

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go

all the world" — Mark 16:15

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"Home Shortage" Worse Than "Housing Shortage"

ONE of the very serious problems that has confronted us here in America since the close of the war has been the "housing shortage." It was the little house in America that they could call home that sustained the morale of many a boy as he fought in the war on foreign soil. It has been a disillusioning disappointment for many of them, on their return home, to discover that often they could not even rent a room in which to live.

While the "housing shortage" in America has been, and still is a serious problem, more serious still for the future of our nation, is the growing problem of "home shortage." We may continue to build houses until every housing need is met, and probably will, but unless we, as a nation, do something constructive about the "home shortage," and do it soon, that alarming problem can sap our power and wreck the future of our national life.

In the last century, while our growing nation was comparatively young, it was Horace Greeley who declared that the real greatness of our national life depends on the character of its homes. That is just as true today as when Horace Greeley wrote. The utter lack of vision in the lives of so many regarding the real meaning of home, as evidenced by the growing divorce rate is a direct threat, not only to the life of the home but also to the life of the nation.

Even where the family remains intact, there is a tendency, all too prevalent, to make home merely a matter of convenience, as a place to eat and sleep, when nothing more exciting calls elsewhere or when we are utterly exhausted by outside activities. Thus home becomes merely incidental in life rather than a great, basic, character-building agency.

With the increase of population, we have no shortage of families in America, but one of our most serious problems is the "home shortage." This problem cannot be solved by building more houses, or passing more laws, or increasing governmental aid. It requires good character to produce good homes. Character building must precede any large increase in home building. If we fail here, there is nothing else we can do to atone for that failure.

Russia Vetoes U. N. Action In The Balkans

THOSE who have urged that aid to Greece should be channeled through the United Nations Organization would do well to study the action of Russia in vetoing the proposition to set up a frontier commission to watch the Greek border and prevent further violations of Grecian neutrality.

This proposal to prevent a further threat of war in the Balkans is exactly the purpose for which the United Nations Organization was set up. This frontier commission was recommended by a committee appointed by the United Nations to study the situation in the Balkans and was overwhelmingly recommended by the Security Council of the United Nations. This veto by Russia blocked the whole proposal and left the threat of war in the Balkans intact.

Our deputy delegate in the United Nations Organization, Mr. Johnson, says that this veto has created a "grave situation" for the United Nations. It is a "grave situation" for any organization when it cannot function for the purpose for which it was organized.

Facts Are Revealed—Methods Are Unexplained

AS has been indicated in former articles under this caption, the Bible repeatedly reveals great facts but, in general, omits mention of the methods used, or to be used, in arriving at the facts revealed.

May we say, in this article, that the Bible reveals, simply and beautifully, the fact of THE INSTITUTION OF THE SACRAMENT OF THE LORD'S SUPPER. Luke gives us, in his Gospel, all of the basic ideas expressed in the Gospels regarding this impressive upper room experience. Luke says, "And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread and gave thanks, and brake it, and gave unto them saying, This is my body which is given for you: this do in remembrance of me. Likewise also

This do in remembrance of me.—Luke 22:19.

the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."

The only instruction Jesus gave his followers, then or now, regarding the observance of this Holy Sacrament is contained in the short clause, "This do in remembrance of me." Paul, in the 11th chapter of Corinthians adds a distinctive idea regarding this sacrament, in warning us lest we eat or drink unworthily. He says, "Let a man examine himself, and so let him eat of the bread and drink of that cup." So far as the writer knows, there are no other direct instructions regarding the administering or receiving the Sacrament of The Lord's Supper. All other rules, regulations and provisos, which have been built up regarding this sacrament, are the result of inferences and conclusions based on actions or statements of early Christians or they represent merely the opinions of people of later days.

There are all kinds of notions about this sacred service. A non-churchman once told the writer that he was ready to join the church if he ever found a church that observed the Lord's Supper upstairs, behind locked doors as Jesus and the disciples did. There are many other ideas about this sacrament that are about as farfetched. We have no definite instructions in the Bible regarding the time, the place or the particular manner for the observance of this sacrament. The Bible does not tell us who is to administer it, or who is eligible to receive it or who is excluded from it. Jesus simply said, "This do in remembrance of me." Paul said, "Let a man examine himself." We have the fact of the Lord's Supper revealed, methods for its observance are unexplained.

