

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

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

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World Communion Sunday



Next Sunday, October 6th, The Methodist Church, with churches of other denominations, will observe World Communion Sunday. It is a very significant move that all Protestant Christianity next Sunday will be turning its mind to the sacrificial suffering of Christ on the cross as an expression of love for a lost world.

Let us remember, in that sacramental service, that the world yet needs the love and sacrificial service of those who would heal the wounds of the world. We will have opportunity next Sunday to make an offering that will in some way express our interest in and love for the suffering multitudes of earth. This offering will be administered through our church by The Fellowship of Suffering and Service.

Next Sunday will also be a high day in the Methodist Church and will be long remembered

in Methodist history as marking the climax of the greatest and most successful evangelistic campaign in Christian history. It has not been the intensity of this campaign in local centers that has made it great but the fact that its influence has been felt in practically every Methodist church in America, in a united, simultaneous, evangelistic Crusade for Christ.

In the Grand Rapids meeting, our leaders were encouraged to believe that we would reach in full the goal of a million additions to the Methodist Church set for the Year of Evangelism. The heart of Methodism should be gladdened, not only because of this great ingathering into the kingdom, but because it has again demonstrated to itself and to the world something of the evangelistic power which has been Methodism's heritage since Wesley's day.

Volunteers, Nine Thousand Strong

PICTURE a city fifty per cent larger than Conway in which the entire population is voluntarily and actively committed to the cause of Christian Education. Then scatter these thousands into every city and hamlet throughout the state and you get some idea of the great group of Methodist Sunday School officers and teachers in the state of Arkansas.

Nine thousand strong and dedicated to the task of leading their pupils into a fuller realization of the Christian life, this group wields an immeasurable influence. Of the several thousand training credits issued annually you can be sure that a goodly number of these were earned by these workers. Accounting for more than fifty per cent of the additions to the church each year, from among their pupils and handling largely the program of assimilation for the balance of the church additions their contribution to evangelism can hardly be equaled. One wonders not that they do not accomplish more, but one marvels that they accomplish as much as they do in the limited time they spend with their pupils weekly.

No group within the church is chosen more carefully, is charged with greater responsibility, is more faithful to their respective tasks than the Church School staff. Not always fully appreciated, this loyal group finds its greatest reward in seeing their pupils prosper spiritually. Sometimes discouraged, yet they never lose the vision of their unparalleled opportunities.

October 6th is the first Sunday of the new Church School year. Many of our churches on last Sunday installed their corps of officers and teachers for the new year. May these "Volunteers, Nine Thousand Strong," continue to make this unsurpassed spiritual contribution to our commonwealth.

Suppressed Emotions In Methodist Congregations

IN many Methodist congregations there often seems to be a studied effort in our services to avoid any outward expression that will reveal our inner feelings and emotions. There is a word that describes right well this expressionless appearance and action but one would hesitate to use it in referring to a Methodist congregation since it does not ordinarily belong to church parlance.

It is our judgment that occasionally clean humor can be used helpfully in the pulpit. With that in mind we have sometimes used material that, in our judgment, carried something of humor in it. More than once, however, these efforts at humor have made no noticeable difference in the fixed expression of the people of our congregation. On different occasions, after the service, we have had members of the congregation say to us, "When you said so-in-so, I just could hardly keep from laughing." It did not seem to occur to them that we would have been pleased and occasionally even relieved if they had laughed.

On other occasions, and at times on the same occasion, we have had other members of the congregation say, at the close of the service, "When you said so-in-so I could hardly keep from saying amen." Others might say, "At such-and-such a point in the service I could hardly keep from shouting." In these words they were indirectly giving expression to the feeling that a heartfelt amen or a genuine Methodist shout were expressions of religion that should be suppressed at any cost, if at all possible.

Just when, and where, and why any Methodist congregation ever developed the feeling that, in order to be in a worshipful attitude, it is necessary for its members to sit through a service with a changeless posture and expression as if they were posing for a formal picture is difficult to understand. A religious service, to be helpful, should be orderly. We do not believe, however, that we must suppress natural, normal, religious feelings, impulses and emotions in order to be worshipful. Methodism needs more expression and less suppression of religious feelings.

Not Paying An Assessment But Making An Investment

IN the Campaign to raise a million dollars for Hendrix College each Methodist Church in the two Annual Conference in Arkansas will be given a suggested goal. This is quite proper and such a plan will be a service to our pastors and people, since every church will want to know just what its responsibility is in this movement.

Because this Campaign is a real challenge to Arkansas Methodism, the amount each church will be asked to raise will likely be larger than the askings for the Crusade for Christ.

We hear some of our people referring to the apportionment for the Hendrix College Campaign as an "assessment." It is our feeling that it would be a true statement of facts and a much better approach, psychologically, if we can lead our people to see that in meeting this apportionment for the Hendrix College Campaign, they are "not paying an assessment but making an investment."



The Campaign must not resolve itself into the routine of raising so much money in order to meet an assessment in full, if our people and Hendrix College are to receive the larger benefits such a campaign can bring. If our people can be led to see this campaign in its proper perspective, they will lose sight of any assessment idea and realize that this movement offers opportunity for an investment in a character building institution that is essential to Arkansas Methodism.

This Campaign makes possible a cooperative opportunity, without parallel, to inform the rank and file of our people regarding the work and the needs and the vital importance of Hendrix College. We must lead our people throughout the state to realize that, through this Campaign, we have an opportunity for an investment in Christian Education in Arkansas in a PLACE and at a TIME that promises immeasurable returns. The place is Hendrix College. This is Methodism's only college in Arkansas, hence it furnishes our people their only opportunity to support Christian education on a college level in the state under the direction of our church. As to the time, there has never been a time when Christian education was so imperative as in this atomic age. Literally, Christian education is now the hope of the world. We have been told this, in recent days, so frequently by militarists, scientists, educators, statesmen and leading churchmen that we are indelibly impressed that it is true.

We should not think of the apportionment for Hendrix College as "an assessment," but as an opportunity for a paying "investment" in Christian character, in a Christian college, in the future of the Methodist Church in Arkansas and in Christian education, the only hope for the world of tomorrow.

Reformation Day Pamphlet Available

SPECIAL emphasis is being given to the observance of Reformation Day this year on Sunday, October 27th. To aid in that emphasis, we have been asked to announce that a pamphlet called "Reformation Day 1946" has been made available, free of charge, by the Commission on Worship of the Federal Council of Churches. Pastors may receive this pamphlet by writing the Federal Council of Churches at 297 Fourth Avenue, New York 10, New York.

This pamphlet is filled with helpful suggestions for the observance of the day with other materials that will be useful in the service. Our Protestant people should come to have a larger appreciation of the things that happened in the Reformation. We should have a better understanding of the background of the Reformation, the reasons for it and the revolutionary effects, religiously, that it produced.

More Liquor Bunkum Has Been "Debunked"

IN the issue of June 8, 1944, we ran an editorial in the Arkansas Methodist in which we discussed the repeated assumption, by the liquor crowd, that practically all service men were "wet" voters. They wore this idea threadbare in attempts to prevent local option elections in Arkansas. The common line of this argument was that it would be unfair to our service men to have an election on the liquor question in their absence. Drys were accused of "taking advantage" of service men on the presumption, by the "wets", that the service men were predominantly wet.

The editorial of June 8, 1944 ran under the caption "Slandering Our Service Men." We quote the following paragraph from that editorial:

"This constant, repeated, brazen assumption on the part of liquor dealers that service men are sopping wet and that there are enough ginheads and beer guzzlers in the service from any town-ship, county or state to turn the tide to the wets, if they could just be home and vote, is a slander on the good name of multiplied thousands of boys who have gone from our churches and Christian homes to the service of their country. If this group of boys were at home they would likely vote as thousands of them did when Act Number 1 received such a substantial majority. This shameless slander of hundreds of thousands of sober soldiers in the interest of the liquor traffic is additional evidence of the depth to which this crowd will sink in an effort to find argument to support the sale of their wares."

The record of local option elections on the liquor question since our service men have returned home is evidence that this baseless assumption—that the service men would vote wet if they had the opportunity—was a mercenary-minded slander by a business that was more concerned about sales and profits than it was about the good name and character of our service men.

The recent local option election in Boone County "debunks" this time-worn bit of liquor propaganda. In this county, even though a few returned veterans allowed themselves and their influence, as returned veterans, to be used as a front for the liquor forces, the wets lost by a vote of 1530 to 936. This is not an isolated instance. Since January 1st of this year, with practically all of our servicemen who served in the war back at home, the wets have won only two out of twelve county-wide elections in Arkansas. With the service boys at home and voting ten counties in Arkansas have voted bone-dry this year with a total vote of almost exactly two to one for prohibition. This was an average majority for prohibition of 637 for each of these ten counties. In the two counties where the wets won, they won with an average majority of 119 for each county. In the total vote in the twelve county-wide local option elections this year, the drys polled a total vote of 14,434 while the wets polled only 8,302, with the service men

(Continued on Page 4)

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

THE CRUSADE AND THE CROSS

By John P. Morley

Jesus died on the cross, but not from the physical suffering caused by the cross. His heartbreaking love for the lost was the real cross, the cross which Jesus bore. And it was this which was in his mind when he said, "If any man would come after me, let him deny himself, and take up his cross daily, and follow me."

We Methodist of the old days knew something of what Jesus had in mind when he used that expression. We used to call it "the burden of souls." It was the custom at the beginning of the revival season for us members of the church to pray and reconsecrate ourselves. As we continued in this and waited, God would lay the burden upon us. We were made to feel that we must win the unsaved to Christ. Particular ones were laid upon our hearts for special prayer and endeavor. We were thus, in our way, taking up the cross.

Times have changed. We do not have the revival meetings we used to have. But it may be that we are entering a better day, that instead of a few weeks of revival once a year we shall have the spirit of revival at all times, that we shall be taking up our cross daily.

You will recall that at one time Jesus sent out the Seventy, two by two, to do this hand-to-hand work. The Seventy were perhaps the whole body of his followers there at that time. And presently the Seventy returned with rejoicing, saying that even devils were subject to them through his name.

Even when there have been great ingatherings, as at Pentecost and in the revivals of modern times, the numbers have been, in large measure, the result of the personal work done behind the scenes.

May it not be that in the Crusade for Christ increasing numbers are being moved to fit themselves for this personal ministry, and that in this we are seeing the dawning of the new day which is to hasten the coming of the Kingdom?—The Christian Advocate.

URGENT PASTORS HAVE REGULAR OFFICE HOURS

SPRINGFIELD, Ill.—(RNS)—Like other professional men, pastors should have regular "office hours" during which members of their congregation could consult them on mental and spiritual problems, Methodist Bishop J. Rogers Magee, of the Chicago Area, declared here at the Central Illinois pastors' council of The Methodist Church.

"Pastors", he said, "should have certain hours set aside each day, when members of their congregation would know they could go to the pastor's study for advice and consultation on their problems."

He said there was a great need for closer relationship between pastors and members of their congregation, and stressed the importance of systematic home visits by clergymen.

A profound and ever-prevailing sense of our need of Divine help must ever lie at the foundation of all true prayer.—Ex.

PRAYER

*Lord, what a change within us one short hour
Spent in Thy presence will prevail to make—
What heavy burdens from our bosoms take,
What parched grounds refresh, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stand forth in sunny outline, brave and clear;
We kneel how weak, we rise how full of power!
Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy, and strength, and courage are with Thee?*

—Richard Chenevix Trench
In "Poems of Inspiration"

WHY PRAY?

Have you prayed for years and wondered whether, after all, anything really did happen as a result of your prayer? Have you read books about prayer and laid them down feeling cold and discouraged because, so far as you were able to interpret the author's thought, the only real value in prayer was what it did for your own spirit? When the famous George Meredith writes "who riseth from prayer a better man, his prayer is answered," is that the whole answer to this matter of praying? Can my prayer have no further reach than my own personal betterment, useful as that may be? True, I may be a little busier helping to answer my own prayer because of my praying but there must be more far-reaching results than even my own busyness. Have you ever, in deep perplexity, wondered if God is really all-powerful, and if so why he allows things to happen as they do?

I went through all these questionings for years and then one day at a summer camp, I heard a story. It was about one of our great men who, when undertaking a project of great importance, asked, as was always his custom, that several of his colleagues should pray while this undertaking was being carried out.

This story raised my old questionings and I went to the man who told it and said: "God knew that was an important task. He knew that the man concerned with it was absolutely committed to his will, why was it necessary for so many men to add their prayers to his?"

And this was the answer he gave me, which forever settled my questionings about intercessory prayer: "God has limited his own ability to accomplish his will in the world, making it dependent upon the prayers of human beings. When we pray, we set loose, literally, spiritual resources which God uses and it is the only means he has of working out his will. If men do not pray, God cannot work."

This answer revolutionized my ideas of prayer and made me sense as never before that prayer is a bigger thing than just the effect in my own soul or the influence I may have on those persons with whom I come in contact. It is like the power of electricity which has been present

in the world since its creation. But God waited for some human being to discover it, to work out its laws, to harness it, to invent the equipment, and even when all this is done nothing happens until someone presses a simple switch and unleashes the tremendous power which can turn the mighty engines of industry or chase away the darkness of the night.

God waited for some human being to create a little box, on which a man can turn a small button and bring in over the ether waves, voices thousands of miles away. That same power has been in the world since the beginning of time, but until man released it God could not use it.

Atomic energy lay dormant in the heart of the atom, until man, in the course of time, released it.

Spiritual power is as real, as dynamic, as electricity or atomic energy, but it, too, must be released by human beings before God can make any use of it. What possibilities lie in this realm of prayer?

Someone has said that the United Nations Charter was the result of the praying of the Christian people of the world. I wonder, if, when that charter has been written and started on its way to the nations for ratification, we felt, as we so often have done, that there was no longer any need for prayer, and so we stopped praying about it.

I wonder if the reason the foreign ministers have had such a hard time to agree is because we haven't been praying for them. I wonder what would happen in the meetings of the Security Council and the United Nations Assembly if Christian people, everywhere, should pray daily that God might have his way in the hearts and intellects of the leaders of the nations as they meet to try to make plans for a decent world.

Remember, that if we do not pray we are withholding from God the material he needs, and without which he cannot work.

A peaceful world will not come by accident. It will come when—and only when—people have prayed enough, and enough people have prayed.—Thirza E. Bunce.—In "The Methodist Woman".

A LOST ART

The Scriptures speak of prayer as toil and labor. Prayer taxes all the resources of the mind and heart. Jesus Christ wrought many mighty works without any sign of effort. There was in His marvelous works the case of omnipotence, but of His prayers it is said, "He . . . offered up prayers and supplications with strong crying and tears." All who have shared His intercession have found it a travail of anguish.

Great saints have always been mighty in prayer, and their triumphs have always been the outcome of pain. They wrestled in agony with the breaking hearts and weeping, yes, until they were assured they had prevailed. They spent cold winter nights in prayer; they lay on the ground weeping and pleading, and came out of the conflict physically spent but spiritually victorious. They wrestled with principalities and powers, contended with the world rulers of Satan's kingdom, and grappled with spiritual foes in the heavenly sphere.

