retaining of the emperor.

Just how long these negotiations will continue before we have the official announcement of V-J Day cannot be foreseen. It is the general feeling, however, that the shooting war in the east is largely over. For that we should be devoutly thankful.

Japan must have been in a desperate condition to have caused her to propose total surrender with the one "face saving" condition. It is hardly thinkable that she will not agree to whatever conditions the United Nations propose rather than to take up again the impossible fight against the forces that surround her.

We have come to the end of the Second World War. May God give to America wisdom, courage and a willingness to cooperate in world affairs to the end that our present powers of world leadership may be used to develop plans for peace that will make impossible a Third World War. To fail in this, would be a failure of immeasurable magnitude.

Lay Standards For Ministers, Possible And Impossible

WE are expecting to carry a series of articles in this column, for the next few weeks, under the caption "Lay Standards for Ministers, Possible and Impossible." In these articles we plan to discuss some of the standards laymen fix for their pastors; some of the qualities and talents they require of them and some qualities of character, often self-contradictory, that they expect them to possess.

It is quite possible that there is no other profession or vocation in which men are expected to have such a diversity of talents and such a multiplicity of characteristics as in the ministry.

In the world about us professional men have become so highly specialized that the type of doctor or lawyer you employ depends on the kind of illness or the case you have. In all special voca-

Cooperation, rather than criticism, is the key to success in the work of a pastor; the pastor cooperating with the church and the church cooperating with the pastor.

tions skill must be developed at one particular point if the workman is to be able to compete with others in his field.

The demand for specialization largely fades out when we come to the minister; he is supposed to be a specialist in any number of directions... He must be a public speaker of a high order; he must be a financier, a business manager and an organizing genius. He must be a scholar, a social "mixer," a man's man, a favorite of children and young people, an idealist and at the same time a practical minded leader of his people. The various powers each minister is supposed to possess could be multiplied almost without number.

Every truly called minister tries sincerely to meet all of the responsibilities incident to his work. Laymen, however, should remember that a call to the ministry does not necessarily guarantee that one is to be endowed with all of the gifts and graces needed to fulfill all of the expectations of his congregation.

If we have any special qualifications for writing the series of articles planned, they are to be found in the fact that we spent almost twenty years in the pastorate with the various experiences that service would bring, and that we spent nine years as a presiding elder or district superintendent where one gets, in that time, a pretty good cross section of the requirements and specifications a minister is supposed to meet in order to be eligible for appointment to the "peculiar situation" which some feel exists in practically every charge.

Methodism Should Have An Emblem

IN the issue of August 9th, the Arkansas Methodist carried an article written by Rev. O. R. Findley, our pastor at Green Forest, advocating the idea that the Methodist Church should have an emblem or symbol that would mean Methodism to people wherever found.

This is not a new idea to Brother Findley. The editor was a delegate to the Uniting Conference at Kansas City in 1939. Brother Findley was at this conference talking the idea of an emblem for Methodism to delegates, bishops and anyone else who would hear his story. However, the schedule of that conference was unusually heavy and the idea was not presented either at that conference or at the General Conference that met four years later.

Despite that fact, it was our feeling, at that time, that it was a good idea and we still think so. The fact is that we had only recently placed near the top of a list of suggestions for editorials a reminder to present, in an editorial, Brother Findley's ideas as he had presented them to many of us at Kansas City six years ago.

Such an emblem as suggested, officially adopted by the General Conference of our church and used generally throughout Methodism, on church signs, on church bulletin boards, church bulletins, church literature, the stationery of church officials and members, where desired, together with numberless other uses to which such a symbol could be put, would do more to make America and the world "Methodism conscious" than anything of that nature of which we can think. The Annual Conferences of Arkansas should memorialize the next General Conference to adopt such an emblem.

The Atomic Bomb Makes World Peace Imperative

IN the atomic bomb, our scientists have released on the world a force that staggers the imagination and must shock the world into a realization that now a way of peace is not merely something to be desired, but an imperative demand that must be heeded if humanity is to survive in its own world.

Given twenty-five years to develop the use of atomic power and its control and the stage would be set, if war came, for the utter destruction of civilization as we now know it and for the annihilation of major portions of the human race.

Having introduced the atomic bomb in this war, a force two thousand times more destructive than any explosive formerly known, we would have no impressive reply if a force two thousand times more destructive than the present atomic bomb were used in any future war.

Our knowledge of the development and use of atomic power is only in its infancy. If such unimaginable progress could be made in such a comparatively short time in the use of atomic power, as is indicated in the atomic bomb, no one would dare prophesy as to what the future holds in the development and use of this un-earthly power.

We have now a world machinery for the promotion of peace. It appears also that we have in the minds of the major powers of earth a will for peace. In the present atomic bomb, and in

(Continued on page 4)

Pioneers Of Life

By DR. WILLIAM C. HANSON

(This sermon was preached by Dr. William C. Hanson, pastor of the historic Old Mission Methodist Church in Kansas City, Kansas, over the Columbia Broadcasting System's "The Church of the Air" on Sunday Morning, July 15. The church of which Dr. Hanson is currently the pastor commemorates the Shawnee Indian Methodist Mission founded 115 years ago.)

TWO words stand out in the selections just read from Moffatt's translation of the Epistle to the Hebrews; high peaks of thought that challenge attention. The first one, "Faith," rings through every paragraph as the dynamic power moving strong men to venture on unfamiliar trails, as an inner compulsion, what Rufus Jones terms "a mysterious push within which sets men on a quest as irresistible as that of the migrating bird." "By faith Abraham," "By faith Jacob," "By faith Joseph," "By faith Moses," so moves the stately narrative. As one lifts this scripture out of the Epistle, it becomes a dramatic picture, a great mural painting in the mind's mental gallery of meditation, a picture of immortal heroes who by faith pushed across frontiers, moving along the trails of time past and time to come.

The second word is heard in our thinking as we listen to the stories of faith. That word is "pioneer." The eleventh chapter of Hebrews might well be called "The March of the Pioneers." Then in the opening of the twelfth chapter Moffatt applies the term directly to Jesus, naming him the "pioneer and perfection of faith;" Jesus, the embodiment of a conquering faith, who crossed the frontiers of death itself, and became the pioneer of life—abundant, creative, adventuring life.

The very word "pioneer" stirs the heart of an American. We see in it the men and women who face hardship or danger to blaze trails into little known frontiers of country, of science, of human relations, benefiting not only themselves, but all who come after them. We may see covered wagons crossing the plains, rude sod houses withstanding bitter winters and burning summers. Or still farther back we may envision that Pilgrim band at Plymouth Rock, who by faith crossed the sea to seek "freedom's holy light."

*"They were rude men, unlovely,
yes, but great,
Who prayed around the cradle of
our state.
Small room for light and senti-
mental strains
In those lean men with empires
in their brains.
Who in vision saw their young
Israel clasp
The mane of either sea in taming
grasp.
They struck states as other men
strike tents
And led the march of time to
great events,"*

Out of such faith come Declarations of Independence, Charters of United Nations, and the brotherhood that makes men free.

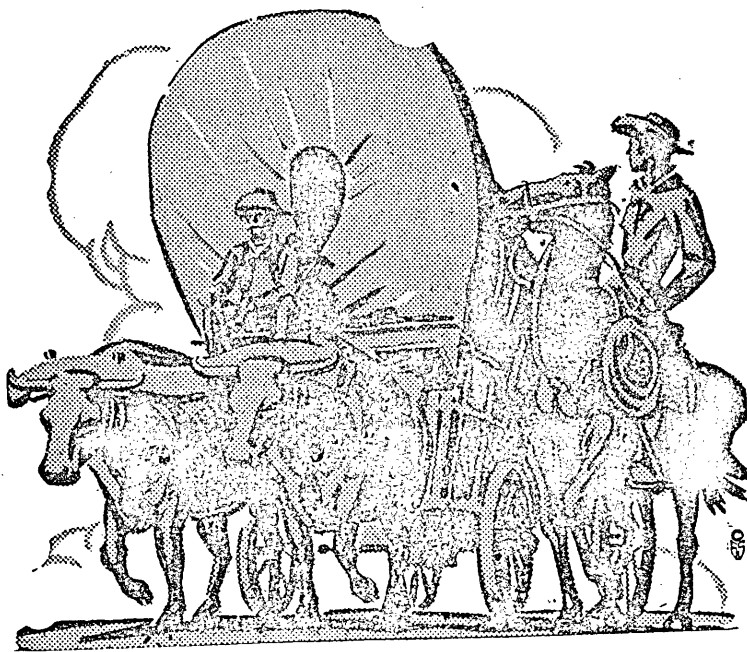
A few short days ago General Dwight D. Eisenhower stood on Memorial Hill in Kansas City and

spoke to thousands of his admiring fellow-citizens who came to applaud and to welcome his homecoming. In what newsmen described as "clipped, military-like sentences," he told them that the world must have two things; food and moral leadership. He referred to two statues almost in sight of where he stood; two sculptured memorials of pioneer days. "The Scout," on horseback peering across the plains over which pioneer trails once slowly rose the mile-high foothills of the rugged Rockies; and "The Pioneer Mother." Babe in arms, riding her weary horse, with pack-horse plodding behind, the pioneer men moving along beside her. The General spoke of the boldness of

will and courage. The old pulpit Bible still rests on the sturdy pulpit from which the missionary preached.

These missionary pioneers in their generations created a moral leadership as essential to the nation's life then as moral leadership is imperative to the world's integrity now. In decades of moral disintegration and contempt for decency, when swift currents of divisive controversy threatened the very foundations of the Republic, they held their generation steady; contending for the "righteousness which exalted a nation," they built strong the body of our country's life.

A discerning leader, well known in American life, writes of the Old Mission: "Here passed the Santa



the scout, the expedience, resourcefulness, the self-dependence of the pioneer. They made America. Their statues speak of those who pushed into the golden west to seek their fortunes, new lands to till, new homes to create, new opportunities, and the actual food by which men live.

But beyond The Scout and The Pioneer Mother, out of sight from where the General stood, is yet another memorial of pioneer days; one that represents the "moral leadership" for which the General appealed. Not sculptured figures artistically designed and placed, but three red buildings of home-fired brick, ruggedly simply in line, vine-clad and old, standing in a beautiful park maintained by a grateful state in honor of those Pioneers of Life who first proclaimed the message of Christianity to the tribes of redmen in this territory. They are all that is left of the sixteen buildings on the two-thousand-acre-farm of the Shawnee Indian Methodist Mission of one hundred years ago, founded by the Reverend Thomas Johnson in 1830. Not symbolic, these century-old buildings, but real, bearing the scars of long years of wear by hundreds of Indian youth. Worn are the treads of the stairs leading to the third-story dormitory under the roof, for boys; uneven the floor of the chapel where dark-skinned boys and girls first learned the strength of Christian worship. The portraits hanging on the walls reveal amazing lines of indomitable Fe and Oregon trails. . . Immigra-

Fe and Oregon trails. . . Immigration westward passed these buildings. . . At the spring which still flows, the ground was used as camping place by the lonesome caravans. . . by roving bands of Indians, and later by the soldiers of both the Confederate and Union armies. Truly the Mission was a beacon light at this great western gateway."

A hundred years has changed the old trail into a national highway, stretching from coast to coast. Alongside this highway lies the dust of the old Mission's illustrious dead. A modest monument marks the founder's grave and grouped about are those of his associate founders. Beneath the name Reverend Thomas Johnson, is the date of his birth, July 11, 1802, the anniversary of this historic date divine services are held in the tiny burial ground, prayers are said, and flowers placed on every spot marked as sacred soil. In commemoration this Sunday is observed as "Founders' Memorial Day," and this service is dedicated to America's missionary Pioneers of Life."

But the chapter of their work is not yet closed. To be sure, the Indians are gone. Modern homes and lawns and gardens stretch across most of the acres where once the missionaries taught Indian boys and girls to till the soil, to sow the seed, to cultivate the crops, to weave and cook, and to worship God. Yet on one lovely spot, set apart long ago for a house of worship, the foundation walls now rise

of a new Old Mission Church. On the newly laid cornerstone two dates are cut deep into the granite—1830 and 1945—linking inseparably the achievements of these revered Pioneers of Time Past with the world tasks that challenge the Pioneers of Time to Come.

And so, midway between the East and the West, at the heart of the nation, the dauntless spirit of the Old Mission Pioneers, living again in a new "house by the side of the road where the race of men go by," welds together in holy purpose the Plymouth Rock of the East, and the Golden Gate of the West.

At Plymouth Rock the Pilgrims came in search of a place to worship God in freedom. By faith they founded a great and mighty nation where all men might be free. To the Golden Gate came pilgrims of many nations, drawn by the deep desire for peace and security. By faith they set their seal to a world charter. By faith they signed a declaration of interdependence. By faith they moved toward the freedom, not of one nation, but of all the world. They opened new trails to the Pioneers of Life. Insofar as their faith in one another edures, and the good of all is the desire of each, their dreams may come true, and God's kingdom of peace and good will may rise from the ashes of greed and hate.

However, a long road stretches between Plymouth Rock and the Golden Gate. The actual physical road of wear miles, sacred with the sacrifice and struggle of those who blazed the trail—yes. But also the long hard road of life, and thought and human relations, as man has come through conflict and tragic experience to widening vision, larger understanding, and deeper appreciation of his fellow men. Pioneers of Life have always worked on such roads.

Missionaries in far countries have blazed trails of understanding and goodwill. Christian communities around the world have kept channels of ministry open. Christian leaders in education mold men's thinking to the mind of Christ.

A rock of freedom, hallowed by faith in God; a road of progress in human relations, still rough with obstacles; a golden gate of opportunity, opening up limitless frontiers for adventuring pioneers of the spirit; who will follow on? The road from Plymouth Rock to the Golden Gate must continue on throughout the world. The trails of goodwill must become highways of understanding. More such roads must be built and quickly; trails must be widened; roadbeds made stronger in love and faith and service.

To Plymouth Rock the Pilgrims came in a single ship to a single port. From Golden Gate, the Pioneers of Life must sail on ships of all the nations over every sea to all the ports of the world. By faith they must speak the word of God so that every nation shall hear in his own language. The Charter of Life is written, not in five, but in a thousand tongues.

At the gate of the new world we see the Christ stand; saying to the weary nations of men, "Come unto
(Continued on Page 16)

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

HOW TO KILL YOUR PASTOR

(From "The Baptist Record")

The following rules, if carefully followed, will kill any preacher on earth. Kill his influence, kill his ambition, kill him mentally, morally, spiritually and physically:

"1. Stay away from church, especially on bad days, when you know only a handful will be present anyway.

"2. Stay away from the Wednesday evening prayer service because there never is a large group present.

"3. When the sermon is over, leave the church in a hurry without speaking a word of encouragement to the pastor.

"4. When you get sick, don't let him know about it, and then criticize him for not coming to see you.

"5. Never invite him or his family out to dinner in your home. They never enjoy a social hour.

"6. Pay just as little as you can to the church and then always grumble about the church wanting money. That makes the pastor feel good.