Deadline For Copy For The Arkansas Methodist

UNLESS one has had special reason for studying the matter, it is difficult to realize the many difficulties that now confront the publishers of papers, when publications do not own their own plant. There might be other problems even more difficult if they did.

With its present subscription list it is necessary for The Arkansas Methodist to go to press early Tuesday morning if it is to be in the mail on time. This means our office receives page proof of the entire paper Monday for the issue of that week. Since the office of our printer is closed on Saturday, this means that we must have practically everything in his hands on Friday for the publication of the following week. Only very urgent matters, that of necessity must be brief, can be included after Friday. When we say Friday, we have in mind Friday morning, since it would be of little value to turn in copy late in the day Friday when the printing office is closed for the week at 5:00 Friday afternoon.

We make this announcement since some of our readers do not understand why copy reaching our office the last of the week cannot be published the following week. It is necessary for articles of any length to reach our office by mid-week if they are to appear the following week. Under present circumstances, we must begin early in the week the make-up of the paper for the following week. It requires planning for the proper make-up of a sixteen-page weekly paper, and planning takes time. We often take copy to our printer on Wednesday for the issue of the following week. Much of it goes down Thursday and practically all of it must go by Friday noon.

That is in no sense an ideal way to publish a church paper. We should be able to hold its forms open through Monday and for urgent current matters through Tuesday. Five years ago we were able to turn in current news items as late as Tuesday afternoon. Now the presses begin to roll early Tuesday morning. Under the circumstances, this is a matter over which we have no control.

If we know a special article is coming, we can reserve space for it and turn the copy in on Friday. However, articles of length should reach us earlier than Friday, if possible, if they are to be published the following week.

Happiness Without Remorse

IF the term "pleasure-mad" describes accurately any generation of people, it must be the generation to which we belong. The advertising of commercialized amusements and the emphasis being given to a general "good time" is largely responsible for the present situation.

The desire for personal enjoyment is perfectly legitimate. Everyone should enjoy life. The mistake of this generation is only an exaggerated form of the mistake the generations gone before us have made. Too often the "good times" our multitudes seek end in remorse and sometimes even worse than remorse.

Let it be said that only a sincere Christian can do what he wants to do without evil results following the trial. He can enjoy things that are permanently worthwhile. There is no final sting to "good times" of this character.

◆ Do We Moderns Need The Man Of Galilee? ◆

By BISHOP PAUL B. KERN

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

"What have we to do with Thee, thou Jesus of Nazareth?"

THIS is the question of a crazy man, but it is not a crazy man's question. It is the fundamental inquiry of humanity. Does Jesus really matter? Can we get along quiet well without Him? We know that our fathers and mothers needed Him in a pioneering day when life was hard, and in the primitive wilderness, when men were beset with perils and specters of disaster, they turned to God. But in this luxurious world, with all its safety devices and all its comfortable cultural cushions, why bother about a Galilean prophet who was a stranger to all our modern civilization?

"Dim tracks of time
Divide those golden years' from me.
Thy voice comes strange
O'er years of change. . .
How CAN I follow Thee?"

But there never was an age which needed Him more. If our fathers before us found Him necessary to their limited life we, today, find Him even more essential to ours in these strange and baffling times. Let us ask ourselves why we cannot get along without the Man of Galilee.

I

In the first place, we need Him to bring quietness into our lives. The hectic world in which we live drives us incessantly at a furious pace. We are like driven men who are caught in a treadmill of activity from which we would willingly escape but cannot. All the things that we want to do but never have time for; all the books that we intend to read but never reach; all the good deeds that we would willingly perform if only we had time—these rise up to accuse us and to condemn us for our hasty and spiritless routine. We want to be free but we are slaves to schedules and crowds and the endless pressure of little things. We cannot alter the world in which we live; it is vain to believe that we shall ever slow down its pace. There is but one answer and that is, somehow within its whirling pace, to find peace; to get away by pools of quietness and lift ourselves from the driving pressures that make us slaves to our lesser selves. Here Jesus is our answer. Here He has the soothing word. In Him, and in Him alone, is our peace. A few moments each day spent in His presence bring quietness and steadying power into our frayed lives and frightened spirits. The quietness that comes from His felt presence and the strength that is gained from communion with Him is the only answer that we moderns will ever find to the inescapable pressure of our contemporaneous life. And so we modern folk need Him more than our fathers and mothers who had seasons of quietness that we do not know. He is the only answer which we can find in a turbulent and restless age.

"Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace."

II

In the second place, we need Him to guide to worthy ends the marvelous enginery of power that belongs to us in this modern world. The keyword of our generation is power. We are more power-conscious than any people that ever lived. We live in a world of dynamic and devastating power. Nothing like it has ever been before in the history of man. We stand confused and humbled in the presence of what science has created. The future is all a blur of nervous tension. Have we set in motion physical forces that will destroy civilization and blast

our world into destruction?

We do not seem to have the answer to these questions. We have power, to be sure, but we have more power than we know what to do with. We have atomic energy but we do not have moral control adequate to channel it into safe and beneficent ends. Everywhere in the Church and out of it voices are being lifted, telling us that if we are to survive we must get a new hold upon God. We must rediscover religious disciplines; we must become the moral masters of our fate.

Surely this need is greater than any generation has ever known. With newly found power there must be freshly discovered controls. These lie in the realm of religion, and Jesus Christ, by whom all things were created and in whom all things hold together, has the last word for our desperate and nervous hour. Do we need



BISHOP PAUL B. KERN

him? How else can we ever get on unless we freshly find Him and follow Him along the road of discipline and service for all mankind?

III

Furthermore, we need Him to interpret life to us. If ever there was a time when existence was an enigma and men and women were wandering in a maze, wondering what tomorrow will bring, it is today. There is a certain cynical pessimism which lays hold upon us, telling us that the generation is "full of sound and fury signifying nothing." The hour is late and men do not know the way home.

This confusion is particularly devastating as it pertains to young people. There was a day when a young man or young woman might reasonably approach manhood or womanhood in the calm confidence that God had a purpose and a plan for his individual life. Years ago we heard from a famous preacher a sermon, "Every Man's Life a Plan of God." And we believed it. We were sure that not one aimless life had been created and that finally we should discover, if we sought it, His will and then rejoice to fulfill His purpose for us. But no such assurance exists for us today. Young people move into life without the sense of an undergirding life purpose and are the victims of conventions and accidental contingencies which turn their lives into barren pathways with no directing purpose and no divine end. This state of personal drifting drives us to God, in whom we live and move and have our being. If life is to have richness and beauty it must find it in communion with the divine. We need to discover our personal place of meaning and significance in a God-centered world and to look upon our life as a trust from the Creator and as a chance to labor in fellowship with Him who is building a better world. Our fathers may have had, and probably did have, a sense of direction which is lacking in our materialistic and humanistic hour. If ever men and women, if ever young people, needed the sense of God in Christ at the controls of their wills, it is in this hour. We moderns cannot get along without

Him. We are lost without His guiding hand.

IV

And then, we need Him to cleanse us of our sin. We are rather prideful and self-sufficient and sophisticated. We can do so many things that we think we can do everything. We master our world so much better than our fathers could master theirs. We have a sense of being able to do almost anything to which we set our hands and our heads. We build luxurious homes and sky-piercing buildings; we surround ourselves with the gadgets of luxury and the rubber-tired cushions of physical comforts; we make the desert to bloom like the rose and impound power behind inconceivable locks and dams. "We are the masters of our fate"—but are we? There is one thing we have never learned to do and that is to cleanse these human hearts of ours of guilt, to wash away the stain of our transgressions, and to make our peace with God. We cannot just live decently and be satisfied; we have to be forgiven. We have to be restored to His favor. We have to be on good terms with the Eternal. There is something forever driving us to make our peace with God.

And so with all our sophistication and all our overbearing self-confidence we come like little children whose lids are wet with tears, to a mercy seat, knowing that we are sinners saved by the grace of Christ. This matter of forgiveness lies at the base of all our joys, and it is only God in Christ who can say, "Thy sins be forgiven thee. Go and sin no more." Do we need God? Surely, unless we are willing to wander in prodigal selfishness and unpardonable waywardness to come to our own bitter end and be forever lost. But if life has eternal values and getting right with God is the secret of our peace, then we must turn to Him and cry out for His mercy and receive His grace in repentant hearts and know ourselves the pardoned children of our Heavenly Father.

"Just as I am, poor, wretched, blind
Sight, riches, healing of the mind—
Yea, all I need, in Thee to find,
O Lamb of God, I come, I come!"