O lost art! Prayer has become a soliloquy instead of a passion. The powerlessness of the church needs no other explanation, and the counselors of the church need seek no other cause. To be prayerless is to be both passionless and powerless.—Samuel Chadwick—In The Union Signal.

TRUE OR ARTIFICIAL?

"Which of these flowers do you like best—lilacs, lilies of the valley, violets, tulips, or roses?" inquired a neighbor, pointing to magnificent blooms that were growing in her beautiful garden.

"To tell you the truth, as I look at each and absorb its beauty and perfume, that particular one is the best—until my attention and senses are captivated by the next. Each is so delightful that it is, in itself, perfect. Some may have their favorites, but I cannot distinguish one as being better than the other," replied the friendly woman next door. "Do you not feel the same about them?"

"Yes, I think I do. They are like God's graces toward us. His pardoning grace, His pity, His mercy and power, the guidance so freely given, or the sweet friendship we enjoy—which is best? It is impossible to tell, for each is perfect and entire. All come from His infinite love, forming a marvelous whole."

"But," said the wise friend, "what a foolish tragedy if one turns from the real to the artificial. They look the same at a distance, but how disappointing in real beauty and fragrance. Yet that is what thousands of persons are doing. The beauty and fragrance of personal holiness is neglected while men seek for soul satisfaction where it can never found."—War Cry.

PRAYER

By J. Mitchell Pilcher

*Humble
yourself in prayer,
and let no thought intrude
to mar this reverent mood beneath
the Cross.*

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

MY FIRST OFFICE IN THE CHURCH

When I was fifteen years of age we lived on a farm one mile north of Nashville, Arkansas, and attended church and school in town.

About that time the Epworth League was born out on the Pacific Coast and soon spread throughout Methodism. One Sunday morning at the church service, Brother W. A. Steel, who was then my pastor, announced that he would meet the young people of the church at three o'clock in the afternoon, to organize an Epworth League. I didn't know what it was all about but made it a point to be present.

When we had assembled, Brother Steel called the meeting to order and asked me to lead the prayer. I had never attempted such a thing before in public and my voice scared me. It sounded as if it were coming from under the house. However, I finally concluded my effort and the programme proceeded.

Following the organization came the election of officers, and to my very great surprise, I was elected president. My first thought was to decline, but I hardly knew how to go about it. I decided to wait until the next meeting.

When the meeting was over I received congratulations and hurried home. My father asked me what we had done at the meeting and I told him I had been elected president, but I intended to resign at the next meeting. He looked at me very thoughtfully and said, "My son, you had better go slow about that. Sometimes the voice of the church is the voice of God. And since you seem to be the choice of the group, you may be God's choice, also. You would not want to decline to do anything He wants you to do." The upshot of it was that I took his advice and accepted my first office in the church. I learned to like it and it gave me an opportunity for development.

Since then I have often had occasion to think of my father's warning words. Surely God does speak through His church, and we should be very careful to heed her admonitions. In all probability her voice is the voice of God.

Mrs. D. Leigh Colvin, National WCTU President, reports that alcoholism is sending 750 per cent more people to the insane asylum than is drug addiction. The number of persons admitted to insane asylums, with and without psychosis, has increased 4½ times since 1932—the year of best prohibition enforcement.—The Clipseet.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. S. R. TWITTY of Fordyce has been elected head of the Department of Mathematics of the Mississippi County High School, West Ridge, Arkansas.

REV. J. KENNETH SHAMBLIN, pastor of the West Memphis Methodist Church is doing the preaching in a series of services at the Wynne Methodist Church. Rev. Robert E. L. Bearden, Jr., is pastor.

REV. G. C. TAYLOR, pastor of the First Methodist Church of Morrilton, has been doing the preaching in a series of services at Central Avenue Church, Batesville. Rev. H. J. Couchman is pastor.

JESSIE LEE, JR., son of Rev. and Mrs. Jesse Lee Johnson, pastor and wife of Berryville, was born at St. Vincent's Infirmary, Little Rock, Friday afternoon of the past week. The mother and son are getting along well.

IT is announced that plans have been made for the building of a new church at Pleasant Hill on the Newark Charge. The building will be constructed of native stone on the site where the old building now stands. Rev. J. M. Hughes is pastor.

REV. ETHAN DODGEN, pastor of the First Methodist Church, Clarksville, was the speaker at the monthly meeting of the Methodist Men's Club of Russellville, September 18. Brother Dodgen reviewed the latest edition of the New Testament, "The Revised Standard Version" which came from the press in March.

THROUGH an error the Sunday School lesson for October 13 was carried in the issue of September 26 when the lesson for October 6 should have been run. In this issue is found the lesson for October 6 which is the lesson for next Sunday. Following this, the lessons will appear in regular order, which is one week in advance.

THE ARKANSAS W. C. T. U. will hold its annual State Convention on October 8 to October 10 at Stuttgart. Miss Lily Grace Matheson, national corresponding secretary will be the guest speaker at the noon session on Tuesday evening in the Grand Avenue Methodist Church. On Wednesday evening, Rev. Alfred Knox, pastor of the Methodist Church at Tuckerman, will be the guest speaker at the banquet. Mrs. Ethel S. Talley, state president, will preside over the business session.

DR. HENRY SMITH LIEPER, executive of the World Council of Churches, says: "Civilization is a race between a destructive, explosive force and a sense of togetherness. The greatest force in the world today is not atomic fission, but rather that force which holds the atom together. The world neighborhood needs to be aware of a similar sense of togetherness. . . . Our world community desperately needs to be a spiritual community. Actually there is no world church nor any world community. Yet the only group in the world today that suggests a completely worldwide togetherness is the Christian church."

BISHOP G. BROMLEY OXNAM has accepted the invitation of the American Broadcasting Company and the Department of National Religious Radio of the Federal Council of the Churches of Christ in America to preach during the next four months on the Sunday afternoon program, National Vespers, which Dr. Harry Emerson Fosdick has conducted for nearly twenty years. The program will be heard starting Sunday, October 6, from 1:30 to 2:00 p. m. Central Standard time. Bishop Oxnam's subjects for October are: Oct. 6, The Aim of Christian Discipline; Oct. 13, The Quest for Perfection; Oct. 20, The Blessings of Uncertainty; October 27, A Gift No Man Can Take Away.

ACCORDING to Dr. Visser 't Hooft, general secretary of the World Council of Churches, Geneva, Switzerland, "In the great struggle which

has been going on in Europe, the church has gained a new prestige. For in this fundamentally spiritual conflict the churches of occupied countries have proved to be loyal guardians of the great spiritual values and, as the underground press has often put it, the conscience of the nation. . . . In the chaotic situation of Europe today, where so many institutions have been wholly or partly destroyed, the churches represent one of the very few remaining coherent bodies which are ready for the reconstruction task."

AMERICAN and European clergy are now representing the World Council of Churches, which has its headquarters in Geneva, Switzerland, in reconstruction and rehabilitation services in some of the more warstricken nations of Europe. The Rev. John J. Rasmussen, Methodist pastor from Ruston, La., is in Poland helping with the rehabilitation of Protestant churches there. An Anglican Church clergyman from England, the Rev. Edward Every, formerly an RAF chaplain in the Middle East, is working on behalf of the Orthodox from New York, has been in Italy for some months surveying the needs of the churches. The Rev. Otto Nothacksberger, a Lutheran pastor in Noorkeoping, Sweden, is en route to Austria to work among German-speaking, Hungarian and other refugees and displaced persons in that country. Two Lutherans and two Baptists are expected to leave the United States shortly for work among displaced people in Germany.

TO MINISTERS' WIVES OF LITTLE ROCK CONFERENCE

The luncheon of the Ministers' Wives of the Little Rock Conference will be held in the Como Hotel dining room Saturday, November 2nd, at 1:00 p. m. Only 75 (seventy-five) reservations can be taken. First come first served. Cost is \$1.12, lunch, tax and tip. Please send your reservations to me.—Mrs. W. B. Slack, President, Box 1189, Hot Springs, Ark.

NEW HOUR FOR METHODIST BROADCAST

Rev. John M. McCormack, Little Rock Conference secretary of the Board of Evangelism announces that beginning October 5 the hour for the broadcast of the Methodist Hour will be changed from 1:30 p. m. to 9:00 a. m. The broadcasts are heard each Saturday. Following are the dates and the speakers for October: October 5, Rev. Herston R. Holland, pastor, Stephens; October 12, Rev. Noel Cross, pastor at Star City; October 19, Rev. C. B. Wyatt, pastor at Grady; October 26, Rev. Robert W. Core, pastor at Blevins.

The Crusade quartet, composed of Rev. Fred Schwendimann, England, Rev. Curtis Williams, Hot Springs, Rev. Alfred Doss, Little Rock and Rev. John M. McCormack, Little Rock, will sing.

MORE LIQUOR BUNKUM HAS BEEN "DEBUNKED"

(Continued from Page 2)

at home, on whom they professed to count so heavily.

Our service men were not all drunkards; neither were they all ready to support the liquor cause. They have proved more than once this year that they do hold the balance of power politically, where they care to use it. However, local option elections in Arkansas this year prove that the liquor "bunkum" about depriving service men of the right to vote in local option elections was only a selfish subterfuge to stave off elections where liquor feared its cause would be defeated. Through the local option elections that have been held this year "More Liquor Bunkum Has Been 'Debunked'."

Garments of righteousness never go out of style.—Exchange.

Meeting the Needs of Rural Churches

By RUTH SUTHERLAND

INTERMEDIATE boys making bookends, youth struggling to organize a community recreation center, wide-eyed children learning more about their Father's world, young people pledging themselves to more Christlike living in a candlelight service, these are some of the experiences coming forth from Vacation Church



Playing "Flying Dutchman" during the recreation period of the Vacation Church School at St. Francis.

Schools and youth classes on "The Methodist Youth Fellowship, a Vital Force" which I conducted in Paragould, Fayetteville, Searcy and Conway Districts of the North Arkansas Conference this summer. Churches carrying on this program were: Paragould District—Shiloh and St. Francis; Fayetteville District—Alpena Pass, Lincoln, Weddington and Oakley Chapel; Searcy District—Valley Springs, Quitman and Pine Mountain; Conway District—Mt. Pisgah.

During these ten weeks I went from church to church trying to supplement their local leadership in carrying on a youth program. I would arrive in a community on Saturday in order to meet the teachers in the Vacation Church School and talk with each one about how to use the textbook. Since the Vacation Church School is a new idea to many churches, I discovered the best schools were held where I could consult with the teachers over the week-end.

Our schedule was not too elaborate. Most of the churches were one-room frame buildings

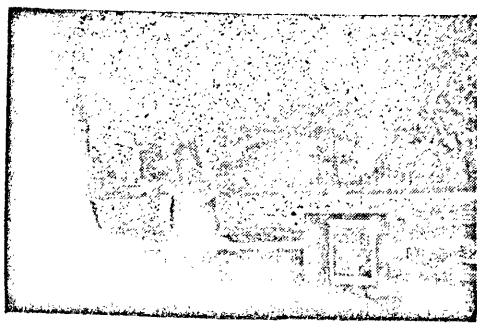
with a bell and situated among large oaks or sheltering pines. For a worship center there was placed at the front of the church an open Bible and a picture on an easel.

After worship, classes assembled in the back of the church on pews turned facing each other. Kitchen tables or any kind of tables placed between the pews served as desks for pasting, studying the Psalms, or spatter painting.

Recreation after classes furnished opportunity for children who rarely saw each other except on Sundays to enjoy companionship.

The best-loved time seemed to be the activity period. Children painted advertisement easels with enamel to use in their departments for displaying pictures. They made spatter prints of things for which they wished to praise God. They collected pictures of Palestine animals and products to make into a booklet for their parents. They made grass pictures to give to elderly friends. They discovered the beauty of God's clouds by trying to draw them with white chalk on blue paper. During this period I felt sure that the greatest Creator of all was pleased to see children developing their own powers of creativity.

The beautiful mountains of North Arkansas



Two Junior boys at St. Francis paint advertisement easels to use in their Department

are not only full of children but are full of young people. With the peace of the hills to encourage thoughtfulness and with no frivolous pleasure to drain religious fervor, I found the

solid youth of America earning a living from the soil and waiting for someone to awaken their dormant possibilities. Leadership was often lacking because many have not yet ventured. Very few organized Methodist Youth Fellowship groups made it impossible for the young people to accomplish much. After studying about the possibilities of growth in Christian fellowship through an organization, many groups organized. With the help of the pastor and adult counselor they would then set up goals for the year. One group made plans to buy Sallman's "Head of Christ" for their youth room. Another group decided to sponsor recreation for the young people of the community by erecting a tennis court and a croquet court on a vacant lot at the edge of town.

The rural people and the urban people need each other. When the rural boy goes to college, he may feel prone to look back in distaste on his long working hours on the farm, the lack of utilities in his home, the lack of beauty in his church, the plainly-dressed men and women of his community; but may he keep faith in those qualities that have enduring worth. May he retain an appreciation for the good clean earth that feeds mankind, for the splendor of purple mountains, for the ability to sit still and think of God when day is done. In these rural communities are youth preparing for Christian service. Miss Sue Hammons from Valley Springs enters Scarritt this fall and Miss Juanita Hutchins from Damascus enters Hendrix with plans for Scarritt still in the future. There are others college bound, bound for the city with sound bodies and sound morals.

The rural church needs the urban church also. It needs access to audio-visual aids, too expensive for small churches to own. It needs the education on how to do things which urban colleges can give. It needs part of the material wealth of the city and in return will supply, has already supplied, the city churches with good members.

By gaining better understanding, these two areas of American life can work together more closely in reaching the purpose all Christians should, that of building a better world for Christ.

CIVILIZATION AT THE CROSSROADS

By WILLIAM GREEN

President, American Federation of Labor

(Note: This statement was written at the request of the International Council of Religious Education, Chicago, endorsing the sixteenth annual continent-wide observance of Religious Education Week, September 29 to October 6, in the United States and Canada.)

On a recent Sunday afternoon with millions of my fellow Americans I heard over the radio the description of the world's most stupendous experiment with the newest means of mass destruction—the atom bomb test on Bikini. The only part of this experiment appropriate to a Sabbath afternoon was its name, "Operation Crossroads."

Truly our civilization is at the crossroad when our scientific developments have so far outrun our moral attainments. All our free institutions are challenged by the necessity to uphold and support the agencies devoted to the development of moral strength and the individual integrity of our citizens.

In this task our Churches and Church Schools carry a major responsibility. I am glad to note, therefore, that the International Council of Religious Education is calling for the observance of Religious Education Week, September 29 to October 6. Such an observance will do much to stimulate the year-round interest in character-building that is so sorely needed in this anxious hour when our civilization stands at the crossroads.

Light is the task when many share the toil.—
Hlad.

FULL SUNDAY SCHOOLS TODAY WILL PREVENT FULL PRISONS TOMORROW

The close relationship between the nation's crime statistics and Church School enrollment and attendance figures, was the theme of an address delivered by Louis B. Nichols, assistant director of the Federal Bureau of Investigation, before the Conference of District Superintendents and Bishops that met in Grand Rapids, Michigan, September 9-11.