"7. Never give up your allegiance to your former pastor. Constantly quote him in all things and keep him in contact with everything that is going on and ask his decision in the matter of the church. After all, you really are cooperating with your present pastor (if your former pastor advises it).

"8. Never give your pastor anything except what you promised. That might make him think you appreciate him.

"9. Always have some 'fool excuse' when he wants you to do something in the church. That is what you pay him for.

"10. Never call at the pastor's home, but raise old 'Billy Cane' if he doesn't visit you once or twice a week.

"11. Don't ever offer to help in any way, for he might think you are 'butting in.'

"12. Act as cold and indifferent toward him as you can, and he will think you are dignified.

"13. Never bestow any kindness upon him or his wife on their birthdays, wedding anniversary, pastoral anniversary, Christmas, etc. Just forget them entirely, for they might think you love them. These little remembrances would be too kind."

A LITANY OF PENITENCE

For the dulled imagination that does not know what others suffer,

We confess our sin, O Lord.

For the daily judgment of people by their skins and not their souls,

We confess our sin, O Lord.

For the opportunities denied and the separations endorsed,

We confess our sin, O Lord.

For the pride of creed which sees no sanctity in another's altar,

We confess our sin, O Lord.

For the unconcern which makes us cry, "Am I my brother's keeper?"

We confess our sin, O Lord.

—From Federal Council Bulletin.

The test of pleasure is the memory that it leaves behind.—Richter,

SPEAKING OUT

*If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend—till he is dead?*

*If you hear a song that thrills you,
Sung by any child of song,
Praise it. Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?*

*If you hear a prayer that moves you
By its humble, pleading tone.
Join it. Do not let the seeker
Bow before his God alone.
Why should not thy brother share
The strength of "two or three" in prayer?*

*If your work is made more easy
By a friendly, helping hand
Say so. Speak out brave and truly,
Ere the darkness veil the land.
Should a brother workman dear
Falter for a word of cheer?*

*Scatter thus your seeds of kindness
All enriching as you go—
Leave them. Trust the Harvest-Giver;
He will make each seed to grow.
So, until the happy end,
Your life shall never lack a friend.*

—Anonymous.

From "Poems With Power To Strengthen The Soul"

FINDING GOD THROUGH THE COMMON LIFE

We all want life, and today especially we want courage and strength and peace.

But there are many ways to God—or ways to life. Man's temptation is to seek some one way, some one experience through which once for all we shall have God, some one magic formula to answer all our questions. And so they follow some leader who is full of promises about the secret he has discovered, or they join some cult.

Now, there is one way of life and that is God; he is the light by which to see and the help by which to live. "This is life eternal, that they should know thee."

But there are many ways of finding God and of fellowship with him. Two of these I wish to consider this week. Both have to do with the common life. Both enforce the fact that we do not need to run away from life to find God, but that he is waiting for us in each common task.

Our everyday life is made up mainly of two things; work and folks, common tasks and our relations with people. We think of these often as burdens, for whose bearing we need religion, as the world of duty to which we go back after turning aside for communion with God. Let me suggest that they are at the same time ways to God and means of fellowship with him.

1. We think of work commonly as a troublesome necessity and of wealth as furnishing a desirable escape. True, work in and by itself has no value; it is work done

with a purpose and seen in its meaning that counts. As such it becomes not only a means of grace but a way of knowing God and of fellowship with him.

I have here a letter from a woman of wealth, brought up in wealth, who writes about "the problem of prosperity. As a family we have suffered and been limited by it. I love the idea of taking the vow of poverty in the midst of wealth, of 'a big job' as the only remedy to save one from perdition." I do not see how a voluntarily idle person can be a Christian or escape from moral deterioration.

But work is far more than a moral safe-guard. (1) It is a chance to express ourselves, to achieve our fullest life. (2) It is a high honor which God bestows upon us. God himself is a worker, a creator of life and beauty and all good things; and in work he invites us to share his own creative activity. "My Father worketh until now; and I work." (3) It is a chance for fellowship with God. That is our special concern here. To do honest work in the service of human need, to do it in the spirit of good will, to offer our daily work to God in an act of conscious devotion just as we would bring a prayer or lay our gift on the altar, and then to commune with him in our task as workers together with God, this is to know God, to find him as a living presence, and to have real life-giving fellowship with him.

2. Human relations form the other principal area of the common

"DO'S FOR PREACHERS"

Do regard your present pastorate as "the best ever"—at least while you are there.

Do answer your correspondence promptly. Neglect in this respect often mirrors a man's reputation.

Do keep church records accurately and completely and in writing.

Do make some friends "down the street." Your contact and conversations may be the only sermon some may hear.

Do take time for some off-the-parish service and participation. Enlarged friendship and experience increases a man's outlook, ability, sympathy, and ministry.

Do play fair with your church financially. Give of your own means.

Do pay your bills promptly. Nothing hurts a minister more than a dishonest record.

Do read some good and substantial books annually. Magazines and newspapers supply mental tonic.

Do spend yourself fully for Christ. Time marches on! Few ministers get to invest more than forty years of 365 days each in active ministry.—Selected.

SOURCE OF LIBERTY

The day has come for Americans to rethink the source of their liberty. We can't save it unless we know where it comes from. Liberty is not a static condition. It is a living, growing force that needs to be replenished at its source constantly. There is no room for debate or speculation as to what that source is. It is written in an axiom-like sentence in the Second Letter of St. Paul to the Church at Corinth, in the seventeenth verse of the third chapter: *Where the Spirit of the Lord is, there is Liberty.*—Presbyterian Tribune.

life. At home or on the street, on the highway or in the crowded train, at work or play, we are always dealing with people. Life is made up of "life with father" — and with everybody else. Folks are of all kinds, and sometimes pretty trying. Living with them takes more grace than almost anything else in life, unless it is living with ourselves.

But there is more than this. Living with people is an even greater school of life than is work. It is hard to live with folks but it is impossible to live without them. God does not grow souls in solitude.

And this human fellowship is a way of fellowship with God and of receiving God's own Spirit and life. God is love; to share his life is to love him, but equally to love men. To love men is to share in God's life and love.

Work and love, that will seem to many a very prosaic way to high spiritual things. They would like some mystical and ecstatic experience in which to know God and find peace and power. But Jesus took this other way. Fellowship with God meant for him love of men, a spirit of good will, patient, gracious, self-giving, showing itself toward the high and the lowly, the good and the evil; it meant faithful work.—H. F. Rall in The Christian Advocate.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

AN OKLAHOMA EXPERIENCE

One of the first places I was invited to preach, after coming to Oklahoma, was at our church in the little town of Lexington, some fifty miles South of Oklahoma City. There was a large and prominent family in the town by the name of Stephens. Some of them were stewards and others were active in various ways in the church. I was a house-guest in the home of one of the substantial members of the family during the meeting.

Strange to say, the old father of the family was not a Christian, but did sometimes attend the services of the church. One night, I was talking about the influence we might exert for good or evil on those about us. I used an illustration taken from my boyhood days on the farm when I had to do the milking and look after the cattle. We had one long-horn steer that gave me a great deal of trouble. I drove the cattle to the pasture through a lane. This old steer would go in front; he was the leader of the herd. But sometimes, when he got nearly to the gate, he would deliberately stop, turn squarely around, and stand there for hours, hooking the calves and the rest of the cattle back. He wouldn't go in himself, nor would he allow the others to go in. I deplored the habit of my long-horned steer.

I said I had seen people like that in communities where I had worked. Their influence stood directly in the way of Christian progress. They wouldn't go in themselves, and through their influence would prevent others from going in.

Mr. Stephens was there, but said nothing about my illustration and I supposed it had had no effect on him. It certainly made no change in his mode of procedure. Several years went by, and I was at Lexington again, attending a District Conference. I met my old friend on the street one day and asked him if he had joined the church yet. He looked at me rather stubbornly and said, "No, I'm still standing in the lane, hooking the rest of them back." So far as I know, he continued that course as long as he lived. He has many duplicates. It's a role I would not like to play, especially among my loved ones and friends.

If you act more and more on your emotions and less and less on considered and sober thinking; you are asking for trouble.—Selected.

NEWS AND NOTES ABOUT FACTS AND FOLKS

ANNOUNCEMENT is made that Rev. E. D. Galloway, pastor of Pulaski Heights Methodist Church, Little Rock, will do the preaching in a meeting to begin at Carlisle on August 26. Rev. Marion W. Miller is pastor.

J. S. M. CANNON, superintendent of the Methodist Home, has received a \$25 War Bond for the Home through the Federal Reserve Bank of St. Louis and would like to know the name of the purchaser and donor of the Bond.

REV. EARLE CRAVENS, pastor at Osceola, was chosen president of the Arquoyah Club at a meeting held at Mt. Sequoyah last week. Other officers elected were, Rev. George E. Meyer, Fordyce, vice-president; Miss Thelma Pickens, Batesville, secretary; and Mrs. C. B. Nelson, Little Rock, treasurer.

THE First Methodist Church and the Fourth Street Methodist Church of Rector are having joint evening services during August, alternating the services at the two churches. Rev. Martin Bierbaum is pastor of First Church and Rev. H. M. Sanford is pastor of Fourth Street Church.

REV. O. E. HOLMES, pastor of Highland Church, Little Rock, is doing the preaching in a series of services at Capitol View Church, Little Rock. Rev. Alfred I. Doss, pastor of Henderson Church, Little Rock, has charge of the singing and the children's work. The interest is fine and good crowds are attending the services. Rev. H. O. Bolin is pastor.

REV. VAN W. HARRELL, district superintendent of the Prescott District, in sending in his fourth Quarterly Conference round, writes: "We are having good revivals all over the District at this time, and indications are that we will have a good many more additions to the church than we had last year. Finances are in good shape."

WORD Comes from Mrs. W. W. Warrington of the serious illness of her husband, Rev. W. W. Warrington in Goldsboro, Maryland. Brother Warrington is pastor at Lincoln, Arkansas, and he and Mrs. Warrington had gone to Goldsboro to spend a vacation near his father who lives in Ellendale, Delaware. Brother Warrington's friends in Arkansas will hope for his speedy recovery.

ACCORDING to Bishop Herbert Welch, chairman of the Methodist Committee for Overseas Relief, reports reaching him as to the need of various countries in Europe for food and other supplies, indicate varied conditions and requirements from country to country. The situation in France, he learns, is no longer critical, but problems of black market and transportation remain; the industrious Belgians are not in danger of starvation; the people of Denmark despite the terrors of Nazi occupation, are well-fed, and supplying food to nearby countries; conditions in Finland are critical, and assistance will be needed up until harvest and perhaps even longer; while throughout the Balkans continued relief shipments are needed to stave off semi-starvation.

REV. L. R. SPARKS, pastor of the Thornton Circuit, writes: "During my forty years in the ministry (I began as a supply with exhorter's license) I have never had more efficient help in a revival than that recently rendered by Dr. Connor Morehead at Thornton. Rev. Robert Beasley of Kingsland preached two splendid sermons before Dr. Morehead came. I was ill during the last few days of our revival and am here in Hot Springs bathing and resting. All my ministry the laity has made it possible for me to carry on. What a great work our presiding elders did and our district superintendents do render! Dear old Brother C. C. Grimes, father of our Dr. Charley Grimes, was my first presiding elder. The Thornton Circuit people, pastored by my district superintendent, during my illness, deserve much credit."

DR. GEORGE F. SUTHERLAND, treasurer of the Board of Missions and Church Extension of the Methodist Church, recently received a check of \$1,325 from Chaplain Ernest N. Hauge, the chaplain of the 73rd Bombardment Wing (APO 237), serving somewhere in the South Pacific area. The gift is for the missionary work overseas—work which the men of the command are seeing for themselves in the South Pacific. "It is a token of the faith that the men of our wing have in the future of the church, and also a tribute to the work that your missionaries have done in the past," says Chaplain Hauge. "Please accept this gift to your missions with the sincere prayers and best wishes of the Protestant men of the 73rd Wing. They have been giving a monthly offering to various church and church-related bodies. Beginning this month the men are donating to the mission boards of the various Protestant churches."

VETERANS returning from the war fronts will want a religion of action rather than one of talk and of "platitudinous discourses," Commander Everett P. Wuebbens, of the Navy Chaplains' office, recently told a conference of Jewish rabbis. If they do not get a religion that has some effect upon everyday life, they will probably not return in large numbers to churches and synagogues, he believes. "If by religion we mean organized religion, such as the average serviceman saw in the average church and synagogue of America before he left home, we might just as well face the fact that our veterans will have little more use for that sort of thing than do the young men who stayed at home to work in a defense plant—and that, as every realist knows, is very little, indeed," said the Commander. "If the message they hear is nothing but a clever rehash of the human wisdom found in copy-book maxims, which the veterans themselves have discussed and thought through during many a lonely watch, they will not come back, and for the life of me I can't see why they should come back. If we have a real and living religion to offer the veterans when they return, many of them will join our ranks and stand shoulder to shoulder with us."

DEATH OF REV. MARION S. MONK

Rev. Marion S. Monk, aged 62, pastor of the Methodist Church at England, died unexpectedly at his home on Wednesday, August 8. He was born at Camden and educated at Georgia University and Vanderbilt University and practiced law in Memphis before entering the ministry in 1910. He served Twenty-eighth Street Church in Little Rock and at Stephens, Camden, Hot Springs and Pine Bluff. In 1925 he transferred to the Louisiana Conference and returned to the Little Rock Conference in 1944.

He is survived by his wife, a son, Marion S. Monk, Jr., of Bachelor, La., and a sister, Mrs. G. D. Bryan of Waxahachie, Texas.

Funeral services were held at 3 p. m., Friday, at the England Methodist Church by Bishop Paul E. Martin and Dr. E. C. Rule, district superintendent. Burial was in Oakland cemetery, Little Rock, in the family lot where the deceased's father, mother and brother are buried.

The Board of Stewards of the England Church served as pallbearers.

THE ATOMIC BOMB MAKES WORLD PEACE IMPERATIVE

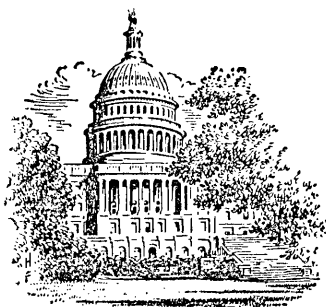
(Continued from page one)

the field of force its use has opened, we now also have a reason for peaceful settlement of international difficulties that only a race of mad men would disregard.

Atomic power, geared to the service of humanity, can be one of the greatest blessings ever discovered by the mind of man. Geared to the fiery chariots of the god of war, it could become a Frankenstein monster that would destroy human life and leave the world a barren waste. World peace is now imperative.

Church Affiliation of Members of Congress

By HON. BROOKS HAYS, Representative, Fifth District, Arkansas



A STUDY of the church membership of 156 Southern Congressmen including all members of both Senate and House from 14 Southern States (the 11 Confederate states plus

from Kentucky, Arkansas, Oklahoma, and Texas and of Episcopalians from the East in as much larger proportion than the size of their membership would indicate. Half of the Episcopalians in Congress are from Maryland and Virginia.