V

And may I say, finally, that we need Christ as the pattern and goal of our universal humanity. Whither is mankind headed? What is the ultimate goal which we seek? Where is, that unity in which men and nations must at last find security and peace? It is only in Christ who is man at his best. He belongs to no race or culture, to no age but to all the ages; He is the child of no continent but of our universal humanity; He speaks the language of every human quest; and in Him, and in Him alone, is that center of world unity for the discovery of which today, in a dozen ways, the wisdom and emotions and common sense of men are struggling. He only has the answer. No philosophy, no political instrument, no world organization can ever achieve enduring peace unless He is at the center of it and His will is made supreme in a world where the law of the jungle has perpetually led us into the endless tragedy of recurring wars. We had better find God and find Him quick and put Him at the center of things or we shall fly apart in mutual distrust and face the destruction of everything we hold dear. Christ is the one inescapable MUST of our modern world, and to say that we can get along without Him is to shut our eyes to plain facts which the man on the street knows to be true and which we ignore at the peril of our souls. If our fathers ever needed Him, we, their children, simply cannot get along in one world without one Christ.

These are the fundamental needs of our day: poise of mind and heart; spiritual mastery of material power; an interpretative key to the deeper meanings of life; deliverance from the self-imposed slavery of sin; a common denominator for our universal humanity in whom we

(Continued on Page 5)

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

THERE IS A SPIRITUAL SIDE

Let man ignore it as he will, there is a spiritual quality in life without which there is no hope of achieving anything worth while. This is the factor which we overlook in our stumbling search for some formula to stop the increasing flood of juvenile delinquency. We fail to insist on that close, intimate relation between the human being and whatever force or power he recognizes as his Creator. Call it religion, call it love for fellow man, call it what you will, it is indispensable.

Ten wise men, surveying the field of delinquency, will give ten different causes, none of them adequate. One will say that youth goes wrong because of poverty. We all know that is not entirely true, for many of our greatest men came from poor homes. Another will say that lack of religious training is to blame. Yet many of our greatest souls belong to no church at all. Still another will say that lack of playgrounds, or sports, or any of a dozen other material things causes delinquency.

A powerful argument will be made that lack of education is to blame. Yet the fact is that many of the most serious offenses are committed by high school and even college students. Even as this is being written the press carries the story of a high school sophomore, the adopted son of a highly respectable church rector, who has confessed killing the church sexton "in response to an impulse to kill."

Somehow, somewhere, somebody has failed to teach these youngsters the spiritual values of life, the inner something which keeps one clean, makes him respect the rights of others, makes him want to become the kind of man he will be happy to live with all his life. Until this is done the playgrounds, all the investment of money, all the formal education we can lavish on these youngsters will fail to make them what they should be. Their spiritual side must not be neglected.—In The Lion.

"THAT SAME MOSES"

If you regret that you are not like someone else and think that if you were then you might succeed you are attempting to escape personal effort. Few people fail because of what they have. Rather they fail because what they have is not used. Every face has a fortune, and every hand an art. Moses was not much at first. As a champion of his people at first he was a coward. As a religious man he was weak. As a leader he had no appeal and the people rejected him. But it was "that same Moses" (Acts 7:35) who later became the famed ruler of the Hebrews and their deliverer. Don't wish you were someone else. Be yourself, your best self, and you will be something good.—Virgil A. Kraft, in The Christian Advocate.

Temptations, when we meet them first are like the lion that roared upon Samson. But if we overcome them, the next time we see them we shall find a nest of honey within them.—John Bunyan.

FORMAL PRAYER

*I often say my prayers,
But do I ever pray;
And do the wishes of my heart
Go with the words I say?*

*I may as well kneel down
And worship gods of stone,
As offer to the living God
A prayer of words alone.*

*For words without the heart
The Lord will never hear:
Nor will he to those lips attend
Whose prayers are not sincere.*

—John Burton

In Poems With Power To Strengthen
the Soul.

SOME TEACHINGS OF JESUS

We are noting some of the teachings of Jesus in the Sermon on the Mount. We have already seen what he had to say about the poor in spirit and those who mourn. Again, Jesus said, "Blessed are the meek, for they shall inherit the earth."