A product of the Sunday School of the First Methodist Church, Decatur, Illinois, Nichols gave it as his opinion that the most important phase of the Crusade for Christ centers around Church School enrollment and attendance "not because of increased statistics, but because of the influence that can be exerted in the building of good Americans for the future."

Last year, he said, criminals under 20 years of age accounted for 14 per cent of all murderers, 35 per cent of all robbers, 49½ per cent of all burglars, 61 per cent of all car thieves, 30 per cent of all rapists, 33 per cent of all thieves, and 27 per cent of all arsonists.

"When we of the FBI catch our man," he continued, "we also are catching the mistakes and omissions of our homes, churches, and communities." He quoted J. Edgar Hoover as saying that there is every indication that the youth of today are not receiving the necessary moral and spiritual guidance to enable them to resist the increased temptations of the unsettled world in which we live.

Nichols declared that the American church "cannot brook any further delay in bringing its God-given message to the youngsters of the land whose homes have failed to give them the upbringing that was their rightful heritage." The

Sunday School stands for Democracy and fair play and Americanism such as no other institution in the land, he said, and quoted Hoover again that "full Sunday schools today will prevent full prisons tomorrow." Hence, "every additional person brought within the sphere of influence of the Sunday School makes the nation and the church that much more secure."

Nichols' address will soon be distributed in leaflet form by the Division of the Local Church, it was said by Dr. J. Q. Schisler, executive secretary.

PROTESTANT COUNCIL SENDS NEW YEAR'S GREETINGS TO JEWS

NEW YORK—(RNS)—The Protestant Council of New York has issued a New Year's greeting to "our Jewish neighbors" voicing encouragement at the "realization that Jewish and Christian forces can work together in the cause of humanity."

Text of the message follows:

"On behalf of the clergy and people of the Protestant churches of New York City the Protestant Council of New York extends to our Jewish neighbors the most sincere hope that this 5777th year of their calendar may be to them one of profound blessing.

"We share their concern for their brethren across the seas who still live in hardship and the hope that this new year may be one of restitution.

"We are encouraged by the realization that Jewish and Christian forces can work together in the cause of humanity and we pray that the God and Father of all mankind will lead us along the path of brotherhood and service in the critical years which lie ahead."



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

THE TWO APPLE TREES

By Clara J. Denton

"I have been looking at these two trees, boys," said Mr. Moore one bright Saturday morning, "and as there seems to be about the same amount of apples on each one, I have decided that if you want to gather and market them for yourselves, you may do so."

"And have the money for ourselves?" they asked eagerly, and in unison.

"Yes, and may also take old Billy and the light wagon to draw them to town."

Before he had ceased speaking, John, the elder boy, had begun to climb one of the trees, and Mr. Moore, without further comment, walked away.

The other boy also walked away, but in a different direction.

John meanwhile secured a good foothold in the center of the tree, and was giving it a vigorous shaking, which sent the apples to the ground in showers.

Presently the brother returned, carrying a ladder and a basket.

"Oh, ho," cried John, "you don't mean to say that you intend to pick those apples off the tree? This is the way to do it," and he gave his tree another energetic shaking. "Why, don't you know," he went on, "if you stop to pick those apples off it will take you all day long?"

"Can't help it," was the answer, "that is the way they are coming off, and the only way."

"But you'll not be ready to go with me to town this afternoon."

"Then I'll go some other afternoon."

"But you can't stay away from school."

"I can be examined Monday at noon. Don't worry, I'll find some way to get my apples to market, and they'll bring me a good price when they do get there."

John continued his protestation, but his brother persisted in doing his work in his own way. Therefore, it was nearly sundown, and John had been gone several hours, when the brother took the last apple from the tree.

When John returned from town soon after, he jingled his coins in his hands merrily and asked with a laugh: "Don't you wish you had some?"

"How much did you get a bushel?" asked his brother.

A few minutes later, when they entered the barn together, where the brother's apples were carefully stowed in baskets, John exclaimed:

"What in the world did you do to those apples? They look as if they had been polished."

"Oh, just a cloth and a little rubbing did the job," was the answer.

"Who would believe that the trees which bore these apples and John's were exactly alike?" said Mr. Moore, coming into the barn at this moment.

John looked grave.

"But what's the use of all that trouble? They'll not bring you any more," he said scornfully.

"Wait and see," said the brother.



JUST THINKING

What is God's love?
I have pondered long,
And begin to understand;
It may be the care my Mother gives me
It could be Dad's whistled song.

I think it may be a new day's fresh light
Shining with things to DO,
Night's restful sleep
In reach of the stars
And friends, old ones and new.

—Mary Cureton Brumley.

NOTHING TO DO

I know a little girl
About as big as you
Who sighs ten times a day:
"I don't know what to do."
She has new toys and games,
A baby brother too,
And yet she still complains:
"I don't know what to do."
The baby likes to romp,
And mother's busy too;
Now, can't you think of something
That this small girl could do?
Rebecca Deming Moore
—N. C. Christian Advocate

MY BOOKS

By Laura Emily Mau
For everything I wish to know,
I have a book to which I go.
Pictures, stories, things to make;
Around the world a trip to take.
Learn from a book that understands
How I can visit other lands!
I have books for almost everything:
Books of birds and books of flowers,
Books of trees and books of towers,
Books of Santa Claus and toys,
Books for girls and books for boys,
Books for everything under the sun,
With my books I have such fun!
For everything I wish to know,
I have a book to which I go!

On Monday evening, when the younger brother returned from the village, he counted out his money, and he had received just double the amount John had been paid for his apples.

"I did not know," said John, "that taking a little trouble would make so great a difference about the very same thing."—Herald of Gospel Liberty.

IN THE WORLD OF BOYS AND GIRLS

AN ILL WIND

"I don't see why grandmother says that 'it is an ill wind that blows no good,'" exclaimed Harold crossly, as he jerked his gray and white cap down over his eyes. "I'm sure this wind is no good."

The wind, as if making fun of him, twitched at his cap again and nearly snatched it from his head. Harold scowled.

"Horrid old wind!" he cried.

The wind had hurled the sharp edge of an autumn leaf into his eye. As he raised his hand to his face, the wind snatched the gray and white cap, whirled it high in the air, and then neatly lifted it over a stone fence.

Harold raised his head just in time to see the cap sail away, and cried out angrily. Now he would have to go in the yard and get it! He forgot the stinging pain in his eye. Harold was bashful and he didn't know the people that lived in that white house.

Harold sighed as he struggled with the gate. It seemed as if even gates were unfriendly in this city where he didn't know any one, and where it seemed so hard to get acquainted.

At last the gate was open, but the cap, which he expected to find inside the gate, was caught in a small evergreen tree in the center of a flower bed surrounded with a low fence of wire. Harold did not like to climb it without permission.

He rang the bell and after a very long time some one opened the door. "M-m-mmy c-c-c—" Harold stammered, his face growing red.

The lady in the door glanced at him over her glasses. "Dear me! That must be some new kind of language!" she said. "Wait a moment until I call my nephew; perhaps he will understand." She beckoned to Harold to follow her.

Harold was more embarrassed than ever within the house, but he was trying his best to make himself understood. "I-I j-j-just wanted—" he began.

Then there was a wild shout, and a boy his own size came dashing through the doorway. "Harold Norton! Whoopee!" a voice shrieked.

"Bobby Deane!" Harold shouted back, forgetting to stutter.

"This is my aunt's house!" Bobby cried, jumping around. "How did you know I was here? I was just telling Aunt Martha that there was a boy in this city that I knew, but I didn't know where he lived!"

It was an hour before Harold went through the gate again, this time with his old-time friend's arm around his shoulder. The wind tugged at his cap.

"Isn't the old wind horrid?" laughed Bobby.

"Not much!" Harold said. "I guess this isn't an ill wind, after all."—Little Learners.

"I didn't see you in church last Sunday."

"I know you didn't. I took up the collection."

JUST FOR FUN

In an essay on "Parents," a little school girl wrote:

"We get our parents when they are so old that it is impossible to change their habits."

Traveler: "It's a nuisance—these trains are always late."

Resourceful Conductor: "But, my dear sir, what would be the use of the waiting rooms if they were on time?"

"What's an operetta?"

"Don't be foolish; it's a girl who works for the telephone company."

—Lookout.

Janey—Mother, I don't believe I can go to school today.

Mother (perplexed)—Why, dear?

Janey—"Cause I don't feel well."

Mother (sympathetically)—Where don't you feel well?

Janey—In school.

First Little Girl: "Has your sister begun takin' music lessons yet?"

Second Little Girl: "She's takin' somethin' on th' piano, but I can't tell yet whether it's music or type-writin'."

Bob: "Is your community lighted by electricity?"

Jim: "Only when there's a thunderstorm at night."

First: I lost my dog.

Second: Why don't you advertise?

First: No use, the dog can't read.

—Red Cat.



Amid The Ruins of the Ruhr



By GASTON FOOTE, Pastor, Grace Methodist Church, Dayton, Ohio
(Visiting in Germany)

THROUGH the courtesy of a Belgium army chaplain who was my traveling companion, and by the aid of a German requisitioned Volk Wagon, I have just returned from a 1,000 kilometer trip through the devastated Ruhr Valley.

Our first stop was at Julich, a town which before the war was the home of some 30,000 people. Today there are perhaps 25 buildings standing, damaged but usable. All other buildings are merely hills of stone, brick, and twisted iron and steel. Occasionally one corner of a tall building is still standing and you can see against the blue sky what was at one time the bathroom on the fifth floor. Some of the streets have been cleared so cars can pass, but there is no evidence of a sidewalk anywhere.

Before the few stores that remain standing, there are long queues of people waiting for their daily rations of potatoes, beans, and, on alternate days, bread. The weekly ration is 50 grams of butter, an amount about the size of the thumb, one loaf of bread and five pounds of potatoes. When they are available, dried beans are distributed; and for many of the undernourished children there are small quantities of skim or powdered milk. Those who are fortunate enough to have a little money spend all they have for extra food at the black market. Needless to say, the black market food is very expensive, a pound of butter costing 200 marks or the average weekly wage of the German worker. A loaf of bread costs 40 marks, the wage for about a day and a half.

As a result of malnutrition, tuberculosis has increased as much as 1000 per cent in many areas and there are no hospitals to care for them. A Salvation Army welfare worker cites instances wherein either the father or mother was tubercular and was living in a one-room cellar home in intimate contact with the children. Much is being done to alleviate these conditions, but the resources are limited and hospital space is at a premium.

We had lunch at Essen, the home of the famous Krupp munition factory which covered probably a hundred city blocks, now completely devastated. We lunched in the Kaiserhoff Hotel, one of the few large buildings still standing, with the members of a British court which was trying the cases of twenty-two war criminals. The Judge Advocate was Sir Basil-Neil, former colonel in the British Army and a member of Parliament. He was quite concerned that seven of the twenty-two criminals were only seventeen years of age, having been five years old when Hitler came to power. Obviously Nazism was the only ideology they ever knew. Under these circumstances whether or not they were actual

criminals is an open question.

In the evening we drove to Bielefeld and to the home of Pastor William Niemoller, brother of the famous Martin Niemoller. In his gracious and charming way we were touched by his urgent invitation to share his meager food with us at dinner. We declined and, before we left, took every edible from the car and gave it to them. When Martin Niemoller was imprisoned in 1938, William took his place in the church in Berlin. Sometime thereafter, he, too, was arrested because of his anti-Nazi tendencies and put in prison. After some months he was released, and, because he was a reserve army officer from the First World War, was drafted and made a major. Before the war was over, his two oldest sons,



DR. GASTON FOOTE

now eighteen and twenty, were fighting in his regiment.

Pastor Niemoller has a large church in Bielefeld, and every inch of space in it is used daily. Each night there are from one to two hundred uprooted people many of whom have fled from the Russian zone, who sleep in the basement. But in spite of the gloomy outlook Pastor Niemoller still has hope for the future. He has always opposed war, though he has spent ten years of his life in the thick of combat. His hope is in the United Nations and the will of the Christian forces throughout the world to build for peace. He rightly fears the growth of communism in devastated Germany and the increasing influence of Russia in German affairs. He was emphatic in his emphasis on the importance

of the church in the future of his people, and expressed concern over the tremendous shortage of young men studying for the ministry.

The next day we rode for miles through the beautiful rural areas where the rich soil producing splendid crops was a pleasing contrast to the devastation of the cities. The people in the rural areas do not seem to lack for food and are apparently in good health. We spent the night at Cologne—perhaps the most devastated large city of all Germany. From my hotel window I sought in vain for one undamaged building. True, the famous Cathedral stands, though with many scars, but it stands amid mile after mile of devastation. It is estimated that under this mass of rubble there are thousands of bodies of people buried in the basement of their former homes. Not infrequently you find a cross on a pile of stone and, on the cross, the names of the members of the family who perished and whose bodies have never been recovered.

I shall never forget visiting in one home that had been carved out amid the falling debris. It seemed impossible for a family to live in such a place. But a seventeen-year-old girl answered our knock on the door. She invited us in where we met the father, the married sister, and the brother-in-law. The father, wounded many times during the war by falling timbers and stones, had been one of the leading architects of the city. The married daughter had been a student in medical college in Munich during the war, and has since received her license to practice medicine. The brother-in-law after eight years in the army, was to take his final examinations for the doctorate in medicine within the next six months. For two hours we talked and when we went away the four of them accompanied us through the dark streets to our car.

In the family circle we prayed together and, though our native tongues were different, our prayers were the same; that God would direct the people of the world to a day of peace. And there is hope for such a day in such people as these. For whatever Nazism they might have had, it was forced there by the sharp rapier of the Gestapo. The German propaganda machine was so perfect as to make falsehood look like truth and those who were inclined to doubt were forced to submit. The daughter, who was the graduate in medicine, beautifully expressed it when she said, "We did not know what was happening because we could not know. Daddy has lost hope, but it is for us who are younger to work with our brains, our hearts, and our hands to build a better world. There are good people and bad people in every country, and we shall seek to work with the good ones in the hope of a better tomorrow."

Methodist Children's Home

REPORT FOR THE MONTHS OF AUGUST AND SEPTEMBER, 1946

We have had many kind favors extended to the Home during the past two months. Particularly do we want to thank the ladies of Winfield for arranging many nice outings for our girls and the Optimist Club for taking our boys on trips each week all through the summer. The children have not only enjoyed the entertainment provided for them, but their association with the fine men and women who have given so generously of their time has been of untold value to the children. We also want to thank Mr. Clipper for bringing his moving picture projector out to the Home and showing pictures for our children. These pictures were both entertaining and educational.

Especially do we want to express our thanks to Mr. Harlow Kraus, of Clarksville, who sent fourteen bushels of peaches to the Home, and to Mr. Boyd Girsham, of Colt, who sent us twenty bushels of apples. We have canned many jars of peaches and apple sauce and our youngsters have had all the fresh fruit

and fruit pies they could eat. We have just received a letter from Mr. Grisham, from which we would like to quote:

"Dear Mr. Cannon:

The apples are about gone, but I am glad I got to do what I did. I will now get other country produce to send to the Home. I have set my goal to raise a ton of food for the Home, either directly or indirectly, between November and Christmas.