The Episcopalians, for example, have three Congressmen from Virginia, yet their state membership totals only 49,843 while the Virginia Baptists with only two Congressmen number 439,000 members. Unquestionably the tradition of political service among the Episcopalians of that historic state has had a great influence.

This provides a contrast to our own state (Arkansas) where Baptists have five of the nine members, the other four being divided equally between the Christians and Methodists.

The percentage of Baptists and Methodists from the Southern states is much greater than from other sections. The Catholic representation in the House and Senate of about 95 is obviously much greater in other sections.

In the general population Baptists predominate in every Southern state except Louisiana where the Catholics lead and in Maryland where Catholic, Methodist, Lutheran, and Episcopal constituencies outnumber them. The Methodists are second in every state except Louisiana and Texas where they slip into third place to make way for the Baptists and Catholics.

As a Baptist I am proud of the splendid record of many members of the denomination in both Houses of Congress. Yet they came to Congress not as Baptists but as individuals devoted to our institutions. We can rightfully claim to have influenced political and social thinking, but that influence has flowed into the total life of the region and the nation, and credit for it must be shared with other church groups. I believe that this Congress has demonstrated a stronger interest in religion and its place in the nation's life than any that has assembled in many years.

The following compilation shows the church affiliation by states. Both Senators and Representatives are included.

Alabama—Methodist 7, Baptist 3, Presbyterian 1.

Arkansas—Baptist 5, Methodist 2, Christian 2.

Florida—Methodist 4, Baptist 2, Presbyterian 2.

Georgia—Methodist 7, Baptist 3, Presbyterian 1, no preference 1.

Kentucky—Presbyterian 3, Christian 3, Baptist 2, Episcopal 2, Methodist 1.

Louisiana—Catholic 4, Episcopal 4, Baptist 1, Methodist 1.

Maryland—Episcopal 5, Catholic 2, Presbyterian 1.

Mississippi—Methodist 4, Baptist 4, Presbyterian 3, Episcopal 1, Lutheran 1.

Oklahoma—Christian 4, Methodist 2, Baptist 1, Presbyterian 1, Episcopal 1, Church of Christ 1.

South Carolina—Baptist 3, Episcopal 2, Methodist 1, Presbyterian 1, Lutheran 1.

Tennessee—Baptist 5, Methodist 3, Presbyterian 3, Episcopal 1.

Texas—Baptist 8, Methodist 5, Christian 3, Universalist 1, Catholic 1, Lutheran 1, Church of Christ 1, Episcopal 1, Presbyterian 1, no preference 1.

Virginia—Methodist 4, Episcopal 3, Baptist 2, Presbyterian 2.

Total—Methodist 45, Baptist 44, Presbyterian 20, Episcopal 20, Christian 12, Catholic 7, Lutheran 3, Church of Christ 2, no preference 2, Universalist 1.

Religious Affiliations of Congress (for Entire Nation) (House and Senate 1943-44)

Religious Affiliation	No.	Percent
Roman Catholic	97	18
Protestant	380	71
Methodist	93	18
Presbyterian	69	13
Baptist	60	11
Episcopalian	57	11
Lutheran	18	3
Disciples	17	3
Congregational	21	4
Unitarian	7	1
Universalist	3	1
Reformed	1	0
Evangelical	1	0
Moravian	1	0
Quaker	1	0
Not Specified	33	6
Jewish	7	1
Christian Science	3	1
Latter-Day Saints	4	1
No religious affiliation	8	2
Unknown	30	6
Total	531	100

26 COMMISSIONED MISSIONARIES, DEACONESSES

Fifteen young people were commissioned as foreign missionaries of the Board of Missions and Church Extension of the Methodist Church, ten young women as deaconesses, and one young man as a home missionary, at a special commissioning service in Hanson Place Central Methodist Church, Brooklyn, in June. The service was a main feature of the quarterly session of the Board, held at 150 Fifth Avenue, Manhattan.

Bishop G. Bromley Oxnam, of the New York area of the Methodist Church, and president of the Division of Foreign Missions, delivered the address of commissioning. Bishop Arthur J. Moore, of Atlanta, Ga., president of the Board, presided. Other speakers included: Mrs. J. W. Bragg, president of the Woman's Division of Christian Service; Bishop A. Frank Smith, president of the Division of Home Missions; Dr. John W. Hawley, president of the Division of Education and Cultivation, and Bishop Lewis O. Hartment of Boston.

All of the new missionaries are college and seminary graduates. The deaconesses are graduates of the National Deaconess Training School, or have college and graduate degrees.

Those commissioned as foreign missionaries were:

Mrs. Doris M. Bartlett, of Maspeth, L. I., recently married to the Rev. Elwood R. Bartlett, of Elizabethville, Belgian Congo, where

she will join him in educational and evangelistic service.

The Rev. and Mrs. Howard T. Brinton, of Williamsport, Pa., who are assigned to evangelistic work in the Belgian Congo. Mr. Brinton was born in the Congo of missionary parents.

Mr. and Mrs. Carl W. Huie, of Oneonta, Ala., who go to Southern Rhodesia, Africa, for agricultural and educational service.

The Rev. and Mrs. Emery M. Roberts, of Tarentum, Penn., going to the Belgian Congo for evangelistic and educational service.

Mr. and Mrs. Jewel E. Thacker, of White Hall, Ill., to Southern Rhodesia for educational and evangelistic work.

Rev. and Mrs. Everett L. Woodcock, of Cochran, Pa., for evangelistic service in the Belgian Congo.

Miss Alvina Koch, of Lancaster, Ohio, going to Peru in educational service.

Miss Carol Moe, of Fremont, Neb., to the Philippine Islands for religious education.

Miss Elizabeth Overby, of Richmond, Va., to India as a public health nurse.

Miss Eunice Sluyter, of Grand Rapids, Mich., for educational service in India.

William H. Owens of Danville, Ky., graduate of Center College and Duke University, was commissioned a home missionary for service in the mountains of Kentucky.

Those commissioned as deaconesses of the Methodist Church, for service in the United States and its possessions, were the Misses Har-

L. B. CARPENTER HEADS NATIONAL TRAINING SCHOOL

The Rev. Lewis B. Carpenter has been elected to the presidency of the National Training School, Kansas City, Missouri, following the resignation of Rev. Cloyd V. Gustafson, who plans to take further study. The school is under the administration of the Woman's Division of Christian Service.

Mr. Carpenter received his A. B. degree at Cornell College, Mt. Vernon, Iowa; his B. D. from Union Theological Seminary; his S. T. M. from Boston University, and has completed his residence requirements for a Doctorate at Harvard University. He is a member of the New England Conference, and pastor of the Methodist Church in North Andover, Mass.

Mr. Carpenter has held successful pastorates in the Genesee Conference, and has taught at many summer institutes and conferences for young people. He is greatly interested in the field of enlisting and guiding them for full-time Christian and home mission service—the objective of the National Training School.

riet E. Carlton of Jennings, Kans., Carol L. Gibby of Los Angeles, Cal., Mona E. Kewish of Kansas City, Mo., Marietta Mauger of Kingston, Ohio, Betty I. Moore of Kansas City, Mo., Mae J. Morris of Galesburg, Ill., Doris Rhodes of Fayetteville, N. C., Nola I. Smee of Lorain, O., and Pauline Whitacre of Carbondale, Ill.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

THE BUTTERFLIES

By Faye N. Merriman

Herbert sat upon the front step and kicked his heels and then he went around to the back porch steps and sat there and kicked his heels some more. They were not happy kicks, indeed they were hateful kicks, for Herbert was feeling abused. You know when people feel abused they are apt to grow hateful, and it shows right through into their kicks or whatever they do.

"I have nothing to do," Herbert said. "Fanny, May, and Doris are horrid girls, I think, not to play with me today or yesterday or the day before."

Flossy, the black cat, came purring around his knees, but Herbert did not want to play with a cat. Spot, the next-door dog, stuck his nose between the bars of the fence and whined softly to attract attention, but Herbert did not want to play with a dog. His new red wagon was in the path, but he did not want to play with a red wagon. He wanted to be sorry for himself.

"I'll go over in the park," he said. "No, Flossy, you can't go. Stay here! Cats can't go in the park; they'd get lost, and besides I don't want a cat tagging me today."

Flossy did not understand, so she did not have her feelings hurt or feel sorry for herself. She purred gently and happily and walked to the gate with Herbert and with her soft, yellow eyes watched him go. Then she went back to the porch to sit in the sun and wash her face and fur, like a good, clean little cat.

For a while Herbert watched the fish in the pond, and then, tiring of that, he lay down upon his back and looked up at the trees. Presently a great golden and brown butterfly flitted past, and he jumped up and ran after it with his cap in his hand.

"I'll catch that butterfly," he said. But presently, with a flutter of its wings, the butterfly flew upward out of sight. Then Herbert saw a little blue butterfly and chased that and brought his cap down upon it. The poor butterfly was quite crushed.

"It's no good now," Herbert thought. "I'll get another bigger one and take home to put in our garden."

He ran and ran and finally he caught a red and black one under his cap and tried to grasp it but it got away. Herbert kicked at his cap and frowned. Then he blinked his eyes and blinked them hard, for out from between the trees came dancing three more butterflies.

But such butterflies! There was a pink and yellow butterfly, with little tan spots, and a brown and red butterfly with blue dots, and a blue and white and a lavender butterfly. But the strangest thing about these butterflies was their size. They were as large as himself.

"Oh, there he is," the biggest butterfly said. "There's the boy that catches butterflies." He saw that

she had a tiny golden wand, and as she waved it in front of his eyes Herbert seemed to grow dizzy and sank to his knees on the grass. Perhaps he was merely frightened.

"Come with us," the second butterfly commanded. "Get up!"

Herbert obeyed because he was afraid of that golden wand. His legs trembled as he walked. The butterflies led the way to a sheltered spot, where the trees were thick and no one was about.

"Now, what shall we do with a boy that chases our brothers and helpless sisters and breaks their wings?" the third butterfly said.

"Shall we break his arms and legs?" the first butterfly cried.

"No!" Herbert cried. "No!"

"Let us chase him!" the second butterfly suggested. "He chased that butterfly for half an hour, and a half an hour in a butterfly's short life is like a week at least in his longer one. Let us chase him for a week as hard as we can."

"No, please don't," Herbert begged.

"I know something better than that," the third butterfly cried eagerly. "Wave your magic wand and turn him into a green worm. We had to be worms for a long time before we could be butterflies, you know, and maybe if he is a worm and has to crawl on a lettuce or cabbage leaf and dodge hens and birds he will realize how hard a worm works to live long enough to be a butterfly. Turn him into a worm."

"No! No!" Herbert cried. "Don't do that. I promise never to chase another butterfly as long as I live. I will not anyway. I just didn't think what I was doing! It is cruel for a boy to chase a little butterfly really."

"Of course it is, Herbert, and we are glad you realize it," laughed the first butterfly, and down came the little black mask, and there was



HAPPY DAYS

JUST FOR FUN

Lecturer: I calculate that the end of the world will come in 217,000,000 years.

Member of audience (in great agitation): How many did you say? Lecturer: 217,000,000.

Inquirer (sitting down with great relief): I had such a fright — I thought you said 117,000,000.

Big Boss (invited to dinner by one of his employees): I don't often have such a good dinner as this, young fellow.

Son of the Family: Neither do we. I'm awfully glad you came, sir.—Ex.

"For beating your wife I will fine you \$1.10," said the judge.

"I don't object to the dollar," said the prisoner, "but what is the ten cents for?"

"That," said the judge, "is the Federal tax on amusements."

Professor: Robert Burns wrote, "To a Field Mouse."
Interested Pupil: Did he get an answer?

Visitor: And what are you going to do when you grow up?

the laughing face of Doris. Herbert stared and stared.

"We are butterflies in a little play Miss Andon, the Sunday school teacher, is getting up," May exclaimed. "We wanted to surprise you. We were practicing in her yard and saw you chasing the butterflies in the park and ran over without changing our costumes to try to teach you a lesson."

"You did, and I'm glad you did," Herbert said soberly.—Ex.

IN THE WORLD OF BOYS AND GIRLS

Brookland, Arkansas
August 7, 1945

Dear Girls and Boys:

I am a little girl nine years old. I live in Brookland. My Sunday School teacher's name is Mrs. Miller and my school teacher's name is Mrs. Rachel Hall. I am in the Fourth Grade.

I have a little brother. He is nine years old. — Your friend, Shirley May Rushing.

Brookland, Arkansas
August 7, 1945

Dear Boys and Girls:

I am a little girl nine years old. I live in Brookland. I am in the Fourth Grade. My school teacher is Mrs. Rachel Hall.

I have a sister and she is seventeen years old.—Your friend, Betty Sue Robinson.

SUNSHINE AND MUSIC

*A laugh is just like sunshine;
It freshens all the day,
It tips the peak of life with light,
And drives the clouds away.
The soul grows glad that hears it,
And feeds its courage strong;
A laugh is just like sunshine
For cheering folks along.*

*A laugh is just like music;
It lingers in the heart.
And where its melody is heard,
The ills of life depart:
And happy thoughts come crowding
Its joyful notes to greet;
A laugh is just like music,
For making living sweet.*

—Selected.

Bobbie: I'm going to raise mint.
Visitor: Mint?

Bobbie: Yes, Dad says that's where all our money comes from.

"I see some one has suggested a statue to the man who invented rubber tires."

"Wouldn't a bust be more appropriate?"

An unsolicited testimonial from an ardent golfer to a hosiery manufacturer: "Fifteen minutes after putting on a pair of your socks, I made a hole in one."

"The mule," wrote a schoolboy, "is a hardier bird than the guse or turkey and diffrent. He wears his wings on the side of his head. He has two legs to walk with, and two more to kick with, and is awful backward about going forward."—The Progressive Farmer.

Out in New Guinea, a squadron observer was called in by his commanding officer after an air raid and asked whether he had been nervous during the attack.

"No, sir," the soldier replied, "I was as cool as a cucumber."

"Swell," the CO replied, "I was afraid you might have been a bit rattled when you called in that there were 27,000 bombers coming in at eighteen feet!"



We Survey Bolivia's Problems



By IVAN H. NOTHDURFT

(The Rev. and Mrs. Nothdurft, of Cape Girardeau, Missouri, recently went to Bolivia as Methodist missionaries. They are teachers and evangelists. Here Mr. Nothdurft tells of conditions as he finds them in Cochabamba.)

OUR reception as new missionaries to the American Institute in Cochabamba, Bolivia, has been most cordial. Students and workers met us at the airport and helped in our orientation.

We were impressed by the size and progressive nature of the city (population between 80,000 - 100,000.) A person's impression of Bolivia goes up 100 percent after seeing the productivity of this valley. The possibilities for advancement here are good, particularly because of an irrigation development and because of a splendid community spirit. The same attitude prevails in the school (which has about 500 students), for it too hopes to complete a program of expansion through the construction of some badly needed buildings.

