

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye

all the world" — Mark 16:15

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NO. 29

Must The United Nations Change Its Name?

ONE of the most tragic experiences in international relationships has been the two-year old wrangle between the members of the United Nations since the close of the shooting phase of the late World War.

The trouble began before the organization of the United Nations at San Francisco. It continued through the period in which that organization was set up and has increased with growing intensity from that time until now.

Since the recent open break at the Paris Conference, we face the stern reality that The United Nations are not "United". It is a sorry commentary on international statesmanship that world leaders could not take the opportunity which The United Nations Organization offered for the settlement of international differences and make better progress toward world peace than has been made.

The outlook for the successful operation of The United Nations Organization is more uncertain now than at any time since its organization. If The United Nations Organization could not function helpfully and constructively while there was at least a semblance of unity among its members, what are we to expect since the open break between the East and the West?

How long can divided nations continue to call the organization to which they belong The United Nations? How long can an organization continue to live, whose primary function is to keep the peace of the world, when the nations that compose its membership cannot write treaties of peace for their former enemies that would at least, theoretically, create the peace the organization is supposed to "keep"?

The Balkan crisis in Greece, in which there is now a miniature war in progress, is a crucial test for the United Nations Organization. The New York Times says that the United Nations must "either act to stop the fighting or else 'tear up the Charter and pack up'."

There will likely be an international center for the preservation of peace on the site donated by Mr. Rockefeller in New York City. However, unless there can be worked out a better understanding between the East and West there is a growing probability that the United Nations Organization, as now constituted, will not need that center.

A Meeting Of Sovereign States

THE meeting of the nations of Western Europe in Paris recently was in fact a meeting of sovereign states. It was a conference looking to the reconstruction and rehabilitation of Europe.

The nations of Western Europe that were not represented in the Conference were absent because they are under the domination of Russia that objected to the conference. The nations in attendance were there as sovereign states. They were invited to attend, but no power pressed them with a "must".

Two things prompted the nations represented to attend. One is the desperate economic condition of Western Europe; the other is the fact that this Conference alone seemed to hold out to them the hope of recovery. With Russia or without Russia, Western Europe must start on the road to recovery or the hope for world peace is only a mirage. In the one meeting held by the sixteen nations of Western Europe there was a spirit of unity and constructive planning found impossible in any other post-war conference.

Facts Are Revealed—Methods Are Unexplained

CONTINUING our discussion of the subject "Facts are revealed—methods are unexplained," we want to discuss the matter of worship in this article. Without question the Bible reveals THE FACT OF THE WORSHIP OF GOD. The Bible gives us many examples of worship and many exhortations to worship. However there is no particular manner or method prescribed as essential to worship, except the general statement of Jesus to the woman at the well of Samaria. There Jesus said, "God is a Spirit: and they that worship him must worship him in spirit and in truth."

Judging by these words of Jesus, there are no limiting methods in the matter of worship; the one essential element is a spiritual earnestness of soul, inspired by a sincerity of heart and attitudes. The manner and method of any worship experience will depend on the personality of the individual and

God is a Spirit: and they that worship him must worship him in spirit and in truth.—John 4:24.

the particular occasion which inspires us to worship. The act of worship then will be a spontaneous expression of an inner feeling of soul. Such an experience cannot be limited by rules or made always to follow a pattern.

We are taught that prayer is an act of worship. Some like to stand and pray; some prefer to kneel; some even lie prostrate on their face in prayer. It is our feeling that the attitude of heart and sincerity of soul is much more important in prayer than the posture of the body. It may be said, also, that the spirit in which we pray is more important than the place we pray, whether it be public or private.

The Bible gives us examples of the worship of God through music, both vocal and instrumental. We are not limited by rule or command in this form of worship. In singing, some like the Psalms, so enjoy the great hymns while others prefer later gospel songs. The Bible does not require any particular one of these forms of song, neither does it forbid any one of them. The use of musical instruments of various kinds is found in the records of revealed religion across the centuries. Some use only a tuning fork; others use instruments ranging from the tuning fork to a great pipe organ. The Bible does not require any one of these instruments in musical worship, neither does it forbid any one of them.

In all forms of worship there is one simple, essential requirement: we must "worship Him in spirit and in truth." Anything less would be a mockery; anything more could be a hindrance instead of a help in worship.

Liquor Advertises Its Own Lawlessness

LAST week Saline county, under the leadership of the Anti-Saloon League, voted 1,474 to 1,019 to prohibit the legal sale of wine and beer. The county voted hard liquor out in 1937. Arkansas now has thirty-five dry counties.

It is interesting to watch the mental processes of the wets in their losing fight in Arkansas. In a full page advertisement, the wets of Saline county offered to put \$1,000 in any bank, if the dries would do the same. They offered to let the dries select any dry county in the state. They proposed then to buy in that county any amount of liquor suggested, from a pint to a case, failing to do so, they would give the \$1,000 to the Anti-Saloon League. If they were able to buy liquor in a dry county, it was proposed that the dries give their \$1,000 to the Red Cross.

That was an interesting proposition, coming from the wets. Any time any individual or group of individuals propose to bet on their own crookedness, anybody would be a dumb sucker to call the bet. The dries in Saline county, as elsewhere, know that there are liquor dealers who have no regard for the law that interferes with their business. The dries know that there are criminal elements in the liquor traffic that will attempt to continue the sale of liquor in Saline county or any other county, regardless of the law. This lawlessness is recognized and the dries would not argue against it, to say nothing of betting on the matter. It does not require a full-page advertisement in anybody's paper to establish the fact that liquor does not propose to obey a law that prohibits its sale. It is that very spirit, plus the awful hurt it does society, that inspires the dries to fight it wherever it is sold legally, or illegally.

THE SENTINEL-RECORD of Hot Springs, in commenting on the local option fight in Saline county said, "They (the dries) conveniently forget the colossal failure of national prohibition and its attendant crime and virtual anarchy." Again liquor sympathizers advertise the lawlessness of the liquor traffic. The dries have not forgotten that the lawless element of the liquor traffic defied the constitution of the United States when it interfered with their destructive business. Also the dries have not forgotten that the "attendant crimes" of that era were committed by the criminal element in the liquor business, and that the "virtual anarchy" some talk about, if it existed, was produced by the lawlessness of this same gang. All of this explains right well the reason for the fight the better citizens of America are making to destroy a business that will create such conditions, whether it be in a county or a nation.

Associate Editor To Attend Lincoln Conference

THE Associate Editor will represent our publication at the National Methodist Rural Life Conference at Lincoln, Nebraska, which opens Tuesday of next week and runs through the following Thursday.

No more important Conference of its kind was ever held. It is to be a study of the rural church on a scale never before attempted. The Arkansas Methodist through its official representative there, and through other news gathering agencies of our church, hopes to give our readers as complete a report as possible of the happenings and findings of this Conference.

There is no question about the need for such
(Continued on Page 4)



Struggle For New Life



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

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

MANILA—All over the world today people are struggling to bring to birth a new way of life. The old way ended in near annihilation. Unless we change we know that the next step in the old order will take us over the edge of the chasm terminating all civilization. Part of my tour in the Far East is to find out how different peoples are seizing upon this emergency, and how and where the church can lend a hand in making the outcome more surely lasting and Christian.

My plane from San Francisco brought me first to the Philippine Islands. I have taken more than two weeks to see with my own eyes, and hear with my own ears some of the things being done here in the Islands which when added to the things being done elsewhere should help to swell a crescendo of human effort toward irreversible peace.

To one who is not hardened to the evidences of destruction resulting from war it is not easy to take what you see here. You keep saying to yourself, subconsciously almost, if only the bombs had leveled these buildings so that they would be quickly covered up. But man has learned how to build indestructibly against earthquakes, and against the quiet plucking fingers of natural disintegration. That science of reinforced concrete has defied complete dissolution by the bombs even though they tore the heart out of what was there. These tall gaunt specters of wide-eyed concrete walls are a mute but terrifying witness that death of a civilization may not mean disappearance of its skeletons. These skeletons have not yet been put in the closet—and if present indications are of any merit—it will be long before they are.

The story is not confined to Manila. In far corners of these 7000 beautiful islands, 2200 of which are large enough to have a name, come reports that mission buildings were wiped out, business buildings demolished, roofs gone, and native huts by untold thousands burned to earth.

Against this backdrop that would seem to induce despair—one finds an astonishing and inspiring phenomenon. You walk up six flights in a battered business building to find the top story refurnished as the home for an Embassy, or a business office, but you find workmen engaged on all the intervening levels, putting down floors, finishing around doors and windows, painting and getting ready for more business. In far southern Davao on the island of Mindanao, the mission hospital, badly looted by the Japanese of its wooden ceiling and some of its side walls, has now pieced the walls out with boxes and old boards, and is actively at work with operating room, and sixty beds demonstrating that the healing ministry of Christ was ideally fitted to go far to meet the needs of men, women and children everywhere. It interested me to know that the major disease with which they have to cope is malaria, and that the average tenancy of their beds is one week. To Americans it would be interesting to know that their charge per bed is \$1.25 per day!

But wherever I have gone I hear the cheerful sound of the hammer and the saw. The

Philippines are hard at work rebuilding as fast as they may the material shell of civilized living together. Tiny little shacks at the edge of the sidewalk selling cigarettes or soft drinks, or fruits, or ice cream, or canned goods of one kind or another, all indicate a determination to get the business of living under way again. The Filipinos were undoubtedly shocked like the rest of the world, but they are not taking the destruction lying down. They are up and at it with cheerfulness and industry. One feels like taking off his hat and standing at salute in reverence before such a spirit.

One must now allow himself to be diverted by surface impressions. The spiritual eye should penetrate to the hearts of humanity. It must look behind the city into the country, into the mountain barrios. It must try to fathom what are those needs to which a Christian with sym-



DR. LESLIE B. MOSS

pathetic heart would try to minister. One knows that tens of thousands of barrio children and their parents have slight, undernourished, often diseased bodies. A balanced diet is a thing unknown. If in some places 80 per cent of the children have some form of tuberculosis as is claimed, it served to explain the slender if not emaciated bodies of the large proportion of the people who have never had the advantages of scientifically correct feeding. To have this happen in a country where foods grow so easily as here is surely one of the anomalies of our world.

It is reported to me that there are children who have no clothes, and grown women who never have had a real dress. For them the clothes sent by American churches are a god-send. When I inquired how much longer we should continue to send such clothes one active missionary relief worker who has done much to organize the Church World Service program in her province said judiciously, "I should say another year at least."

Malaria needs atabrine and mosquito nets. Undernourishment needs milk and vitamins. Ulcers and sores need iodine and sulphur ointment. These and other things Church World

Service is sending with the aid of Churches in America. And every such gift brings a surge of gratitude from those who are helped. The other day at a camp for girls at Baguio conducted by the Y. W. C. A. where 300 girls were given an opportunity to discover some of the deeper things of life, I found a radiance spreading from the group when they knew I was from Church World Service and was representing the churches of America which had made this experience possible.

It is not easy to break the bread of the spirit to those who starve without it. But it is terribly important in these years through which we live. In our dogmatic American way we would like to tell people just what they need and how they should use it and how good it will be for them. We do not give them credit for enough spiritual discernment to wish to search out the things that seem important to them. Our church help to churches abroad has from the beginning centered around the idea that we should help them to help themselves—not to try to engineer a program of good works on their behalf.

The world is deep in a revolution of thinking. Insofar as it is inspired by the eternally questing spirit of man for the good which many men call God it has the deepest of spiritual consequences. Insofar as it is the blind leading the blind for selfish ends or for political power it bodes little benefit ultimately to the human race. It is, I think, important that the Church conceive its task to try to reveal to mankind, whether they be educated and intelligent, or uneducated and ignorant, that the supreme benefits of religion are available to all. They are mediated through such revelation as Christians may be able to make by their actions and their services to the deep needs of man. Words, whether spoken or written, are of less consequence than deeds. It is these Christian deeds which the churches are trying to gather up into a significant stream through the channel of Church World Service.

In the end I believe we shall need to pioneer some new united ministries to clearly demonstrate that a new life can be achieved. The struggle of humanity for new life is not an isolated experience. It is a quest that is vibrating through the minds of men in all lands. Why have not Christians more quickly realized the potency of this opportunity? To show to thirsty beings the fountain of water of new life is an inestimable experience for all—one we could well grasp after—in the Master's Name.

As I go on to other countries I shall try to show what contributions each may have to make to this world-wide Christian struggle. In the Philippines I believe Christians have rendered a good but indecisive testimony thus far. We need to open our hearts to a more varied and united ministry and with a deeper appreciation for the freedom-loving and industrious Filipinos, help the Christian Church at least to achieve more physical vigor, economic release so that they may attain the spiritual insight they crave.

(The Methodist Church is one of the seventeen Protestant organizations which created Church World Service. Through the Methodist Committee for Overseas Relief Methodists share in all the achievements and responsibilities mentioned in Dr. Moss' revealing article.)



Mittens And Shoes

By ELDON A. RAMIGE



NOTHING aroused my sympathy more in cold devastated Poland this last February than red fingers without mittens or gloves and feet without shoes. When you are really cold it is your fingers and toes that first let you know in a way that leaves no room for doubt.

I suppose the reason why this impressed me more than anything else was because I myself was cold most of the time as I went up and down the streets of the former city of Danzig with relief goods for bombed out families. I was cold not just because Poland is much far-

ther north than our New England home and had an unusually severe winter, but I was cold because no interior was sufficiently heated. We ate dinner, in one restaurant we could find still running near the large Union Station, with our overcoats and caps on and were still very cold. All other patrons of the place were also sitting there eating and bundled up as much as when they were outside. At the Union Station we bought our tickets and waited for the train out in the cold for the building structure had been nearly all bombed away. In our train compartment there was also no heat and our visible

breath helped to remind us that we were not on an American train. The situation in homes was no better. In the old Cathedral at Olivia built in the 12th century there was a two hour Sunday service without any heat. I visited several homes (if these little one room habitations in the basements of wrecked apartments could be called homes) and not one had a temperature that could be described as comfortable. In some of them there was just enough heat to get the coffee fairly warm which, served with Polish cakes, constituted the entire meal.

(Continued on Page 14)

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

HOW TO BE SAFE

Is there any way to be safe in this uncertain world? Of course, if we consider life as it really is, and are careful not to confuse real safety or salvation with physical safety or self-preservation.

I do not want them pampered from the challenge of adventurous living. I want them to bear their full share of spiritual pioneering. I do want them to be morally and ethically safe, because I want them to be superior to death. I am sure you want your children to have this same kind of safety and salvation.

No, we cannot guarantee that accident or disease will not strike them down. We shall do our part to protect them physically, but more important we must see to it that whatever happens to their bodies, their lives shall endure.

If you started your boys and girls in Sunday School when they were young; if you have saturated them with the teachings of the Bible, and have had them memorize great passages from the Scriptures—like the thirteenth chapter of First Corinthians (that marvelous dissertation about unselfish love) and the twelfth chapter of Romans (that equally wonderful paragraph on duty)—you have gone a long way in providing foundations from which they cannot be shaken.

If you have taught them to pray, so that in time of danger and difficulty, they will look to God for moral and spiritual assistance, you will find that they can stand temptations which perhaps even you and I would not care to face.

If you have given them a background of Christian family experience; if they have seen you pray before you retire at night; if they have bowed their heads with you, saying grace at the table; if you have gone with them to church Sunday after Sunday, then you have given them a heritage which no man can steal away, and a bequest that is more certain and more lasting than death itself.

If you have led them into a new life in Christ, they are safe.—Allen E. Claxton in The New Life Magazine.

TRANSFORMING POWER OF CHRIST

The entrance of Jesus into the life of the world was something revolutionary. Historians would be at a total loss to explain the course of human events if they were to try to ignore him.

The entrance of the spirit of Jesus into the life of the individual is equally revolutionary. We all know persons who are altogether without explanation, if we leave their experience with Jesus out of consideration.

Elizabeth Fry, William E. Gladstone, William Booth, John Wesley, St. Francis of Assisi, Erasmus, Luther, Fanny Crosby—these and an interminable list of others from twenty centuries are the overwhelming evidence of the fact that the presence of the spirit of Jesus in the life of the individual means redemption. All about us there are those who, because they have "believed on the Lord Jesus Christ," are no longer the same persons they were sure to have been without him.—By Dr. Roy L. Smith, in The Christian Advocate.

LARCENY

By Marjorie Allen Anderson

*I was a thief the other day,
I robbed you without measure;
For when I passed you on the way,
I took away your treasure.*

*I might have brought you happiness,
I might have made you glad,
But I was burdened with distress,
My countenance was sad.*

*My burden stole your joy away,
Your gaiety and pleasure;
I was a thief the other day,
I robbed you without measure.*

—In The Christian Advocate.

SOME TEACHINGS OF JESUS

For the next few weeks we will be thinking together about some of the teachings of Jesus. A summary of his ethical teachings is found in the Sermon on the Mount. Some have called this an ordination sermon because it was delivered immediately after the choosing of the twelve Apostles. Others have said that it is the constitution of the kingdom.