I did not know till I got the booklet about your intention to build a new Home and I want to assure you that I will do everything in my power to make it a success. I want to be able to furnish a room in memory of my sainted mother.

I will not spend any money for toys, nuts, and candy for Christmas as I see they get all that they need, but will help take care of them the other 364 days of the year.—You see I am a hard working man and don't have much

money, but I will do all I can.

Your friend,

(Signed) Boyd Grisham."

This kind of letter and Mr. Grisham's sincere interest in our children at the Home is most heartening. He has made and is continuing to make a very splendid contribution to the Home, and we are deeply grateful to him. The Home needs more "Friends" like Mr. Grisham.

We list below other gifts and contributions received during August and September and wish to take this opportunity to express our sincere appreciation for all of them:

MEMORIALS	
In Memory of	Given By:
Rev. W. W. Christie —	Mrs. W. W. Christie
and Sgt. William Christie, Wife and grandson	\$50.00
Mr. and Mrs. F. C. Krohn—Miss Mamie Krohn, daughter	100.00
Mrs. Catherine Hardin, C. B. Nance	5.00
Mr. W. F. DeLoache, Wesleyan Service Guild	5.00
Mr. E. D. Patterson—D. H. Cocke	5.00
Mr. E. D. Patterson—Mr. and Mrs. G. W. Wester	5.00

(Continued on Page 8)

Methodist Views of Water Baptism

By REV. J. D. MONTGOMERY, Pastor at Lonoke

THE Christian church, starting as a reform movement in the Jewish church, got its idea of water baptism from the Jews. For more than twenty-five years the disciples of Jesus held membership in that church, and when the reform movement became the Christian church, it retained the idea.

The Jews had used water baptism for two purposes, a ceremonial cleansing and a ceremonial initiation. In the eyes of the Jew the Gentile was unclean and could not be received into Judaism until he was made ceremonially clean by the ceremonial use of water. As far back as Moses ceremonial cleansing by sprinkling, pouring and washing was practiced. "Then will I sprinkle clean water upon you and ye shall be clean. Purge me with hyssop and I shall be clean: wash me and I shall be white as snow." This practice continued down through the years and the disciples of John and Jesus practiced it and the early church accepted it and put into it a spiritual content and used it as a sign and seal of a new spiritual life.

About the close of the third and the beginning of the fourth century, mystery religions from the east, Egypt, Persia and other countries, overran the Roman Empire and introduced their strange rites and ceremonies. They proclaimed their power and magic and soon had a large following and threatened to rival and supplant the Christian religion. To meet this competition the Christian church stressed its ceremonies and soon sacramentalism became the prevailing type of Christianity. Salvation by faith gave way to salvation by magic, and the Christian church clothed the ceremony of baptism in superstition and meanings never intended. The Christian church taught salvation by baptism.

This struggle lasted for more than a thousand years when part of the church protested against an artificial salvation offered by a corrupt priesthood, to a salvation by faith and obedience unto God. This is known in history as the Reformation. However the reformation was not complete, for some of the denominations did not protest far enough. Some continue to hold that baptism is essential to salvation; some continue to hold that baptism is a command and, therefore, a condition of salvation. Many Protestant denominations continue to stress water baptism beyond its original meaning and purpose. The Quakers, believing that baptism is spiritual only, continue to reject water baptism altogether. These differences of opinion among the Protestant denominations have given rise to much controversy, especially in America. Methodists believe that water baptism is not essential to salvation; that it is not a condition of salvation; that since the disciples of Jesus and the early church practiced it and Jesus included it in the Great Commission, there must be spiritual value in it. The fact that baptism was, for more than a thousand years, clothed with magic and superstition never intended, is no reason why it cannot be restored to its original meaning and purpose.

As to the mode of water baptism, the New Testament is not clear. Just as it is not clear

in outlining a form of church government, it is not clear in declaring a mode of water baptism. You cannot find a single case of water baptism that gives a clear statement as to the mode used.

Paul was stricken with blindness on his way to Damascus and was taken to the house of Judas, and Ananias came that Paul might receive his sight and be filled with the Holy Spirit. Then Paul arose and was baptized, evidently by Ananias and evidently by sprinkling or pouring. The Philippian jailer was converted at midnight and at the same hour, he and his household were baptized, evidently by sprinkling or pouring.

When Cornelius and his household were converted, Peter said, "Can any man forbid water that these should not be baptized?" This is another house baptism which was evidently by sprinkling or pouring. The conditions and cir-

the water," does not necessarily mean that he was immersed. John and Jesus were in the river and many jump to the conclusion that Jesus was immersed. But when you take into consideration John's background, his knowledge of ceremonial cleansing by sprinkling or pouring, in all probability Jesus was baptized by pouring to symbolize the gift of the Holy Spirit. John would not have immersed Jesus to symbolize his burial and resurrection which was three years away.

Philip and the eunuch came to water and "they went down both into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water, the spirit of the Lord caught away Philip." How was the eunuch baptized? Immersion is implied because they were both in the water, but a baptism by sprinkling or pouring, nevertheless, could have taken place.

John baptized at Aenon because there was much water there. But the much water there turned out to be many springs. There were no pools, lakes or rivers. Maybe John was baptizing at Aenon and in the Jordan because the Jews liked pure, running water for the purpose.

Paul writes, "therefore we are buried with him by baptism." Many intelligent people make immersion a symbol of the burial of the old life and the raising up of the new in Christ. It is a beautiful symbol and immersion by baptism always gets a crowd. But maybe Paul was writing about a spiritual baptism. He was never interested in water baptism. He boasted that with one or two exceptions, he never baptized. He was interested in Jesus Christ, his death and resurrection. He was determined not to know anything save Jesus Christ and him crucified. Maybe Paul with such enthusiasm for Jesus, with such an intensity of purpose to know and proclaim him, wrote, "therefore we are buried with him by baptism." Maybe he had reference to a spiritual burial, because it is by and through the spirit we get into Christ. If Jesus intended for water baptism to be by immersion to symbolize his burial and resurrection, why didn't he speak it when he said: "As Jonah was three days and nights in the whale's belly, so shall the Son of man be three days and nights in the soils of the earth." Why didn't he add, "and after this, baptism must be by immersion to symbolize my burial and resurrection."

Some say, why have any doubt about the mode of baptism when baptizo means to dip, to plunge, to immerse. It does mean that in the classic Greek, but in its Biblical usage, it means a ceremonial cleansing. The word, baptizo, does not help to solve the question.

Methodist views of water baptism are: That it is not essential to salvation; that it is not a condition of salvation; that it is a symbol and used as a sign and seal of a new spiritual life; that it has spiritual value; that three modes of baptism were practiced and are practiced today and baptism by either mode is Christian baptism. It is not a question for the scholars, but for the individual to decide for himself.



REV. J. D. MONTGOMERY

cumstances of these baptisms overruled baptism by immersion and support baptism by sprinkling or pouring. The same is true of the baptism of Lydia and her household and Stephanas and his family.

Three thousand persons were baptized and received into the church on the Day of Pentecost. How were they baptized? The record does not state, but the circumstances are against immersion. There were no pools, lakes or rivers in Jerusalem, and if there had been, it would have been physically impossible for twelve men to have stood waistdeep in water and immersed three thousand persons in a day. It follows that they were likely baptized by pouring to symbolize the pouring out of the Holy Spirit which descended upon them.

John baptized Jesus in the Jordan and Jesus "went up straightway out of the water." But this does not state how he was baptized. The fact that Jesus "went up straightway out of

METHODIST CHILDRENS HOME (Continued from page 7)

Mr. B. M. Peacock—Mr. and Mrs. B. J. Tannenbaum	2.50
Dr. James A. Anderson—Mrs. S. V. Neely,	
Mr. James Rieves, Miss Wiona Rieves,	16.00
Mrs. George Weedman	\$188.50
Total, Memorials	

GIFTS FROM CHURCHES AND INDIVIDUALS

Vacation Bible School, Few Memorial Church, Texarkana Circuit	6.00
Vacation Bible School, Rondo Church, Texarkana Circuit	5.35
Susanna Wesley Class, First Church, Texarkana	10.00
Primary Class, Village Church, Camden District	5.00
Gurdon Methodist Church	10.00
Mena Methodist Church	12.66
W. S. C. S., Rison, honoring Mrs. H. D. Sadler for her fine service in teaching the Bible	15.00
Study Class	2.00
Mr. and Mrs. O. G. Robinson	10.00
Mrs. J. T. Thompson	10.00
Neil Welch	10.00
Mrs. R. W. Cole	1.00
Mrs. Umsted, Confederate Home	10.00
J. A. Watts	320.44
Little Rock Conference Treasurer	

GROUPS SEEK CONTROL OF HUNGARIAN CHURCH

BUDAPEST (By Wireless)—(RNS) — A three-cornered contest between Roman Catholics, Communists, and members of the Mariaviten Old Catholic Church has developed in the vil-

Other Sources	484.07
TOTAL	\$1,099.02

OTHER GIFTS

Ray Robinson, crate of grapefruit.	
Mrs. C. L. Harris, box of clothing.	
Mrs. J. D. Trotter, box of clothing.	
Primary Department, Few Memorial Church, scrap books.	
Surplus Commodities, two sacks of potatoes.	
Mr. Leo Grant, of 555, two packing boxes full of model airplanes.	
Mr. Boyd Grisham, twenty bushes of apples and one bushel of peas.	
Mr. Harlow Kraus, fourteen bushes of peaches.	
Mr. Cheek, five gallons of buttermilk.	
J. S. M. CANNON.	

lage of Kevermes, in the Roman Catholic diocese of Ssanad, following the internment of the local priest on charges of "reactionary" activities.

Immediately after the priest was condemned to prison, the Bishop of Ssanad, Most Rev. Andrew Hambas, ordered the church closed, but the local magistrate, a Communist, reopened it and instructed the choirmaster to hold a litany service.

Meanwhile, friars belonging to the Mariaviten Church, a schismatic sect which broke away from the Roman Catholic Church, began holding services outside the church, urging Catholic villagers to "break off from Rome." This led Bishop Hambas to issue a pastoral letter warning Catholics against schismatic groups.

Goodness has ever been a stronger guard than valor. It is the surest policy always to have peace with God.—Bishop Hall.



"It Is 'Our' Job"



(The third in a series of three statements from Dr. C. M. Reves, director of Arkansas Methodism's \$1,000,000 Campaign for Hendrix College. In his two previous statements Dr. Reves told of the officials who are leading the Campaign and the reasons why all Methodists will want to do their part of the Campaign job. Here he gives reasons why Arkansas Methodism needs Hendrix College.)



It is not our relationship to Hendrix by virtue of the fact that we are Methodists in Arkansas nor is it the pressing needs of the school that ought to move us most to have part in the raising of \$1,000,000. It is the worthwhileness of the task, it is the meaning of Hendrix for the future of our youth, for the future of our Methodism in

Arkansas, and for the future of our state that is to be our supreme inspiration in achieving what we have set out to do.

A church school is not a luxury for a Christian denomination. It never was that. Church schools have been simply because the church has not been able to do without them, and the day has not come when Methodism in Arkansas can do her work without the church-related college. Why must Methodism in Arkansas have a college?

Consider these two very good reasons. First, Methodism must have a college to train her leadership. It is significant that our church schools

in America train 80 per cent of our ministers and other professional Christian leaders. Perhaps this percentage does not hold for Arkansas, but it is true that we could not maintain our Methodist ministry in this state without the services of Hendrix College. You have only to look about you in the community where you live and in the church to which you belong to see how great is the contribution which our church schools have made to the leadership of Methodism.

The records show that more than 700 ministers have been turned out by our Methodist schools in Arkansas in the last sixty years. And this is saying nothing of the host of men and women who have been faithful and efficient workers in their local churches. Do you think we could get along without an institution that makes such a contribution to the life of the church? Hendrix has been indispensable in furnishing leadership for Arkansas Methodism in the past and will be just as indispensable in the future.

Second, Methodism in Arkansas must have the church school in order to give to education the plus element which makes it worthy to be called Christian and without which it is not safe for the age in which we live. It has been tragically demonstrated to us in recent years that education alone is not enough to make a nation secure. Germany had learning but it was learning without character, and so it was learning that brought ruin. Unless we in America make our education Christian our education will make us pagan. But the church

without her church-related college cannot be effective in making the education of our leadership Christian. Methodism in Arkansas must have a school like Hendrix College in order to put the church ideals and the church spirit into the Methodist youth of today who will be our leaders of tomorrow.

The Campaign to raise a million dollars is "our" job and we are going to face it as such. When we do, nothing can stop us short of victory. But don't wait too long to see it this way. Sell yourself on the Campaign now. Get this spirit of "IT IS 'OUR' JOB," and let's move as 175,000 Methodists in Arkansas in a task that has something of the glory of the Eternal about it.

Dr. Ralph Sockman calls our attention to the fact that one of the great artists in painting the adoration of the shepherds included a dog in the scene and comments that it was not in a dog to know what was happening on that memorable day. It was not in a dumb animal to see the glory of the hour that was upon the world at that time. But dogs and Methodists are different—sometimes to the credit of the dogs and sometimes to the credit of the Methodists—indeed, it may always be to the credit of the Methodists, for Methodists are made to see something of the glory of any hour into which they come.

God grant that we Methodists in Arkansas today may be able to see the glory of the hour which is upon us in the Hendrix Campaign, and, seeing it, rise up to be the Methodists we ought to be in such a day. "IT IS 'OUR' JOB."

DR. COLLOMS JOINS HENDRIX FACULTY

Having had experience in high school, college, and university teaching, and having been pastor of a college church, Dr. Lester H. Colloms became so interested in the teaching ministry that he left the pulpit to come to Hendrix College as associate professor of religion and philosophy.

"I have always enjoyed working with young people," he says, "and I welcomed the opportunity to aid in the religious, cultural and social development of Hendrix men and women."

A native of Tennessee, Dr. Colloms graduated from Emory and Henry College, Emory, Va., with a bachelor's degree in 1926. He taught for several years in the public school system of the state, specializing in instruction in languages, then won his bachelor's degree from Candler School of Theology in 1931.

He entered the Holston Conference upon his graduation from the divinity school and, from 1931 to 1937, held pastorates at Sevierville, Tenn.; War, West Virginia; and at Rural Retreat, Virginia.

In the fall of 1937 he entered the graduate school of the arts and sciences at Duke University as a graduate scholar and studied there until 1939. His major was in American religious thought, while his minor was in philosophy.

From 1939 to 1940 he was a part-time instructor in the undergraduate department of religion at Duke while doing research for his doctor's dissertation.

Having attained his doctorate, he became associate pastor of Munsey Memorial Methodist Church at Johnson City, Tenn., in 1940. Then, from 1941 to 1942 he was pastor of the Methodist Church at Newport, Tenn.

In 1942 he went to Athens, Tenn., where he was pastor of the Trinity Methodist Church until leaving the pulpit to come to Hendrix. At Athens, only a stone wall separated his church from the campus of Tennessee Wesleyan College, a Methodist junior college, and his contact with young people there so stimulated him that it influenced his decision to come to Hendrix.