Our adjustment to the altitude, food, customs and the language has seemed slow to us, but patience is necessary. Although the elevation here is between 8,000 - 9,000 feet, high mountains inclose the town to form a valley about 25 miles long and 10 miles wide. This valley is the most densely populated section of Bolivia. Mt. Tunari, at the city's edge, is 17,060 feet above sea level. In this valley, Cochabamba has grown into an agricultural, industrial and transportation center serving as an outlet for the rich eastern section of the country. The climate is ideal, varying from 40 degrees to 80 degrees from night to day, but varying only slightly with the seasons.

The food is certainly different. Our stomachs hesitated before accepting with satisfaction some of the native dishes such as "chuna" which is made of frozen potatoes which have been crushed by the constant tramping of the Indians. Delicacies in the meat line include tongue and heart, for which we have no particular appetite. Our food is prepared in a common dining hall by Indian women. We are glad that our customary foods are also available and that we may adjust to Bolivian foods at our leisure. Customs do not differ too greatly, but it will take a while to overcome embarrassment during an "abrazo" combination of hand shake and embracing or hugging, or to see women kiss each other's cheeks as a greeting and farewell. As for language, we may proudly say that we

are learning "Castellano." We must! We are the heads of a household which consists of two Argentine women teachers (one of whom is the daughter of Bishop Gattinoni,) two Bolivian teachers, 18 girl boarding students, two men caretakers, four women servants, a sheep, two dogs, a cat, and a duck. It is quite a family and all seem to prefer Spanish as their principal mode of communication!

One doesn't have to be here long to realize a need for our way of Christian life and thought. One is impressed with the superficiality of life



REV. IVAN H. NOTHDURFT

and custom here, the extreme emphasis upon externals. The exterior must be polished and refined; the interior, which we consider so vital, doesn't seem to be of much importance. Houses have fine fronts, but mud walls in back. The object is to make an impression at all costs. The end justifies the means. This attitude runs through the whole fiber of life from buildings and material things through the educational system and the ideas of morals in relation to the common decencies of life. Cheating, stealing and lying, etc., are common problems among the students. In a spelling class a student will say, "I wasn't copying. I was simply trying to

see what the word was." Young people seem to have no scruples against such practices. The other day a car stalled. Mr. Smith and I pushed. Out of the darkness of the night a dozen urchins appeared and insisted that they push although their help wasn't needed. Immediately afterwards, they demanded money. We gave them all we could, within reason, but upon leaving they threw rocks at us for not having given more. The psychology of child care and guidance differs greatly from that to which we are accustomed.

Our school endeavors to maintain the lead in educational enterprise and effectiveness in a country which makes only a feeble attempt at public education. It is essentially an educational institution with primary and secondary sections, equivalent to those in the States with courses extending to the junior college level. It combines our religious approach with the educational. Our students come from all parts of the country, and we make no exclusions because of race or creed. Almost every nationality is represented, including Arabs, Germans, Slavs, Jewish refugees from Europe, Italians, Czechs, Poles, French, North Americans, English, Indians, and of course, Spanish. Quechua is the principal language here, Spanish second, with German a close third, and English a poor fourth. The students are much better linguists than are we. Although our school has compulsory chapel attendance and a required course in religion and morals along with the dozens of others required by the government, most of our students are Catholics or Jewish.

At present, I am teaching English (until I learn more Spanish), assisting in physical education, chemistry, etc., and directing the church choir. Mrs. Nothdurft has been helping with the music classes, teaching the women's class in Sunday School in Spanish, and learning the management of the house. The faculty numbers about 40 with only four from the United States at the present time.

In general, the people respect and look up to our school, our approach to morality, and to our country in these days. It is our hope that those Christians of our country will feel inclined to give generously to the maintenance of our program in South America. At present we are organizing, in conjunction with our Spanish-speaking congregation, and English-speaking service for the many evangelicals from the States, Great Britain and here, who speak English—thereby hoping to knit a closer bond of Christian fellowship.

THE JOB

But God,
It won't come right!
I've worked it over till my brain is numb.
The first flash came so bright,
Then more ideas after it—Flash! flash! I thought
it some new constellation men would wonder at,
Perhaps it's just a firework—flash! flash! spat!
Then darkness and scorched pasteboard and sour smoke.

But God, the thought was great,
The scheme, the dream—why, till the first charm broke

The thing just built itself while I, elate,
Laughed and admired it. Then it stuck—
Half done—the lesser half, worse luck!
You see it's dead as yet—a frame, a body—but the heart,

The soul, the fiery vital part
To give it life is what I cannot get. I've tried—
You know it! Tried to snatch live fire,
And pawed cold ashes! Every spark has died.
It won't come right, I'd drop the thing entire—
Only I can't. I love my job.
You who ride the thunder—

Do you know what it is to dream and drudge
and throb?
I wonder.

Did it come at you with a rush, your dream,
your plan?

If so, I know how you began.
Swing with rapt face and sparkling eyes,
Sweeping the hot globe out between the skies,
Marking the new seas with their white beach lines,

Stretching the sun and the moon, the lightning
and the rains,

Sowing the hills with pines,
Wreathing a rim of purple round the plains!
I know you laughed then, as you caught and wrought

The first, rapturous outlines of your thought.
And then—
Men.

I see it now,
Oh God, forgive my pettish row!
I see Your job. While ages crawl
Your lips take laboring lines, your eyes a sadder light,
For man, the fire and flower and center of it all—

Man won't come right!
After your patient centuries,
Fresh starts, recastings, tired Gethsemanes,
And tense Golgothas, he, your central theme,
Is just a jangling echo of your dream.
Grand as the rest may be, he ruins it.

Why don't you quit?

Crumple it all and dream again! but no
Flaw after flaw, you work it out, revise, refine—
Bondage, brutality and war and woe,
The sot, the fool, the tryant and the mob—
Dear God, how you most love your job!
Help me, as I love mine.

—By Badger Clark from Sky Lines and
Wood Smoke—Used by permission of the
Author.

STRENGTH

We never have more than we can bear. The present hour we are always able to endure. As our day, so is our strength. If the trials of many years were gathered into one, they would overwhelm us, therefore, in pity to our little strength, He sends first one, and then another, then removes both, and lays on a third, heavier, perhaps, than either; but all is so wisely measured to our strength that the bruised reed is never broken. We do not enough look at our trials in this continuous and successive view. Each one is sent to teach us something, and altogether they have a lesson which is beyond the power of any to teach alone.—H. E. Manning.

Ten minutes spent in Christ's society every day, aye two minutes, if it be face to face and heart to heart, will make the whole life different.—Henry Drummon.



Our Vacation School At Douglasville



By MRS. HELEN JENKINS

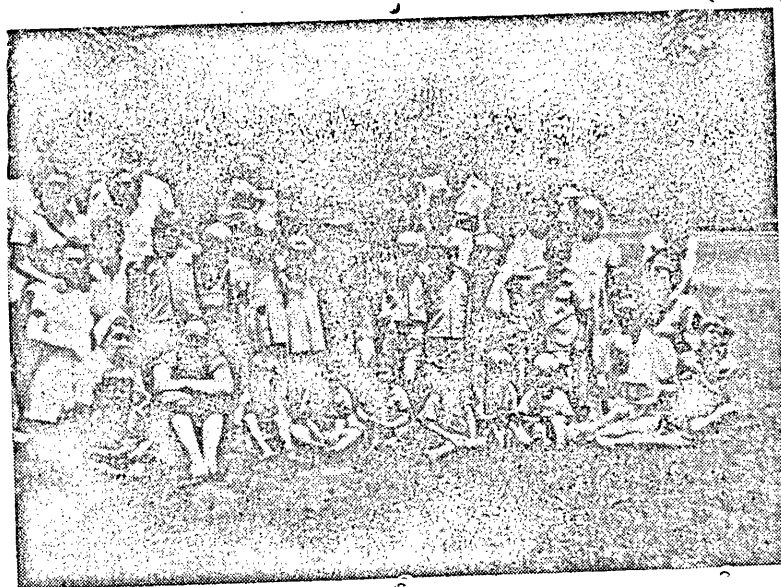
THE Vacation Bible School of Douglasville Methodist Church was held from June 11 through June 22 with an

Mrs. Jenkins, aided by Mrs. Wilson and Mrs. Collier, taught the book, "Exploring God's Out-of-doors" to children in the age group

lighted to see how sunshine and rain had made the tiny seeds they had planted grow into big plants.

The second week we were taught

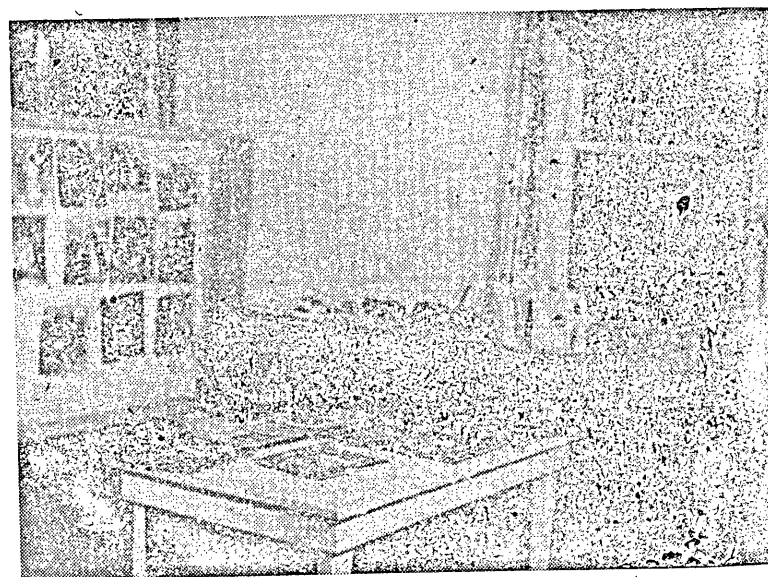
rium was built in a big white dishpan and we studied how God purified the water by putting different plants in the water to grow. Craw-



Douglasville Vacation School

average attendance of thirty children. The school was held in the mornings from 9 a. m. until 11:30 a. m. and was under the leadership

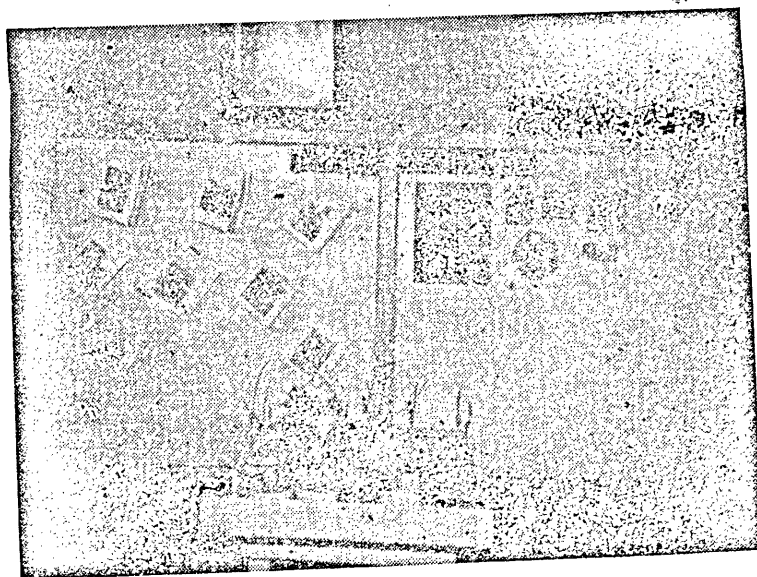
from four to six. The first week of the school, the children studied how God cares for us through nature. We played farmers and made



Bible Homes of Yesterday

how God cares for his out-door creatures. Our frog named "Lumpy" buried himself in the dirt of his home and hid from us. "Skippy"

fish, with bad pinchers, were placed in the aquarium by the children. Birds' nests that had been discarded by the birds were brought in and



How God Cares for Us

of the Children's Division superintendent, Mrs. Helen Jenkins. She was ably assisted by Mrs. E. L.

a crop in our sand tables. Lettuce, corn and radish seeds were planted and cared for by the children. By



How God Cares for His Outdoor Creatures

and "Hoppy," our two grasshoppers, had homes made of lamp chimneys and the children hunted for them

these were studied. The story of Noah's Ark and the animals was told and a display table was made

OUR VACATION SCHOOL AT DOUGLASVILLE

(Continued from page 8)

Mrs. Santee taught the seven-year olds the book "Children of Bible Times and of Today." This class made Jewish children and other children of the Bible out of clothes pins and then clothed them in their native dress. These were made by the children out of scrap pieces of material. Every child of the Bible was studied and pictures of them were made and put on display. Sand table displays of Eskimo children and Filipino children were also made. The religion of yesterday was compared to our religion of today.

Mrs. Baker conducted the course on "Bible Homes of Yesterday and Today" for the eight-year olds. Scrolls were made and the commandments of the Jews were written upon them and memorized by the class. Homes of yesterday were made and studied. Tent cities were carved out of bars of soap and the furniture of those days were placed in the tents. A sheep's fold was made and miniature animals were put into it. Booklets were made of pictures of the cities of Palestine.

At 11:00 a. m. each morning we joined together in a worship period where we were taught how to conduct ourselves in an orderly way, to sing songs and give praises to our heavenly Father. Each day prayers were led by the children themselves, praying just what they felt in their hearts. The last day of the school was declared "fun day." Each child invited his or her mother and we all went to Boyle Park for a schoolgirl picnic.

A special service was held the following Sunday during the church service period. Certificates and special awards were made at this time by the superintendent and her teachers. Of the thirty pupils attending the Vacation School, 50 per cent of them had not missed a single day of the school.

DISTRICT CONFERENCE

Prescott District: Fourth Round

Murfreesboro, Sept. 9, 11 a. m.
Forester, Sept. 16, a. m.
Amity, Sept. 16, p. m.
Gurdon, Sept. 19, p. m.
Dierks, Sept. 23, a. m.
Mineral Springs, Sept. 23, p. m.
Bingen Ct., Bingen, Sept. 30, 11 a. m.
Centerpoint Ct., Centerpoint, Sept. 30, 3 p. m.
Prescott Ct., Midway, Oct. 7, 11 a. m.
Blevins Ct., Blevins, Oct. 7, p. m.
Hope, Oct. 8, p. m.
Glenwood, Oct. 14, a. m.
Langley Ct., Langley, Oct. 14, 3 p. m.
Mt. Ida, Oct. 14, p. m.
Nashville, Oct. 16, p. m.
Okolona Ct., Okolona, Oct. 21, a. m.
Emmet Ct., Emmet, Oct. 21 p. m.
Antoine Ct., Antoine, Oct. 28, a. m.
Springhill Ct., Fairview, Oct. 28, 3 p. m.
Washington, Oct. 28, p. m.
Prescott, Oct. 29, p. m.

—Van W. Harrell, D. S.

"A LITTLE CHILD SHALL LEAD THEM"

The children of the Vacation Church School at Star City a few days ago voted to send their entire offering to the Methodist Home. We think this is a very splendid thing for these fine children to do. A record will be kept of this and other like contributions that have been received from time to time.

We want to thank the teachers of this Vacation School and the pastor of the church and any others who may have had a part with the children in this splendid work.—J. S. M. Cannon, Superintendent, Arkansas Methodist Home.