The first section of the sermon deals with the subject of happiness. Eight characters are referred to, and each is pronounced blessed, or happy. The peculiar thing about the matter is that Jesus declares that happiness is found where people least expect it.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven." Who would think of people of this type as being happy? Yet this is one of the qualities that are absolutely necessary to success in any realm of life. Improvement is only possible to those who feel their own shortcomings. Any professional person—lawyer, doctor, teacher, preacher, etc., who feels that he has arrived closes the door to future progress in his own face. The same thing is true with people in all walks of life. It is especially true in the matter of Christianity.

Spiritual progress can only be made by those who desire it. The origin of this desire is a knowledge of one's needs. So long as we compare ourselves with our fellows we may feel that we are getting along fairly well. As long as this attitude obtains there is not much room for progress. Growth requires a spirit of humility. This humility is not brought about through self-depreciation. This attitude only leads to an inferiority complex. The proper attitude is produced when an individual comes up against something truly great. A school girl who has just won a piano contest may feel that she has about arrived in the field of music, but let her come in contact with Toscanini and this feeling is gone. She realizes there is yet much for her to do before she becomes a real musician. A boy who has won a prize in mathematics might have something of the same feeling, but let him come in contact with Einstein and his ego receives a great shock. The same thing is true in the matter of religion. As an individual looks at those about him he may feel he is getting along pretty well. He may be rather

proud of his spiritual attainments. But let him look to Jesus and immediately that feeling is gone. He assumes the attitude of the Prophet Isaiah, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of host." No doubt, so long as the great Prophet was looking at others he felt that he amounted to something religiously, but when he saw the Lord he felt his own spiritual poverty. When he truly became poor in spirit, then God could do something for him. His unclean lips were touched with a live coal from the altar of God and his shortcomings were purged. He was then ready for service, and in this work he found true happiness.

It is a well-known fact that the truly great are always the most humble. A man's reach always exceeds his grasp; his vision is greater than his reality; his ideal outstrips his present attainment. This keeps him humble, and his humility keeps him growing, and his growth makes him great. The greatest Christians of all ages of the world have always been the most humble. They have never been inclined to brag on themselves. There is no experience or state of development that a person can reach on this earth that will make him a completed product. The very best people are only Christian in the making. Those closest to God are most ready to admit this fact. Their spiritual progress has brought them so close to God that in the white light of his perfection their own shortcomings are magnified in their sight. The stars shine just as brightly in the day-time as they do in the night. It is the greater light of the sun that causes them to be invisible to the eye. When the presence of God is truly felt, our flickering lights become obscured in his greater glory. It is this that keeps us poor in spirit; humble and growing.

Paul was the greatest single product of the Christian religion, but after long years of sacrificial service he spoke of himself as being the chief of sinners. His statement cannot be explained away but referring to his past life as a persecutor of the Christians. He spoke in the present tense; "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of

CHURCHMEN TO PROMOTE RUSSIAN UNDERSTANDING

Leaders of Christian churches and of church-allied peace agencies have recently formed an Inter-Church Committee of the American Russian Institute for the purpose of promoting goodwill and understanding between the two peoples and especially through the churches. Among the leaders of the committee are Dr. Ralph W. Sockman, Methodist minister and radio preacher; Dr. John R. Mott, noted Methodist layman; Dr. Harry N. Holmes, Methodist layman and secretary of the World Alliance for International Friendship.

Says a report of the committee: "The issue of world war or peace today resolves itself into a problem of Soviet-American relations. If the people of the United States and the Soviet Union retain a spirit of friendly cooperation, peace can abide with us. But if suspicion, fear and hate rise between these two peoples, atomic holocaust and a just damnation will be ours. We believe that a Christian does not pass the great moral test of our times by obeying in a merely mechanical and naive sense the injunction to 'love thy neighbor as thyself.' A Christian must enlist and fight against ignorance, suspicion, fear and hate."—In The Pastor's Journal.

whom I am chief." Paul spoke those words in a letter to Timothy which was written toward the close of his life. It was not his sinfulness that made him feel this way. It was his nearness to God that made small faults in his life look big. Only those who lack this proximity to God become good enough in their own estimation to brag about their own attainments.

Christ taught that there is just one group of hopeless people in the world. They are not the harlots and the publicans; the thieves and the cut-throats; the murderers and the libertines. They are the self-satisfied. That was the trouble with the Pharisees. They were the cleanest people morally of that day. They were the most loyal church folks. Their trouble was that were spiritual egotists. They thought that religiously they had arrived. They thanked God that they were better than other people. They were better in many ways. Their sin was not one of lying at this point. It was rather in the attitude they took toward their religious attainments. Jesus told them that the publicans and harlots would go into the kingdom ahead of them, not because these sinners were more worthy than these good moral people. It is a fact that no one is able of himself to make the landing. All come short of the glory of God. It is only when through humility we confess this fact and throw ourselves upon him that all is well. People who do this possess the kingdom of heaven; here in the matter of inward character; and there, in the matter of both character and place. The promise is that he has gone to prepare a place for us. May God help us prepare ourselves for this place. "Blessed are the poor in spirit; for theirs is the kingdom of heaven."—H O. B.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

ANDERSON DUNN

One day, when I was pastor of First Church, Little Rock, I was crossing the street near Main and Markham, when I met face to face, a man whom I had never seen before. I extended my hand and told him my name. I saw that he was a stranger and he said his name was Anderson Dunn.

He looked at me in a very appealing way and said, "Mister, I've just come in from my work and have my week's wages in my pocket. I am crossing the street to that saloon you see yonder. If I get there, I'll get on a drunk, spend all my money, and will wait without food until I go to work again next week." He said, "I have a room upstairs in that building you see there." Then he continued pitifully, "Can't you make me go back and leave liquor alone?" I said, "I can't do it, but I know one who can." "Who is that," he asked. I said, "It is Jesus, our Savior." He seemed very much moved and tears ran down his cheeks copiously. "Oh," he said, "That's the one me old 'mither' used to tell me about in the old country." With that, he deliberately turned and when I saw him last, he was ascending the stairway that led to his room.

I never learned what became of him, but I did see, at least for a time, the influence of a Christian mother steady a man who was under the power of that awful thirst for drink. Only God knows the saving influence of a Christian mother, even though she may be far away. Her prayers follow us to the end of the world. Surely every mother should leave nothing undone to reveal to her sons and daughters the Christ who blesses and saves. He abides, after "her poor lisping, stammering tongue lies silent in the grave."

A PRAYER

Lord, make me an instrument of Thy peace.
where there is hatred, let me show love; where
there is doubt, faith; where there is despair,
hope; where there is darkness, light; and where
there is sadness, joy. O Divine Master, grant
that I may not so much seek to be consoled as
to console; to be understood as to understand;
to be loved as to love; for it is in giving that we
receive; it is in pardoning that we are pardoned;
and it is in dying that we are born into Eternal
Life. Amen.—St. Francis of Assisi.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. J. E. COOPER, pastor at Hope, is doing the preaching in a meeting at Prescott. Rev. C. Ray Hozendorf is pastor at Prescott.

THE revival of the Flat Lake community on the Yarbrow-Promised Land Charge began Sunday, July 13, with Rev. Raymond Krutz, pastor at Turrell, a former member of Flat Lake Church, doing the preaching. Rev. Ray L. McLester is pastor and will have charge of devotions.

MORE than 1,000,000 copies of the Scriptures were shipped to Germany in 1946 by the American Bible Society. Under way by the Society is an emergency printing for Germany that will include, when complete, 4,000,000 copies of the entire Bible, and 6,000,000 New Testaments.

MISS VIRGINIA LILLARD of Blytheville and Farel Edwin McLester, son of Rev. and Mrs. Ray L. McLester, also of Blytheville, were married in the Yarbrow-Promised Land Methodist parsonage on July 8 by the groom's father. The groom is co-owner of the McLester-Bombolaski Wood Works. The couple will make their home in Blytheville.

ANNOUNCEMENT is made of a preaching mission to be held in the Methodist Church of Russellville to be held September 14 to September 21. Rev. S. B. Wilford, district superintendent of the Batesville District, will be guest preacher and Rev. George Stewart of Perryville will direct the music. Rev. Earle Cravens is pastor.

REV. HARRY W. HUNTSMAN, pastor of Rosebud Circuit, writes: "Our revival closed at Center Hill Methodist Church on Sunday night, July 14. Rev. R. B. Howerton, Jr., pastor of Greenbrier Methodist Church, preached the series of revival sermons. There were thirty conversions during the meeting and we received fourteen new members into the church."

REV. WARREN D. GOLDEN, pastor of the Dermott Methodist Church writes that his church has purchased a Wurlitzer organ and they expect delivery by August 15. He adds: "We have our revival meeting set for September 14. Rev. C. H. Farmer of Twenty-eighth Street Church, Little Rock, will be our evangelist and Rev. Howard Williams of Bryant will be our evangelistic singer. We will have a visitation campaign the week before the revival."

WHILE Rev. J. Kenneth Shamblin of West Memphis is on vacation during the month of August the following ministers will preach on the Sundays named: August 3, Rev. J. W. Watson, pastor at West Helena; August 10, Rev. James Mitchell, student at Austin College, Sherman, Texas; August 17, Rev. Ewing T. Wayland, associate editor of The Arkansas Methodist; August 24, Rev. Hershel Couchman, pastor of Central Avenue Church, Batesville; August 31 Rev. Martin Bierbaum, pastor at Manila.

MRS. J. C. BILLINGSLEY, secretary of the First Methodist Church, Ft. Smith, writes: "There has been no summer slump of any kind at the First Methodist Church, Fort Smith, and Rev. Fred G. Roebuck, pastor, had a splendid day, July 13th. There were 762 in Sunday School; ten babies were baptized and eighteen were received into membership of the church. Two weeks ago from one of our Young Couples' classes, fifteen of its members united with the church."

THE American Bible Society recently made a shipment of Scriptures to Russia, and their receipt is acknowledged by Archbishop Alexei of the Russian Orthodox Church in Moscow. This is apparently the first shipment of its kind into Russia in several decades. It contained 5,000 Russian New Testaments, 100,000 Russian gospel volumes, and 500 New Testaments in Ancient Greek—the last for use by students for the Christian Ministry.

THE crisis in family life in America today is more grave than any dangers the nation

may be facing from abroad, in the opinion of Dr. Ralph W. Sockman, Methodist pastor and radio preacher, of New York City. He says: "When one-third of our marriages end in divorce, and the proportion keeps increasing, even the most blasé person becomes alarmed. The family is the unit of democracy, and our American way of life rises or falls with the state of the home. The rising divorce rate is a symptom of something deeply wrong with our family life. Many homes have so crumbled at their foundations that they are unsafe for children. They leave the child with confusion."

DR. CHARLES F. BOSS, of Chicago, secretary of the World Peace Commission of the Methodist Church, says: "The way to beat communism is to improve the lot of the common people of the world. The struggle for power between divided blocs of nations will not bring hope of lasting peace, but the commitment of all nations to common goals which must be met if freedom, justice, and peace are to be achieved would do so. We must improve the lot of the common people of the world by seeking to overcome their distress and misery; the lack of adequate food, clothes, homes, even citizenship for many, illiteracy, ill health, lack of medical care, unemployment, and economic insecurity. These are the real enemies."

VISITING the United States and speaking before Y. W. C. A. and church groups is Mrs. Henry Lin, president of the National Committee of China's Y. W. C. A., and wife of the president of Shanghai University. Mrs. Lin was Ai-fang Yang, of the class of 1929, Mt. Holyoke College. She is a third generation Christian, both her grandfathers having been Presbyterian clergymen in Shanghai. She was educated at the McTyeire School for Girls (Methodist) and at Shanghai University (Episcopalian) before entering Mt. Holyoke. She taught school before her marriage. Since the war, she and President Lin have been busy with the reconstruction of the University which was occupied by the Japanese military; and she with the reestablishment of the Y. W. C. A. work.

SERVICE PROJECTS SPONSORED BY DIVISION OF LOCAL CHURCH

Because the significance of service in Methodist local churches is not widely realized and because the urgency of the need for such service is not generally known, the Division of the Local Church of the General Board of Education is serving as a clearing house for churches needing help and for persons desiring to engage in local church work. In line with this service the Division is sponsoring fourteen service projects.

The projects are classified as short-term, one-year, permanent positions, and volunteer service.

Short-term projects include Methodist Youth Caravans, church-sponsored summer activities for children, vacation school leadership, vacation church school extension service, fellowship teams, summer camp leadership, and day-care assistance.

There are two one-year service projects—the Church School Extension Service and church secretarial work. These services are on a subsistence or small salary basis.

Permanent positions include directors of Christian education; church secretaries; conference, district and local church directors of children's work; and conference directors of youth work.

For general information in regard to the projects write to W. McFerrin Stowe, 810 Broadway, Nashville 2, Tennessee.

ASSOCIATE EDITOR TO ATTEND LINCOLN CONFERENCE

(Continued from Page 1)

a study. Something must be done to strengthen Methodism in the rural areas. We look with confidence and hope to this great Conference as the beginning of a new day for Methodism in rural territory.

These Are The Children Of The Incas

By REV. IVAN H. NORTHDURFT, Cochabamba, Bolivia

THE real Bolivian is the Indian. The Aymara, who live in the Lake Titicaca and alti-plane regions, and the Quechua who live in Cochabamba and other somewhat lower regions are the principal Indian groups. The Aymaras were the predeces-

These tribes still maintain many of their customs and their different languages.

The Indian here actually has not been given a chance to express what he can really do, nor what he really is. By one means or another he has been held in subjection, and his condition is worse today than 400 years ago when the Spanish "conquistadores" came. In some cases he is bound to the land. When one buys a farm or "finca", he buys the Indians, who are also included in the purchase price. The Indian has been kept in ignorance and has been denied all educational advantages. Despite, and in part because of this, he is very faithful. He becomes very devoted to those who treat him well and often responds with little gifts to express his appreciation.

Perhaps because of mistreatment through the years or possibly as a result of his isolated life, the Indian is a very melancholy person. Life for him is serious and difficult, and the festivities and music only exemplify that sadness. Many try to find a release through "chicha" (a beverage prepared by women who masticate corn which is allowed to ferment into a highly alcoholic syrup), but this only serves to make him more "triste".

Although not ambitious, the Indian does manage to get things done. It is interesting to watch the women walking along, carrying a turkey or duck in a bundle thrown over their backs, a nursing baby in front, and all the while spinning thread or wool yarn on a spool dangling at their sides. . . . An attitude of calmness, of quietness, almost a laziness pervades their life, but they seem to accomplish what they really want to do.

A strong provincialism and reactionary tendency is quite prevalent. The Indian holds to his outmoded agricultural methods; he clings to his ideals and customs even after having seen something better. Instead of accepting the new he gradually pushes further away in order to maintain the old, the familiar.

As an artist, the Bolivian Indian excels only in the art of weaving.

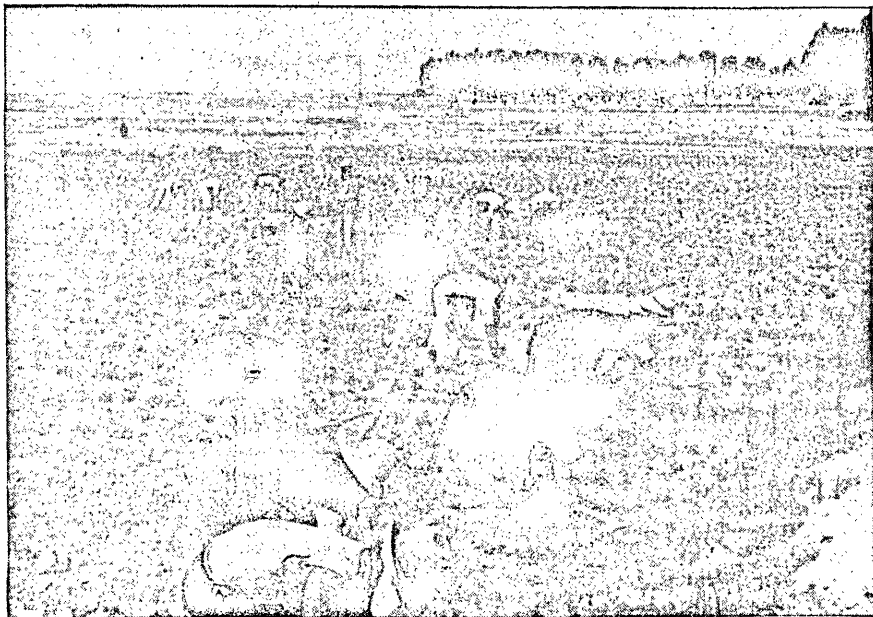
of the rugged life he lives. With tough, calloused bare feet he trudges his stony and weary path over the mountains. Some say that this marvelous resistance is simply the effect of the coca leaves (cocaine) he chews, but we think it is as much his adaptation to a demanding environment. One only has to see him struggling for his existence on the mountainsides, tilling the rocky soil at an elevation between 10,000 to 15,000 feet to begin to understand. All we can say is that it seems incredible that in 1946 there are people living under such conditions in a so-called civilized world.