Evidently he considers that he acted wisely, for he says of Hendrix: "I have been most favorably impressed with the religious and cultural atmosphere of Hendrix and, while hearing something of the reputation accorded the college scholastically upon arriving at the institution to begin my work, I have been highly pleased after

BOARD OF MISSIONS FELICITATES UNITED NATIONS

A welcome to residence and activity in the City of New York and vicinity has been extended to the United Nations by the Board of Missions and Church Extension of the Methodist Church through its Executive Committee. In resolutions unanimously adopted and sent to Secretary Lie, of the United Nations, the Executive Committee adds:

"We recognize with appreciation and gratitude the advance already made by the United Nations toward economic, social, and cultural improvement of the world's peoples, in the formulation and organization of many of its organs, notably the Commission on Human Rights, the International Refugee Association and many others of similar consequence.

"Inasmuch as these represent largely the ideals and purposes of our organization, working both in the United States and through its missionary enterprise in foreign lands, we are heartened by these steps and pledge our prayers and a continued program of education and support of the United Nations as an instrument of world order."

gaining a first-hand acquaintance with the scholarship abounding here. It is indeed both a pleasure and honor to be a member of the faculty of a college of this type."

Dr. Colloms is married to the former Miss Vergene Jenkins of Dahlgreen, Ill.

A sister of the Rev. Farrell Jenkins, pastor of St. Paul's Methodist Church in East St. Louis, Ill., Mrs. Colloms is an accomplished musician. She won her bachelor's degree, with a major in piano, at McKendree College, Lebanon, Ill., then studied at Northwestern University and at the College of William and Mary, Williamsburg, Va.

She received voice training under Madeline Higenbotham of the Metropolitan Opera and studied organ under Oliver H. Kleinschmidt of the American Guild of Organists.

Mrs. Colloms has sung with the Municipal Opera of St. Louis and with the Chicago Civic Opera Club. She has been an instructor and supervisor of music at the Matthew Whaley School of the College of William and Mary, and instructor at McKendree College and was head of the department of music at Tennessee Wesleyan College, Athens, Tenn.

GOODWILL INDUSTRIES PLACING THE HANDICAPPED

Under the leadership of Oliver A. Friedman, of Milwaukee, Wis., the Goodwill Industries—founded as a home missionary project of the Methodist Church—are calling the attention of all industries to the man-power and woman-power that can be used from among the 1,500,000 handicapped men and women of America, many of them injured by war and war-industries.

Many thousands of these people are being rehabilitated by governmental agencies, and other thousands are now ready for private employment. Mr. Friedman and his associates are busy calling the attention of businessmen and industrial leaders to the value of these trained workers in private enterprise. The goal of the Goodwill Industries, he says, is "to help handicapped persons to attain the fullest physical, mental, moral, emotional, cultural, spiritual, vocational, and economic development of which they are capable."

AN ALCOHOLIC'S DEATH

A dispatch from Dallas, Texas, tells of the sad death of Ed L. Wilson, thirty-seven, baseball scout for the St. Louis Cardinals. Mr. Wilson died of acute alcoholism in a hotel room. He was covered with bruises and cuts suffered when he flung himself against the walls of his hotel room in a mad effort to drive away the phantom beasts and insects created by his drink-crazed mind. The walls were splattered with blood from baseboard to shoulder-high. Blood was on the ceiling. Furniture was broken and blood soaked the bed.

At first, hotel employees thought a murder had been committed but medical reports made the situation clear. Wilson had been murdered by John Barleycorn and no other.

Police records showed that Wilson had been arrested several nights before on a charge of drunkenness. Poor fellow, no one helped him. He had an honorable discharge from the Army and was well known in baseball circles. Perhaps at one time he was "one of hundreds and thousands of friends, and young friends at that," made for the beer trade by the policy of selling intoxicants to the men in uniform.—The Clip-sheet.

All really worthwhile things in life are done by busy men and women.—Selected.

FOR WORKERS WITH CHILDREN

MRS. W. F. BATES
Editor

BETTER TEACHING FOR MORE CHILDREN

MRS. NEILL HART
Editor

COUNCIL MEETING LOOKS AT YEAR'S MISSIONARY PROGRAM

If children are to receive the training in Christian world friendship that is so greatly needed today definite plans must be made as the Church School begins a new year. In order to do this the Council of Children's Workers in each local church should meet early in October, and consider plans for the missionary education of the children as a part of the on-going program of the church during the next twelve months.

At the Council meeting the plan provided by the Methodist Church for the missionary education of boys and girls should be reviewed, including the beginning of missionary education in the nursery and kindergarten departments. The regular lesson materials for Sunday School should be decided upon, some type of additional sessions chosen, the leaders appointed, and the missionary materials looked over, and selections made.

The secretary of Children's Work will contribute largely to the value of the Council meeting if she will do the following things:

1. Discuss with the Council the articles, "Looking Ahead in Missionary Education, 1946-47," by E. Mae Young. It is found in CHILD GUIDANCE IN CHRISTIAN LIVING, September 1946.

2. Order in advance, read, and have on hand the most important missionary materials for use with children during 1946-47. Consult the free leaflet, "Missionary Materials for use with children, 1946-47."

3. Talk over with the Council the plans of the church for giving on the part of the children through World Service and the Children's Service Fund, as offerings in the additional sessions are called. Share with the Council these materials:

"The Children's Service Fund," free.

"When Children Give". Illustrated folder. Price, 1 dozen, 25 cents.

FRIENDS ALWAYS SHARE

As children in the church engage in the fall months in experiences of study and work, play and worship, there will be found many times when their thoughts reach out to new friends in the community around them and in countries far away. Some of the ways in which they may show their loving kindness to others and help in the work of the church are as follows:

1. Provide an outfit of new clothes for children in Europe. For details of the gift needed, consult your free leaflet, TOGS IN A TOWEL. Follow exact directions in sending. (If you do not have this leaflet write your district secretary of children's work for a copy.)

2. Collect and repair sturdy shoes for children in Europe. They are needed everywhere. Wrap carefully and send prepaid to this address: Storergom, A. F. S. C., 23rd and Arch Streets, Philadelphia 3, Pennsylvania.

3. Supply children in a Methodist social center with books, games, or

WHY I TEACH

*I teach to save the child.
He must learn to live righteously, that he may be happy
And contribute to the happiness of others.
He must learn to enjoy worship, that he may
Help to build a righteous world.
He must learn to love God, that he be not led
by false gods.
How shall he learn these things if no one teaches him?*

*I teach to save the church.
Church membership is not merely an obligation
To be assumed, but a habit to be learned.
The members of the church of tomorrow are
Today's children.
If we do not train the children now there may
Be no church then.
Who will build tomorrow's church if you—and I do not?*

—Arthur G. Keeles.

ARE VACATION SCHOOLS WORTHWHILE?

Ministers and Laymen Are Giving An Enthusiastic "Yes".

Sardis Church—This was the first Vacation Church School that Sardis ever had, and proved to be the best and most helpful service this church has had. Both old and young were inspired. We have already made plans for a two weeks school next year.—W. C. Lewis, pastor.

New Edinburg Ct.—I think the Vacation Church School is the answer to a great many of the problems in rural churches, and I feel there has been a great deal of good derived from the ones we have had and I feel that we will continue to see results of the schools all through the coming year.—Rev. Harold Scott, pastor.

Lonoke—This was the most successful Vacation School we have had. Refreshments were served twice each week by ladies of the church. All classes in the Vacation School took part in a service in the adult department of the Church School the Sunday after the school was over.—Mrs. W. H. Bransford, director.

Oak Grove—Oak Grove Vacation School was held in the public school in connection with the school program. There were three public school teachers and one Church School teacher, who assisted in this work. The public school teachers were nice to cooperate in this work.—Rev. R. H. Richert, pastor.

Oak Flat—The public school was in progress but the teachers gave us two and one-half hours each day, and assisted in the school. We had a mixture of denominations but wonderful cooperation. It was one of the finest schools I have ever been in.—Mrs. John Rushing, director.

Stamps—We had a wonderful school this year, everyone, even the workers, was sorry to see the Vacation School close. In fact the Juniors are planning to carry on their course in extra sessions for

the rest of the summer.

We did something this year that had not been done before or so I understand; we did not have a handcraft period where the children went to another department and constructed something out of wood; instead we used this period to make things in the department that were connected with the lesson. For instance the Juniors were studying DISCOVERING THE LANDS OF THE BIBLE, and they made a Palestinian village out of modeling clay and pasteboard. The Primary children made Bible picture folders. We had two and a half hours in classes each day, but we were all so interested that we were surprised when the bell would ring. The children were so interested that only three were absent; one of these was due to illness, the other cut his foot badly and the other had to go with his parents on a trip. We had one child from Shreveport, one from below Shreveport and another from Buckner—Mrs. Frank Saucer, director.

Mill No. 4 (Parker's Chapel extension) This school was also on virgin territory (report of Mill No. 2 has been previously reported). As they never had one before most of them were not very interested in having a Vacation School. But after the first day they were really thrilled over it—both parents and children. Several parents came every day to take notes and they want to carry on the school once a week during the summer. Mrs. Britt and I promised to meet with the regular teachers at the mill and show them about the work, lend them books and some equipment. The teachers from Parker's Chapel taught in the Vacation School. Out of the thirty children enrolled only one belonged to the church. I believe that several may join as a result of the Vacation School.—Mrs. O. C. Birdwell, director.

formation. These gifts may be sent through the regular channels of supply work of the Woman's Society.

—World Friendship Bulletin-Fall, 1946.

MAKE CHURCH SCHOOL ATTENDANCE SEEM IMPORTANT

Each teacher may list the things he himself will do.

Know each child and seek to have a personal friendly relationship with him.

Know the home address of each child and make several visits to his home during the year. Use his home address for mailing birthday notes and other personal notes about church school plans whenever appropriate.

Know his phone number and use it frequently to "talkover our plans for next Sunday."

Know his parents and make it a point to have a personal friendly chat whenever you meet them before or after church services, at social gatherings, or in contacts through the week.

Know the public school teachers of your pupils and visit their school rooms several times during the year if possible.

Visit homes in your immediate neighborhood for the purpose of interesting all children regardless of denomination in their own church school.

Whenever a family transfers its membership to your church make it a point to meet the parents, inquire about the ages of their children, and seek their membership in the appropriate class or department.

Join in any plan for a community survey to locate families and children not now attending any church school.

Go over survey cards again (if a survey was made last year) to discover families whose children are not yet in church school. Follow up this information in appropriate ways.

Make an appeal to the members of the Woman's Society of Christian Service to visit, each in her own neighborhood, in the interest of the church school attendance of children.

The Children's Division Yearbook The Children's Division Yearbook, 1946-47, is now off the press. It is issued by the Department of the Christian Education of Children, and includes suggestions quarter by quarter for all of the work of the Methodist Church with the boys and girls who make up the children's division of the church school. Every Superintendent of Children's Division and every Secretary of Children's work should have a copy. All other children's workers will find this little booklet a valuable aid in their work. Price, 10 cents. Order from the nearest Methodist Publishing House.

CARVED IN BRASS

Carved in brass to stand for all time and mounted in the narthex of the church is this official policy of the Hyde Park Community church, Cincinnati, O.: "We want the youth. . . to find fun and pleasure and enjoyment at the church and just as near the Altar of God as possible. We will be nearing our ideal when the children and young people of all the community will prefer to be in church than anywhere else."

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

CHRISTIANS IN THE NEW INDIA

By the Rev. Paul E. Wagner
Puntamba, India

An aspect of the Crusade for Christ in our Conference is that the Christian Indian should earnestly seek to understand his responsibility as a citizen of his country and her place in the New World Order. This is no little or easy endeavor.

Some non-Christian nationalists are suspicious that if the Christian community has not sold out to Western imperialism, it is loyal to a foreign ideology that is anti-national.

A few months ago a committee of three Christian Indians met Gandhi to discuss the position of the community (the third largest community in India) in the light of the present developments in self-government. Mr. Balaram (Methodist educator) was one of the members of this committee. The Committee talked to Gandhi in Hindi, but he replied in English. When they were leaving, he told them, "I always speak English to foreigners." This was his way of emphasizing that India, or Hindustan as it is called in India, is for Hindu—other communal groups, and especially Christian, are foreign. This is Gandhi at his worst. However, it is a barometric reading of the rising tide of racial nationalism.

On the other side, Dr. Stanley Jones, who recently paid us a visit, told of a talk that he had just had with Maulana Abul Kalam Azad, the Congress President. Dr. Jones told him how he felt that the Christian position was that communalism in political life needs to be repudiated, and that in a free India individuals should be free to make their decisions. Azad agreed to this and Dr. Jones asked him if there were things the Christian community could do to help. The Congress President in reply said that he was thankful for all that the missionaries had done, and he continued that in the new India missionaries will have "much to do, much to do, much to do!"

At the time of this writing, almost all people, except a small group of extremists, feel that the present British Cabinet Delegation is most sincere in its work to help India to obtain her independence. In the present talks of the Delegation and the political parties, events are in such a fluid state that it is difficult to comment on them. There are prospects of an immediate Interim Government being set up. However, of one point we are quite certain. Now the Indian people are setting up ideals of what their government should be like. A study of history shows that most of these ideals come out of the reform movements of the nineteenth century; these reform movements are unquestionably the result of the impact of Christian principles on Indian life and culture. There is no doubt in our minds that these reforms, which had their birth as a result of the character in the lives of leaders and the people of India to match the nobleness of their ideals. Christian character will be at a premium. The Holy Spirit of God will be need-

STRENGTH

By Ruth L. Schneider

*There's a spirit of strength in the universe
That strengthens the earth from afar,
It builds up the weaknesses everywhere
And holds out its hand to a star.*

*This same spirit of strength is implanted
Deep down in the heart of man
And lives on forever and ever
As part of the infinite plan.*

*It strengthens and steadies the weakest,
It gives courage and faith to the strong,
But it gives to us all the strength we need
In deciding right from wrong.*

*Now in life there are those who are weaklings
Who lean on the strength of the few,
So arise now, ye strong, and be faithful,
That God may live on through you.*

—Selected.

RISON SOCIETY

The members of the W. S. C. S. of the Rison Methodist church completed the Bible study, "Fatherhood of God and Sonship and Brotherhood of Man," with a consecration service at the church Friday, Sept. 13. The pastor, the Rev. G. W. Robertson, attended. Twenty members were enrolled with an average daily attendance of 18. The course was taught by Mrs. Harold D. Sadler, who presented it in a most interesting way.

Posters, lecture, discussion and drama were used to develop the main theme. Each one enrolled had a part in the presentation. Mrs. Robt. L. Searcy served as secretary. Chairmen of various committees were: Mrs. W. G. Hancock, poster; Mrs. Calvin Walker, music; Mrs. Craig Sadler, transportation; Mrs. L. W. Knowles, brotherhood. Others taking part were Mesdames M. L. Wilson, W. K. Hobson, Calvin Walker, L. F. Williams, S. A. Jones, Geo. H. Holmes, J. R. Simmons, Henry D. Sadler. Others attending were Mesdames M. W. Reed, W. H. Powers, Aubrey Turner, J. B. Morgan, Joe Bylander, H. E. McGowan, Bertha Wheeler. Mrs. Ida Matthews of Pine Bluff was a visitor.—Mrs. Guy M. Sadler, Reporter.