PHILIPPINE LIBERATION GOSPELS

Even before the liberation of the Philippine Islands, the American Bible Society was printing in America 250,000 Gospels in Philippine dialects to be sent to Manila as soon as possible. The Bible House on Isaac Peral in Manila and the warehouse behind it are burned out, according to information received by the Society from its recently liberated secretary, the Rev. W. H. Fonger. The plates from which the Bibles and Testaments have been printed were to a large degree safe in the concrete vault in the warehouse but there is no supply of paper and printing facilities are not yet available.

Dr. E. K. Higdon of the United Christian Missionary Society of the Disciples of Christ, a former secretary of the Society in Manila, is on his way to the Philippines with the first thousand copies of the Gospels. A shipment of 50,000 more has been started through the help of the Army Chaplains.

The printing includes Gospels in the Philippine dialects of Tagalog, (the official language of the Islands), Ilocano, Panayan and Cebuano. The little books are very handsome in their yellow covers with the Philippine and American flags in full color on them. They are called, by the Society, the Philippine Liberation Edition. — American Bible Society.

INCREASE IN WORLD SERVICE GIVING

Responding to the wartime appeal from the Council of Bishops, Methodists of the nation have contributed \$5,803,049 to the World Service fund for missionary and educational work during the fiscal year ended May 31, an increase of \$363,753, or 6.7 per cent, over last year, the Rev. Dr. Thomas B. Lugg, treasurer of the General Commission on World Service and Finance, has announced.

"All Christians will rejoice over Methodist interest in the mission work of the Church. Benevolence giving for the fiscal year 1944-45 is the response of Methodists to the world need for Christian relief and reconstruction. Whether this is a temporary or permanent awakening to the world need for Christianity will be indicated by World Service giving for 1945-46," Dr. Lugg declared.

In addition to World Service giving, the denomination's 8,000,000 members have contributed to other world mission causes during the fiscal year, as follows:

Crusade for Christ, \$16,978,211; Special gifts, \$678,336; Fellowship of Suffering and Service, \$500,931; and Week of Dedication, \$72,607.

Methodists have subscribed \$27,430,693 in cash and pledges to the Crusade for Christ Relief and Reconstruction Fund to date. Of this amount \$17,315,708 have been paid in cash up to June 26, according to reports from the Crusade treasurer.

Reports from 110 Annual Conferences of The Methodist Church shows that World Service giving in May totaled \$1,318,496, a loss of \$90,744, or 6.9 per cent less than the same month of last year.

The greatest successes in life have been made out of corrected mistakes. Many an old hand at the game sometimes forgets to learn the new rule.—Literary Digest.

BISHOP GARBER, FORMER DIVINITY SCHOOL DEAN, GIVEN BRIDGEWATER COLLEGE AWARD

DURHAM, N. C. — Bishop Paul Nell Garber, resident bishop of the Geneva area of the Methodist Church, is the first recipient of the Annual Award of Bridgewater College, Bridgewater, Va.

Bishop Garber, who before his election to the episcopacy was dean of the Duke University Divinity School, where he had been a teacher and administrative officer for 20 years, was chosen for the award because of his loyalty to the college and his record since he was graduated from Bridgewater with a bachelor of arts degree in 1919.

The award plaque has been shipped to Bishop Garber at his temporary headquarters in Algiers, French North Africa, where he is residing for several months awaiting an opportunity to establish headquarters in Geneva Switzerland.

Established this year by the Alumni Association of Bridgewater College, the award is designed to honor an alumnus whose achievement in any one year makes him a Bridgewater "man of the year."

Bishop Garber holds the master of arts and doctor of philosophy

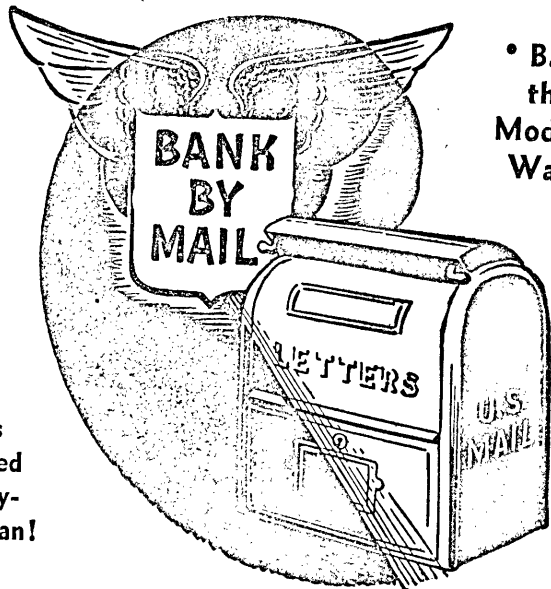
FRED WILLIAMS HEADS ARIZONA INDIAN SCHOOLS

Dr. Frederick G. Williams, former Methodist missionary and founder and principal of the famous Ushagram Schools, Asansol, India, is now Reservation Principal of Education, for the Pima Indian Agency, Sacaton, Arizona. There are eight schools three of them being high schools, located on four reservations.

"The weather is hot and the temperature stays around 110 degrees in the daytime, but our homes and offices are air cooled and very comfortable," Dr. Williams writes. "Why India has not learned this system of air cooling is a mystery to me. It is simple and effective. The main part of our house is adobe, but it is beautifully finished with every convenience including an electric range and refrigerator with hot and cold water."

degrees from the University of Pennsylvania. He has written a number of articles for the Methodist press covering his activities in the Geneva area. Recently he has held the North Africa Annual Conference, a special meeting of the Belgium Annual Conference and has traveled extensively in Italy, France, Germany and Czechoslovakia.

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OKINAWA CHURCHES BUILT BY DAYTON METHODISTS

The Rapier Methodist Church, in Dayton, Ohio, many years ago sent \$3,000 to its parish-abroad missionary representative, the Rev. Earl R. Bull, to help build some Methodist churches on an island in the Japanese Empire—now known to the world over as Okinawa. Three fine churches were erected: one in Naha, the modern (and much-bombed) capital; one in Shuri, the old capital; and the third in Yonabaru. A brass plate on the church wall in Naha tells the story of the donor's generosity.

The Rev. Mr. Bull is now serving the Methodist Church in Waverley, Ohio. There he recently received two letters from men in Okinawa whom he has never met.

The first letter, signed "Sergeant Kruso," is as follows:

"The other day I read in the paper that you were once the missionary to this Naha church. Since our outfit, the Sixth Marine Division, has taken the city of Naha, I was fortunate to be able to see it.

"The city of Naha is completely in ruins, but much to my surprise the Methodist Church is one of the very few buildings that remains standing. It has only one shell in its side, but was hit pretty hard by the small arms fire. However, the organ was missing. I spent half an hour looking over the church, and could not believe that the people of Dayton helped build it. It must have been one of Naha's most modern structures.

"The boys in my outfit were also surprised to hear about it. They all noticed the church because the large cross is still on top of the cupulo.

"Since the Army and the First

Division Marines fought near Shuri, they will most likely see the church there. If it is at all possible, I also will see it.

"I am a Catholic, but I thought you would enjoy hearing about your church. I have only a few moments to write this poor letter but when I get home in a year or two, I would like to stop and talk with you about the fascinating city of Naha."

The second letter is from George McCollum, also unknown to Mr. Bull. It reads:

"This is a rather belated acknowledgement of your letter. It came with the long letter you wrote to Correspondent Ernie Pyle. He never received it. It came too late. He died, and now rests on Iwo Jima.

"You may rest assured that I will see the places and objects you have spoken of. I have many bits of information which will comfort you but they must wait till I can pass the censor.

"I handed your letter to a chaplain of the Marines. He could go where I could not. I, yesterday, asked him about the letters and he has turned them over to Mr. Morrow of The Chicago Tribune. He is putting this into a story for the Tribune.

"The people whom you knew here have been moved for safety's sake. They moved their pots, pans and baggage not on their heads, ponies or otherwise; we moved them by our vehicles. They are permitted to work their farms and reap more wages than ever. They are beginning to laugh and smile at us. Your will hear from me again, as I gather more facts about present conditions in the Island where you once lived."



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LEADERS OF THREE FAITHS CONDUCT WORKSHOP IN RELIGION

ANN ARBOR, Mich.— (RNS) — Protestant, Catholic and Jewish leaders are serving as lecturers at a workshop being conducted at the University of Michigan here to study and improve the teaching of religion. Sessions are held daily for two weeks, ending Aug. 12.

Directed by Dr. Ernest M. Ligon of Union College, N. Y., the workshop is being attended by directors of religious education in Michigan colleges and schools, state superintendents of religious education, and laymen who teach religion in church schools.

MOSCOW SEMINARY TO ENROLL 200 STUDENTS

MOSCOW. (By Wireless) — (RNS)—More than 200 students are expected to be enrolled when the Russian Orthodox Theological Academy opens its Fall sessions here, it was announced by the Journal of the Moscow Patriarchate. A full course will require four years of study, but students who aspire only to the lower ranks of the clergy may qualify after two years at the academy.

Every man has a right to judge for himself, particularly in matters of religion; because every man must give an account of himself to God. —Mr. Wesley.

BISHOP MELLE SURVIVES BERLIN'S DESTRUCTION

Assurance of the health and safety of Bishop F. H. Otto Melle, Bishop of The Methodist Church in Germany, has just been received in New York in a letter from Methodist Chaplain William F. Overhulser.

Written under date of July 6, 1945, to Bishop G. Bromley Oxnum, secretary of the Council of Bishops. Chaplain Overhulser reported having visited with Bishop Melle that day. It was Bishop Melle's first contact with the church in America since 1941.

All the Methodist churches in Berlin have been destroyed, Bishop Melle told the Chaplain, but there are still some hospitals and deaconess homes undamaged.

The Bishop is well and his home is in good condition, the Chaplain wrote. Bishop Melle had lived in the cellar for over a month during the American bombing. Due to restrictions on travel and communication, Bishop Melle was unable to give Chaplain Overhulser much information concerning the status of Methodist work in Germany outside Berlin.

Chaplain Overhulser, a member of the Iowa-Des Moines Conference, is serving with the 41st Armored Infantry in the Army of Occupation.

One miracle I would, if worthy, ask the Lord to grant me, and that is by His grace He would make me a good man.—Anagar.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

TO DISTRICT AND LOCAL SECRETARIES OF SUPPLY WORK

Dear Co-Workers:

The special Christmas cartons (12x6x4) are to be ordered from the project headquarters in New York and with them will come a sheet of full instructions for packing and shipping. The overseas distribution will be cared for by the leaders of our churches in the lands into which the Christmas packages go.

To our local Societies we may say: 1. Read the article on Church Christmas Packages in the July-August "Methodist Woman."

2. Spread the information throughout the church finding out how many cartons are desired. To save time and expense one person should order all cartons for the church. Order them from Church Christmas Packages, 297 Fourth Ave., New York 10, N. Y. When the order is sent state the name of your church and send \$1.00 for 1 carton, \$5.00 for 6 cartons, \$8.00 for 12 cartons or \$15.00 for 24 cartons. This is to cover cost of cartons, collection and care at the warehouse, packing and shipping overseas.

3. Do not buy any articles for the box until you receive the carton. With your carton will come a list of the approved items that may be packed, complete shipping instructions with the wrapping paper, gummed tape and label with the address of the warehouse where you will send your packed carton.

4. The value of the box, including the cash sent to secure the carton and the contents should not exceed \$5.00. Very acceptable boxes can be packed for less.

5. A shipment of goods blank should not be used for these cartons but in addition to the instructions received with the carton the following procedure should be followed: When you have mailed your carton, in an envelope send to Church Christmas Packages, 297 Fourth Ave., New York 10, N. Y., a self-addressed, stamped post card on which you have written the following.

a. In the upper right hand corner and in large legible figures, the serial number of your package. This is the same number to be found on the shipping label and stub.

b. In the center of the card write the following: "The above numbered package valued at \$..... from the Woman's Society of Christian Service of the Methodist Church (Address) has been received at our warehouse."

When your package arrives your card will be signed and mailed to you. This is your receipt for the box.

6. The value of the box is the amount expended for the carton plus the cost of the contents; for example, carton \$1.00, cost of contents \$3.15; value of box, \$4.15. It should be reported under Foreign Supply work, "Value of New Supplies," \$4.15. Do not report money sent for carton as "Cash Supplies."

7. Cartons may be ordered immediately and should be packed

LET ME BE AWARE

"God—let me be aware.
Let me not stumble blindly down the way,
Just getting somehow safely through the days,
Not even groping for another hand,
Not even wondering why it all was planned,
Eyes to the ground unseeking for the light,
Soul never aching for a wild-winged flight,
Please keep me eager just to do my share,
God—let me be aware."
—Selected

NEW GUILD SECRETARY LITTLE ROCK CONFERENCE

Miss Althea Wade, 3906 W. 14, Little Rock, Arkansas, has been chosen to succeed Miss Ruth Martin, resigned, as Secretary of the Wesleyan Service Guild for the Conference. Miss Wade is beginning her work this year and any communications, reports, or inquiries, regarding Guild work should be directed to her from now on.

Miss Ruth Martin, our efficient secretary for the past two years, is at present living out of the state. She has made a splendid contribution during her leadership for the past two years and the Little Rock Conference Guild and Woman's Society wish for her the very best in her new work.

Mrs. E. D. Galloway,
Conference Secretary.

NEW TREASURER NORTH ARKANSAS CONFERENCE

It is announced that Mrs. E. G. Kaetzal, Wilson, Arkansas, has been selected by the administrative committee to succeed Mrs. T. L. Hunt as treasurer of the North Arkansas Conference of WSCS, until such time as a meeting can be held.

Mrs. W. D. Murphy Jr.
Conference Secretary.

Life's last word is not a cross but an Easter morning. What are scars if at last they become radiant? . . . What is a man's slander if God affirms? What can winter do if spring beats in my veins? What is Calvary if just beyond it lies an Easter morning?—E. Stanley Jones.

If there were no clouds we would not enjoy the sun.—Proverb.

REPORT OF SUPPLIES N. ARK. CONF. 2ND QUARTER

	China	Africa	India	Rural	Undir- ected	Minis- terial	Ponca Indian	Ponca Projector	Totals
Batesville	\$52.00	\$17.00	\$19.25	\$14.00		\$9.00			\$102.25
Conway	19.50	9.00	9.00	3.00					49.50
Fayetteville	12.00	2.50							14.50
Ft. Smith	65.50	22.00	20.50	16.60					124.60
Helena	49.00	25.00	29.50	16.00	5.10	1.00	1.00	4.00	165.60
Jonesboro	22.00	20.50	20.50	19.00					143.50
Paragould	37.90	9.00	10.00	6.00	3.35				62.25
Searcy	75.00	21.50	23.00	14.15					133.65
Totals	302.90	126.50	131.75	88.75	8.45	10.00	2.50		\$795.85

Dear Friends: Now that our districts are all organized (except one) let us take a good look at our quarter's report. It is not bad. Do you think? But how much better it will look at the end of third quarter! We are working and learning. Remember! You must accept your assignments as are sent out to us. We are proud of our work for the Master.