Many seem to feel that meekness is synonymous with weakness, but nothing is further from the truth. Meekness means forbearance, gentleness, patience, longsuffering, humility, mildness or kindness toward an enemy. It takes more real courage to be meek under certain circumstances than to be anything else. Jesus said, "I am meek and lowly at heart." He is the most courageous person who ever lived. He exhibited more strength of character than any other person. He was never vindictive. He prayed for his enemies rather than seeking vengeance. Like a lamb which is dumb before her shearers, so he opened not his mouth to defend himself. Pilate marveled at him. He had judged many people in his time. They had all tried to defend themselves; make alibis; lay the blame on others, but not Jesus. This was something new for Pilate. He raised the question, "Don't you know that I have power to release you or power to have you crucified? Then why is it that you don't try to defend yourself?" Jesus gave his life in defense of the truth but did not speak one word of defense of himself. He was meek but at the same time he was brave.

Once a man had been badly wronged. He resented it very much. He went and talked the matter over with his pastor. With much feeling he said, "I have been greatly injured and I am going to do something about it. It is man-like to resent such things." The pastor replied, "It may be man-like to resent such things and stand up for your rights but it is Christ-like to forgive and forget." The selfish stand up for their rights and the world is full of selfish people. The meek stand up for the right. That is the way Jesus did it, and he is the meekest and at the same time the strongest and most courageous person in all the world.

Jesus tell us that the meek are happy because they inherit the earth. The worldly-wise have always felt that Jesus was wrong in this idea. They have their beatitude

along this line: "Blessed are the self-assertive; the aggressive; the physically strong; the militarily powerful; the politically domineering, for they shall inherit the earth." But is this true? What does history have to say about the matter? There have been many strong men who had these very qualities in superabundance and who tried to inherit the earth. When we call the roll such names as these appear: Hannibal, Charlemagne, Alexander, Caesar, Napoleon Bonaparte, Mussolini, and Hitler. Did they inherit the earth? History gives us the answer. Jesus declared that all who take the sword of aggression will perish with the sword. The fate of these men verify that truth.

Meekness is one of the great qualities of character. Like poverty of spirit, it is absolutely necessary to success in any realm of life.

In the field of business the meek are the inheritors. Let one approach his business in a belligerent, self-confident attitude and he quickly goes to the wall. But let him come with a spirit of meekness and accept and put into practice the facts of business relationships and adjust himself to them and with a fair chance he will succeed. The same is true in the field of science. The great scientists have always been meek. They have been able to sit down before the facts in the case like little children and follow them through by thought and experiment to their conclusion. The same truth is exhibited by the discoverers and inventors. The falling of an apple from a tree is a very trivial matter. It has been witnessed by young and old in all generations and countries where apples are grown. It is an experience that is so common that no one would hardly waste thought on it. But in his meekness Newton did, and through the study of it discovered the law of gravitation which holds a universe together. The same is true in the matter of steam. As far back as recorded history goes people had witnessed the fact that boiling water emits steam and that the steam has power. The experience was so common that no one paid any attention to it. That is, no one except a few meek, open minded, teachable individuals who were willing to learn facts wherever they might be found. We recall

A HINDU PRAISES CHRISTIANITY

In India we asked to be introduced to a high-caste Hindu who was known not to be sympathetic to Christianity.

"There is no such man in the village," replied the pastor, "but I'll introduce you to a man who has had trouble with some of the Christians and is, perhaps, the most orthodox Hindu here." He took us to a man with marks upon his forehead which showed him to be a devotee of Vishnu.

"Do you know the Christians of this village?" we asked him. "Yes, very well."

"What do you think of them," "Some of them are very good Christians. I respect them greatly. Others are no better than we Hindus."

"Should they be better?" "Yes, certainly."

"Why?" "Because they know the truth and worship God, while we Hindus are still in error, practicing sorcery, obeying the Brahmins, sacrificing animals and worshiping idols and evil spirits."

"You don't seem to believe in Hinduism." "No. I believe in Christianity. I am going to become a Christian, though I have not told the pastor yet. When I see what Christianity has done for these out-caste people and has begun to do for the criminal tribes, I know it is the religion of the future in these villages."—United Lutheran Church.

their names—Hero of Alexandria who came some two centuries before Christ, and then at later dates, Papin, Newcomen, James Watt and others. Through their meekness they were the inheritors in this field and they have laid the human family obligation to them.