ZONES MEET AT PIGGOTT

The Woman's Society of Christian Service of the Piggott Church was hostess to a Zone Meeting of Zones two and three on July 18.

The following societies were represented: Hurricane, Marmaduke, Piggott, Rector, St. Francis, Griffin Memorial Church and Paragould First Church.

Several District officers were present and gave some helpful suggestions on their lines of work.

A skit was given by the District officers.

The next Zone meeting of Zone three will be at Hurricane Church in October.—Edith A. Langley.

ed more than ever to guide and empower in the new day. In this light there was never such an open door for the bearers of the Good News of Christ!

CONWAY DISTRICT SEMINAR

The Conway District Education Seminar of the Women's Society of Christian service met in the Methodist church of Danville, Sept. 19, with seventy one women present from thirteen societies of the District.

Mrs. Baxter Gatlin welcomed the women to Danville. The theme for the days program was "The day of Dawning Brotherhood breaks on our eager eyes."

Mrs. Raymond Dorman led the morning Devotion using as her subject "Love the Greatest Force," taking passages of scripture from Galatians, Peter and Isaiah. Prayer was given by Rev. Dorman.

Mrs. R. S. Hughey, District Secretary of Missionary Education and Service, had charge of the program for the day and brought a message of interest on our study work for the oncoming year and Mrs. Vernon Chalfant gave a review on the study of "India."

"Alcohol Preblem," was presented by Mrs. E. T. Wayland.

After an announcement concerning clothing for Overseas relief was given by Miss Ethel Miller the group was dismissed for noon by Mrs. M. Mitchell.

A delicious luncheon was served at the noon hour by the hostess Society.

The group reassembled at one o'clock and were again led in worship by Mrs. Dorman.

Mrs. A. A. Knox, District Secretary of Organization and Promotion, discussed the importance of correct and prompt reporting.

The study, "The Christian and Race," was reviewed by Mrs. O. E. Goddard and Miss Ethel Miller, during which a brief test on "What do you know about the Race Problem?" was given the group.

Mrs. Johnnie McClure presented the Study "Stewardship of Life", using posters to give a clearer view of subject.

Courtesy Committee made their report of Thanks to the Danville women and their Pastor for acts of kindness in every way during the day.

Consecration Service was led by Mrs. Mason Mitchell who based her

WOMEN IN THE CHURCH

By Mary Fowler

As president of the Woman's Christian Temperance Union of India, Mrs. Satyavati S. Chitambar, of Lucknow, widow of Bishop J. R. Chitambar of the Methodist Church, has called upon all the people of India to conserve food because of threatening famine condition and especially cease the use of grain for alcoholic beverages during the emergency period. "We appeal to the public in general and to the patriots, to take a strong stand against this awful waste of food-stuffs," she says. "If they are addicted to the use of intoxicants or are in any way connected with its trade, they should show their patriotism at this hour of need and test by giving it up entirely, so that the tons of grain now being used for it may be saved to feed the nation and tide us over the present serious situation."

Mrs. James L. Kraft, wife of Chicago's well-known cheese manufacturer, was recently teaching a class of 150 women in the North Shore Baptist Church of that city. The lesson concerned the story of the woman who anointed the head and feet of Jesus with a box of ointment—the most precious possession she had. After the lesson was over, Mrs. Kraft decided that she should give "the most beautiful material possession I have" to the Lord. Her only valuable piece of jewelry was a diamond bracelet worth \$10,000, and this she gave to the World Mission Crusade Committee of the Woman's American Baptist Foreign Missionary for its missionary work overseas.

The women of Poland are today taking an active lead in rebuilding the physical ruins left by the war, in keeping alive the standards and tastes of "good living," and in the rehabilitation of the Christian churches of all denominations, according to Miss Margaret Forsyth, of the National Board of the Young Women's Christian Association, who recently returned from a visit to that war-torn land. "I was amazed to see the large part of the rebuilding that is being done by women," said Miss Forsyth. "They work alongside men in shovelling rubble into trucks. They work with their husbands in offices. They participate in church and other group activities. They are completely unafraid; they are among the sturdiest women in the world."

brief message on Scripture passages from Psalms 24: 1 Tim. 6: 17 and the 12th Chapter of Luke, showing that we should be more concerned about "Spiritual" than we are material things.—Mrs. Doyle Baker, Secretary.

HONEST WORK

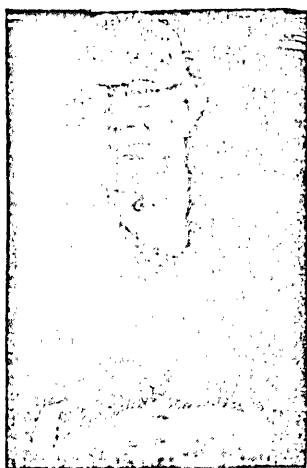
Honest work impels the energy and the creative spirit of the worker moving toward those heights an achievement and service which gratify his desires of progress and independence.—Edwin Dunsmier.

CURRENT NEWS IN ARKANSAS METHODISM

A TRIBUTE TO REV. J. C. WILLIAMS

Rev. J. C. Williams was born in Calhoun County September 10, 1868. On Monday afternoon of August 19th as the sun was slowly sinking over the western horizon he fell on sleep at the home of his daughter, Mrs. Roy Chambers, to be awakened by a voice saying "Well done thou good and faithful servant, enter thou into the joys of thy Lord."

Bro. Williams gave thirty-five years of his life to the ministry in the Methodist Church in Arkansas,



REV. J. C. WILLIAMS preaching the gospel to countless thousands, leading literally hundreds to Christ as his records bear proof. His record on profession of faith excels any other minister of the Little Rock Conference serving during his itineracy, with the exception of one or two. It can truly be said of him, "He was a soul winner for Jesus."

He was admitted on trial in the Little Rock Conference in 1907, received into full connection in 1909, ordained deacon in 1911, and was ordained an elder in 1912, superannuated in 1942.

Bro. Williams was united in marriage to Miss Ella Jordan in 1888. John J. of New Orleans, La., Frank V. Locksburg, Ark., Mrs. Ben Edmiston, Hope, Ark., Mrs. Roy Chambers, Glendale, Ark., Mrs. Alva Hunter, Delark, Ark., Thirteen grand children, two great grand children, one sister, and four brothers.

As I stood watching his life slowly ebb away the meditations of David concerning Abner came to me. "A prince and a great man hath this day fallen in Israel."—Noel Cross.

REVIVAL AT WEONA

The revival at the Weona Methodist Church concluded on August 30 with 25 conversions, eight of whom united with the Church. Rev. W. A. Lindsey, of the Harisburg Methodist Church, in a very efficient and capable manner, delivered the sermons. He was assisted by Rev. and Mrs. Lee Anderson and their son, Gayle, of McCormick.

Brother Lindsey held services for the young people each morning. He instructed them in Bible history and created in them a desire for more religious reading material.

The revival was a great success, and all who attended feel that they were inspired to do a better year's work for the Lord. Rev. J. R. Richardson is pastor.

ELECTED CHAPLAIN OF AMERICAN LEGION OF ARKANSAS

THE American Legion of the state of Arkansas did Rev. James R. Sewell, pastor of Carlisle Circuit, the honor of electing him to the office of chaplain of the State Department of Arkansas.

The State Department represents a membership of 50,000 men and women at present and has as its goal approximately 90,000 for 1946-47. It is an honor for a former Methodist chaplain to have the privilege of representing this group in peace time in the spiritual and social sphere as it was to represent similar personnel in time of war.



REV. JAMES R. SEWELL

The Hendrix Million Dollar Campaign

By J. H. REYNOLDS, Former President

Dr. C. M. Reves, in a sermon at Morrilton on the Hendrix Campaign for a million dollars, on Sunday, September 22, made a compelling appeal. Many people went away pleased and informed. He impressed the audience that the college educated the church's ministry and lay leaders, an essential service that could not be left to other agencies. He reminded the audience that the college needs more endowment and additional buildings, including a woman's dormitory, auditorium and fine arts building, gymnasium and student union. This presentment was so simple and clear that no doubt was left in the people's mind that he had made his case.

Dr. Reves also emphasized that the people were able to provide the entire sum though it might seem large. The church will do well to

remember that it is fifty times as wealthy as it was a quarter of a century ago when it was raising for the college smaller, but related to our wealth, larger sums. Arkansas is now attracting the attention of industries and millions of dollars are being invested in various manufacturing and industrial enterprises in our state. Arkansas is rapidly becoming a wealthy state. If one listens to the discussions in the State Economics Council and Chamber of Commerce, he will become thoroughly convinced that we are now in the midst of a great industrial movement. These economic changes multiply the reasons for a greater Hendrix to meet the challenges of the day ahead.

The church will have to keep up with industrial development by a stronger and better-equipped Hendrix.

BENTONVILLE HAS REVIVAL

The series of Evangelistic services conducted at the First Methodist Church the past 10 days closed Sept. 10.

Rev. J. T. Byrd of Siloam Springs was the preacher and Rev. Robt. Stepp conducted the music. Those attending the meetings are loud in their praise of the work of both of these men.

Large crowds attended all of the services and the Sunday audience packed the auditorium to full capacity.

In addition to the excellent preaching the congregation enjoyed the singing. Bro. Stepp was assisted by Mrs. Florence Gladden at the organ; Mrs. Clay Milby at the piano and a large choir.

One of the features of the series of meetings was the children's services each morning under the direction of Bro. Stepp assisted by Mrs. Earl Richardson at the piano. Rev. Harold Eggensperger is pastor.

There is nothing so small but that we honor God by asking His guidance of it.—Ruskin.

PREPARATION FOR REVIVAL AT NASHVILLE

In preparation for the revival campaign to begin on October 6th at the First Methodist Church in Nashville, special activities have been under way at the church through September and will continue through the first week in October. These include prayer groups by the W. S. C. S. each Wednesday morning and consecration planning meetings of the Board of Stewards, Board of Education, Workers Council and Youth Division. The evening worship services will begin this week a new emphasis on prayer and the week of September 22-28 will be given to Visitation Evangelism. The revival services will begin October 6th with the observing of World Communion. Dr. W. B. Slack of First Church, Hot Springs, will do the preaching.

No one can remain unhappy when he is trying to think how he can make someone else happy, or how to make his own life more useful, and less complaining.—Geo. M. Adams.

THE WORK ON THE WEINER CHARGE

Moving here two years ago I found a very fine and loyal people on the charge anxious to improve the church at every church on the charge. They have responded to the expectations of the church and pastor in a very fine way, having paid all askings on all claims and have paid more than the apportionment on the "Crusade for Christ."

We have received during this year 47 members on profession of faith and 6 by certificate. We have had our revival meetings in all churches except one and there we had a personal evangelism campaign which gave the church an increase in membership of 12. The outstanding meeting for the year was at Pleasant Valley, a church discouraged and depleted. Rev. Ray McLester of Yarbrow and Promised Land did the preaching and Brother and Mrs. Lee Anderson of McCormack led the singing and worked with young people and children. Brother McLester brought forceful messages and this team worked together in a very fine way. There were 17 conversions and all were added to the church. There were several reclamations.

The church as a result of this meeting is greatly inspired and encouraged and now plans for the coming year to have one-fourth time services instead of afternoon appointments. The Sunday Schools for the charge have had an increase in attendance and enrollment.

We have been busy with a building program on the charge. At Hickory Ridge we have remodeled the church throughout, painted it outside and installed a public address system at a cost of \$3200.

At Weiner we have used an old union church building for thirty-nine years and are now constructing a new building which will cost about \$25,000. We have raised this year about \$12,000 of this amount and have all materials for walls and roof on the ground and the basement walls have been completed. The carpenters are at work erecting the building. It will be a gray brick veneer. We have made improvements on the parsonage to the amount of \$1200.

Plans are under way now to build a new church at Tilton. For many years they have worshipped in the schoolhouse. They think they will build this winter and spring.

There is a great future for this charge and great plans are being made. It is a challenge for great service for any man. We are happy in our work here.—Porter Weaver, Pastor.

REVIVAL AT WELDON CHURCH

The Methodist revival which started at Auvergne Sept. 9 and closed Sunday morning, Sept. 15, resulted in six additions to the church, four by profession of faith.

The meeting was conducted by the pastor, the Rev. Woodrow Woods.

True obedience to God is faith and good works. He is truly obedient who trusts Him and does what He commands.—Martin Luther.

SUCCESSFUL REVIVAL AT CENTRAL AVENUE BATESVILLE

A successful revival in many ways was held in the Central Avenue Batesville Church from Sept. 8 to 18. Rev. Garland C. Taylor, our pastor at Morrilton, did the preaching and Professor B. Elwood Fahl of Arkansas College led the song service. The pastor, Bro. Couchman, directed the visitation committees and conducted a school in church membership for Juniors and Intermediates.

We had good crowds at both the morning and evening services. A fine spirit of cooperation prevailed throughout the meeting. Bro. Taylor is a gospel preacher and brought forceful and convicting messages at each service. A number of visitation teams worked faithfully in visiting prospective members.

There were 24 additions during the revival. Twelve on profession of faith and 12 by letter. Nine were baptized. Two were received on profession of faith the Sunday following the meeting making a total of 26 additions. There would have been many more additions during the revival had not the field been covered so thoroughly by visitation evangelism during the year. A total of 65 were received on profession of faith, vows, and letter before the revival making a total to-date of 91 additions during the year of Evangelism. Our quota is 82 but our goal is 100. We expect to reach our goal of 100 additions before conference.

—H. J. Couchman, Pastor.

MEETING OF METHODIST YOUTH FELLOWSHIP

The Methodist youth held a Fellowship meeting at Ozark, September 3. Gernades Chapel, Clarks-ville, Spadra, and Ozark were represented. Spadra had charge of the worship service. They held a candle light communion service and were assisted by Rev. C. W. Good of Ozark.

Officers were elected to fill vacancies created by members going to college. They were as follows: Juanita Accord, Clarksville, presi- dent; Bobby Burns, Ozark, vice president; and Betty Cline, Spadra, publicity chairman.

There were interesting games led by the Ozark members and delicious refreshments of sandwiches, punch, and cookies.

The next meeting will be held at Clarksville, October 8, and will be- gin at 7:30 o'clock.—Betty Cline, Publicity Chairman.

CHINA CENTRAL CONFERENCE IN 1947

A cablegram from Methodist bishops Kaung, Chen and Lacy, in China, gives to the Board of Missions and Church Extension of the Meth- odist Church the information that the Executive Committee of the China Central Conference has post- oned the sessions of that body from the fall of 1946 to the fall of 1947, so that they will coincide with the nationwide evangelistic cam- paign of that year which is to mark the centennial of the opening of Methodist missionary service in Foo- now, in 1847. The centennial cele- bration will be observed through- out five years—marking the dates on which work was begun by the Meth- odist Church in various provinces in China.