Mrs. J. B. RANDOLPH,
Conf. Sec. of Supplies

NAVY CHAPLAIN

Rear Admiral W. N. Thomas, chief of chaplains of the Navy, and a member of the Mississippi Conference, has announced the availability of a 16 mm. sound film, running 17 minutes, entitled "Navy Chaplain." It shows the work of navy, marine corps, and coast guard chaplains in training and at work both in shore stations and at sea.

Applications for the film should be made to Chaplains Division, Bureau of Naval Personnel, Navy Dept., Washington, D. C.

and returned to the warehouse as soon as possible after received them. All packages must reach the warehouse by October 15th to assure arrival for Christmas.

Most sincerely,

Mrs. J B Randolph,
Conf. Sec. of Supplies, N. Ark. Conf.

CHINESE TO HONOR "MOTHER" BREWSTER

"Mother Elizabeth M. Brewster, the sole remaining pioneer missionary of the Methodist Church in Hingwa, China, still lives in that city, beloved by the Chinese of all faith. Now approaching her eighty-fourth birthday (which will be eighty-five by Oriental count), Mrs. Brewster refuses to permit the Chinese to give her birthday presents, as is their custom, but instead has asked that their gifts be used for an operating room in the Richmond Methodist Hospital in Hankong, and for a chapel in the Sienyu High School. The celebration is to be throughout the Hingwa Conference; actual building operations will probably be postponed until the close of the war.

"Mother" Brewster first went to China, from London, Ohio, in 1884, and six years later was married to

EDUCATIONAL SEMINARS NORTH ARKANSAS CONFERENCE

The conference committee announces the following dates for the District Seminars:

Fayetteville District, Sept. 4.
Ft. Smith District, Sept. 5.
Conway District, Sept. 6.
Searcy District, Sept. 7.
Batesville District, Sept. 11.
Helena District, Sept. 12.
Jonesboro District, Sept. 13.
Paragould District, Sept. 14.

As soon as the places of meeting are selected in the districts, a complete and detailed announcement will appear on this page. — Mrs. Elmer H. Hook, Conf. Sec. iMss. Ed. and Service.

SEARCY W. S. C. S.

The Searcy Woman's Society of Christian Service met Friday evening on the lawn of the Methodist church for a picnic supper and program meeting. The Rev. C. Norman Guice led the group in singing "Lord of Life and King of Glory." Mrs. L. P. Myers was accompanist.

The theme of the program was "Juvenile Protection." Mrs. H. H. Griffin gave a thought-provoking devotional and meditation. Hazel Lee Martin read "The Story of Martha," a young girl who needed correction. The Rev. Mr. Guice gave a short talk on the work of the church in protecting its youth. He also stressed the great responsibility of the parents.

Mrs. J. E. Mason gave a history of child protection in this county and in the state. She gave information on the work being done at the training school for girls, and also told some interesting case histories.

Mrs. Ralph Caldwell, president, made announcements concerning July and August Spiritual Life Group meetings. Mrs. H. H. Fulbright, program leader, gave the theme of the next program meeting.

BETHLEHEM WSCS

The Bethlehem WSCS held its regular meeting August 7, at the church, with eight members and one visitor present.

Mrs. J. O. Cochran was leader for the meeting, and opened the meeting by singing "Close to Thee." The topics discussed were on Co-operation in homes, churches, and the Latin American countries. These were given the leader. Also a discussion on "Preparing Youth for Tomorrow"; Ward college, Buenos Aires, Union Theological Seminary, and Training Pastors in West Indies, were given by different members of the group.

One new member was added to the membership of the society. They closed by singing "Sweet Hour of Prayer."—Reporter.

the Rev. William N. Brewster who died in 1916. Throughout the years since, she has led in educational and evangelistic work in Hingwa, besides raising seven children, three of whom are also missionaries. She is the founder of several orphanages and leper homes, and the translator of Christian literature and teaching materials into the Hingwa dialect.



Religion and Life

By

Aaron H. Rapking

A terrific storm is passing over the hills and valleys. Streaks of lightning are flashing across the sky. Heavy peals of thunder go rumbling along. Torrents of rain are beating against the trees, carried by a stiff breeze.

The thirsty pastures, meadows, gardens and languishing cornfields are rejoicing as they absorb the much needed and welcome rain. The patter of the rain on the roofs, and the refreshing and invigorating cool breeze bring joy and a deep sense of gratitude to my jubilant soul.

The worst of the storm is over, but dark heavy clouds are hanging low, apparently awaiting the order of the forces that control their movements. A slow, steady rain has set in and it seems as though this was going to be a good night to sleep.

Slowly the rays of light are fading out of sight, as the shadows of night are falling over the countryside. How I wish that I could more fully comprehend what this rain meant to the cornfields, the gardens, the pastures, and the new-mown meadows, or the sweet clover in the fields in which we cut the oats last week! It thrills me to think of how the forces of nature—rain, sunshine, the bacteria in the soil—cooperate in the growing of the trees, the grasses and all plant and animal life.

Right before me on the lawn the grass already looks greener and the dainty white clover refreshed. The tall elm tree in the yard and the locust along the fence seem to be rejoicing as the rain finds its way to their roots and as, through the leaves, they conserve the life-giving

moisture. Lightning bugs are now busy fulfilling their mission as they send forth cold mysterious rays of light.

The breeze apparently has changed its course and the rustle of the leaves in the woods on the hill nearby indicates that part of the storm that passed over the hill is returning this way. The roll of the thunder is drawing nearer and great flashes of lightning are dashing across the sky.

Darkness has now taken possession of the valley, and the evening concert, in which millions of bugs and insects are sharing, is on. Only faintly now can I see the tops of trees that shoulder out the dark sky. The cool breeze has stepped up its pace on its way through the doors in our living room here on the farm.

We do indeed have the privileges and the responsibilities of living in a very strange and interesting world. There is so much about us that is beyond our control! At times it does seem as though we are so insignificant as the tremendous forces of nature play about us. This evening, as I started to write, the lightning struck nearby and I stepped out to see if perhaps a bolt of lightning had struck our barn, or my son's home. My wife, apparently a bit nervous, insisted that I come back into the room. Not only are we inclined to be a bit nervous when the lightning strikes nearby, but also the ponies in the field.

But, as I stood in the yard for a moment, the thought flashed through my mind that lightning might separate my soul from my body, but lightning cannot separate my soul from God. This is indeed a wonderful universe, of which our world is such a small part; and this is a wonderful world of which I am, in terms of size and numbers, very insignificant.

But what makes my life tremendously significant and worthwhile is the fact that I am created in God's image, and that I can have companionship and fellowship with God; and so to me God seemed very real as I watched Him direct the forces of nature, and as I push the pencil across the page.

"GRAND HARMONY"

The clipping service employed by Methodist Information tardily turned in a letter which appeared some weeks ago in the *Atlanta Journal*. It deserves further circulation. Written by Dr. Edward G. Mackey of Atlanta, the letter asserted that the General Conference of the dissenting Southern Methodists held last spring "got publicity far out of proportion to its importance."

Dr. Mackey pointed out that "the few men who met in Atlanta claimed only to represent about 40 congregations. With 42,000 separate congregations involved in the union, this means that less than one congregation in over a thousand is out of step—one in every 1,600 members."

"None of the fears of those who opposed union have materialized," Dr. Mackey told his readers. He cited the oversubscription of the Crusade financial goal as "an eloquent token of the success of unification."

Recalling that no church merger has ever been achieved without some dissent, Dr. Mackey concluded, "It is quite natural that there

FORM DENVER UNITY COUNCIL TO COMBAT PREJUDICE

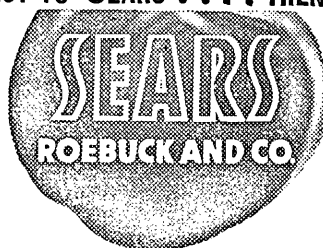
DENVER, COLO.—(RNS)—Leaders of the Protestant, Catholic, and Jewish faiths compose the Denver Unity Council, a new organization designed to combat prejudice and discrimination against minority groups. The council is headed by Dean Paul Roberts of St. John's Episcopal Cathedral here.

AN IDEA FOR YOUR CHURCH

Trinity Church, Windsor, Conn., Rev. Donald H. Dorchester, minister, has three times sent to its servicemen a full newspaper-size layout of hometown pictures. Each page contains upwards of a hundred photos mostly of men and women in uniform. A fruit cake is offered to the one in service who recognizes the largest number of faces on the page. These large sheets, accompanied by a letter from the pastor, were mailed to 800.

should be a few discordant notes in the grand harmony. The encouraging thing is that there were so few."

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Sears Boyville broadcloth shirt! Select from assorted washfast colors. All shirts are sanforized, have double shoulder yoke, double stitched joining seams, interlined collars and cuffs. Sizes 6 to 14½.

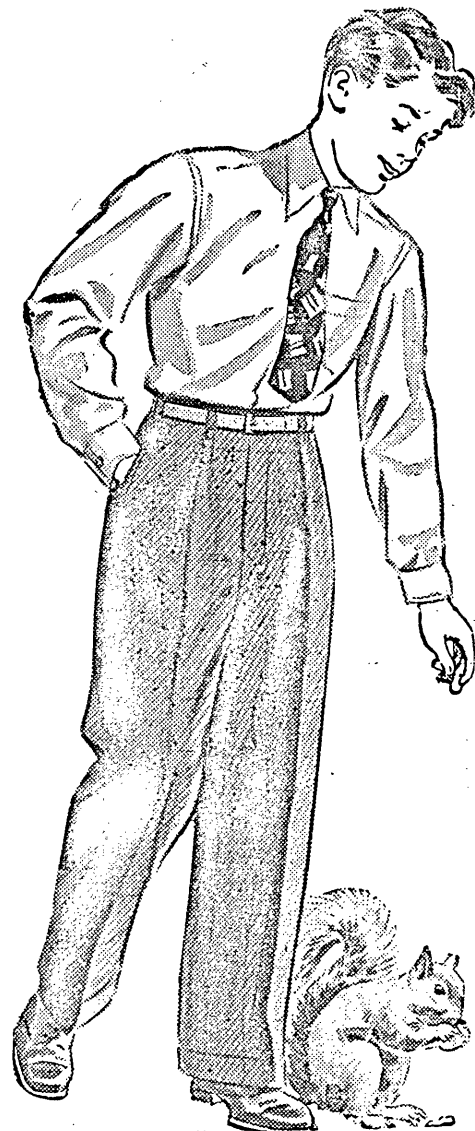
\$1.79



Boy's Pleated Slacks

Part-wool slacks in smart new weaves. Well tailored drape model with pleated fronts. Dropped belt loops. Cuffed bottoms. Five strong pockets. Serged seams won't ravel. Sizes 10 to 20.

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Boys' Flannel Shirt

This smart plaid pattern and the warm rugged fabric makes an ideal shirt for sport or school. Made of strong cotton flannel in a medium weight. In-or-outer bottom. Sizes 6 to 18.

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Little Rock

CURRENT NEWS IN ARKANSAS METHODISM

VICTORY FOR LAFAYETTE COUNTY DRYS

We feel sure that the readers of the *Arkansas Methodist* will rejoice with us in our recent victory over the Liquor Traffic in LaFayette county. The final count was an overwhelming majority in favor of the Dry Forces. The LaFayette County Drys won by a count of 838 to 538.

We are firmly convinced that any ordinary county in Arkansas can do the same thing through prayer, co-operation and hard work.

We wish to recommend to the Christian citizens of Arkansas the consecrated, capable leadership of Mr. Clyde C. Coulter, superintendent of the Anti-Saloon League of Arkansas. He helped us plan and execute our campaign from beginning to end. Any other counties or groups interested in similar campaigns should contact Mr. Coulter and take advantage of his experience and leadership. — LaFayette County Drys, Fred A. White, chairman; M. E. Scott, vice-chairman; Rowland E. Crowder, secretary.

LEADERSHIP TRAINING CLASS AND VACATION SCHOOL

The Board of Education and adult members of the Wickes Church have been taking the study course, "How to Teach in Church School." Miss Harriett Lee Wilson has taught this group. Ten members enrolled and nine took credit. The interest and spirit of co-operation was splendid. This class was conducted at the evening hour.

There were three classes of children and young people taught in the morning hour by the regular Church School teachers. Eighteen members were enrolled.

The Beginners were taught by Mrs. Coe Stemple, Juniors by Mrs. Cue Stemple and Intermediates by Mrs. Curtis Taylor. Music was under the direction of Mrs. Cue Stemple. The devotionals were led each morning by Miss Harriett Lee Wilson. Games and recreational period was supervised by the teachers.

At the close of the school a lawn party was given at the home of Mrs. Cue Stemple. Miss Wilson assisted by directing the games. Refreshments of lemonade and cookies were served.

We regret that the pastor, Rev. S. W. Mooty, could not be with us. Mr. Charlie Smith, the general superintendent of the Church School, was manager of the leadership school and the vacation school was directed by Mrs. Cue Stemple.

We appreciate very much the work of Miss Harriett Lee Wilson and are glad she spent some of her time here while working in the Texarkana District.—Reporter.

An enlightened knowledge of the Word of God will greatly contribute to the exercise of sanctified common sense. There can be no shifting of authority from the Scripture to the opinion of man. Opinions must be former from, and action taken in accord with, the Word given.—J. C. Massee.

CITY-WIDE REVIVAL AT JONESBORO

The Jonesboro Methodist churches cooperated in a city-wide tent meeting June 24th to July 8th. A tent complete with seats for seating eight hundred, pulpit, choir platform and lights were secured and erected on the corner of McClure and Monroe Streets.

Dr. Harry Denman led in a visitation campaign and did the preaching for the first week. Rev. Harry Rankin of Bay City, Texas, conducted the singing and also did the preaching for the second week. Bro. Rankin did a good job and won the hearts of the people of Jonesboro.

The pastors and people of the Jonesboro area also came in to help in the work. A fine spirit of fellowship and brotherhood prevails in the Jonesboro area and this spirit is growing.

Two days during the meeting all of the preachers in the District came together at First Church for a clinic and "Preacher and His Message." Dr. Denman also presented to this group the plans and suggestions of the General Board of Evangelism for the four year program of Evangelism under the Crusade for Christ movement.

The Jonesboro churches have been strengthened and encouraged as a result of the meeting. The churches received several members both by certificate and profession on faith.

At the Area Conference held July 29th reports showed that a total of 115 have been received into the churches of this area by profession of faith. The reports also show that the churches of the area have an average of about thirty-three and one-third per cent increase in attendance at Sunday school.—Reporter.

DOYLE REVIVAL

We have just closed a series of services at Doyle with six additions to the church, five on profession of faith.

We are sorry that one of our stewards, Luther Westfall, had to undergo a major operation during the revival; however, we carried on with the young people leading in the scripture reading at our services. The pastor did the preaching.

Doyle will be ready for Quarterly Conference on the Bingen Circuit at Avery's Chapel, August 19, at 3:00 p. m.—C. V. Mashburn, pastor.