The Bolivian Indian is slowly reacting against forces and conditions which have controlled him. A few leaders are beginning to cry for liberation and there is a faint undertone of unrest. The time is not soon, but some day the real Bolivian representing three-fourths of the

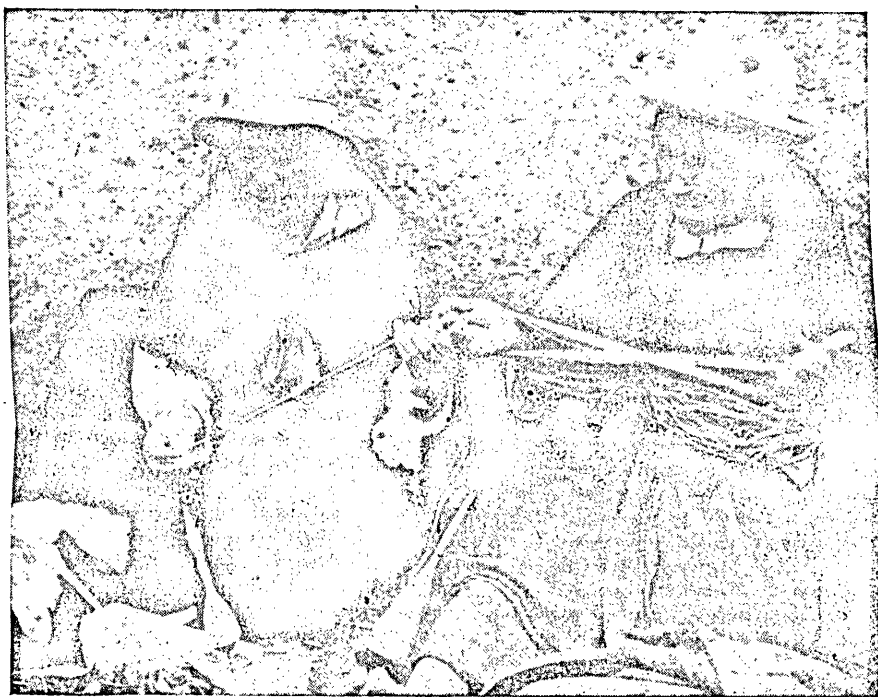


An Indian boy, Bolivia, S. A.

son of the early Inca and are often called the forgotten children of the sun. The Quechua group is generally known as the Inca Indian.



Indian men and women harvesting potatoes on plateau near Lake Titicaca, Bolivia



An Indian woman spinning at Lake Titicaca, Bolivia

He prefers bright colors and many of his rugs and cloths are exceptionally well made. His pottery is as crude as the mud hut in which he lives. Dancing is simple but fairly well executed.

Nevertheless, of endurance and perseverance the Indian is a master. His physical features are indicative

country's population will come into his own.

There is much real service which could be done for the Bolivian Indian. Various religious and service groups are at work trying to help him religiously, socially, and economically to find a more complete life. Progress is slow but apparent.

Conservation Of Personalities Of Children And Youth For Christian Citizenship

By ACTON E. MIDDLEBROOK, Editor, Alabama Christian Advocate

CHILDREN and youth can be directed in the right way or in the wrong way. The little baby is neither saint nor devil. The old theology and teaching of Augustine and Calvin was that the child comes into the world totally depraved. In the protest against this extreme view another extreme view was advocated by Rousseau. He said the child comes trailing clouds of glory.

The Methodist Church takes the middle ground and teaches that the child is not a saint nor a devil, is neither moral nor immoral but unmoral or non-moral. At first the

child has moral as well as mental vacuity. He does not inherit virtue. Neither does he inherit vice. He inherits appetites, passions and weaknesses which may lead to sin. The child is God's child and the native urges or tendencies are natural and normal. They are not all bad and they are not all good. If left to himself he will not develop a religious consciousness because of the environment and too many tendencies in the other direction. It is the normal thing for the child to respond to religious appeal and he can be directed in the right way or he can be led in the wrong way.

Since child is God's child what a responsibility parents and others have to keep him true and faithful and to safeguard and protect and direct as he grows into manhood and Christian citizenship.

The three chief institutions which set the level of a nation's life are the home, the church and the school or community. These have a tremendous responsibility for the conservation—the conserving, the preserving, the guarding, the protection, the keeping and supervision of the personalities, the lives of children and youth for Christian citizenship.

There can be no real Christian citizenship without Christian citizens. We cannot have Christian citizens without religious homes. The church and the school or community are very important in their influence upon children and youth. But the first and most significant institution and influence in the life of the child is the home. Some one has said so aptly: "Unless religion flourishes at the fireside it presents a sickly countenance at the church."

Parents are the chief teachers of religion and they are teaching by

(Continued on Page 8)



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

WHY BUDDY FOX SQUIRREL LOST HIS FUR

Near the Lovely Lady's house Buddy Fox Squirrel and his mother lived in the elm and hackberry trees. There they held full sway and would not allow any other squirrel to come near their summer nest in the top branches or their winter one in the hollow trunk, and they were especially careful about their feeding box on the elm tree.

In that box by her window the Lovely Lady placed yellow ears of corn and sweet, meaty nuts already cracked, and she always kept a small pan of water there for the squirrels to drink. Buddy was fond of the box and liked to sit there and dig out black walnut meats with his sharp little teeth. But Buddy's mother scolded him and told him he was getting too fat. Then she would scare him away and chase him up and down trunks of trees, leaping from branch to branch until poor Buddy would be worn out and his fat sides would puff for breath.

All summer and all winter his mother scolded him: "No well-behaved squirrel would ever eat so much as you do. If you had to hunt food for yourself once, you might appreciate what you have. Besides your teeth are getting long because you don't open your own nuts. Shame on you for making a pig of yourself!"

"Making a pig of myself?" thought Buddy. "Pooh! A squirrel can't turn into a pig. And why should I open nuts when I don't have to?"

So Buddy paid no attention to his mother's advice and went on eating all the rich black walnuts that he wanted to eat. He grew fatter and fatter and lazier and lazier; and whenever the Lovely Lady forgot to crack the nuts and he had to open them for himself, O how his teeth did hurt! They had grown so long.

One day in early spring Buddy woke up feeling achy and tired. He tried to jump to a nearby branch as he had done on other mornings, but his shoulders and back were stiff and would not move. He could only creep out and sit swinging in the morning breeze and sun. He was hungry, too, but it was very far down to the feeding box, and every move caused new pains. His glossy, reddish brown coat was not so silky as it should be, either. All day long the feeling lasted, and the next day he was no better, nor the next.

Finally, one morning he noticed that the fur about his nose and eyes was coming out, and when he looked more closely he saw that all over his little body he was getting thinner and thinner. Soon only his bushy tail was left. "O-o-o-o!" wailed Buddy Fox Squirrel. "I know what's happening! I'm turning into a pig. I'm turning into a pig! Pigs don't have any fur, and I'm losing all mine, and pretty soon my tail will be gone too. O-o-o-o-a I'm turning into a pig!"

With that terrible thought in mind Buddy hurried off to find his mother and seek her comfort. But



BEING CAREFUL

*I like to play in the morning sun
In our backyard, it's a lot of fun.*

*But I must also stay in the shade,
Or I'll have some painful burns, I'm afraid.*

*We can add to the joy of a summer day
By being careful of how we play.—A. E. W.*

FISHING

By Marjorie Allen Anderson

*Wonder what college is really like?
Suppose we'll make a "frat"?
I'm going to major in chemistry,
And medicine—and that.*

*What do you honestly think of
girls?
It's rather hard to tell,
They're sort of queer, and they
change their minds,
But mostly they are swell.*

*And mothers—I'm sure that they
try to do
The very best they can,
But sometimes I wish they would
treat me, though,
As if I were a man.*

*They think that we only are wasting
our time,
That fishing is all we do;
We're figuring out a whole lot of
things,
Important, if they knew.*

when he told her what was happening, she merely said: "Silly child, of course you're not turning into a pig. You're just a little squirrel who is sick because he ate too many rich nuts and didn't mind his mother."

"But," answered poor Buddy, "you said I was making a pig of myself."

Then his mother laughed. "I said that because you were acting as pigs act, trying to eat all you could and more than was good for you," she told him. "Now, if you have learned your lesson and will follow my advice, you will get well again and grow a fine new coat."

And after that Buddy did follow his mother's advice. He stopped eating so many rich nuts and ate more berries and persimmons, and before very long he had a beautiful new fur coat. And the Lovely Lady enjoys watching him frisk about in the elm tree outside her window quite as much as she once enjoyed cracking the nuts that made him fat. — Dorothy Anne Rogers, in Youth's Companion.

IN THE WORLD OF BOYS AND GIRLS

FINGER PLAY

1. Ten little children went for a walk one day
 2. But the wind blew so hard it turned them around
 3. And they walked the other way.
- Directions*
1. Hold hand up with fingers stiff and move hand in walking motion.
 2. Turn hand around.
 3. Move hand backward in walking motion. — The United Church Observer.

A STRANGE PET

Nearly every boy or girl enjoys a pet of some kind. Some may have a puppy or a cat or a canary. Children who live in the country often have a pet lamb or goat or pony or perhaps even a pig. Little children in Mexico have armadillos for pets. Children who live in Arizona enjoy the horny toad. Chinese children like to have crickets for pets and enjoy listening to their strange music and carry them about in little wooden cages. But Mr. Winston Churchill of England has the strangest pet of all.

His pet is a big lion that weighs over five hundred pounds. Of course, he can't keep it in his kitchen but he does have one that is his very own and it lives in the London Zoo. His name is Rota.

Now Rota's parents belonged to a circus but for some reason or other they didn't like little Rota when he was a baby and they just would not take care of him. As Rota grew up, Mr. Thomson, who lived in Pinner, England, built a big cage for Rota and kept him in his own lovely garden. He was only eight months old when Mr. Thomson took him, and although that it not very old, Rota had grown into quite a large lion.

He was so tame that often he was allowed to play on the front lawn and even come into the house. Mr. Thomson gave him old felt hats, socks and shoes to play with, but his favorite toy was an old auto tire. Rota had such fun with this tire! Often he would try to crawl through it and then would get stuck so Mr. Thomson would have to help get him out. Mr. Thomson kept him until the war broke out and meat was difficult to get. Then Rota went to the Zoo.

However, when Mr. Churchill returned from his visit to Africa, Rota was offered to him for a pet. Mr. Churchill was happy to accept the gift, but requested that he continue to live in his home in the Zoo.

Mr. Churchill does not forget his pet either. He goes to visit him and play with him through the bars of his cage. Rota is now eight years old but he still likes to play and is always glad to see his master, Mr. Churchill, and his old friend Mr. Thomson.—The United Church Observer of Canada.

"Junior," said the teacher, "how many seasons are there?"

And Junior answered promptly: "Two—baseball and football."

JUST FOR FUN

Two little boys came into the dentist's office. One said to the dentist, "I want a tooth took out and I don't want no gas, because I'm in a hurry."

Dentist: "That's a brave little boy. Which tooth is it?"

Little Boy: "Show him your tooth, Albert."—Contact.

"Who was the first man, Tommy?" asked the teacher.

"George Washington, Sir," replied Tommy. "He was first in war, first in—"

"No, Adam was the first man," said the teacher.

"Oh," replied the child, "I didn't know you were speaking of foreigners."—Link.

The quack was selling an elixir which he declared would make men live to a great age.

"Look at me," he shouted. "Hale and hearty. I'm over 300 years old."

"Is he really as old as that?" asked a listener of the youthful assistant.

"I can't say," replied the assistant, "I've only worked for him for 100 years."

Mother entered the room and saw little Willie tying a bandage round his finger.

"My poor child," she said tenderly. "How did you come to hurt your finger?"

"I hit it just now with the hammer," said the boy.

Mother looked surprised.

"But I didn't hear you crying, you brave boy," she said.

"No," replied Willie, blandly, "I thought you were out."

First Tramp: "After I had given her back her lost purse she put her hand in her pocket and said: 'Take this for a cup of coffee.'"

Second Tramp: "And what did she give you?"

First Tramp: "Two lumps of sugar."

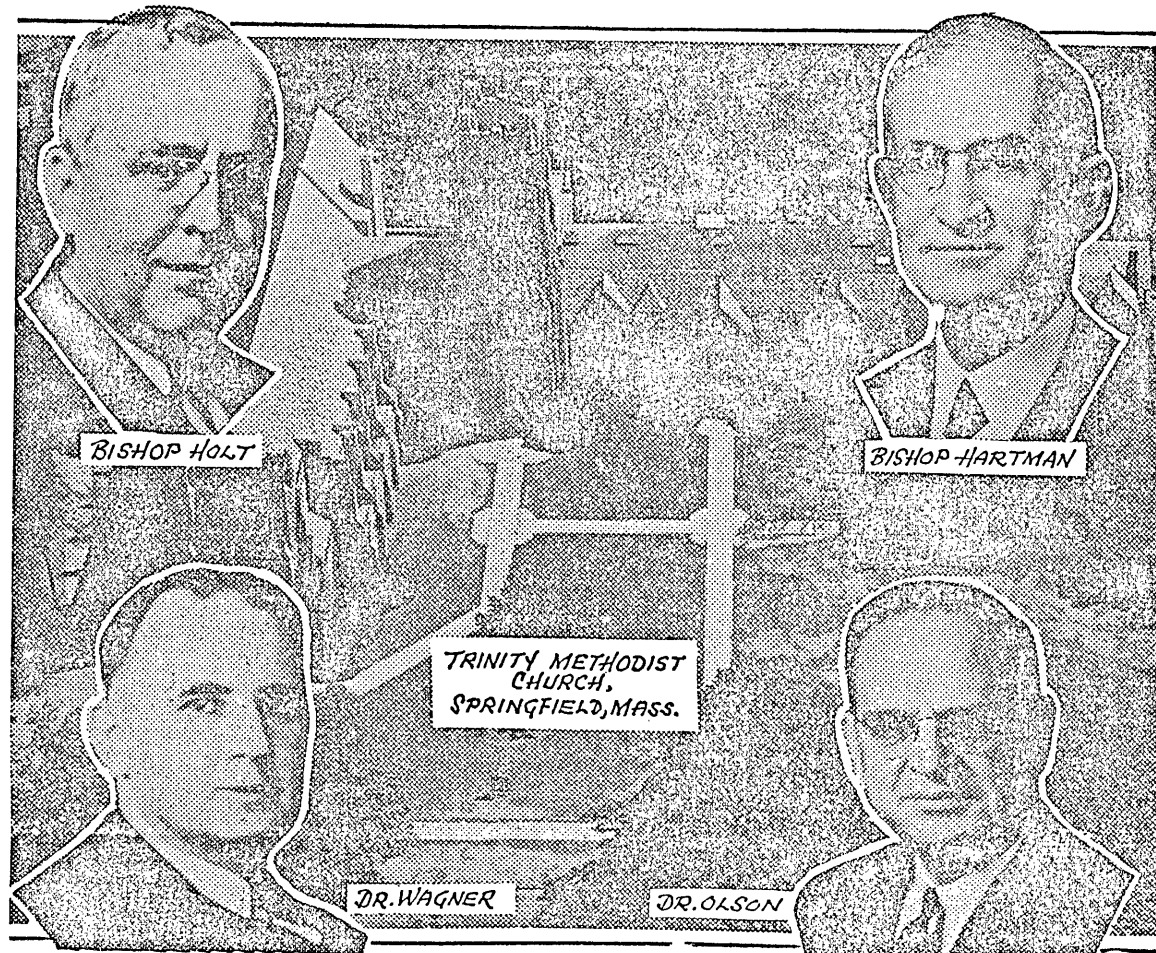
❖ The Seventh Methodist Ecumenical Conference ❖

By BISHOP IVAN LEE HOLT, President
of the Ecumenical Methodist Council

SINCE it was impossible to hold the 1941 Conference, it is now sixteen years since the Methodists of the world assembled in an Ecumenical Conference. The last conference in 1941 named members of the Ecumenical Council for both the Eastern and Western Divisions, giving to the members of

States are concerned, there will be representation not only from The Methodist Church but from The African Methodist Episcopal Church, The African Methodist Episcopal Zion Church, The Colored Methodist Episcopal Church, The Primitive Methodist Church, The Wesleyan Methodist Church and The Free

Ecumenical Movement, because it does not include Roman Catholics. Nor can the Roman Catholic Church be called ecumenical in one sense of the word—it is world-wide but it certainly does not include all Christ-World Conference as an Ecumenical Conference. The Conference at Springfield may change the name.



Trinity Methodist Church, Springfield, Mass., shown above as photographed from an airplane, will be the scene of the Ecumenical Methodist Conference September 24 to October 2. Bishop Ivan Lee Holt of St. Louis, Mo., is president of the Ecumenical Methodist Council. Dr. Oscar

Thomas Olson, minister of Epworth-Euclid Church, Cleveland, Ohio, is secretary. Hosts to the Conference are Bishop Lewis O. Hartman of Boston and Dr. H. Hughes Wagner of Springfield, minister of the entertaining church.

those divisions the privilege of filling vacancies due to death or resignation, and it has been the deep conviction of both sections that the next Ecumenical Conference should be held as early as possible. Due to that conviction and because it is impossible for the Methodists of Great Britain to entertain the conference, it has been decided to hold the next conference at Springfield, Massachusetts Sept. 24 to Oct. 2.