News About Hendrix College

Three Additions to Faculty

The record peace-time enrollment at the college has made necessary the addition of three members to the faculty. These additions are M. O. Alcorn, of Petit Jean Mountain, and Gail Robbins and Sam M. Clark, both of Conway.

Mr. Alcorn, who has accepted an appointment for the first semester in the department of psychology and education, is a veteran of many years experience as a teacher in Ar- kansas schools and colleges. A na- tive of Indiana, he spent his youth in northeast Arkansas and received his bachelor's and master of science degrees from the University of Arkansas. He also studied at the graduate schools of the University of Chicago and the George Peabody College for Teachers at Nashville.

He has served as principal of the Fayetteville school, and as super- intendent of the Rogers and Wynne public schools. In 1926 he became a member of the faculty at Magnolia A. & M. and remained there until his retirement in 1945. He has taught several summer terms at the University of Arkansas and at Ar- kansas State Teachers College. Since his retirement he and Mrs. Alcorn have been living on their Petit Jean farm which is located next to that of Dr. J. H. Reynolds, president emeritus of Hendrix.

Mr. Robbins, a certified public ac- countant, has been employed to teach sections in intermediate and advanced accounting. He is a native of Conway and received his bache- lor's degree at Hendrix in 1925. He has been a member of the staff of the Farmer's State Bank, accountant and bookkeeper for the Chrysler Motor Company of Conway, director of the Faulkner County Welfare Board, and was bookkeeper and as- sistant collector for the Conway mu- nicipal light and water system when he was called to active wartime duty with the national guard. He was discharged in 1944 as a captain, after serving 32 months in the Alaskan theatre.

Mr. Clark, also a native of Con- way, will teach a section in business law. He received his bachelor's de- gree from Texas University in 1921 and his master's degree from the same school in 1922. He was asso- ciated with the Little Rock law firm of Utley and Hammock before returning to Conway as a partner in the law firm of Clark and Clark.

Vicar Speaks to Students

"Christian education is the great- est weapon of our Christian democ- racy today," Rev. John M. Allin, vicar of St. Peter's Episcopal Church in Conway, told members of the stu- dent body and faculty at the second assembly of the year last week.

"Christian education gives the student two invaluable abilities," he continued. "It gives him the ability to judge things properly and the ability to put truths in their proper relationship. These things are vital- ly needed in our world today."

Crowned Queen of Carnival

Dorothy Campbell, daughter of Mr. and Mrs. J. T. Campbell of Mountain View, was crowned queen of the Booster Club carnival in

elaborate coronation ceremonies Sep- tember 20. Miss Campbell, a senior, was nominated by students in Millar Hall and was elected by a popular vote of the student body. Thomas Mills, president of the student asso- ciation, crowned her.

All proceeds from the carnival, which was held in the chapel, will be used to support the Hendrix foot- ball program.

Miss Campbell and her brother, Don Campbell, also a Hendrix stu- dent, come from an old Hendrix family. Among members of their family who are Hendrix alumni are their late mother, who was Miss Ruth Mae Lackey, Hendrix 1917-18; their cousin, Jean Lackey, of Little Rock, class of 1944; their uncle, Col. Hendrix Lackey of Little Rock, 1916-19; and their grand- father, George W. Lackey of Moun- tain View, Hendrix 1898-99.

Organizations Elect

Reorganizing for the coming year, several of the campus organizations have elected officers and new mem- bers.

Seven new members were voted into the Booster Club. They are Joe Slattery, Conway; Helen Morris, Heber Springs; Jean McCoy, Little Rock; Barry Bailey, Sheridan; Pat Honeycutt, Nashville; and Robert Swim and Carolyn Sadler, both of Stuttgart.

The Veterans Club chose Clements Johnnie Sarna of North Little Rock as their president for the coming year. Other officers elected were Joe Slattery, Conway, vice presi- dent; Robert Swim, Stuttgart, secre- tary-treasurer; and Bill Finch, Little Rock, reporter.

Heading the Women's Athletic Association will be Jean Cook, soph- omore from Benton. Also selected by the WAA members were Sara Covey, Little Rock, vice president; and Ann Goodwin Graham of Fort Smith, secretary-treasurer. Nellie Gray Tharp of Snyder was elected president of the Hockey Club, an organization within the WAA.

Elected president of Millar Hall was Elizabeth Anne Scobee of Little Rock. Mary Matthews of Heber Springs was elected vice president and Martha Stewart of North Little Rock was named secretary-treasurer.

Galloway Hall chose Martha Love of Jonesboro as their president. Other officers from Galloway in- clude Cherie Harrison, Warren, vice- president; Nancy Schisler, Rio Grande de Sul, Brazil, secretary; and Patricia Williams, Little Rock, treasurer.

Elected by the student body to serve as cheer leaders were Betty Sullenberger, Camden; Bobbye Ja- cobs, Stuttgart; Earlene Brown, Springdale; Pat Brewer, Hot Springs; Gene Waterman, Hot Springs; Charles Temple, Warren, and Tom McLarty, Nashville.

After a heated campaign, the freshman class elected Joe Gallegly of Corning as their president. Brad- ford Govan of Marianna, runner-up for president, was named freshman senator.

The sophomore class elected James Hurley of Warren as their president to fill a vacancy which had arisen.—Kenneth Parker.

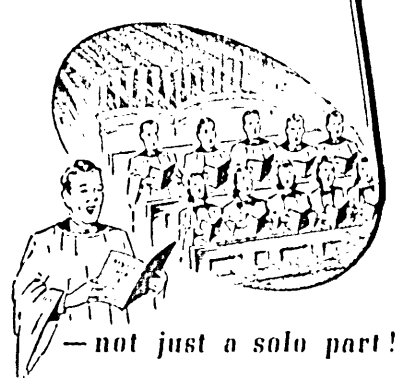
I used to ask God if He would come and help me. Then I asked if I might come and help Him. Then I ended up by asking God to do His own work through me.—Hud- son Taylor.

DISTRICT YOUTH RALLY IS HELD AT LONOKE

Dr. Thos. F. Chilcote, Jr., was the speakers for the Little Rock District Youth Fellowship Rally which was held in the Lonoke Methodist Church on Friday night, September 20. Around 250 members and coun- selors attended. After a picnic sup- per, Rev. Fred Schwendimann of England directed a song service, ac- companied by Mary Margaret Holmes of Little Rock.

During a short business meeting, by members, Dr. Chilcote directed a clinic for counsellors. To con- clude the program Dr. Chilcote spoke on the subject, "The Man Be- side the Road."—Reporter.

LET YOUR CHURCH
TOWER PLAY A
FULL CHORUS
OF MELODIOUS SONG



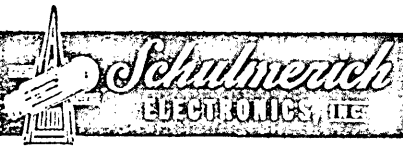
—not just a solo part!

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CURRENT NEWS IN THE RELIGIOUS WORLD

MINISTERS OBTAIN SEVERE ANTI-GAMBLING ORDINANCES

MACON, Ga.—(RNS)—The city council here passed stringent anti-gambling ordinances following a demand by the Macon Ministerial Association that the council follow up revelations made before a grand jury of widespread organized gambling. The new laws even forbid the public posting of baseball scores.

The Ministerial Association was represented at council hearings by a delegation led by Dr. C. A. Denney, of First Christian church. The group presented the Association's demands in the form of a petition, and after sharp discussion the council passed the ordinances.

Opponents of the measures termed them "too sweeping," and said posting of baseball scores was no more gambling than the printing of stock exchange quotations.

PENNY-A-MEAL PROJECT FREES CHURCH OF DEBT

BUFFALO, N. Y.—A penny-a-meal project has raised \$5,100 for Edison Street Baptist church in the last five years and freed the church of debt for the first time since 1925.

Anxious to have his church free for its golden jubilee this fall, the Rev. Peter E. Saltarelli, pastor, suggested in 1941 that members put aside a few pennies a day to pay off the building mortgage.

"We distributed penny banks to everyone with the suggestion that they put a penny in it for every meal they ate," Mr. Saltarelli said. "We collected from each family once a month and received nearly \$100 monthly. Most members were very faithful as the results show."

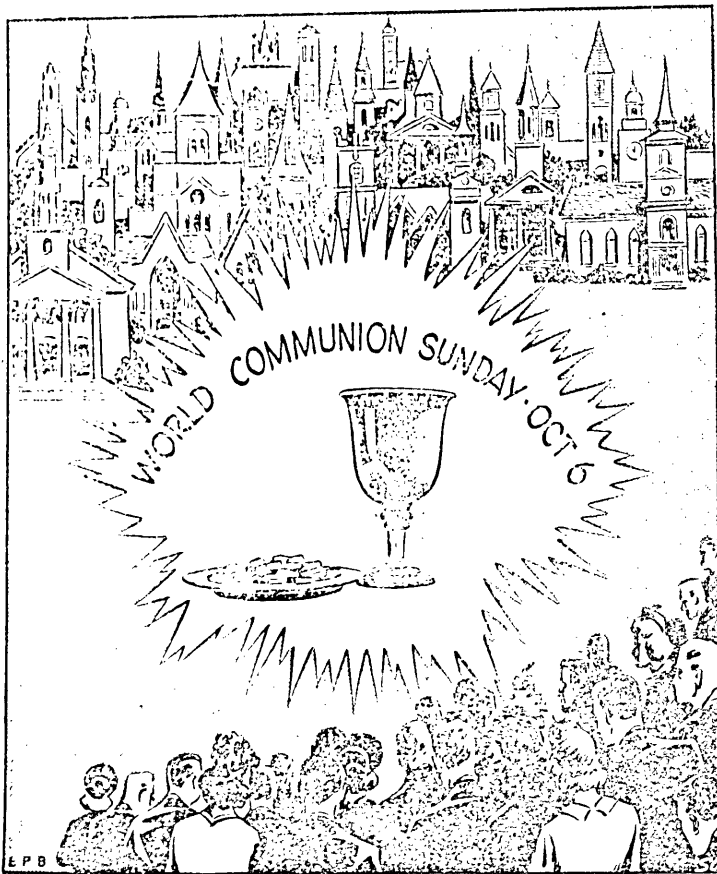
SALVATION ARMY HEAD TO TOUR U. S.

NEW YORK—(RNS)—Salvation Army headquarters here announced that General Albert Orsborn, new international leader of the organization, will arrive in New York September 25 on his first visit to the United States. He will land at Halifax, N. S., on September 23, and will be met in Boston by Commissioner Ernest I. Pugmire, national commander.

General Orsborn will visit 14 key cities during his tour of the country. He also will go to Canada, the West Indies, South America and Mexico. His activities in the U. S. will be centered mainly in the four cities where territorial headquarters of the organization are situated—New York, Chicago, Atlanta and San Francisco.

General Orsborn's first public appearance here will be at luncheon given in his honor at the Waldorf-Astoria Hotel by the Salvation Army Association. On Sunday, September 29, he will attend three services at Carnegie Hall here, the last of which will be a public salvation meeting in the evening.

Other cities General Orsborn will visit are Boston, Washington, D. C., Philadelphia, St. Louis, Detroit, Los Angeles, Oakland, Long Beach, Cal., Houston, and Miami.



WEST VIRGINIA METHODISTS TO ESTABLISH MILLION DOLLAR PENSION PLAN

WHEELING, W. Va.—(RNS)—The West Virginia Conference of The Methodist Church concluded its eighth annual session here after completing details for the establishment of a \$1,000,000 Reserve Pension Plan to benefit its retired ministers.

A subscription campaign for the raising of this fund, to be inaugurated in the churches November 17, will continue through December 15.

Under the present pension system the sum of \$18 is paid for each year of service a retired clergyman has completed in the active ministry. These allotments are apt to vary from year to year, since the money used for this purpose is realized from investments and other sources. With the establishment of a million dollar reserve pension fund, to be placed in annuities, the variance in annual allotments will be eliminated.

Reports presented by the Conference Board of Education showed that the West Virginia Conference is leading all Methodist Conferences in the United States with an increase of 15,352 members in its church schools.

A report made by the Rev. A. Coleman Brown of Weston, W. Va., superintendent of Central District, and director of Methodism's Crusade for Christ in the West Virginia Conference, indicated that the churches in the conference had over-subscribed their quota by \$78,870 in response to the appeal made by the general church body for relief and restoration.

The Crusade director also reported the addition of 16,312 new members among the Conference churches during the past year.

PROTEST CANCELLATION OF RELIGIOUS BROADCASTS

COVINGTON, Ky.—(RNS)—Following up a resolution of Northern Kentucky Baptist ministers, a mass-meeting was held at Latonia Baptist church in near-by Latonia to protest cancellation by Station WCKY here of all religious broadcasts.

The Rev. Morris H. Coers, Covington, said contracts of 18 Northern Kentucky and Cincinnati (just across the Ohio River) churches were cancelled because they were "not sufficiently popular with the public."

The radio station said it felt the large number of religious programs put the station's schedule out of balance.

(The Covington station's attitude contrasts sharply with the reaction of WHAS in Louisville, which has found considerable public response to religious programs, as reported in a special story recently by Religious News Service.)

AUTO WORKERS SEE RELIGION AS PEACE SAFEGUARD

MILWAUKEE—(RNS)—Tolerance, a "return to religion," and a "better understanding among men," were voted the best safeguards of world peace by 250,000 members of the AFL-United Auto Workers union, it was announced here by International President Lester Washburn.

The poll revealed that 26 per cent of the membership gave first choice to a re-evaluation of our spiritual thinking, and individual daily practice of the tenets of faith. Military preparedness, the United Nations organization, and a system of world states, were among other methods proposed.

CLERGYMAN THROWS PICKET LINE AROUND LOUISVILLE SCHOOL

LOUISVILLE, Ky.—(RNS)—A minister threw a picket line around a Louisville high school in a campaign to have the virtues taught in public schools.

The minister was the Rev. George O. Swann, pastor of the Edenside Christian Church in Louisville. He is waging a war against the lack "of teaching people how to live" along with the three Rs. His plan is to incorporate into the curriculum of the public schools a regular textbook course teaching honesty, sociability, obedience, and ethics.

Mr. Swann picked Halleck Hall, a combined high school for girls and a co-educational junior high school, to put his protest across. Accompanied by Mrs. R. D. Heimerdinger, he threw his "picket line" around the school.

Scores of excited school children swarmed around the pickets, many of them deciding "They've got something there," but they crossed the picket line nevertheless when the school bell rang.

Mr. Swann admits he is an amateur at picketing, but is using this tactic "to arouse those in authority to give us character building in actual textbook form." Halleck Hall was just a starter in his campaign, he intimated.

Mr. Swann's "strike" aroused much interest in Louisville, among both parents and teachers. However, expressions were cautious. Inasmuch as textbooks in Louisville are supplied by the state textbook commission, the city cannot shift about in the texts it uses. Also, many of the teachers point out that ethics should be taught at home if they are to stick.

Most pupils questioned by newspapers were in favor of the virtues courses, but pointed out it meant carrying home more books after school.