REVIVAL AT PERRY CHURCH

Perry Methodist Church has just closed a most helpful revival meeting with Rev. Allen D. Stewart of First Methodist Church, North Little Rock, doing the preaching. There were fourteen conversions during the ten days of services. Morning services were well attended with an average of thirty-five, and Junior Choir attendance was as high as forty-two. Friday afternoon the Junior Choir enjoyed a picnic on the lawn of V. I. Cragar.

Death's but a path that must be trod, if man ever would pass to God.—Parnell.

QUARTERLY CONFERENCE OF BUFFALO ISLAND AREA

The third Quarterly Conference of the Buffalo Island Area, Jonesboro District, was held at Monette Methodist Church, Sunday afternoon, July 29. Rev. Eugene Hall of Leachville, chairman of the area, presided. "Rock of Ages" was sung by the congregation and was followed by prayer by Rev. J. L. Shelby of Monette.

Each of the churches represented took part in the program and furnished a musical number. Melvin Depriest of Macy sang a solo. Mrs. Howard Crouch of Black Oak sang "The Church's One Foundation." "Whispering Hope" was rendered by a group from Manila. The congregation sang "True Hearted, Whole Hearted." A quartet from Leachville, composed of Mrs. Norman Kennett, Mrs. Mary Mitchell, Mrs. Guy Edwards, and Mrs. Eugene Hall, accompanied by Mrs. Stanley Hancock at the piano, sang "Jesus Saviour, Pilot Me." Preceding the reports from each pastor present, the Monette choir sang an anthem.

Reports were given by Rev. O. M. Campbell of Manila, Rev. J. L. Shelby of Monette, Rev. W. B. Yount of Black Oak, Rev. F. M. Sweet of Manila, Rev. S. N. Adams of Lake City, and Rev. E. H. Hall of Leachville.

The program was enjoyed to the extent that the group planned a similar musical meeting to be held at Black Oak Church on September 30 using the Methodist Hymnal for our song book.

By special request, Barney Threlkeld of Manila sang "The Christ of The Cross" and Rev. E. H. Hall sang "Somebody Knows."

Benediction was pronounced by W. R. Willis.—Secretary.

SEARCY VACATION BIBLE SCHOOL

The Vacation Bible School at the Methodist Church held its closing session Friday morning. Seventy-two pupils were enrolled and the average attendance was good.

Each morning a Bible study was given by the Rev. Ben Evan Gillespie, followed by a short recreational period. The Rev. C. Norman Guice led the group in a short devotional meeting after which the children met in separate groups for study and activities.

The Primary and Beginners studied, "Helpers in Our Community." They visited several helpers during their study. This group was led by Mrs. H. M. Thompson, Mrs. E. C. Roberson, Jr., Miss Sue Christian, and Mrs. Adam C. Melton.

The Juniors studied, "Living in Our Community." They visited the Library, City Hall and the Court House. The teachers in this department were Mrs. T. W. Killough, Mrs. Elmer Yancey, and the Rev. Mr. Gillespie.

The Intermediates studied the book, "United We Grow." Mrs. Putnam Dickinson talked to this group one day on "Citizens of the United States." Mrs. A. R. McCoy gave a very interesting talk on the Chinese people. Leaders of the In-

WELDON VACATION BIBLE SCHOOL

A Vacation Bible School was conducted at the Weldon church during the week July 23 through Sunday, July 29, by Miss Ruth Southland, Hendrix College graduate, of Bethesda, Ark., with 27 enrolled.

The first three Sunday School classes of the church met each afternoon from 3 until 5 o'clock.

The two-hour periods each afternoon were divided into 30 minute periods of worship together, class period, recreation and work on projects.

Mrs. Ernest Cravens' class made scrap books on Palestine; Mrs. Weld's and Mrs. McCartney's class made religious posters for the class room. The Beginners, taught by Mrs. R. H. McDonald and Mrs. Lonnie Etheridge, modeled with clay, learned finger drills and prayers.

Each evening from 9 until 11 the Youth Fellowship met with Miss Southland teaching the class, assisted by Mrs. Etheridge. The two hour session was divided into four periods, 15 minutes worship, 15 minutes devotional, one hour class work period, closing with a 30 minute recreation period. The group during the work period made a cross for the church, a shelf for a fan in the Sunday School room, purchased a Bible for the pulpit and varnished seats.

The week was closed Sunday morning with a program by the Bible School.

NARROW ESCAPE

Lt. Col. Carl C. Hinkle of the U. S. Army Air Force, narrowly missed being a passenger on the ill-fated B-25 bomber which crashed the 78th floor of New York's Empire State building July 28.

Colonel Hinkle, son of the late Rev. Carl C. Hinkle of the Tennessee Conference, was widely heralded in the church press at the time of his graduation from West Point in June, 1942. Formerly All-American football star at Vanderbilt University, Hinkle while at West Point held the highest rank in the Corps—Regimental Commander.

Two days before the accident, Colonel Hinkle had arrived in New York on the same bomber and was waiting for it to land in order to board it for the return journey to Sioux Falls, S. D.

The dead pilot, Lt. Col. William F. Smith, Jr., a classmate of Colonel Hinkle's at West Point, was also a Methodist.

Intermediates were Mrs. Glenn Dickerson and Mrs. Sam Sullivan.

The children who were perfect in attendance during the two weeks were: Clara Nell Rackley, Peggy Killough, Jo Ann Hubbell, Joline Abboud, Jo Ann Roth, Carlene Dodd, Ellen Woodson, Patsy Ruth Dacus, Jimmy Dale Green, Mildred Taylor, Mary Beth Cook, Larry Killough, Eddie Epperson, Harold Gene Sullivan, Dorothy Caldwell, and Nancy Lee Taylor.

Religion at its best is the deepest response of the self to the highest we know.—G. W. Knox.

In Memory Of Mrs. J. P. Rideout

Mrs. Margaret Rideout, widow of the late John Polk Rideout, and member of one of the Pioneer families of Monroe County, died in a Memphis hospital Saturday night. Her death followed a fall in her home in Clarendon June 19th, in which she broke her hip. She survived an operation, but apparently died of shock.

Mrs. Rideout was born in 1852 and christened Margaret Dulcena Williams. Her parents were the late Mr. and Mrs. Alexander Hamilton Williams, her father being a grand-nephew of President Monroe and her mother, Nancy Carr, a descendant of a Revolutionary family of Virginia. She moved with her family to White County, Arkansas, in 1860. After the death of her parents, she lived in Monroe, Arkansas, with an uncle and at the age of 17 was married to James Polk Rideout at the old Ollinger house in Clarendon in 1886. She was a life long member of the Methodist Church.

Mrs. Rideout was the mother of twelve children, two of whom survive, Mrs. Henry Gill of Clarendon and Luther Rideout of Artesia, N. M. Also surviving are two grandsons and five great grandchildren.

Funeral services were said from the Methodist Church Tuesday afternoon at 2:30 by Rev. Irl Bridenthal.

Interment was in Shady Grove cemetery.

In writing this tribute I am reminded of a brief visit made by Channing Pollock a few days prior to the death of his devoted friend, Irvin Cobb.

Mr. Cobb appeared so jovial and happy that his friend decided surely he did not realize he was nearing the end. Upon leaving Mr. Pollock promised, "I'll see you again." "Not in this world," Mr. Cobb replied. "Perhaps you think I am not being properly solemn. But to me life is like a party. The more you enjoy it, the more the other guests will, and the more successful it will be, and surely no guest would be so ungrateful as to depart gloomily."

And so it was with Mrs. Rideout, the departure from the "great party" was gracious and glorious.

Born November 19, 1852, deep in the heart of the Old South, rich in the tradition of a people possessed of a gallant and illustrious ancestry, I do not know better how to denominate it than this, the aristocracy of honor, which was as inviolable as life itself, founded upon the inherent religious principles which diffused themselves among all classes, this splendid character was readily recognized as one of the 'old school'—a generation that is fast passing but whose virtues shall forever remain a benediction.

Early in life Mrs. Rideout professed faith in Christ and became a member of the Methodist Church. Her profession came under conviction found in the old camp meeting at the mourner's bench. In those days of early Methodism there was no slight lifting of the hand, no blank cards passed among the congregation for signatures, signifying a desire to become a Christian. Such methods came of a later day. Her response was a time when hearty "amens" were heard, tears shed and there was evidence of deep emotion, that spontaneity of spirit, which she retained until the end.

Quoting Dr. Forney Hutchinson in a recent article appearing in the Arkansas Methodist he says, "it was an unfortunate day when Methodists became ashamed of being emotional."

Since 1869 Methodism in Clarendon as well as all other congregations has been enriched by the life of this good woman.

Death is always sad. But when one has lived so long and well, true to every principle of righteousness, it is then that physical death is not so much a time of sorrow and sadness, but rather a time of coronation and triumph.

Death then is like a king ascending the throne. Certainly we can know that Mrs. Rideout is with God, and has eternally joined those whom she had loved and lost awhile. Her physical body is at rest, but her spirit is alive forevermore.

We shall miss her. The inspiration she gave through her testimonies, her prayers, her constant devotion to God. In the Great Book of Life, these deeds, these prayers, these hopes are written in unchanging words.

May we who remain to carry on the great work of kingdom hold high the torch handed us by those whose rest is won, who when Heaven's gates swing wide received the Welcome Home.—Alta M. Bateman.

CARDINAL BERTRAM REPORTED DEAD; ARCH FOE OF NAZIS

LONDON (By Wireless)—(RNS)—Adolf Cardinal Bertram, dean of the Roman Catholic hierarchy in Germany, and an outspoken opponent of Nazism ever since Hitler came into power, has died at the age of 86, according to word received here. A native of Hildesheim, Prussia, Cardinal Bertram became Archbishop of Breslau in 1914, and was proclaimed a cardinal in December, 1919.

No news had been received of Cardinal Bertram since last February when he refused to obey Nazi Party orders to evacuate Breslau, declaring he was determined to remain with his priests in the Upper Silesian capital. It was said at that time that several hundred townspeople had taken refuge in the Archbishop's palace and were being cared for by him.

Until recent years, Cardinal Bertram was chairman of the annual Fulda Conference of Bishops, and played a leading role in shaping Catholic resistance to Hitlerism. Statements issued by the Conference each year contained increasingly sharp denunciations of Nazi policies, particularly of Party efforts to turn children from their Catholic parents.

In a memorial signed by Cardinal Bertram in December, 1943, the German churchman called for relief against anti-Christian measures in Germany. He warned that in occupied countries "a rampart of bitterness and enmity is being erected" and that Germans were inducing hatred in the hearts of religious people by the "ruthless" actions of the Nazi Party.

There is no more fatal blunderer than he who consumes the greater part of his life getting his living.—Va. Methodist Advocate.

BRITISH METHODISTS TO URGE APPOINTMENT OF WOMEN MINISTERS

LONDON (By Wireless)—(RNS)—The Methodist Church of Great Britain and Ireland, meeting at Nottingham on July 17 in its first full-size conference since before the war, will be told that "a beginning must be made in the extension to women of the full ministry."

The report will be presented by a special committee appointed in 1939 to suggest how the Church's 1933 declaration that "there is no function of the ordained ministry as now exercised by men for which a woman is disqualified by reason of her sex" could be implemented.

Pointing out that the church "cannot be content with the announcement of a principle on which no action has been taken after a lapse of 12 years," the committee suggests that experimental periods should be authorized. It warns, however, that the Church must not be content with opening a door which "the conference has declared to be open but through which no one has been permitted to pass."

The committee urges an equal status and financial allowances for men and women in the ministry, but if a woman minister marries she must retire from the active ministry unless the conference determines otherwise.

Whatever makes men good Christians makes them good citizens.—Webster.

NAZI-SPONSORED 'GERMAN CHRISTIAN' MOVEMENT REPORTED DEAD

By Ernest Zaugg
Religious News Service Correspondent

LOERRACH, Baden, Germany.—One of the most difficult things to find in Germany today is a "German Christian." The Nazi-sponsored "German Christian" movement aimed against the German Evangelical Church was doomed long before the Hitler overthrow.

Former German Christians in Loerrach and other parts of Germany are trying to return to the good graces of the Evangelical Church. Cases of "repentance" are being reported every day, but the Evangelical Church is accepting former German Christians only on the basis of a four months' probation.

During the Nazi regime, the German Christians ceased to attend services of the Evangelical Church or to send their children to Sunday school, though they continued to regard themselves as "within the Church." The keynote of their "religion" was "Faith in the Fuehrer." Pastors were called "seers" and their sermons were based on quotations from Mein Kampf instead of the Bible. German Christians were anti-Semitic and gave up the Old Testament as too "Jewish."

Communion with God in prayer is the supreme experience of life.—G. A. Wilson.

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48 METHODIST MISSIONARIES ON "GRIPSHOLM" LIST

Of the 1,509 passengers on the neutral Swedish motorship "Gripsholm" — of refugee rescue fame — that landed on August 2 at Jersey City, N. J., about 800 were missionaries, mostly from India and China. Of these forty-eight were missionaries of the Methodist Church, and the children of several Methodist families.

But, unlike other passengers on the "Gripsholm's" earlier trips, these returning missionaries were not "refugees," nor "evacuees," nor "internees." They were, for the most part, missionaries returning to America on "regular furlough" of a year—though some of these furloughs were long overdue by reason of the war, lack of transportation, etc. There were none with "atrocity stories" and none who had spent years in prison camps. Some, however, had lived and worked in "enemy-controlled territory."

The "Gripsholm" had taken its first passengers on at Bombay, India. These were mostly American missionaries and some businessmen in India; some missionaries from China enroute to America via India; and 70 Indian and 174 Chinese students coming to America to enter American colleges and universities. Other passengers were picked up at Pireans, Greece.

Heading the list of Methodist returnees were Bishop and Mrs. Brenton T. Badley, of Delhi, India. Bishop Badley retired at the last session of the Central Conference of Southern Asia—in India—and will make his home in New York for a period.

Other returning India missionaries, serving under the Division of Foreign Missions were: the Rev. and Mrs. Theodore C. Badley, of New York; the Rev. and Mrs. John N. Hollister, Delaware, Ohio; Mr. and Mrs. Robert L. Fleming, Albion, Mich.; Rev. and Mrs. James R. Boyles, Louisville, Ky.; Rev. and Mrs. Ray F. Spear, Colman, S. D.; Mr. and Mrs. Wilbur C. Thoburn, Meadville, Pa.; Rev. and Mrs. Stanley W. Clemes, Evanston, Ill.; Mrs. E. M. Moffatt, Brooklyn, N. Y.; and Mr. and Mrs. Wesley D. Ginn.