There will be 27 accredited delegates with votes, 135 from the Eastern Section and 135 from the Western Section. Because of the size and strength of the Methodist Church in the United States, the Eastern Section has consented for the Western Section to double its representation with the provision that the voting strength is not increased. This means, therefore, that we will have 270 delegates with 135 votes from the Western Section or 405 delegates from both sections. These delegates will come from all parts of the Methodist world. They will come from the Orient and the islands of the Pacific; they will come from Australia and New Zealand; they will come from Mexico and South America; they will come from Africa and Europe; they will come from Canada and the United States. So far as the churches of the United

Methodist Church. It is hoped also that there may be some fraternal representatives from churches closely akin to the Methodist Church.

There is no more beautiful Methodist church in the world than Trinity Methodist Church in Springfield, Massachusetts. In its architecture it embodies many of our great religious traditions and provides an atmosphere in which the soul's aspirations may be lifted to the very courts of heaven. Such a meeting place we must have because Methodists will be coming from all parts of the world, with different backgrounds, but with one hope.

The word "ecumenical" is of Greek derivation and means almost literally "world-wide." It seems unnecessary to say that because the word has come to be so frequently used in church circles, but there are many members of our Methodist churches to whom the word is not so familiar. It is not correct, some say, to refer to a World Methodist Conference as an Ecumenical Conference should include others than Methodists. Strictly speaking, these critics are right, but let me say also that we have no right either to refer to our World Council of Churches as an

The beginning of the Methodist World Movement goes back to the Methodist Episcopal General Conference of 1876, when a committee was appointed to promote a world conference. The Wesleyan Methodist Church of Great Britain endorsed this movement in 1878, and it invited other Methodist bodies to send delegates to the first Ecumenical Methodist Conference in Wesley's Chapel, City Road, London, in 1881. The Second Ecumenical Conference met in Metropolitan Methodist Church in Washington in 1891, the third in City Road Chapel in London in 1901, the Fourth in Metropolitan Methodist Church in Toronto in 1911, the Fifth in Central Hall, Westminster, London, in 1921, and the Sixth in Wesley Memorial Methodist Episcopal Church, South, in Atlanta, in 1931.

The seventh Ecumenical Conference was planned for Oxford or Bristol in England in 1941. The year 1941 was a sad one for England and much of our world. As soon as the war was over the Methodist Ecumenical Council made its plans to bring the Methodists of the world together to deepen their fellowship

and also to consider ways in which Methodist churches around the globe can aid in the building of a better world. It was decided to transfer the meeting to the United States, and, after many conferences with much discussion, the place of meeting was chosen. The Seventh Ecumenical Methodist Conference will be held in the heart of New England Methodism at Springfield, Massachusetts.

Within a little more than a year two other great conferences will be held in New England. The Methodists of the United States will hold their General Conference in Boston in April and May of 1948, and in October of 1948 the Church Peace Union will hold in Boston its Conference of World Religions in the Interest of Peace.

Within the next year many of the large Protestant denominations will hold their world conferences. Each of these denominations is interested in the World Council of Churches, and will give that great movement its hearty support. How foolish it is to think of a denominational world conference as a competitor of the World Council Assembly or an obstacle in the way of the realization of a deeper and wider fellowship! Some of these denominational world conferences will be held before the Methodist Ecumenical Conference and some after it, but all will be pointing the way to the first Assembly of the World Council of Churches in Amsterdam in the latter part of the summer of 1948. The Methodist Women's World Federation and the Methodist Youth Movements throughout the world can be brought into the Methodist Ecumenical Council by whatever name it is called. The world needs the Methodist witness, and we should all be praying that God will lead this Methodist Ecumenical Conference to plan wisely and well for Methodism's part in the new world order.

Because of the difficulties in world travel the Ecumenical Council decided to cut down the representation in the Seventh Conference. The delegated body will be only half the size of the Sixth Conference in Atlanta and no effort is made in lands beyond the seas to induce visitors to come. But the representation promises to be even more widely distributed than that in any preceding Conference. I am anxious for American Methodists to do more than extend our warm-hearted hospitality. I want us to reveal an understanding of the problems our brethren face in other parts of the world. Because the Methodist Church in the United States is the largest of all Methodist bodies and will have the largest delegation in the Conference, it is natural for American Methodists to feel that other Methodists should help us do what we think should be done. As a matter of fact, it would be much better for us to listen for what others ask us to do, because some of these Methodist bodies have suffered much and are conscious of very deep needs. We have an opportunity to make some great plans, but we have the privilege also of creating a new brotherhood in our Methodist world. An Ecumenical Conference among Methodists has often been just a meeting for the presentation of great addresses. But this Conference must be more than a talk-feast! Human hearts around the world crave un-

(Continued on Page 16)



The Church... and the Countryside

By GLENN F. SANFORD

KNOPPER'S FORD CAMP FOR INTERMEDIATES

(The following article was prepared by the Interest Group on Camp Service and handed to me for disposition. G. F. S.)

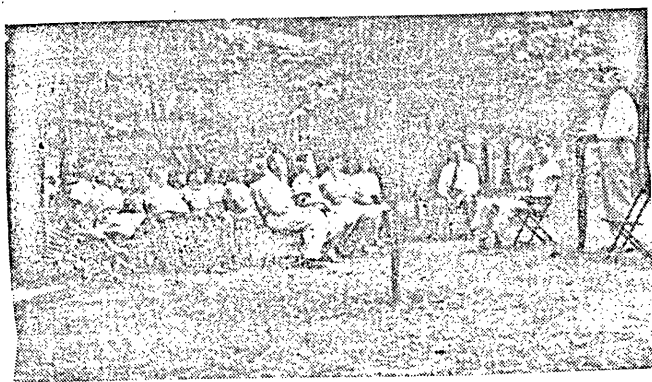
Knopper's Ford Camp for the Intermediates of Scott County was held July 7-11 at Knopper's Ford. Rev. Glenn F. Sanford was dean of the camp. Nineteen Intermediates were enrolled. The group stayed in tents furnished by the Town and Country Commission.

Rev. Cecil R. Culver, district superintendent of the Fort Smith District, was the inspirational speaker each morning at the eleven

given by the campers to be sent to Dr. Sid Anderson of Shanghai, China, to be used for his work with youth.

To most of the campers this was their first experience of this type, but it will be remembered for a long time. One of the high points of the camp was four young people's decision for Christ and Christian Service.

To the United States Forest Service who made it possible for us to use this wonderful recreation area this week, we are extremely grateful. There are others who



Morning Worship Service. Mr. Norman Rhodes was the camper who led the service at the time of the picture. Rev. Cecil R. Culver was the speaker.

o'clock worship service. Rev. C. L. Martin was in charge of the morning watch meditations. Bro. Sanford was the speaker for the evening vespers.

Miss Estelle McIntosh, the deaconess of Scott County, was the dean of women and was in charge of the recreation. She and Bro. Martin led the camp in group recreation from horseshoes to swimming. Swimming seemed to be the most popular of all sports.

Two classes were taught. Rev. John W. Glover of Waldron taught the course on "The Church." Rev. James R. Chandler of Mansfield led the class on "Worship." Bro. Sanford and Miss Estelle McIntosh led an interest group in "Recreation and Photography." Bro. Chandler and Bro. Martin led another interest group in "Camp Service."

Campers brought their food from home. Ladies from the Waldron Church and the Waldron Circuit were in charge of preparing the meals. They were Mrs. C. L. Martin, Mrs. Nadine Judy, Mrs. Minnie Priest, and Mrs. Minnie Pitts.

One night, Mr. Harry Wright, ranger in charge of this area of the Ouachita National Forest, showed some color pictures on his work. On another evening, Brother Sanford showed us pictures of his trip to Mexico, which gave us all a better understanding of that country. He also showed us pictures he had taken at other camps and groups of young people.

A free-will offering of \$10.00 was

cooperated with us and helped make this camp a success. We are thankful to them also. The secretary of the Town and Country Commission, Bro. Sanford, is to be commended for his tireless efforts that made this camp possible. A Courtesy Committee was appointed to write cards of appreciation for all those who helped make the camp a success. It was composed of Frances Poe, Flindy Hunt, Jimmie Jean LaNeir, and Estelle McIntosh.

The camp was perfect in every way with one possible exception. This camp and others of its kind need a musical instrument such as a portable organ. We would like to suggest that this would make a fine gift from some individual or group to the Town and Country Commission for this splendid work. Perhaps some individual or groups would like to send a contribution for this organ. It is estimated such an organ would cost between seventy-five and a hundred dollars. We suggest you contact Brother Sanford concerning this. — Camp Service Committee.

Private opinion creates public opinion. Public opinion overflows eventually into national behavior and national behavior, as things are arranged at present, can make or mar the world. That is why private opinion, and private behavior, and private conversation are so terrifyingly important.—Jan Struther.

CONSERVATION OF PERSONALITIES OF CHILDREN AND YOUTH FOR CHRISTIAN CITIZENSHIP

(Continued from Page 5)

precept and example whether they realize it or not. Upon them is the major responsibility for the development and conservation of the personalities of children and youth for becoming Christian citizens. Democracy or anarchy is being taught and learned in the home.

A naturalist heard the pathetic cry of a mother bird and looked just in time to see a big snake take the last baby bird from the nest. Then he said to the mother bird as she sat on the low hanging bush, "Mother, you just built your nest too low." Parents who have built or are building their nests, their homes, on low hanging limbs and their lives on low levels cannot give the right influence for shaping the character of the children. She has the greater influence over them. What a blessing to the child, the home, the church, the state and the nation when the mother realizes her great responsibility and opportunity and seeks to direct her child aright!

The community with the school cannot evade the responsibility for conserving and enriching the personalities of our children and youth for Christian citizenship. Herod of old slaughtered the innocents in Judea. The slaughtering is going on today but in a different style. The personality, the character, of many a child is being ruined by what we provide and permit him to read. A psychological law is that what we think, we are and much of our thinking comes from our reading. Benjamin Franklin said Cotton Mather's Essays influenced him more than anything else.

Our children are reading so-called comic magazines that depend for much of their appeal upon murder, abduction, sex appeal and the rest. Often a child is the victim. It is said that more than ten million copies of the sex horror serials are sold every month and from the pockets of our children publishers take one million dollars "in exchange for graphic insanity". George Adams pictures the quality and the results of reading such lurid "literature" in this rippling rhyme:

"The news stands groan with magazines which are mad-house feeders; they introduce to ghastly scenes the young and tender readers. Grim yarns of traffic with the dead, or orgies demon-plotted, foul tales of ghosts and vampires dread, set down by scribes besotted. For these the small boys spend their cash when they go magazing; their minds polluted by such trash, will need a good dry cleaning. . . . The men who print, the men who write the rot that fumes and festers, should have their padded cells to-night, among the mad-house jesters."

Where does the responsibility lie? Parents who don't know and don't care what their children are reading must share much of the responsibility. Some of it must be placed on unimaginative teachers, says Charlotte Rossi, "who force stupid, dull twaddle down young throats." The blame is also upon greedy publishers who have no sense of responsibility for child and civic welfare.

We must put much of the blame upon church and school leaders. We adults accept religion for ourselves but forbid it to be taught to our children in the public school

RICE BELT SUB-DISTRICT MEETS

The Rice Belt Sub-district No. 1 met at the First Methodist Church of Stuttgart, July 14 at 8 p. m. A worship service entitled "Heroes for God" was led by Clayton Malcomb. A vocal solo "The Twenty-Third Psalm," was sung by Joe Claire Knoll, accompanied by Peggy Blackmon. A story entitled "God's Hero" was given by Janice Dilday.

The business meeting was conducted by Ovita Sue Harris, president. The roll was called and reports were given from each church.

Marilyn Beverly was appointed worship chairman for the remainder of the year.

During the meeting, final plans were announced and discussed for the picnic to be held at Ragland's Lake, August 11. After swimming and recreation, supper will be served at 6, to be followed by a worship service. The sub-district voted to buy the iced watermelons, with the members of the various churches bringing the rest of the supper and the cold drinks.

The Lodges Corner Youth Fellowship invited the sub-district to attend Youth Night at their church on Thursday, July 24. The youth will have a pot luck supper, planned recreation, and will visit with their former district youth director, the Rev. Fred Schwendimann, who will be conducting a revival in the Lodges Corner church. The group will attend the revival in a body.

It was announced that a sub-district council meeting will be held Monday evening, September 1, and the September meeting of the sub-district will be held in the Grand Ave. Church with Humphrey in charge of the program and recreation.

The business meeting was adjourned and was followed by recreation and refreshments in the recreation hall of the church.—Joe Claire Knoll.

AMERICAN, BRITISH SOLDIERS HELP REBUILD AUSTRIAN CHURCHES

VIENNA—(RNS)—American and British soldiers have helped in the rebuilding of two Protestant churches used jointly by occupation troops and Austrian congregations. In Vienna, American servicemen contributed over \$2,000 towards roofing a Lutheran church and providing material for stained glass windows, while in Klagenfurt, British troops aided in restoring and decorating the local parish church.

which is a transcript of life. Children and youth naturally conclude that religion is negligible or unimportant or irrelevant to the real business of life. Democracy roots in religion. How can democracy stand up against the pressures today or totalitarianism when we deny religion to our children in our schools?

We are kidding ourselves if we think one hour a week on Sunday is sufficient to train children in honesty, sobriety, clean living in Christian citizenship. School boards and teachers in the public school are afraid to teach children not to lie and steal, says Frank Crane, because the sects in town do not agree on the mode of baptism. We must have ethical instruction in the public school if we expect our children and youth to become, and remain Christian citizens.

An Evaluation Of Visual Aids

By ALFRED KNOX



(In attending the Methodist Visual Education Seminar in Los Angeles next month I hope that I might serve as your representative, to carry your opinions to the workshop there and seek to bring to pass those developments which you believe are desirable. To that end,

I would appreciate hearing from every reader of this column who feels that he has constructive ideas in the developing program of visual aids.

In preparation for this seminar I have been reading the detailed report of last summer's seminar at Emory University. One of the most striking things which I have found there pertains not just to visual education, but to the whole field of religious education. It was said by Ralph Jester, president of Cecil B. DeMille Picture Corp., and I am quoting a part: "I am impressed with the detailed organization of religious education. I have thought back over my own childhood to remember how I was taught in Sunday School. There seems to be a tremendous change in procedure and techniques. It makes me think you have done yourselves an injustice by not publicizing the professional approach you are making to the subject. It may be that my connection with the church is not as close as it should be, but it is my impression that the public at large has no idea of the thoroughness with which you people go about your work. I think if the American public at large could see that visual education in the church has become a vital thing, you would do yourselves and your cause a vital service."

The above statement seems to me to be highly significant coming from a professional movie man and referring to such a young field in religious education. A. K.)

THY WILL BE DONE, 16 mm sound, Cathedral Films, running time 30 minutes, rental \$8, Methodist Publishing House, Nashville or Dallas; Grimm-Williams Co., 719 Main St., Little Rock, or any film library.

This is a missionary story laid in a remote Chinese village during the war. It involves a missionary and his wife and a missionary doctor. The war has hampered their securing medical supplies, and the doctor is about to lose his faith at the death of the missionary's wife from cholera. Instead he is challenged by the missionary to a broader vision and he makes a trip to the United States to appeal for funds for a mission. He returns just in the nick of time to help the missionary quiet an uprising of the doubtful.

In my opinion this is too theatrical, the doctor's presentation on the home front is too well handled, and it never quite gets its story told.

THE BOOK OF BOOKS, 16 mm sound, National Bible Press, running time 10 minutes, rental Free, National Bible Press Film Loan Library, 239 South American St., Philadelphia 5, Pa.

This is a trip into a great Bible publishing concern, showing the

many technical skills involved in publishing the scriptures. There is a message of the importance of the Bible in American life, and all-in-all is a good device for accenting its use. Can be obtained without rental—and it well worth the price and more!

YOUTH IN CAMPS, 16 mm sound, RKO-March of Time Production, running time, 20 minutes, rental \$3, Methodist Publishing House.

Camping is presented from a secular viewpoint and with a particular bill of goods to sell, i. e., the particular philosophy of camping championed by Life magazine. But for a professional presentation of much that can be done in camping, the church has not yet equalled this film in any picture I have seen.

AMERICANS ALL, 16 mm sound, R. K. O.-March of Time Production, running time 20 minutes, rental \$3, Rent-a-Movie Corp., 311 S. Second St., Memphis, Tenn.

The March of Time technique has hardly been equalled anywhere in the field of educational pictures. This is a presentation of the growing racial tension in America and deals specifically with the remedy worked out through the public schools of Springfield, Mass. So many of my friends have said they just couldn't show any picture on race relations in their town. I believe this could be used in any locality with nothing but favorable results.