PROPOSES INTERNATIONAL RELIGIOUS GATHERING IN LONDON

LONDON (By Wireless)—(RNS)—Proposals for a world-wide meeting in London of representatives of all religions to coincide with the international trades exhibition planned for 1951 were made here by Sir James Marchant in an address to the World Congress of Faiths.

The congress adopted a resolution appealing to representatives of religious opinion to consider "practical means to make the voice of religion heard throughout the world."

"No exterior means, international agreements, sanctions, or atomic bombs," the resolution said, "can safeguard the permanent stability of human relations. Lasting peace and progressive order will not be established on earth until the spirit of friendship quickens in human souls and all mankind is conceived as springing from the same divine source."

When a Christian backslides, it is as if the prodigal reacted his former folly, and left his Father's house a second time.—Dr. Nevin.

ANOTHER \$400,000 FOR CONFERENCE CLAIMANTS FROM PUBLISHING HOUSE

Four hundred thousand dollars from the net produce of the Methodist Publishing House was again appropriated for the support of retired preachers, their widows and children by the Board of Publication of The Methodist Church at its annual meeting in Hotel New Yorker, New York City, September 12.

This brings the total appropriation to Conference Claimants since the uniting of the publishing interests in 1940 following Methodist unification, to \$1,815,000. Since the founding of Methodism's publishing activities in 1789 more than 12 million dollars (\$12,018,198.) of the produce has gone to the aid of this cause.

"The Methodist Publishing House has closed the year with a slightly better income than any year since the united program has begun", Dr. Fred J. Jordan of Eau Claire, Wis., secretary of the Board of Publication, stated. "This is in spite of the fact that hourly wages, salaries, cost of paper, ink, and of everything identified with printing and publishing have been moving up for several months."

William H. Swiggart of Nashville, Tenn., chairman of the Board, presided. Full reports were made to the Board by the Publishing Agents, Dr. Fred D. Stone of Chicago and Mr. Lovick Pierce of Nashville; by the Book Editor, Dr. Nolan B. Harman, of New York; the editor of Church School Publications, Dr. C. A. Brown of Nashville; the editors of The Christian Advocate, Dr. Roy L. Smith and Dr. T. Otto Nall of Chicago, and the editor of the Central Christian Advocate, Dr. J. W. E. Bowen of New Orleans.

Two new members of the 54-man Board of Publication were elected to fill vacancies: Dr. Robert Smith, district superintendent, Oklahoma City, Okla. to succeed the late Rev. R. E. L. Morgan of Oklahoma City; the Rev. Dr. Rufus C. Baker, district superintendent, Denver, Colo., succeeding the late Dr. Harry T. Morris who was president of Iliff School of Theology.

CONGREGATION RESTRAIN- ED FROM WORSHIPPING IN UNAUTHORIZED CHURCH BUILDING

KANSAS CITY, Kan.—(RNS)—Unauthorized construction of a church building to house the congregation of the Church of the Nazarene produced a unique arrangement in Federal district court here when the Civilian Production Administration and the pastor agreed to a temporary injunction permitting additional work on the building—but not its use as a church.

The Rev. Frank E. Harris, pastor, was a defendant in the action brought by the CPA after the agency turned down his request for approval of the church construction. He said plans were changed to use cement blocks and that, when nothing was heard from the CPA on a second request, construction was begun.

The parties to the suit agreed that the church could proceed with any necessary additional work to protect the building. That included work on the roof and installation of doors and windows.

But, until hearing is held on the

restraining order late in October, the congregation cannot use it for more than storage space, although it is in serious need of a suitable church home for its congregation of 100 persons.

All the material necessary to complete the 40-by-60 foot building was on the grounds and only four more days of work were necessary to complete the structure when the pastor, hoping to realize his dream of a church home for his people, received a CPA telegram warning him that continued work might bring "severe criminal penalties."

Mr. Harris said he had received numerous calls and that the strange situation appeared to be taking on the shape of a major issue when he appeared in court, with most of his congregation with him.

EPISCOPAL WOMEN URGE COURSES FOR CLERGYMEN IN MARRIAGE COUNSELING

PHILADELPHIA, Pa.—(RNS)—Training courses in marriage counseling for clergymen were urged here in a resolution adopted by the Women's Auxiliary of the Protestant Episcopal Church, meeting concurrently with the body's 55th triennial general convention.

Church women, said the resolution, are vitally concerned over the rising divorce rate. Many marriages, it added, could be saved through "intelligent" advice of clergymen.

A resolution asking the Church to refrain from the endorsement of political candidates and specific legislation was withdrawn.

The Auxiliary adopted a report

from its committee on planning which outlined a program of study and action for the next three years.

The report, which urged churchwomen to "counteract apathy with action, bitterness with brotherhood, and confusion with conviction," recommended increasing study of community and world problems, industrial relations, child welfare, race relations, and world peace. It urged wider use of the Church's private schools and the released time system of religious education.

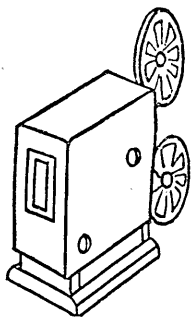
Advocating a study of family life in "every aspect," the report suggested an early start in giving young people more responsibility in parish life, and urged families to cooperate more fully with community agencies and to work for improvement of films, radio, and popular literature.

As another major step to improve its Visual Education service to Methodist Churches

The Methodist Publishing House

announces the establishment of

New Film Libraries...Coast-to-Coast



THIS IMPORTANT NEW PROGRAM, IN WHICH YOUR
METHODIST PUBLISHING HOUSE
IS INITIALLY INVESTING ABOUT \$50,000,
WAS DEVELOPED IN COOPERATION WITH THE
WORLD SERVICE AGENCIES OF THE METHODIST CHURCH

Effective September 1, The Methodist Publishing House
also becomes distributor of the films, film strips, and
slides produced by The General Board of Education
and The Board of Missions

AUDIO-VISUAL materials are opening new horizons in Christian education. Long used effectively by industry, by the armed forces, and for commercial entertainment, Visual Aids are increasingly recognized by Churchmen as unique teaching tools with powerful possibilities for good. Today, many effective new religious films, film strips, and slides are being produced. Improved projection equipment is making its post-war appearance. And churches everywhere are planning how best to utilize this new power to strengthen their teaching mission.

*New Film Libraries—New Departments—offer a new
dimension in service*

To make all Visual Aid materials most quickly and economically available to the greatest number of churches, The Methodist Publishing House has established and stocked its own new Film Libraries; has strategically located them from East coast to West; has set up a separate Visual Aids Department in each of its thirteen stores; and has employed trained people to staff these departments.

The Methodist Publishing House Film Libraries will carry duplicate prints of the hundreds of sound and silent films, film strips, and slides now in demand. Each store will stock a complete line of the equipment churches may need; and will be able to offer expert advice to people who want it.

Both the General Board of Education and the Board of Missions and Church Extension have played a foremost part in developing more effective ways in which Visual Education may be used; both have produced particularly helpful films, film strips, and slides. After September 1, The Methodist Publishing House will be the supplier of these materials—another step designed to centralize and speed up this service.

What this new program means to your church

Under this new program, the total, church-wide resources in Visual Education will be equally available to every Methodist Publishing House store, wherever located. Sufficient duplicate prints of every wanted subject will be near at hand—your church can count on getting the film you want in the shortest possible time at the lowest possible cost. The stock of equipment in your local store will be more complete than ever before. The servicing of your equipment—and intelligent help in using it—will be more readily available. In short, this new program means that whatever Visual Aids material your church needs—you can order from one source and at one time with the assurance of faster and most economical service.

All agencies within the Church have cooperated in this forward step. We hope sincerely it will help your church—through an effective use of Visual Education—more surely meet the imperative needs of this day.

The Methodist Publishing House

EACH HOUSE NOW A COMPLETE HEADQUARTERS FOR VISUAL AID MATERIALS

Cincinnati 2 Chicago 11 Nashville 2 San Francisco 2 Kansas City 6 Portland 5
New York 11 Pittsburgh 30 Richmond 16 Dallas 1 Baltimore 3 Boston 16 Detroit 1



The Sunday School Lesson

By DR. O. E. GODDARD



PAUL'S BACKGROUND AND EARLY LIFE

LESSON FOR OCTOBER 6, 1946

SCRIPTURE TEXT: Acts 21:39; 22:3, 27-28; 26:4-5; Philippians 3:5-6.

GOLDEN TEXT: Remember also thy Creator in the days of thy youth.—Ecclesiastes 12:1.

For the next thirteen lessons we shall be studying Paul and his Epistles. If properly approached and carefully studied, this can be the most helpful quarter, the Committee has given us in many years. Every Christian should learn all he can learn about how the Christian Church emerged and who were its greatest leaders.

The Acts of the Apostles

This may not be the name the author, Luke, applied to this book. Luke probably had a name for this and also for what we call the Gospel by Luke. He probably intended from the beginning to write a two-volume book, one giving in order the things Jesus said and did, and the second volume, a history of the Christian Church up to the date of Luke's death. The Book of Acts has sometimes been called the Acts of the Holy Spirit. Sometimes the Acts of Peter and Paul. By whatever name this Book is designated, it is a history of the Christian Church from its beginning for a period of about thirty years. These thirty years constitute the most important period in the history of the Christian Church.

Some Suggested Readings

Read first and carefully the Book of Acts. By reading four chapters daily the Book can be read in one week. Then read all the Pauline Epistles that will be involved in the thirteen weeks' study. Read I and II Thessalonians, I and II Corinthians, I Timothy, Philemon, Galatians, then the three master pieces—Philippians, Ephesians, and Colossians. In each case re-read in Acts what happened in Paul's work while in that city.

Two Other Books

"His Witnesses" by Dr. Andrew Sledd, I suggest all the laymen buy and read. It is an excellent interpretation of the Book of Acts. Also "The Life and Letters of Paul, by F. W. Farrar, is well worth your reading. (These books can be had from the Methodist Publishing House, Nashville, Tenn. or from Dallas, Texas.)

Let not the reader be discouraged at this amount of suggested reading. This great cause is well worth this investment of time and money. We may, perhaps, never have another thirteen weeks' course so challenging and so profitable. If you put time, thought, prayer, and money into this course of study and fail to get value received, you may say, "Old Dr. Goddard is in his dotage."

Paul

It is difficult to speak with moderation about Paul. He was so big, so great, so good, so incomparable, that we could exhaust all the superlatives in the English vocabulary and then feel that all about Paul had not been expressed adequately.

I do not hesitate to say that, except for Jesus Christ, Paul was the greatest man that ever lived on the face of the earth. "He is greatest who serves most and best." Paul was the greatest author. He wrote more than half of the books of the New Testament. These books are read profitably in all the principle languages of the world and also in many of the minor languages. He was the greatest expounder of Christian theology. He saw deeper into the principles of redemption than any other human eyes have ever penetrated, and expounded the doctrines connected therewith with a lucidity and profundity unparalleled in literature. He was the greatest evangelist that ever evangelized. The greatest missionary that ever missionaried around the world. He suffered more variety of afflictions, and endured them longer than any other martyr in the annals of Christianity. If you doubt this statement just read Sholem Asch's book, "The Apostle." Every act of such a life ought to be studied with diligence and every word he left on record ought to be read with avidity and profit.

Yes, friends, will not these thirteen lessons stir us to the very best effort of study, to become workmen that needeth not be ashamed in our daily service to help extend the Kingdom of God here on earth.

Paul's Education

We know practically nothing of Paul's parentage. We are safe in assuming that they were at least average, typical Jews. The Jews then, as now, gave much attention to the religious education of their children. I read recently that they are now paying much more per capita for the religious education of their children than Catholics and Protestants are paying for the Christian education of their children. Their children attend the public schools but they have their own plans for giving their children religious education in their synagogues. Some time past, I chanced to have a Pullman seat with a wealthy New York Jew. I enquired of him as to what he was paying for the religious education of his children. The sum mentioned would have staggered the average Christian father. Paul's parents gave him the best that the "No mean City of Tarsus" afforded. When he had finished all that Tarsus had to offer him, he was sent to Jerusalem where he had the good fortune to sit at the feet of the great Gamaliel for a number of years. All this added to the fine training every Jew gave his children in his own home, enabled Paul to be rooted and grounded, thoroughly, in the Jewish faith. He was an able and expert propagandist of the Jewish faith.

Paul's Roman Citizenship

Paul's Roman citizenship was a

UNITED CHURCH OPPOSES LIQUOR ADVERTISING

MONTREAL—(RNS)—The United Church of Canada went on record here as opposing liquor advertising in a resolution adopted at the final session of its 12th General Council.

The resolution expressed concern over the imminent termination of the war emergency powers of the Dominion Government, which early in the war forbade the advertising of alcoholic beverages.

As the Canadian Broadcasting Corporation has announced that it will allow unrestricted advertising, and since advertising comes under provincial jurisdiction, the Council called upon each provincial government not to grant permission for liquor advertising, "whether it be name of product, name of producing or distributing company, or name of the owner or owners."

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You need have no dull hours if you are a sincere lover of books. Should discouragement, sorrow, or difficulty assail you, it is your privilege to turn to a good book for inspiration, solace, and refreshment. Books are ever available friends, ready to serve you at will. In reading, the vital thing is what you assimilate. It is possible to read omnivorously, yet acquire little in real knowledge and culture. Method, judgment, and discipline are as important in the choice and reading of books as in the conduct of a successful business. There is nothing that will precisely take the place of a taste for good literature. To possess half a dozen of the great books of the world is to be rich in a great and enduring sense.—Grenville Kleiser.

great asset to him. It not only saved him from many scourings, and other indignities, but it gave him access to many places he could not have entered had he not been a Roman citizen. Some of his ancestors were surely persons of much prestige for this Jewish family to acquire citizenship in the Roman Empire. The major part of the people were slaves and foreigners. The citizens were in the minority, but they controlled everything. They counted it a very distinguished honor to be a Roman citizen. Paul capitalized his citizenship for the advancement of the Kingdom of God.

RECTOR HOLDS SERVICES OUTSIDE HOMES

BELFAST (By Wireless)—(RNS)—Acting on the principle that if people don't go to church, the church must go to them, Rev. H. R. Rogers, Anglican rector of Camlough, County Armagh, has caused a mild sensation in Northern Ireland by starting Sunday services outside the homes of absentee church members.

Mr. Rogers' first open-air service was conducted in Bessbrook village. Accompanied by a choir and wearing a surplice, he marched through the village, stopped outside one of its houses, and proceeded to conduct a full-fledged service, to the amazement of passers-by. The fact that it was raining at the time did not seem to matter.

Explaining his campaign, the rector said: "We find some people today lying about on Sunday mornings instead of going to church. We now serve notice on them that if they will not go to church, the church will come to them."

Owner of the house outside which the service was conducted was away on a pigeon racing excursion at the time, but later told reporters the rector's action "is not going to force me to go to church."

"Our forefathers fought for the right of man to worship God as he pleases," he said. "I was not in the house when the service was held, but if the rector had informed me in advance, I would have set aside a room so that the service could be held indoors, out of the rain."

He added: "I hear the rector intends to visit others, but if he persists it will only stop people who have left off going to church from doing so again."

A sermon is not a failure just because it does not bear fruit within the next seven days.—Roy L. Smith.

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