Missionaries of the Woman's Division of Christian Service returning from India on furlough are: Miss Edna Irene Bradley, of East Aurora, N. Y.; Miss Constance Blackstock, Plainfield, N. J.; Miss Emma J. Barber, Canton, Ohio; Miss Alice Mae Dome, Chillicothe, Ohio; Miss Letah Doyle, Westboro, Mo.; Miss Hannah C. Gallagher, St. Louis, Mo.; Miss Leola Mae Greene, Detroit, Michigan; Miss Opal L. Holland, Augusta, Montana; Miss Catherine L. Justin, West Lafayette, Ind.; Miss Ida M. Klingeberger, Versailles, Mo.; Miss Margaret Landrum, White Plains, N. Y.; Miss Kezie E. Munson, Arcola, Ill.; Miss Florence F. Masters, Guthrie Center, Iowa; Miss Anna Adis Robbins, West Springfield, Mass.; Miss Eleanor B. Stallard, San Diego, Calif.; Miss Ruth A. Warrington, Portland, Oregon; and Miss Nora B. Waugh, Washington, D. C.

Representatives of the Division of Foreign Missions returning on furlough from China are: Miss Alice L. Weed, Lincoln, Neb.; the Rev. and Mrs. Frederick Bankhardt, Berea, Ohio; and Dr. F. Olin Stockwell, of Perry, Oklahoma.

Women missionaries from China—representing the W. D. C. S.—are

WHEN CHUNGKING HEARD OF PEACE IN EUROPE

"We were assembling in the office of the National Christian Council of China, in Chungking, when the great news came of the end of the war in Europe," says Dr. Ronald Rees, Council secretary. "Bishop W. Y. Chen was in the chair. We all gave humble and hearty thanks."

"Immediate steps were taken to consult with the Chungking Christian Council about a united service of the Chinese churches for the following Sunday, and messages were sent to other cities and to the Chinese press. The service took place in the Dai Chia Hang Methodist Church on Sunday afternoon. The church bells rang. There was a crowded congregation, special singing by choirs, prayers led by a number of Chungking ministers and two addresses, by R. Y. Lo and Bishop W. Y. Chen."

"There was also a special United Nations Service on Sunday morning in English. As acting honorary chaplain to the British Embassy, I was in touch with the Ambassador early in the week and he was exploring the possibility of a united service. A service of our own would have been simpler to arrange, but it was a happy inspiration to go for something bigger. We held it in the hall of the Chinese Broadcasting Station because of its convenient size and location, at 11 on Sunday morning. There is no foreign church here, and the Chinese churches were all in use. The platform was decorated with flowers and greenery. The service was led by Bishop W. Y. Chen, Dr. C. B. Rappe (at the request of Ambassador Hurley) and myself."

"There were some 250 people present, including ambassadors and ministers of a dozen nations, representatives of China, Great Britain, Canada, Australia, the United States, Russia, Norway, Holland, Belgium, France, Czechoslovakia, and Poland. I don't know if this has been done before but it was probably a unique occasion and a symbol of our unity. Bishop Chen opened the service with a call to thanksgiving. We sang four hymns, 'Now thank we all our God,' 'All people that on earth do dwell,' 'Where cross the crowded ways of life,' and 'Soldiers of Christ arise.' There were Scripture readings and two short addresses, one by Dr. Rappe leading to prayers of thanksgiving, and one by myself leading to prayers of intercession. Bishop Chen pronounced the benediction."

"At a reception in the British Embassy next day, a number of people spoke with appreciation of the service. The Polish Ambassador said that he had much enjoyed being there; he is a Roman Catholic. The American Ambassador commented on the tone of papers from home about the treatment of our enemies, and asked if we were going to do to them what we blame them for doing to us; if so, what are we fighting for? He entirely approved of the prayers for Germany and Japan which had been offered in our services."

Miss Louis Avett, Norwood, N. C.; Miss Celia M. Cowan, Homedale, Idaho; Miss Marion Ruth Cole, Berlin, N. H.; Miss Mary Mann, Albany, Ind.; Miss Florence Plumb, Detroit, Mich.; Miss Laura M. Schleman, Cleveland, Ohio; Miss Margaret Seck, Beatrice, Nebraska; and Miss Nina Stallings, Atlanta, Georgia.

PROTESTANT CHURCHES TO SEEK \$20,000,000 FOR OVERSEAS RELIEF

NEW YORK—(RNS)—More than \$20,000,000 will be sought by Protestant churches of America for their united overseas relief and reconstruction program during the next four years. Dr. Leslie Bates Moss, director of the Church Committee on Overseas Relief and Reconstruction, announced here.

The present budget for 1945-48 pointed out that the allocation of \$5,000,000 for Asia will undoubtedly require upward revision when the end of the war with Japan makes it possible to prepare a realistic estimate of needs in that part of the world.

"Although plans are being made for a four-year period," Dr. Moss said, "the greatest needs in Europe are already confronting us; this is a year of crisis. To help the churches of the devastated areas in Europe and Asia calls for \$6,440,000 before July 1, 1946, about five times what the churches gave last year."

Of the over-all amount which will be raised by the 23 denominations cooperating with the Committee on Overseas Relief and Reconstruction, \$8,980,000 will be spent to help the churches of Europe get on their feet and reestablish their programs of service and evangelism.

The \$5,000,000 for relief in Asia will include activities in China, India, Burma, Thailand, Malaya, the Netherlands East Indies, and Korea.

Other items in the four-year budget include \$1,072,500 for orphaned missions; \$2,024,000 to aid Bible Societies in providing Scriptures for prisoners of war, refugees and peoples of the liberated areas; \$1,000,000 for war prisoners aid, including the work of the Ecumenical Chap-

laincy Commission of the World Council of Churches.

Also, \$500,000 for a ministry to children through the American Friends Service Committee, including special feeding projects for pre-tubercular adolescents of France and other occupied areas; \$355,000 for ministry to women and girls, including spiritual service to women in the armed forces, health and welfare projects, and emergency training for new leaders; \$200,000 for the work of the World Student Christian Federation in re-establishing student Christian leadership, emergency training, assistance to national Christian leaders and grants to national movements.

URGES BETTER DISTRIBUTION OF BRITISH METHODIST CHURCHES

LONDON (By Wireless)—(RNS)—Unequal distribution of Methodist churches was deplored in a report on home mission affairs presented to the Methodist Conference of Great Britain at Nottingham by the Rev. J. Oliver Hornabrook. He urged mergers in areas where the number of chapels exceeds local needs.

Declaring that he knew of places where there were five Methodist chapels "almost tumbling over each other," Mr. Hornabrook said that "they were struggling to keep bricks and mortar together and all their efforts went to get funds."

"If they merged and put their forces together," he added, "they would be more successful than if they continued to flog what looked like five dead horses."

The conference voted to appoint a commission to study the situation.

The man who has begun to live more seriously within begins to live more simply without. Phillips Brooks.

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The Sunday School Lesson

By DR. W. P. WHALEY



JACOB ADJUSTS PERSONAL RELATIONSHIPS

LESSON FOR AUGUST 26, 1945

SCRIPTURE TEXT: Genesis, chapters 32, 33, 34 and 35.

GOLDEN TEXT: "Let us follow after things which make for peace." Rom. 14:19.

I. Leading Up

In the lesson last Sunday Jacob had gotten to Haran, been received into the family of his uncle Laban, and had married his two cousins, Leah and Rachel. Each wife had a maid, and these maids had children by Jacob.

Leah was the mother of Reuben, Simeon, Levi, Judah, Issachar, Zebulon, and Dinah. Leah's maid, Zilpah, was the mother of Gad and Asher. Rachel was the mother of Joseph and Benjamin. Rachel's maid, Zilpah, was the mother of Dan and Naphtali.

These twelve sons of Jacob became the heads of the twelve tribes of the Jews, and the tribes were named for them. So far as we are told, Dinah was never married. A tragedy in her girlhood blighted her life.

Compared with our advantages, ideals, and moral standards, conditions back in that time and in that country were crude, and ideals and moral standards were low. We are amazed that the twelve sons of Jacob were fitted into such important places in the divine plan. Probably Jacob's family, crude as it was, was the best God could find.

In the twenty years Jacob worked on Laban's ranch prosperity came to both. Jacob was a good manager, and Jew enough to take care of his own interests. From the start, Laban kept trying to beat Jacob but Jacob kept one jump ahead. Laban put off two wives on Jacob instead of the one he loved; but Jacob took them and raised a large family by them. If he had married Rachel only, he would have had only two children; and, in that day and country, the larger a man's family the more important he was. Leah, the sore-eyed girl, he did not want, became the mother of JUDAH who was the head of the most important tribe, and the FOURTH in the ancestral line of Jesus. He ranked higher than Joseph, the son of Rachel and the favorite son of Matthew is the ancestral line of Jesus.

Laban kept making new contracts with Jacob. He changed Jacob's wages "ten times," but Jacob continued to prosper until Laban became aware that his "hired hand" was getting ahead of the "landlord." Jacob and his family sensed the envy and irritation of Laban, and decided to move. They were gone three days before Laban knew it, and it took him and his men a week to catch up with them.

II. Mizpah (Gen. 31:43-53)

Laban was in a bad mood. He and his men overtook Jacob on Mt. Gilead, and there they had it out. Laban found he had made that long two weeks' trip for nothing; but he spent the night with Jacob and his family, and in the morning

they agreed to let the past be the past. They joined in the erection of a stone pillar, which was to be a witness to their agreement; and they named the pillar of witness "MIZPAH," meaning "The Lord watch between me and thee, when we are absent one from another." Then Laban made the round among his daughters and grandchildren, and kissed them all good bye. Both families must have felt better after the ease of this long growing tension.

III. Homeward Bound (Gen. 32 and 33)

Because of the necessarily slow movement, the first ten days travel had only started Jacob with his family, servants, and herds on the five hundred mile road to Beersheba. When he and Laban had concluded their pow-wow, Jacob set his caravan in motion again. He sent messengers ahead to notify Esau that he was coming. After some days, the messenger came back from Esau and reported to Jacob that Esau was coming to meet him, and had with him four hundred men. That made Jacob uneasy, and he organized his family and herds to meet a hostile brother.

IV. "Standing In The Need of Prayer" (Gen. 32:24-32)

When Jacob learned that his threatening brother was coming with four hundred armed men, he began to pray: "Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children." (Gen. 32:11). But while he prayed, he hurriedly prepared for the dreaded meeting. He assembled a generous present for Esau—two hundred and twenty goats, two hundred and twenty sheep, thirty camels with their colts, fifty of the best of his cattle, and twenty asses with their colts. These he ordered his herdsmen to drive down the road and offer to Esau. Then he organized his family and sent them across Jabbok, but he did not go across with them, "Jacob was left alone."

Close up face to face with death, a man's whole past life flashes through his mind. Jacob had always been able to take care of himself; and, perhaps, when he decided to go back to Beersheba, he had some well-wrought out plan to get by Esau. However, with himself and family and everything he had threatened with capture and death, his human schemes that had been sufficient in past crises seemed untrustworthy. He called on God as he had never done before. He had been formally religious. He had offered sacrifice regularly on his stone altar. He had initiated his

CHURCHES URGED TO PLAY MORE ACTIVE ROLE IN COMMUNITY AFFAIRS

SYRACUSE, N. Y.—(RNS)—More active and effective church participation in community affairs was urged here by the New York State Institute of Community Affairs in a report on "the role of religion in community betterment."

Calling on both clergy and laity to take part in community efforts "as an expression of their religious obligations," the Institute suggested that churches conduct forums on community and world affairs and cooperate with community councils.

Asserting that "democracy is a spiritual ideal," the report added: "This means that churches and synagogues have a heavy responsibility. They must be ahead of secular institutions in their mental and spiritual understanding, in their grasp of individual and community needs."

children into his church by the rite of circumcision. He had kept his vow to tithe. He had trusted in these formalities all his life, but tonight he could not trust them. He called for God! Exhausted, he fell asleep; but in his sleep the struggle for God kept up in his dream, until it seemed to him a strong man was wrestling with him, and he thought it was God. It must have been God, for a change was wrought in Jacob that only God can work.

V. Was God Working on Esau, Too? (Gen 33:4-16)

Certainly Esau did not behave as Jacob feared. Instead of shooting Jacob, Esau kissed him; and he did not cry about it as when Rachel kissed him down at the well. That was about the most welcome kiss Jacob ever received.

In some way God changed Esau's purpose; perhaps through the messages and gifts Jacob sent him. "A soft answer turneth away wrath; but grievous words stir up anger." (Prov. 15:1). Jacob certainly made a soft and conciliatory approach to the armed Esau. Esau may have had more respect for Jacob when he discovered that he had prospered, and had a large family. Here were two men met who each had "enough." Esau did not want to accept Jacob's generous gift, because he already had "enough." He may have been fearing that Jacob was coming home a failure in business, and would claim Isaac's estate to which the birthright gave him claim; but, if Jacob had "enough" too, as Esau could see, then there was nothing to fear on that score. In fact it turned out that both men had so much that they could not live near each other, so had to separate to find room.

The meeting and reconciliation of these two brothers is a very beautiful story. "All is well that ends well."

The brothers kept in touch with each other ever after this. When their father, Isaac, died some years later the brothers met and buried him in the family lot in Hebron. (Gen. 35:27-29).

Moving three or four times, Jacob finally built his home at Shechem, dug the well still known as "Jacob's well," and bought a burying place where Joseph's tomb still stands.

Jacob's family is an interesting one. We must keep track of them. They will be going down into Egypt soon. Read about Egypt as it was thirty-five hundred years ago.

CHRISTIAN FAMILIES IN ENGLAND URGED TO LODGE AFRICAN STUDENTS

LONDON (By Wireless)—(RNS)—Christian families in England have been urged to provide lodgings for African Christian students expected to register at British universities in the Fall. The appeal was made here by the Church Missionary Society, an Anglican organization.

"If, during the time they are in England," the appeal read, "these students find no entry into Christian homes, but are lonely or seek only the company of their own people with whom to discuss and brood over their political grievances, they will return to their own country embittered and disillusioned and alienated from the Church."

The Society also urged Christian families to offer occasional hospitality to African students during week-ends and holidays.

PIONEERS OF LIFE

(Continued from page 2)

me, and I will give you peace. . . I am come that ye might have life and that ye might have it more abundantly; follow thou me. Beat your swords into plow shares and your spears into pruning hooks. . . and learn war no more. . . until the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow into it. . . until the earth shall be full of the knowledge of the Lord as the waters cover the sea."

To this end does He say again to you and me and to all who bear His name, "He that saveth his life shall lose it, and he that loseth his life for my sake shall find it—and the life eternal. . . Go preach—teach—make disciples of all nations. . . and lo, I am with you always."

It is the ancient call to the pioneers of life. Thomas Johnson and his young bride and a host of others heard it over a century ago, and obeyed.

Watching the masons busy with trowel and mortar and stone, building the walls of the new, yet thinking of those who built the old, Dorothy Brown Thompson writes this sonnet to

THE BUILDERS OF SHAWNEE MISSION

They built the future out of native clay
To outlast time—they planned and built it true;
But forces past their wisdom builded, too,
And shaped unfolding years a different way.
The home-fired brick they made are here today
But holding memories only; while a new
Church for tomorrow rises into view, —
Setting the second act for an old play.

More than their brick endure.
These men built well
In faith, which holds through night into new dawn;
Fresh fires are lit from embers never dead.
After the years, their heirs are proud to tell
The brave tales over, sure they can go on
In that old faith, to greater things ahead!