MAN—ONE FAMILY, 16 mm sound, British Information Series, running time 20 minutes, rental \$2, International Film Bureau, 84 East Randolph St., Chicago 1, Ill.

Outstanding as an example of the methods being used by the British to bring the message of democracy to the liberated people of Europe. It directly attacks the racial theories of "Mein Kampf" and moves toward the conclusion that man is one family, at least in Europe. Moves slowly as do most British films and has the additional handicap of a British accent commentary, but the rental is just \$2—don't overlook that.

UNTO THE HILLS, 16 mm silent, Methodist Board of Missions, running time 25 minutes, rental \$2, Methodist Publishing House.

Here is a fine example of a type of visual aid one of my friends accused me at Pastors' School of neglecting—the 16 mm silent movie. This is the story of the church's responsibility of carrying an adequate program of education to the mountain regions of the south. As do most of the Board of Mission pictures it personalizes its message in the life of one boy and how the church helped him to receive a medical education and benefit his own community.

IT'S THE BRAIN THAT COUNTS, 16 mm sound, W. C. T. U. Production, running time 20 minutes, service charge 50 cents, Association Films, 1700 Patterson Ave., Dallas 1, Tex.

Many have been asking about pictures for use in Alcohol Education. Here is one which approaches the problem from the scientific angle of the effect of alcohol on the brain. But this is no cold, formal lecture from the screen—it is a dramatic human interest story, and makes the points that a minister wants to make on the subject. (It should be pointed out here that the Religious Film

Association requires an annual fee of \$2 from all who would use the non-rental films which they circulate. But once this fee is paid there is a wealth of free material available at the above address).

SKY-BORN MUSIC, 2 x 2 Kodachrome slides, Methodist Board of Education, 50 slides, rental \$1, Methodist Publishing House.

Another of the gorgeous set of nature slides assembled for the purpose of inspiring worship. The accompanying script makes a series of skillfully taken Kodachromes into as worshipful a period as any group could wish.

OUR WORLD SERVICE, Single frame film-strip, World Service Agencies of The Methodist Church, 70 frames, purchase price \$2, Methodist Publishing House.

For any church where the disciplinary question "Have the causes of World Service been presented to the people?" sometimes receives a feeble answer, it is suggested that no \$2 could be more wisely invested than in the purchase of this film-strip which gives pictures of the World Service program.

News In The Field of Visual Education

Recently, your writer made a survey of the churches in the North Arkansas Conference to discover how many were using any kind of visual aids. Of almost one hundred churches responding, 42 reported they were using some sort of equipment, owned or borrowed, and 35 reported ownership of either movie projectors, slide projectors or both.

What might develop into just what the small church has been waiting for is the announcement by the Empire Projector Corp., of Yonkers, N. Y., of a complete 16 mm sound projector to retail at \$297.50. This is in sharp contrast to the more than \$500 outlay required for projectors that have been on the market. We have not seen the machine and are in no position to evaluate it. But it could be just what we have needed.

Cathedral Films have scheduled the following pictures for summer production: "The Story of Esther", "The Story of Amos", and "The Story of Simeon".

Bishop G. Bromley Oxnam of the Methodist Church acted as chairman recently, when the World Sunday School Association awarded to J. Arthur Rank, British producer and Methodist layman, a scroll for outstanding service in the field of religious films.

Ralph Morgan, veteran Hollywood actor, is playing the lead in the religious picture, "And Now I See" being produced by Cathedral Films for the United Lutheran Church.

One of the first authoritative evaluation services for religious films has been established by the World Sunday School Ass'n. The cost will be \$2.10 a year, and the plan is to send out 150 reviews annually in three mailings. These will be gathered into a booklet at the end of the first year. The address is Forrest L. Knapp, general secretary, 156 Fifth Ave., New York 10, N. Y.

Questions and Answers

Question: How does one secure a list of the many free educational films which are available?

Answer: The best I have found is

DEATH OF MRS. CARL PATTON, JR., METHODIST MISSIONARY TO PERU

Mrs. Carl Patton, Jr., aged 25, the former Margaret Morris de Le Vin of Wellesley Hills, Massachusetts, died at a hospital in Lima, Peru, Saturday, July 12. She is survived by her husband, Rev. Carl Patton, Jr., and two children, Carl Morris Patton, aged 3 and David Warren Patton, age 1, her mother, Mrs. Margaret de Le Vin of Wellesley Hills, Massachusetts, and one sister, Mrs. Keith W. Henderson of Los Angeles, California.

Mrs. Patton's funeral was held in the Union Church at Lima, Peru, by the head of the mission there, Rev. John Shappell. She is buried in the Mission cemetery at Callao, Peru, along with the other missionaries who have died in service. Rev. and Mrs. Patton have served two and one-half years as Methodist missionaries, first in Callao, Peru, and at present in Huancayo, Peru.

Mrs. Patton was an honor graduate of Wellesley College, Boston, Massachusetts. Rev. Mr. Patton graduated from S. M. U. and received his B. D. degree at Boston University. His mother and father, Mr. and Mrs. Carl Patton, Sr., and his grandmother, Mrs. E. T. Wisner, live in Little Rock. He is the grandson of the late Dr. H. P. Hargis of McCrory, Arkansas, and the late Dr. J. W. Patton of Morrilton, Arkansas.

PAPER SHORTAGE HAMPER DANISH BIBLE DISTRIBUTION

COPENHAGEN (By Wireless)—(RNS)—The Danish Bible Society circulated 94,770 Bibles and Scriptures during 1946, it was announced at the Society's annual meeting here. German refugees in Denmark received 35,000 of the total.

Bible distribution is hampered by a widespread paper shortage and a scarcity of printers, it was reported at the meeting.

Prosperity is the blessing of the Old Testament; adversity is the blessing of the New.—Francis Bacon.

"Educators Guide to Free Films" which lists almost 2000 separate 16 mm films. This book costs you \$4, but is the best investment you can make if you have 16 mm equipment. The address is Educator's Progress Service, Randolph, Wisc.

Question: How would you suggest selling visual education to your official board?

Answer: It seems that the introduction of visual aids into any church's program ought to come from a widespread need for improved methods of doing the job. The pastor can guide his teachers and other officials to this conclusion if he is wise, but it is not wise to try to sell "visual education" all in one package to the official board, especially if the preacher is the only one who believes in it.

Question: Don't you think religious pictures cost too much?

Answer: Many of the rentals do seem rather high. But that is determined strictly by the limited distribution which has been available in the past. Much of this will probably be changed by the vast increase in churches buying projectors, and by the expansion of producers in this field. We should see some change in a year or so.

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

CHRISTIAN EDUCATION

Contributing Editors:
Ira A. Brumley
Pryor Reed Cruce

VACATION CHURCH SCHOOL REPORTS, LITTLE ROCK CONFERENCE

| Name | Enrolled Number |
|------------------------------|--------------------|
| Arkadelphia District: | |
| Carthage | 49 |
| Camden District: | |
| Bearden | 75 |
| Norphlet | 62 |
| Smackover | 60 |
| Mill No. 4 (Parker's Chapel) | 34 |
| Junction City | 32 |
| Waldo | 47 |
| Fairview | 92 |
| First Church (El Dorado) | 133 |
| Strong | 59 |
| Pleasant Grove | 24 |
| Kingsland | 35 |
| Thornton | 30 |
| Parker's Chapel | 49 |
| Little Rock District: | |
| First Church, Little Rock | 93 |
| Mablevale | 52 |
| 28th St. | 36 |
| Hazen | 43 |
| Henderson | 66 |
| Forest Park | 43 |
| Capitol View | 44 |
| Monticello District: | |
| McGehee | 85 |
| Crossett | 101 |
| Hamburg | 42 |
| Lake Village | 32 |
| Warren | 37 |
| Arkansas City | 41 |
| Pine Bluff District: | |
| Grady | 25 |
| Hollers Chapel | 12 |
| Star City | 45 |
| First Church, Stuttgart | 82 |
| Gillette | 65 |
| Grand Ave., Stuttgart | 71 |
| Lodge's Corner | 70 |
| First Church, Pine Bluff | 56 |
| Rison | 26 |
| Humphrey | 45 |
| Hawley Memorial, Pine Bluff | 55 |
| Sheridan | 38 |
| Prescott District: | |
| Hope | 98 |
| County Line | 7 |
| Okolona | 39 |
| Prescott | 87 |
| Glenwood | 66 |
| Norman | 31 |
| Forester | 137 |
| Willisville | 29 |
| Waterloo | 35 |
| Antoine | 9 |
| Delight | 32 |
| Mt. Ida | 45 |
| Texarkana District: | |
| Rondo | 27 |
| DeQueen | 56 |
| First Church, Texarkana | 120 |
| Horatio | 38 |
| Few Memorial | 56 |

—Mrs. W. F. Bates.

METHODISTS GIVE OVER SIX MILLIONS TO WORLD SERVICE

CHICAGO—(RNS)—Methodists gave \$6,453,112 during the past twelve months to the denomination's world service fund, Dr. Thomas B. Lugg, treasurer of the general commission on World Service and Finance, announced here in publishing its annual report.

The fund, devoted to missionary and educational work, received \$163,827 more than in 1946.

In addition, Methodists contributed \$438,288 to the Fellowship of Suffering and Service, a fund established during the war for overseas relief.

NEW PRESIDENT OF LITTLE ROCK CONFERENCE M. Y. F.

THE following officers were elected at the Two Sections of the Little Rock Conference Youth Assemblies held at Hendrix College, Conway, June 23-27 and June 30-July 4.

President, Miss Eloise Nelson, Little Rock.

Vice President, Miss Georgia McNeal, Monticello.

Secretary, Miss Mary Margaret Holmes, Crossett.

Treasurer, Miss SuElla Anderson, Little Rock.

Publicity Superintendent, James Colle, Prescott.

Chairman of Worship and Evangelism Commission, Miss Louise Martel, Magnolia.

Chairman of Missions and World Friendship Commission, Miss Martha Sue Moore, Arkadelphia.

Chairman of Community Service Commission, David Newbern, Hope.

Chairman of Recreation Commission, Miss Jane Hammans, Stuttgart.

Members of Board of Education,

Miss Mary Rose Story, Little Rock and Joe Arnold, Texarkana.



MISS ELOISE NELSON

SECOND SECTION OF LITTLE ROCK CONFERENCE YOUTH ASSEMBLY

God walked the Hendrix campus as 128 young people from the Camden, Monticello, Prescott and Texarkana Districts came together to seek Him. The theme of the assembly which was held June 30-July 4, was "For Me to Live is Christ." This was held up as a goal toward which each person should strive during that week. Most of those present earnestly sought God and found a personal relationship with Him.

Courses offered were Music in Worship, Sloan; Youth Living for God, Vaught; Dawning Brotherhood of Races, Mrs. Harris; What I Believe, Meyer; Looking Toward Marriage, Hart; Jesus and the Life of Today, Cooper; and Recreation and Abundant Living, Sorrells.

This year the usual workshop period was replaced by "Fields of Venture." This consisted of four informal discussion groups on Spiritual Certainty, Hozendorf; Growth Through Worship, Mrs. Wolfe; Growth Through Play, Sorrells; and Growth Through Vocations, Pinnell. These groups proved very profitable as the youth met and shared their experiences and ideas. These groups were partly responsible for the high spiritual tone of the assembly.

A wide variety of interest groups was offered in the afternoon. These were Handcraft, Vaught; Photography, Farris; Dramatics, Mrs. Pinnell; Life Service Group, Clayton; Music, Sloan; Gameshop, Sorrells; Know Your College, Ellis; Newspaper, Pinnell; and Bolivian Folk Games, Pictor. Dick Pictor, who led the last group, is a native of Bolivia and a student in the University of Texas.

On Thursday evening Mrs. Pinnell's dramatics group and Mr. Sloan's choir presented a radio play called "A Voice Said Go." The play presented a call for work in and the support of the missions program.

The most outstanding thing about

METHODISTS OFFER SCHOLARSHIPS TO RELIGIOUS EDUCATION DIRECTORS

NASHVILLE, Tenn.—(RNS)—Twenty-five scholarships to each of three Methodist theological seminaries will be offered this summer to directors of religious education in local churches.

The special summer courses are planned to enable education directors to keep abreast of changes in the field of Christian education. Courses will be offered at Garrett Biblical Institute, Evanston, Ill., July 28-Aug. 29; Chandler School of Theology, Emory University, Atlanta, Ga., July 24-Aug. 28; and Perkins School of Theology, Southern Methodist University, Dallas, Texas, June 4 to July 4.

the assembly was the inspiration and personal knowledge of God which most of the young people found there.

The day was begun with a prayer and meditation service which was in charge of Mrs. Pinnell. As the people assembled the organ was playing and continued to play until they left. As they came in the door they were handed a meditation sheet. They then sat down, read the sheet, and spent as much time in meditation and prayer as they felt they wanted to. This service got the day off to a good start.

The evening activities were ended with a worship service led by Rev. Ralph Clayton in the chapel. At the close of the service opportunity was given for anyone to share with the group any experience they had had with God. God was really present as youth and adults alike shared their experiences of Him. This sharing of experiences helped many find a closer walk with God.

The day was closed with prayer groups in the dormitories.

Yes, God walked the Hendrix campus, and those who walked with Him found an assurance and a joy such as they had never known before.—Bill Elder.

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

Conway Senior Assembly

The Conway Senior Assembly for seniors of the Conference, except Ft. Smith and Fayetteville Districts, was well attended last week. There was a total enrollment of 126.

A number of our leaders are already certified for the courses on Christian Education in the Small Church and Christian Education in the Local Church.

The following persons were certified for the First Series Course before the Arkansas Pastors' School (Many of them for a number of years): J. T. Byrd, I. L. Claud, David P. Conyers, Earle Cravens, Mrs. John J. Gieck, F. R. Hamilton, A. W. Harris, J. W. Moore, H. E. Pearce, A. L. Riggs, Glenn F. Sanford, Jefferson Sherman, J. B. Stewart, Porter Weaver, J. Kenneth Shamblin, and Ira A. Brumley.

The following were certified for the Second Series Course: J. Kenneth Shamblin, Glenn F. Sanford, and Ira A. Brumley.

The following have been certified for the First Series Course, since the Pastors' School: Lyman T. Barger, J. J. Clark.

The following have been certified for the Second Series Course: Earle Cravens, Cecil R. Culver, S. O. Patty, J. H. Hoggard, I. L. Claud.

Other course plans have been sent in and others will be going in soon.

It is hoped that the same kind of excellent teaching program can be carried out this fourth year of the Crusade in the field of Christian Education as was carried out in terms of Stewardship.

Miss Ruth Sutherland reports that she had a class of forty at Stranger's Home in the training school on young people's work in the small church.

Miss Sutherland is teaching in twelve centers this summer. She is in Imboden and on the Rector Circuit this week, completing six schools in the Paragould District. She then goes to the Batesville District.

Delegates To Mt. Sequoyah

The North Arkansas Conference has a quota of twenty delegates to the Leadership Conference, August 5-15. The following persons have been listed as delegates: Martha Sue Walker and Suzanne Williams of Clinton; Nell Dean Bruner of Yellville; Bobby Joe Dunn of Booneville; Juanita Acord of Clarks-ville; Mary Lou White of Morrilton; Tom Olmstead of Heber Springs and Betty Gibson of Jonesboro.

A number of others have indicated their intention of asking for places at an early date. When these are in there may still be space for a few persons.

Any sub-district or Conference youth officer of the North Arkansas Conference is eligible as a delegate until the quota is filled. Persons interested in going should write Ira A. Brumley, Hendrix Station, Conway, Arkansas, for application form.

(Continued on Page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

DANVILLE W. S. C. S. STUDY

The Woman's Society of Christian Service finished the study of "India" at a meeting held in the home of Mrs. Joe Nunn, Thursday afternoon, July 3rd. Mrs. Jasper Russell, mother of Mrs. Nunn, and Rev. Dorman were guests.

Clair Caviness and Kay Warren, dressed in the fashions of India, greeted the guests and as is the custom in India gave them flowers for their hair, sprayed them with rose water and gave each a small amount of fragrant cream to rub just under the chin.

Mrs. Norman, secretary of missionary study, was in charge of the program and was assisted by Mrs. Eston Smith who played several popular piano selections which are said to be especially well liked by people of India. Mrs. Eric Caviness also assisted by explaining about the music and telling about interesting customs of the natives of India.

At the close of the program refreshments were served in the dining room by Clair and Kay and in keeping with a custom in India some of the refreshments were served from glossy green leaves.

Two other meetings had been held for the study of India; one at the parsonage with Mrs. Dorman as hostess and one in the home of Mrs. Baxter Gatlin.

INDIA'S THEOLOGISTS HUNGER FOR BOOKS

A famine of good books, appearing in the center of a period of high prices, has struck India . . . and greatly hinders the work of training and equipping the young men who are to be the next generation's ministers and teachers.

For example, students in Leonard Theological College—Methodism's highest ranking institution in India for the preparation of ministers, which uses English in all its classes—are usually encouraged to begin building their own working libraries during student days. They deposit into a book fund a small portion of their monthly income, and the College adds a small contribution. A committee of the college faculty selects the books.

"To bridge the gulf between western book prices and eastern income is no little task these days," says Dr. James E. McEldowney of the staff. "A valuable book like Abingdon Commentary costs more than half the monthly income of a student. In the active ministry his income will not increase in proportion to his growing home and community responsibilities. So the library he takes with him from college is a valuable asset especially in the early years of his ministry."

Dr. McEldowney would like to hear from ministers, churches, and other organizations or groups that would be willing to help some of these students build their libraries by donating new or used books. Write him if you have books to donate, or if you wish to know what ones are on the "needed list". Write him in care of Leonard Theological College, Jubbulpore, Central Provinces, India.

FAITH

The night comes on,
I lay me down to sleep;
Should harm be near
I shall not fear—
My God will vigil keep.

And if should come
What Men call death, for me,
In Him I'll hide,
His love will guide—
Through all eternity.

—Elizabeth Beck Davidson.

PRAYER RETREAT FOR NORTH ARKANSAS AND LITTLE ROCK CONFERENCES

Our Prayer Retreat will be held at Hendrix College, beginning at noon, Saturday, August 2, going through noon, Monday, August 4. Try to arrive in time to register before noon.

Our leaders, Rev. and Mrs. Don Schooler, come to us highly recommended, having been in retreats with E. Stanley Jones in India, and with Glenn Clark in U. S.

Let all other interests be put aside so that this time may be given entirely to meeting God and deepening the Spiritual Life.

We are limited for space, so please get your registration in by July 1st if possible. Registration fee is \$1.00.

Room and board will be about \$4.75 for the entire retreat. Bring your own sheets, pillow cases and towels.

Registration Blank:

Name
Address
Church
What office in W. S. C. S., if any
Little Rock Conference Women mail to Mrs. Thomas McLean, Malvern, Ark.

FINANCIAL STATEMENT OF LITTLE ROCK CONFERENCE W. S. C. S. SECOND QUARTER, 1947

| | | | |
|---------------------------------|-----------|---------------------------------|-----------|
| Bal. end of First Quarter | \$3809.55 | Other Expenditures: | |
| Receipts: | | Conference Officers' Expense | 246.23 |
| Adult Mem. Offering | 6542.76 | District Officers' Expense | 31.41 |
| Scarritt | 49.75 | Bonds for Treasurers | 13.50 |
| Lenten | 355.52 | Gifts for Conference Guests | 12.10 |
| Bible Women | 80.00 | Stationery | 74.04 |
| Margurite Williamson Hospital | 25.00 | Transferred to Student | |
| McKimmey Fund | 395.80 | Loan Account | 959.30 |
| Booneville | 75.70 | Elizabeth T. Workman Special | 150.00 |
| Camden Rural Work | 225.00 | Prescott Rural Work | 30.30 |
| Little Rock Methodist Council | 269.00 | Negro Deaconess (First and | |
| Prescott Rural Work | 15.50 | Second Quarter) | 150.00 |
| Special Memberships: | | Flowers | 13.63 |
| Hon. Baby (8) | 40.00 | Treasurer's Stipend | 35.00 |
| Adult Life (8) | 200.00 | Alcohol Education | 877.88 |
| Total Adult Credit | 8274.49 | Printing of Conference Journals | 529.96 |
| W. S. G. Pledge | 681.54 | Withholding tax (Miss | |
| W. S. G. Project | 21.00 | Shough's Salary) | 9.40 |
| W. S. G. Lenten | 52.35 | District Cultivation Fund, | |
| Total Conference Credit | 9029.38 | Refunded | 335.80 |
| Youth Fund | 546.11 | Methodist Children's Home | 25.00 |
| Children's Service Fund | 36.33 | Supplies for Interracial Camp | 89.31 |
| Foreign Supplies | 651.93 | Supplies for Little Rock | |
| Home Supplies | 19.00 | Meth. Council | 12.00 |
| Conference Supplies Interracial | | Supplies for Camden Rural Work | 141.25 |
| Camp | 89.31 | Jurisdiction Cult. Fund | 142.06 |
| Prescott District Rural Work | 95.00 | Refund | 2.08 |
| Camden Rural Work | 141.25 | Total Disbursements | 14,907.57 |
| Little Rock Methodist Council | 12.00 | Bank Balance | 814.09 |
| Total Supplies W. S. C. S. | 819.23 | | |
| Total Supplies W. S. G. | 175.44 | | |
| Children | 13.82 | | |
| W. S. C. S. Cultivation Fund | 335.80 | | |
| W. S. G. Cultivation Fund | 29.50 | | |
| Elizabeth T. Workman Special | 172.75 | | |
| Student Loan | 305.49 | | |
| Alcohol Education | 197.40 | | |
| Supplementary Gifts | 68.95 | | |
| Methodist Children's Home | 25.00 | | |
| Other Receipts | 156.00 | | |
| Total Receipts | 11,912.11 | | |
| Christian Social Relations and | | | |
| Local Church Activities | | | |
| Reported | 9,889.84 | | |
| Disbursements: | | | |
| To Division: | | | |
| Undirected Pledge | \$6773.28 | | |
| Special Projects | 1879.33 | | |
| Conference Work | 62.50 | | |
| Special Memberships | 235.00 | | |
| Total W. S. C. S. Credit | 8050.11 | | |
| W. S. G. Pledge | 681.54 | | |
| W. S. G. Projects | 73.35 | | |
| Total Credit on Pledge | 9705.00 | | |
| Youth Fund | 546.11 | | |
| Children's Service Fund | 36.33 | | |
| Foreign Supplies | 651.93 | | |
| Home Supplies | 19.00 | | |
| Supplementary Gifts | 68.95 | | |
| Total to Division | 11,027.33 | | |

FORMAL INDIAN MEAL SERVED TO CABOT W. S. C. S.

Members of the Cabot W. S. C. S. enjoyed a formal Indian dinner in the Cabot Methodist Parsonage, Wednesday evening, June 18. This dinner was the culminating event of the recent study of L. W. Bryce's India at the Threshold, taught by Mrs. Thomas Whiddon, 30 members participating, and 25 credits awarded.

Prior to the dinner, Miss Evelyn Moyers adorned each guest with a rose pinned in her hair; Miss Mildred Griffin sprinkled rose water on the head of each guest and Miss Emma Francis McKee anointed each guest with a sweet lotion. Mrs. John Burks, Mrs. Luther Rea and Mrs. Isaac Owens performed the hand washing ceremony. Mrs. Harve Womack tied malas around the necks of the following honor guests: Mrs. John Glover, Waldron; Mrs. Joe Robinson, Emmet; Mrs. John Burks, president of the Cabot W. S. C. S.; Mrs. Ivan Ross, Cabot, impersonating Protania, the story teller of India.

The guests were seated on folded blankets placed in a circle on the dining room floor. The dinner, which consisted of curry, rice, hot rolls, dal, gufinyas, and tea, was served on huge sycamore leaves.

Following the dinner, "Protania", draped with a sari imported from India, told the story of medical care for the natives and Mrs. John Glover directed the recreation—The Festival of Lights.

Misses Moyers, Griffin and McKee, dressed in formals and veils, rendered several impromptu numbers.

FORT SMITH DISTRICT

The high lights for the second quarter work of the Ft. Smith District was the awarding of the Grace Stone Scholarship to Billa York. Billa is a Life Service Volunteer. Her church home is the Square Rock church on the Waldron Circuit. She will enter National Training School for Christian workers in September.

Our District work is moving forward with steady growth. The school of Missions at Conway August 4-8 will find the selected district officers on hand.

Mrs. Monroe Scott, district President and the Promotion Secretary, attended the Jurisdictional School of Missions on Mt. Sequoyah July 1-10.

So we move on to finer and better work as we advance Christ's Kingdom on earth.—Mrs. J. K. Fraser, Secretary.

BATESVILLE STUDIES MINUTES

The women of the Woman's Society of Christian Service, First Methodist Church, Batesville, met at the church on Tuesday, June 10, to study the conference minutes. The group gathered at the noon hour and shared a pot-luck luncheon, after which each local officer gave a report of her work for the past two quarters and the recommendations for her line of work as they came down from her corresponding conference officer. The president, Mrs. Bragg Conine, closed the meeting by presenting the goals.—Mrs. Charles Wright, Sec'y. of Lit. and Pub.

CURRENT NEWS IN ARKANSAS METHODISM

MT. MAGAZINE SUB-DISTRICT M. Y. M. MEETS AT BOONEVILLE

The members of the Mount Magazine Sub-District M. Y. F. met July 14 with the Booneville M. Y. F. as the host at the Booneville Methodist Church.

A very inspiring candle lighting service was given by the Booneville group with Miss Arlene McCrary as soloist.

After the worship service, Bobby Joe Dunn, the president, presided at the business session at which time a report on the pre-camp staff meeting which was held at Fayetteville on June 23, was given by Mrs. Alex Mitchell of Paris. A discussion was held on the camp at Mt. Sequoyah and also the International M. Y. F. meeting to be held in Cincinnati, Ohio. A report was given that Miss Jackie Floyd had been selected by the Charleston group to go to this meeting in Cincinnati and that this group is now raising money to finance her trip. The Missionary Society of Paris has selected Miss Lola Jean Featherston of Paris to go to this meeting and they will finance her trip.

After the business session, the group went to the church lawn for recreation and refreshments. Each person was given as a favor a tiny red firecracker on which each person's name was written in white.

The Booneville group won the yearbook with the largest attendance of 34. Paris had 22, Charleston 18 and Lavaca 12, making a total of 86 present.

The August meeting will be held at the Lavaca Methodist Church.—Doris Lou Smith, Reporter for the Sub-district.

VACATION SCHOOL AT LACEY

A Vacation Bible School opened at Lacey on July 7 and closed on July 11 with an enrollment of twenty-nine. Seventeen had perfect attendance. There were four teachers and other helpers. This is the third Vacation Bible School of this community.

During the devotional period there were many chapters of the Bible studied.

The study period was very effective with the Primaries studying "Why We Go to Church." The Juniors studied "People Who Lived in Jesus' Day" and "The Life of Christ."

The Primary teachers were Mrs. Earston Crain and Mrs. Leo Shipman with Mrs. J. H. Griffin and Mrs. Carl Peebles as helpers. The Junior teachers were Mrs. Rodney Grubbs and Mrs. C. G. Yelvington. Mrs. Carrol Jones directed the music.

The Juniors during their activity period made book ends.

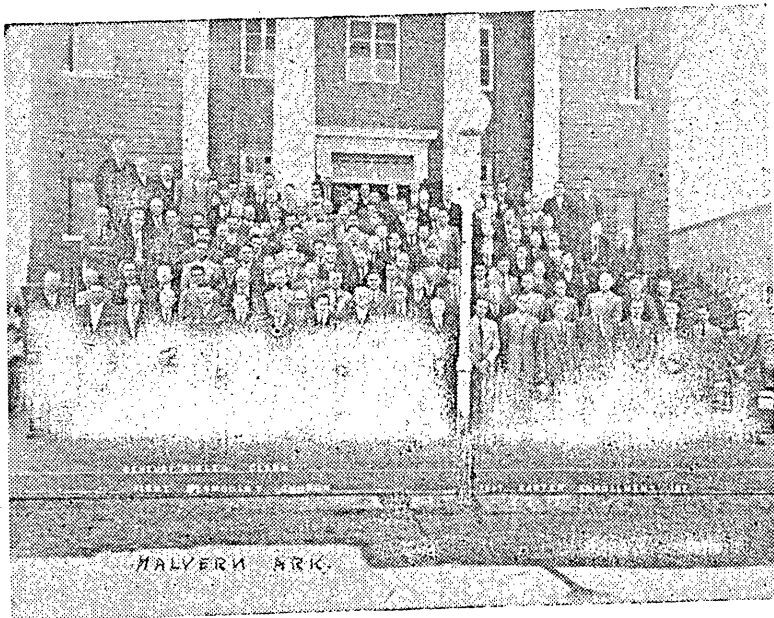
The school was supervised by the pastor, Rev. Robert L. Riffin and Mrs. Riffin. It closed on Friday with a picnic lunch which many of the parents and friends attended. Refreshments were served to the crowd by Mr. and Mrs. E. A. Baker.

We feel that these schools have contributed to the upbuilding of our community in many ways. For this we are grateful.—Reporters.

CENTURY BIBLE CLASS OF MALVERN

PICTURED below is the Century Bible Class of the First Methodist Church of Malvern. This is one of the largest classes in the state; its enrollment is more than two hundred members, and for the past several weeks the

Rock, presently sponsors two Boy Scout troops, contributed to the initial fund for the beginning of a Sea Scout troop in Malvern, and has made many other small donations and contributions amounting to more than \$1,000 in all. In addition to this, the class has regularly held a banquet each three or four months.



average attendance has exceeded one hundred.

The class has grown steadily during the past few months from an average attendance of approximately forty and an enrollment of approximately sixty-five to its present status.

It has been very active in community affairs and has accomplished many things for the good of the church and the community, such as decorating and furnishing a nursery for the church, contributing to the Red Cross and Community Chest drives, contributing to the repairing of a neighboring church. It contributed to the Hendrix Summer School, sponsored a trip for the children from the Methodist Children's Home in Little Rock to Malvern for a program in the local church (this was the first church program conducted by these children), contributed to the Methodist Hospital in Hot Springs, contributed to the Children's Home in Little

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This class has had some very distinguished guest teachers such as Mr. Clary of Fordyce, Judge C. P. Newton of Little Rock, and last week the Honorable Governor Ben Laney.

Governor Laney took his theme from the Book of Job, drawing an analogy between world conditions today and those of Job's time. He pointed out that today there is a great challenge to live a Christian life. "Today, more than ever," he said, "is there need for governments as well as individuals to be guided by righteousness" and the concepts as set out by the Saviour.

This meeting was presided over by Tracy Black, president of the class for the past two years. Governor Laney remained for the morning worship hour when the pastor, Rev. Dan R. Robinson spoke.—Roy E. Danuser.

HELENA DISTRICT REPORT OF CHILDREN'S WORK

Most of the societies of the Helena District have sponsored Vacation Church Schools. Fourteen local secretaries of Children's Work reported this quarter. Of this number ten reported Vacation Church Schools. The eleventh one's school was in session at the time she made her report. Marion, Wheatley, Clarendon, Cotton Plant, Holly Grove, Marianna, Brinkley, Forrest City, Lexa, and Helena all reported good results at Vacation Schools.

West Helena reported additional sessions for the first time. Haynes reported for the first time. Brinkley, Helena, Marion, Blackfish Lake and Holly Grove all reported additional sessions. Sunday School percentage of attendance has been fairly good over the District, but best of all were the good Vacation Church School reports.—Mrs. Vernon Bernard.

MEETING OF UNION COUNTY SUB-DISTRICT

The Union County Sub-district M. Y. F. met Monday, July 7, at Parker's Chapel. Members of Parker's Chapel presented the program. Thomas Christie, pastor from Strong, was guest speaker for the evening.

Following the program Paul Pickering, president of the sub-district, called the business meeting to order for announcements and presentation of the Intermediate and Senior banners. Ten M. Y. F. organizations were reported at this meeting. During the business meeting the president gave a short talk about his experiences at the Conway Assembly.

Smackover M. Y. F. received the Senior banner with Parker's Chapel a close second. The Intermediate banner was given to Centennial members.

The meeting was dismissed with

METHODIST YOUTH CONFERENCE WILL MEET IN CLEVELAND

A World Conference of Methodist Youth will be held at Cleveland, Ohio, December 30, 1947, to January 2, 1948. The theme of the Conference is "Christ Above All." Ten thousand young people and their leaders from all over the world will come together to give dramatic expression to youth's part in the Crusade for Christ. The conference will give tremendous challenge and spiritual power to the regular youth program of the Church, and will give the young people the opportunity to show the world their sincerity of purpose and earnestness in the Christian life.

Who is eligible to attend? That is one of the first questions you will ask. Any young person who is recommended by his pastor and approved by the District Director. The delegates should be selected by their ability to gain the greatest benefit from the Conference and bring it back to the local church, district and Conference. Each local church should plan to aid some young person to attend.

There are limitations. The Little Rock Conference has only 75 youth and 8 adult delegates to the Conference. In order to be sure your delegate will get to attend, plans should be initiated immediately for his registration. Write your district director for registration forms.—C. Ray Hozendorf, Conference Registrar.

ORGAN DEDICATION SERVICE AND RECITAL

On Sunday morning, July 13th, at eleven o'clock the Hammond Organ and Deagan Chimes of the First Church, Carlisle, were dedicated to God and to the building of the Kingdom through their music and inspiration. The organ and chimes were given to the church by Mr. and Mrs. M. G. Young of Carlisle, out of their deep appreciation of the church and their love for music. This gift has made the services of the church more impressive and worshipful.

The entire morning service was given to the service of dedication. The choir, under the direction of Mr. C. W. Calhoun, sang "Psalm of Praise" by Lorenz. The dedication solo, "Silently Now We Bow," was sung by Miss Elaine Koch. The sermon topic was "Our Heritage Is Great." Mrs. Joe D. Hutson is the church organist.

An organ recital was given at the evening service in dedication of the organ and chimes. The recital was given by Mrs. Conrad Farrell, organist at Christ Episcopal Church in Little Rock. Outstanding features of the program were organ music by Mrs. Farrell, vocal solos by Mrs. William F. Clements and Mr. Conrad Farrell, and a duet by Mr. Farrell and Mrs. Clements.—Reporter.

the M. Y. F. benediction.

The next meeting will be held at Strong on August 4.—Billie Jean Britt, Reporter.

REVIVAL AT LIBERTY HILL CHURCH

A series of revival services were conducted by our faithful pastor, Rev. M. B. Short at Liberty Hill Church, Evening Shade Charge, July 4 through July 11. We at Liberty Hill feel that our Sunday School, church and community have been greatly blessed because of these meetings.

A baptismal service was held at Big Creek Friday afternoon, July 11, and fifteen people were baptized by immersion, fourteen of these taking the vows of our church at the water's edge in an inspiring worship service. On the night of July 11 twelve others were baptized by sprinkling at the altar of the church, all taking vows of membership. Four people were received by the renewing of their church vows. This made a total of thirty members added to the rolls of our church. Four converts will join other churches.

According to the records this is the largest number ever received into our church at one meeting. These additions will more than double the membership of our church.

On Wednesday afternoon and evening during the revival a fellowship hour was observed with contests and games for the children and young folks. A fine supper was served to all.

The quoting of Bible verses, sentence prayers and good singing by all helped this meeting to be a success. To our pastor we are grateful for his untiring work among us and for the divinely inspired messages brought to us from time to time.

At the last service holy communion was observed with about forty persons partaking.

May the outpouring of the Holy Spirit continue not only here but among every Christian group. Let us remember that Jesus said, "I must work the works of him that sent me while it is day, the night cometh when no man can work."—Mrs. L. O. Shearouse.

MEETING OF MISSISSIPPI COUNTY SUB-DISTRICT

The Methodist Youth Fellowship group of Osceola was presented a banner for general excellence last night at the Mississippi County Sub-district MYF meeting at Lake Street Methodist Church, Blytheville. Attending the session, at which Jeri Wiseman of Osceola, sub-district president, was in charge, were 75 Mississippi county youths.

Osceola members presented their banner to members of Wilson MYF. because of their outstanding attendance record since their recent organization. The next meeting will be held in Wilson the second Monday in September.

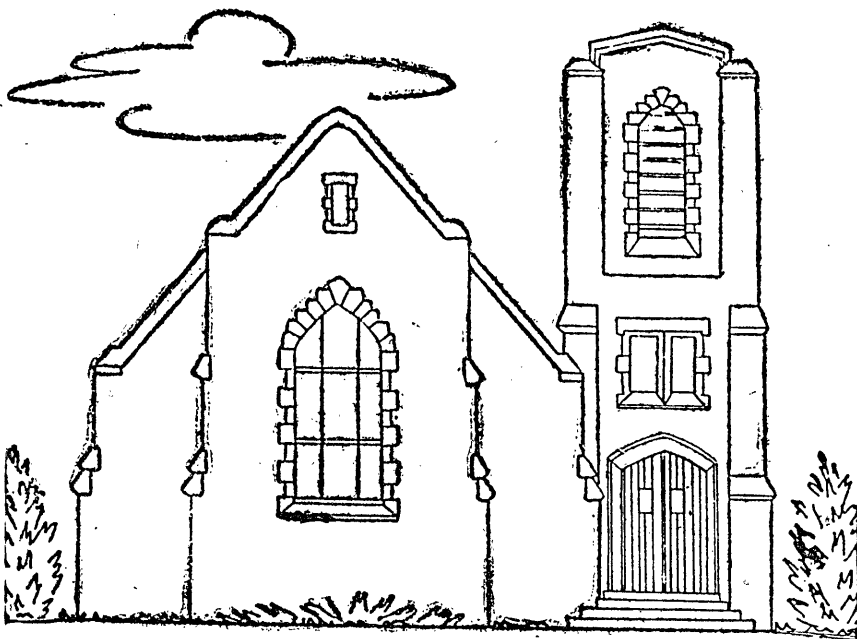
Games were played and refreshments of sandwiches, cookies and iced drinks were served. Miss George Ann Stillwell was in charge of games and Miss Claire Douglass led group singing, assisted by Miss Lois King.—Ruth Seay, Publicity Chairman for the Sub-district.

Justice is itself the great standing policy of civil society; and any departure from it, under any circumstance, lies under the suspicion of being no policy at all.—Edmund Burke.

HUNTSVILLE BUILDING NEW CHURCH

The new Methodist church will be one of Huntsville's most beautiful buildings. The church will have the customary steeply arched roof and stained windows. The northex and chime tower will be approxi-

pastor's study, classrooms, rostrum, northex and choir loft on the ground level, and kitchen, recreation and fellowship halls, rest rooms, classrooms, and adequate storage space in the basement.



Above is a drawing taken from blue prints of the new Huntsville Methodist Church which is being built on the lot East of the Methodist Parsonage on Main Street. The building will be 61x31 feet, over all dimensions, and will be of masonry construction.

mately 42 feet high.

Plans for the building as drawn by H. M. King, architect of Louisville, Ky., include a large sanctuary,

Plans include landscaping of the grounds, adequate parking space, and a small park behind the church. Rev. Kermit Van Zant is pastor.

RODNEY SHAW WRITES FROM INTERSEMINARY CONFERENCE

I am writing you from the Buckeye State. I am down here as a representative of Garrett at a conference of seminary students from all over the North American Continent. One thousand seminary students are here (Oxford, Ohio) and many of our leading churchmen. Just to name a few of those at whose feet we are sitting are Elton Trueblood, Samuel McCrae Cavert, Liston Pope, Chas. Taft, Mordecai Johnson, Buell Gallaher, Henry P. Van Dusen and many others of more or less equal caliber.

A rich experience here has been our association with people of seemingly all denominational, theological, geographical and racial background. The guttural accent of a German-Swiss, the soft tone of a Negro's voice, the fluency of the French all blend with Southern drawl and Yankee "speed" to make the language of brotherhood.

Our theme is "Man's Disorder and God's Design." The opening task of the conference has been the analysis of the sickness of our present society. The concluding days are being spent in discovering how the Christian gospel can best effect a cure for this sickness. This conference will, I believe, be one that is long remembered.

Am just finishing my first quarter at Garrett. Because of alternating quarters between school and my churches, I will not graduate until two years from this month. Will certainly be ready to turn my eyes toward Arkansas when that graduation day comes. Among other things, these Yankee summers are more than I can stand. Had to build a fire in the furnace on the morning of June 1 and still must wear a jacket in the early mornings and evenings.

PHILANDER SMITH EXPANSION PROGRAM

In keeping with a progressive program to meet the needs of teachers in Arkansas, Philander Smith College, Little Rock, has established two Junior Colleges to provide for campus overflow: The Junior College at Forrest City and the Junior College at Hope. Off-campus centers were set up at Hope and Brinkley in 1943. In 1945 the Brinkley Center was moved to Forrest City. At a special meeting in early spring, 1947, the State Board of Education requested the Philander Smith College operate the two Junior Colleges, and authorized "residence credit" for all work offered through them. The same library, laboratory, registration and classroom standards for on-campus study are effective in the junior colleges. The total college enrollment for the summer semester, including the junior colleges, will approach 1,000.—Campus News.

MEETING OF SUB-DISTRICT OF BUFFALO ISLAND M. Y. F.

The sub-district meeting of the Buffalo Island Methodist Youth Fellowship was held at Caraway on Monday night, July 14. A good devotional program was presented by the Caraway group consisting of songs, scripture, story, poem and prayer.

The president presided at the business session. The two officers who attended the Senior Youth Assembly at Conway, Paul Dean Davis and Roselee Cunningham, gave a summary of the events at the Assembly. The August meeting has been cancelled due to the revivals being held then.

Refreshments of sandwiches, pie and cold drinks were served.

The next meeting will be at Delmore on Monday night, September 8.—Roselee Cunningham, Reporter.

VACATION SCHOOL AT EL DORADO

The 1947 Vacation Church School of First Methodist Church, El Dorado, was held June 9-22 with an enrollment of 154 children and 32 adult and Young People workers, directed by Mrs. Noel Reaves (former Education Director Elizabeth Hale) and Sue Ann Coulter.

This splendid two weeks of training in Christian fellowship and activity will live on in the lives of these children.

The Kindergartens, under the consecrated leadership of Mrs. E. C. Rauert and six capable helpers, truly had "Happy Times In Our Church." The Primary group of more than forty boys and girls learned well many helpful lessons about "Our Daily Bread" from their enthusiastic leader, Mrs. J. C. Linder and her staff of half a dozen workers.

"People Who Lived In Jesus' Day" literally came alive to the Juniors with Mrs. Bill Brown and Mrs. Howard Elder and five other workers directing their study and handwork.

Perhaps the most enthusiastic group of the school was the Intermediates who studied with unusual understanding "O Come Let Us Worship." Mrs. J. W. Harper, Mrs. Bill Rodman and Mrs. McHenry Alphin spared no effort to make every experience of the group truly one of worship, especially as they visited neighbor churches, studying the various forms of ritual in Episcopal, Catholic and Jewish Churches.

The choruses and the Rhythm Band on the closing program showed that music had been a pleasant and important part of the daily program of each group. The church and the children thank Douglas Sloan, Minister of Music, and Mrs. R. R. Jayroe for this part of the week.

A happy time of sharing with parents and friends closed the school with the children holding the evening worship service in the sanctuary. After presentation of attendance certificates an exhibition of the handwork of the four groups was held in Fellowship Hall.—Reporter.

MEETING OF ELBERTA M. Y. F.

The members of Elberta M. Y. F. met on July 17 at Amity in the Methodist Church. The Amity M. Y. F. had charge of the devotional services. There was a total of 72 present from the different churches.

Elberta M. Y. F. has been working for a banner and has finally received it. Amity was the first church to get a banner.

Brother Core made a talk about the past assembly at Conway and the coming camp at Ferncliff.

Immediately after refreshments were served, the group re-assembled in the church for the installation of officers. The officers are as follows: President, T. J. Westfall; Vice-president, Ruth Ann Jackson; Secretary Maudine Carroll; Treasurer, Edward MacDowell; chairman of Worship, David Williams; Chairman of Communion of Service, Nita Bell Chambers; Recreation, Madge Hunnicutt; Chairman of World Worship, Jimmy Horn.

The next meeting is to be held at Doyle on September 18 at 8:00.—Maudine Carroll, Secretary.



\$10,000,000 Paid For Benevolent Causes



By MARY JAMES DUNER

CHICAGO—Away from the hustle and congestion of a downtown hotel and in the quiet, friendly atmosphere of the Methodist Publishing House here, the General Commission on World Service and Finance met in its seventh annual session July 7-9. Bishop Titus Lowe, of Indianapolis, Ind., president of the Commission, presided at all sessions, with Dr. Thomas B. Lugg of Chicago, treasurer, assisting him.

Dr. Lugg's detailed report revealed that the total of all funds raised during the fiscal year ended May 31, amounted to \$10,053,622. Of this sum, \$6,453,112 had been received for World Service on apportionment. This is an increase of 8.9 per cent over the amount apportioned, and an increase of 18.6 per cent over receipts for the fiscal year 1943-44. The total is recorded as the largest amount contributed to "World Service since unification.

The Episcopal Fund showed an increase of \$59,827 over the balance of 1946. The world Service Commission adopted the recommendation that apportionment to the churches for the Episcopal Fund be reduced from 1 3/4 per cent of the cash salaries of pastors to 1 1/2 per cent, the same to become effective for the conference year ending with the spring and fall conferences of 1948.

The General Administration Fund, out of which come all General Conference expenses and the support of several special Church agencies, ended the year with an increase in receipts, which was explained by Dr. Lugg as follows:

"For the first three years of this quadrennium the apportionment amounts to \$587,499, leaving a deficit of \$50,044. While the General Conference Expense Fund and the General Conference Commissions are affected by this shortage; the Federal Council of Churches of Christ in America, the World Council of Churches and Methodist Information are more seriously affected. Until this fund is paid in full, these latter agencies cannot receive the full amount allotted to each."

The Crusade for Christ Fund receipts totaled \$469,222 at the close of the year, which when added to the total receipts since the beginning of the financial effort amounted to \$26,959,436. Of this amount \$14,362,965 has been distributed, leaving a balance of \$12,995,565. Crusade funds now are invested in Government securities having maturity dates of less than 12 months.

The Fellowship of Suffering and Service receipts reached a total of \$438,288 on May 31. Of this fund, which was created to meet special needs arising during the war emergency, 50 per cent is for the Committee on Overseas Relief, 25 per cent for the Commission on Chaplains and 25 per cent for the Commission on Camp Activities.

Total giving for all Church purposes reached

an all-time high at the close of the fiscal year 1945-46, when receipts tallied \$152,532,706. This figure includes World Service, conference benevolences and giving for all Church purposes. The extent of the increase is more readily seen when compared to the total income of \$89,052,523 for the fiscal year 1940-41.

A study presented during the session revealed that although there is greater giving for all churches in the country, the gain has not been commensurate with the nation's increased per capita income. The figures showed that during



DR. THOMAS B. LUGG

the depression year of 1932, the average church member gave \$16.81, or 5.3 per cent of his income. In 1946, the average contribution was \$19.08, representing only 1.6 per cent of the average church member's income.

The 31-man Commission, empowered by the General Conference of The Methodist Church, reviewed the financial reports of the various board and agencies as presented by their secretaries. Space does not permit even a brief mention of each report that was read, but all together they told of hundreds of activities, many of them routine, and many of recent development, revealing that the Church is alert to the needs of the time, and is making every effort to provide Christian direction and fortitude to its people as they face the uncertain future.

Dr. Samuel McCrae Cavert, executive secretary of the Federal Council of Churches of Christ in America, spoke briefly in the interest of the Council. Dr. James Claypool of New York, reported on the work of the American Bible Society.

From the Board of Education's Division of Educational Institutions' report it was learned

that development programs among the Methodist related colleges call for the erection of 204 buildings at a total cost of \$36,744,399. Fifty-four Methodist related institutions are engaged in financial campaigns to raise 30 million to meet present educational demands. In the 14 Negro Methodist related institutions attended by 5,831 students, enrollment showed an increase of 48 per cent.

The Commission on Ministerial Training is giving special attention to recruiting young people for the ministry in an effort to meet the growing shortage in this field. A film strip entitled "Look at the Ministry" is being circulated widely.

Dr. Horace G. Smith of Garrett Biblical Institute, Evanston, Ill., said that within the 10 graduate schools approved by the American Association of Theological Schools, 419 received degrees. But when the number of students going on to post-graduate studies is subtracted, there remains only one-half the number necessary to fill the vacancies.

World inflation, it was learned from the report of the Board of Missions, is the greatest problem facing the Foreign Mission field today. In China, for example, it was stated that the cost of living for missionaries has risen 150 per cent of their base salary. The Board of Missions, in its healing, preaching and educational ministry also is faced with an acute shortage of missionaries who are greatly needed for overseas service.

The Home Mission field is in need of more personnel to meet the large population increases and the hundreds of new residential communities across the country. Help in this respect has come from the Church Extension section of the Board of Missions, which has set aside \$250,000 for the training of specialized workers.

In its educational drive against the evils of alcoholic beverages, the Board of Temperance has been successful in placing 20,000 copies of "Alcohol, Science and Society", the lectures and discussions of the Yale School of Alcoholic Studies, in the libraries of high schools across the country. The Board's publication, *The Voice*, now has a circulation of 100,000. The "Clipsheet" has a circulation of 8,000.

The Rev. Dr. J. Edgar Skillington, pastor of the First Methodist Church, York, Pa., was elected recording secretary of the World Service Commission to fill the vacancy created by the death of Judge W. F. McMurry last September.

Dr. Hubert Searcy, president of Huntington College, Montgomery, Ala., is the new Commission member elected to fill the lay representation vacancy from the Southeastern Jurisdiction. The World Service Commission is composed of two ministers and two laymen from each of Methodism's six Jurisdictions, and five members-at-large.

MITTENS AND SHOES

(Continued from Page 2)

to which I was invited.

With warm clothes and heavy shoes one would not need to mind this kind of life too much as far as cold is concerned. But what of those little urchins I saw in more than one home who had on neither shoes nor stockings and whose bare little feet were decidedly red? What of those men who were unloading horses from our ship who also had on no shoes at all but had their feet wrapped in gunny sacks tied together with coarse twine? What of those workers who were clearing out bricks from the debris all day long with uncovered hands? A brick has a way of getting pretty cold in severe weather and was never meant to be handled all winter day long with neither mittens nor gloves.

It is not so bad, comparatively speaking, to exist in a certain way if one has never known anything better, but many of these dwellers in Gdansk had been prosperous before the war and had lived in beautiful stone houses in the suburbs. Before the soldiers had made off with all their possessions and keepsakes that were not in the bombed debris, some of them had owned more shoes than they really needed. Now with most business destroyed they had to save a whole month to save enough zlotys to buy a

pair of shoes. Before the war they still had faith in their money—the zloty. Now they were willing to make sacrifices to exchange their currency for the American dollar. Their banks would only give around one hundred and fifty zlotys for our dollar but in some of the very poorest of homes they would offer you as high as eight hundred zlotys for one dollar. I asked one poor widow whose husband was a prisoner in Russia and who was trying to keep five children from starving, why she was so anxious for my American dollar. She had offered me seven hundred zlotys. She answered as she pointed to my dollar, "Immer gut aber zloty wer weis?" (the dollar always good but the zloty, who knows?) She had felt her need all the more because of the contrast with the kind of life she knew before the war. She said, "Alles war schon, jetzt ist alles kaput" (all was beautiful, now everything is done for).

No matter what story of privation I heard or saw as I went shivering from one home to the next, the one impression that stood out in my mind was the need for that which would bring warmth to benumbed human bodies. The Russians had used Danzig (now called Gdansk) as a vengeance spot for the atrocities which the Germans had inflicted on their country and scarcely a person and not a home had escaped from some real tragedy. Strike up a random

street corner, train, bus, or in a home and the chances were, as likely as not, that you would find yourself talking to someone who had been in a concentration camp, or an exile to Siberia, or a woman who had been raped, or a man who had been wounded in a fray. Practically all had their place of business and their homes bombed out. I was taken to a concentration camp and shown through by a lady who herself had been an inmate there for two years and her children killed by the Nazis and attention was directed to much that brought a shudder at the thought of it. Above all of that, there still stands out in my mind the memory of little bare red feet and blue fingers handling brick. That memory makes me feel especially grateful that Methodism has a Methodist Committee for Overseas Relief.

Four things come not back—the spoken word, the sped arrow, the past life and the neglected opportunity.—Arabian Proverb.

Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it.—Abraham Lincoln.

NORTH ARKANSAS
CONFERENCE NOTES

Continued from Page 10)

Church School Crusade

Pastors, church school superintendents, district superintendents and directors of Christian Education in local churches should receive in early August a packet of materials on plans for home visitation in the interest of the church school. This packet will contain the following materials:

An 8 page 8½x11 booklet in two colors giving to the local churches the basic information needed concerning the church-wide church school home visitation campaign September 14th to October 12th which is the opening project of the final year of the Crusade. This booklet contains full suggestions and procedures.

Samples of materials which the visitors are to leave in homes. These are to be ordered in quantities by the local churches in advance, and are as follows:

A 12 page lithographed booklet in colors designed to interest the people in learning of Christ's way by coming to the church school. This is being published by the Crusade office and bears the same relationship to the church school emphasis of the Crusade as "This Atomic Age and You" bore to the stewardship emphasis.

"What about the religion of your child?"—a very small leaflet for rapid reading.

"Speaking of You"—a very small leaflet for rapid reading.

An order card for use by local churches in ordering from the Crusade office in Chicago the needed quantities of these materials to be left in homes by the visitors.

An enrollment blank that can be used by visitors.

Pastors, church school superintendents and others will want to study these materials with great care in order to be prepared to do their work.

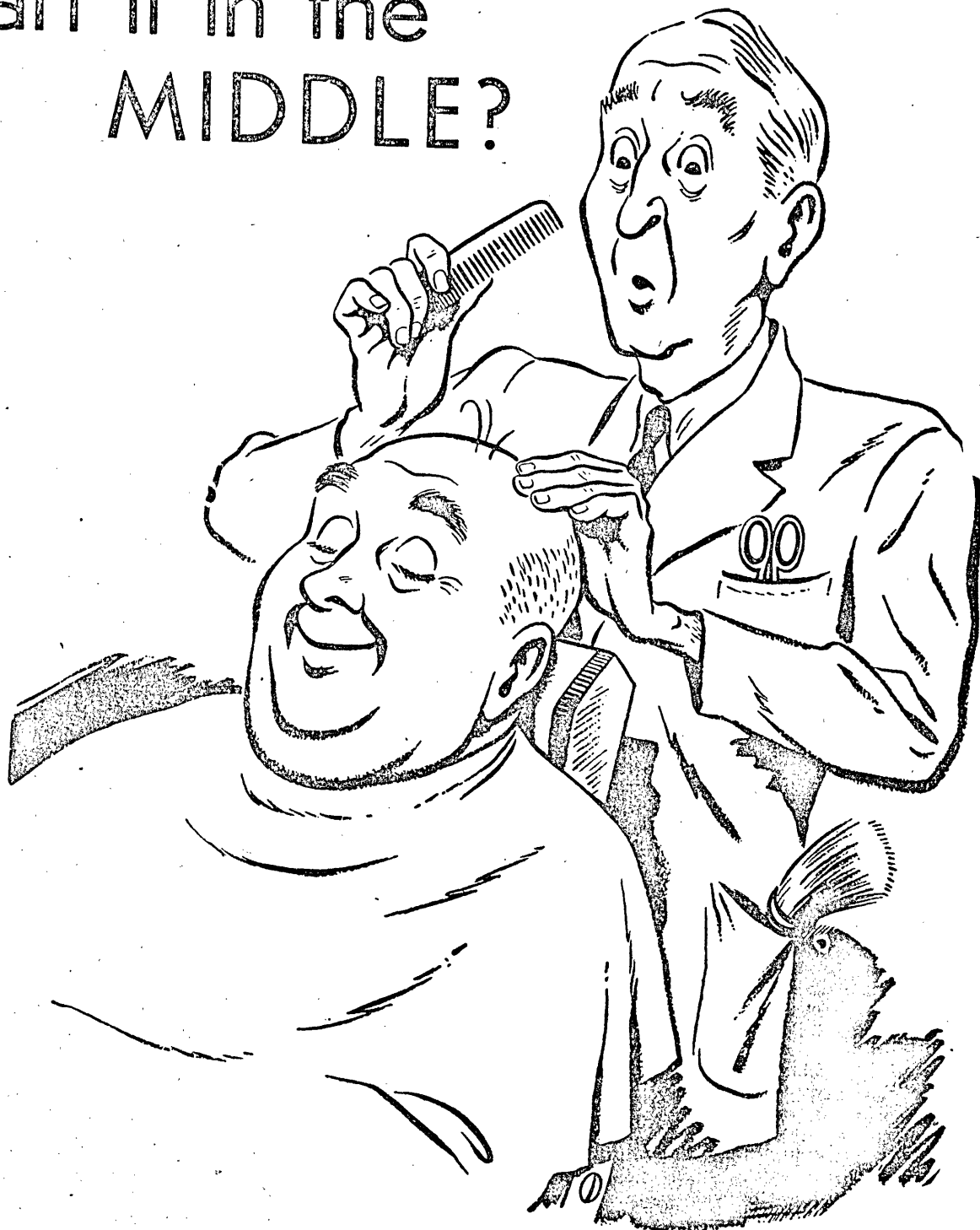
CHURCH BELLS DONATED
BY THREE FAITHS

BROOKLYN, N. Y. — (RNS) — A carillon of bells donated by a Protestant, a Roman Catholic and a Jew will be formally dedicated at the Hanson Place Methodist church here on Sunday, June 22, it was announced by the Rev. John Emerson Zeiter, minister.

The donors, each of whom contributed \$3,300 toward cost of the bells, are Lester Feistel, Jr., a member of the Methodist congregation; his Jewish business partner, Martin V. Silby; and his brother, Clifford J. Feistel, a Catholic. The mother of the Feistals, originally a Catholic, was a Methodist when Lester was born, and later returned to the Catholic Church before Clifford was born.

The bells are being given by Mr. Silby in memory of his parents, and by the Feistals in memory of their Methodist father and Catholic mother. Dedication ceremonies will be attended by Rabbi A. M. Heller, of the Flatbush Jewish Center, and probably also by a Catholic layman.

No man or woman of the humblest sort can really be strong, gentle, pure and good without somebody being helped and comforted by the very existence of that goodness.—Phillips Brooks.

Part it in the
MIDDLE?

Maybe Bert the Barber DOESN'T know a kilowatt from a cable . . . that doesn't stop him from being one of our bosses.

Surprised? Didn't you know your power and light company is owned by Bert, and a lot of people like him—and like you, too?

People from all walks in life—doctors, industrial workers, teachers, farmers, mechanics, and milkmen—they've all put some of their savings into our company. They are the DIRECT owners.

But there are countless INDIRECT owners, also—many of them like Bert—who haven't any idea that they have a stake in the electric industry.

Those are the people who have savings accounts or life insurance policies. And today that means practically everybody!

Here's how it works: when banks and insurance companies accept your money, they must invest it wisely, and soundly. And because BUSINESS-managed electric companies have a long record of faithful service, much of this money is invested in their securities.

It works that way all over the country—and right here in Arkansas. Maybe you are one of our bosses without it ever having occurred to you. If so, we're delighted to have had this chance to talk things over with you.

Thanks, Boss!

ARKANSAS POWER & LIGHT COMPANY
HELPING BUILD ARKANSAS

The Sunday School Lesson

By DR. O. E. GODDARD



PARENTS AND THEIR CHILDREN

LESSON FOR AUGUST 3, 1947

SCRIPTURE TEXT: Ruth 2; Proverbs 1:8-9; 2; 3:3; 4:1-6; 6:20-23; 10:1; 13:1; 15:5; 17:1-6; 19:18; 22:6; 23:23-26.

GOLDEN TEXT: Raise up a child in the way he should go, and even when he is old he will not depart from it.—Proverbs 22:6.

Domestic relationships are much more sacred and intimate than the average man realizes. The husband and wife are one. Two personalities are merged into one personality. "The twain shall be one flesh." If husband and wife are not merged into one, that marriage is legalized concubinage. If one or both retains his or her personality unmerged, the marriage is a failure. How sacred and blissful is a real marriage.

The relationship between brother and sister is much more sacred than many brothers and sisters seem to realize. The same blood courses through their veins. The same fountain of life flows from their parents. Hating each other is the same as hating one's self. The relationship of two blood brothers and sisters ought to bind them in the tenderest and most devoted bonds. They should love one another and act accordingly.

It is difficult to understand and impossible to conceive how sacred is the relationship between parents and children since the children receive their existence, their physical and mental life from their parents.

Parents are wholly responsible for their children's being here. The most tremendous responsibility God ever laid upon man and woman is the responsibility of parenthood. Better that parents have a millstone hung about their necks and cast into the sea, than to bring children into the world and then neglect them or fail to nurture them in the admonition of the Lord.

Two Musts

Parents must learn how to train, teach, guide and help develop their children. I want to emphasize the great need of parents training themselves for parenthood. No man enters any kind of business without special training for that particular field of life work. Even our salesmen of every department of gainful employ must go to the special schools for definite training—a salesman of meat recently went to a two weeks' school to know his "line" in order to meet the requirements of his employers. And yet parents enter into the most delicate enterprise—rearing a family, without any conception or training of the most important service to the world! Speed the day when the marriage license cannot be issued to any persons who have not made special preparation for the wedded relationships. Parents can not relegate or delegate their responsibility to maids, church or public school teachers. God holds parents responsible for the life, destiny, and death, of their children.

Children must be taught to obey, trust, love and honor their parents and to be thankful to their parents for their very existence. Parents for their very existence. Parents should never have to learn, "how sharper than a serpent's teeth it is to have a thankless child."

Messages for Children

"My son, hear the instruction of thy father, and forsake not the law

of thy mother. For they shall be an ornament of grace unto thy head, and chains about thy neck." (Proverbs 1:8-9).

"My son, keep thy father's commandment, and forsake not the law of thy mother: Bind them continually upon thine heart, and tie them about thy neck. For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." (Proverbs 6:20-23).

"Hear ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake not my law. For I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words: keep my commandments and live. Get wisdom, get understanding: forget it not; neither decline from the words of my mouth. Forsake her not, and she will preserve thee: love her, and she shall keep thee." (Proverbs 4:1-6).

"A wise son heareth his father's instruction: but a scorner heareth not rebuke." (Proverbs 13:1).

"A wise son maketh a glad father: but a foolish man despiseth his mother." (Proverbs 15:20).

"Children, obey your parents in the Lord: for this is right. Honor thy father and mother; (which is the first commandment with promise); That it may be well with thee, and thou mayest live long on the earth." (Ephesians 6:13).

Biblical Instructions to Parents

"Train up a child in the way he should go: and when he is old, he will not depart from it." (Proverbs 22:6).

"He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." (Proverbs 13:24).

"Chasten thy son while there is hope, and let not thy soul spare for his crying." (Proverbs 19:18).

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Ephesians 6:4).

Puritanic or Modern Family Discipline? Neither.

The Puritans worshiped a sovereign, judge, monarch, issuing his eternal decrees. Worshipers of such a severe God were themselves severe. No doubt that the excessive use of the rod, the extreme severity in the home, and the austerity of the parents in those days made religion, the church, and the Sabbath unpalatable in the eyes of the rising generations. Those harsh parents thought they were doing the will of God. But perhaps they often were instruments in the hands of the devil to drive their children from God, the Sabbath and home. I knew a man much older than I, who said his father required him and all his five brothers to stay in the house on Sundays and read the Bible all day long. Each boy swore that when he got out from under that tyrannical roof he would never

read the Bible, go to church, or become a Christian. He said the brothers kept their vow, and died rebelling against God, the Bible, and the Sabbath day.

Many modern parents have swung to the other extreme. They seem to have abdicated their parental responsibility. Some fool psychologist told parents not to suppress a child's desires. The helpless child with degenerate hereditary influences pouring in upon him, is likely to have desires omnious and unreasonable. The idea that a tender infant is capable of making his own choices is preposterous. His period of helpless and incapable infancy is the parent's chance to write upon his little nervous system truths that will help him throughout life. Long before he can utter or understand articulate speech, the parent can by loving persuasion, teach him to be submissive to authority.

There is a golden mean between the arbitrary, cruel family discipline of the puritan and the lax method now in vogue, by many modern mothers. One of our needs is more stay-at-home, painstaking, patient, loving mothers. May their tribe increase!

Parents an Asset or a Liability?

Blessed are the children born of clean parentage, reared in a wholesome environment, and sent out with parental benediction to bless the world. Cursed are the children born of unclean parents, reared in a home of discord and family disagreement, where God is not recognized. They go out to curse society, to fill the jails and penitentiaries, and then die in shame and disgrace. It were far better for such children to be reared in some good institution.

Are Children an Asset or Liability?

Blessed are the parents whose children are obedient and co-operative in the home and go out to bless the world, thereby reflecting honor upon the home. Every good act, every good deed, or every kind service, reflects honor upon the home from which the child comes. The greatest joy and comfort of parents and grandparents is to see that their offspring are going in the way of righteousness. We pity the parents whose children have gone astray. They will go to their graves crushed, disappointed, defeated. I have witnessed the death of broken-hearted old people whose children had disgraced them. God have pity upon all such parents and their children.

Questions

Parents, is the rearing of your

THE SEVENTH METHODIST ECUMENICAL CONFERENCE

(Continued from Page 7)

derstanding, and the world's needs are so great that we must do something and become something as well as say something.

While it is apparent that the program of Methodism in one land must necessarily differ from Methodism in another land in some of its details, there are common problems and common responsibilities. The chief need of our time in all lands is to make a Christian Gospel effective in a world grown more pagan. The Gospel must not be taken for granted. Are we offering a message great enough for the plight of mankind? How can we recover for ourselves the sense of the eternal purpose of God, revealed in Jesus Christ? How can we recover for ourselves the reality of the judgment of God in the course of history and amongst nations and men? How can we recover the distinctly Christian estimate of the individual man, in contrast with all modern totalitarian claims? What is lacking in our instruction of Christian believers in the faith and its practice, and how can the want be supplied? These are the questions which we are proposing to discuss at the Ecumenical Conference.

In a recent biography of Christopher Columbus mention is made of the prayer on almost every page of his diary "May Jesus Christ be with us on the way." Every page of that diary ends with the Spanish word "Adelante" (Forward). As I think of the Seventh Ecumenical Conference of the people called Methodists, I want often to hear the word "Forward" but I want always to utter the prayer, "May Jesus Christ be with us on the way."

children your major concern? Children, are you obedient, respectful, and loving in your home? Is yours a happy home? If not who is to blame, father, mother, son or daughter?

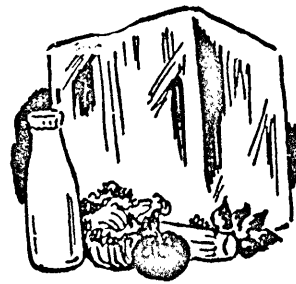
Is your family a collection of separate units, or is it a co-operative group?

Does your home in any measure suggest that it is a type of heaven? If heaven were like your home would you be eager to go there to live forever?

When father, mother, son or daughter breathes his or her last breath, will you suffer any remorse for what you have said or done to him or her?

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