Meekness is of great importance in all realms of life, but it reaches its highest point of usefulness in the field of religion. It is here above all other places in life that we need to come with an open mind and a child-like spirit. Christ was thinking of these qualities when He set a child in the midst of His disciples and pointed to him as the greatest in the kingdom of God. Think how trustful, teachable and dependent upon others a little child is. He realizes his own weakness and never has the spirit of self-sufficiency. We also need to look to one stronger than ourselves. A man had lost his wife. His little four-year-old son was sleeping in a bed near his own. He awoke in the night and was badly frightened. He cried out, "O Daddy, I am scared and it is so dark." The father took him in his arms and laid him on his breast. Pretty soon the little fellow was asleep. He had perfect confidence in his father's power to care for him. The strong man then took the child's prayer before the heavenly Father—"O Father, it is so dark and I am frightened." Pretty soon he too was reposing peacefully in the confidence of a Father's protecting care. "Happy are the meek, for they shall inherit the earth," and we are thinking that they will also have a large share of the place Christ has gone to prepare for those who love Him.—H. O. B.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

W. B. HUBBELL

Sometime ago I wrote an article, entitled "Arkansas in Oklahoma." If I follow up the line I then pursued, I shall often have to write under that caption, and I doubt if I shall ever have a clearer case than that of our mutual friend, W. B. Hubbell.

The readers of the Arkansas Methodist know by this time of his death. He passed away in Mena, where I assume he was in a hospital. They brought his body back to Smithville, Okla., for his funeral, and then buried him in Mena.

I knew Brother Hubbell while he was connected with Hendrix College, and then again when he was doing work in Oklahoma. He rendered the church a monumental service in the mission school he conducted for many years in Smithville. I often had the pleasure of visiting his school and home while he was there. I knew him again when he was in charge of our Methodist Orphanage in the suburbs of Oklahoma City. For one brief year he was pastor in Maud, Oklahoma.

Brother Hubbell was not only efficient, but faithful. He loved his work and gave himself to it unstintingly. However, his greatness stands out to best advantage as he approached his death. It began with cataracts, concerning which he advised with me. He learned later that he had cancer, from which there was no hope of recovery. From then on, to the end, his was a life of heroism.

Arkansas Methodist readers will remember an article of his, written some weeks ago, which could easily be recognized as a farewell message to his Arkansas friends. He wound up by saying, "Now my health has entirely failed."

At Christmas he wrote to me and sent me a big box of black walnuts which he himself had grown on his Smithville farm. He was wonderfully sustained by the faith of his good wife. She was always at his side, stimulating his courage and confirming his hopes. They were a remarkable couple and perfectly suited, the one to the other. She will carry on as he would have her do.

Brother Hubbell was a distinct contribution of Arkansas Methodism to our church in Oklahoma.

The great difficulty with the world is not its inability to produce, but its unwillingness to share.—Roy L. Smith.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. W. M. WOMACK, pastor at Plummerville, is doing the preaching in a meeting at Smyrna. Smyrna is on the Rosebud Circuit and Rev. Wayne Huntsman is pastor.

REV. M. E. SCOTT, pastor of Fairview Methodist Church, Camden, is doing the preaching at the new Timothy Methodist Church on the Stephens Highway near Camden. Rev. Bob Scott, pastor, is the son of Rev. M. E. Scott.

CHAPLAIN GILBERT HYDE, of the Veterans' Hospital, Fayetteville, was the speaker at the union service of the churches of Siloam Springs in Twin Springs park on Sunday evening, July 27.

DR. MATT L. ELLIS, president of Hendrix College, was the speaker at the morning service at the First Methodist Church of Clarksville on Sunday morning, August 3. Rev. Ethan Dodgen is pastor.

IT is announced that Rev. Harold Eggensperger, pastor of the Methodist Church of Bentonville, will be the preacher in a series of services at the Siloam Springs Methodist Church, beginning about September 1. Rev. J. T. Byrd is pastor.

THE annual Salem Camp Meeting will begin on Friday, August 22, and run through September 1. Rev. J. Albert Gatlin, district superintendent of the Jonesboro District, will be the preacher and Rev. Howard L. Williams, pastor of the Bryant Circuit, will have charge of the singing.

THE Crusade News Bulletin gives the following information: "North Arkansas Conference leads the South Central Jurisdiction in the number of persons taking leadership courses, and ranks fifth throughout the church. The total number of persons enrolled in leadership schools in the Conference last year was 2,507."

DR. PAUL V. GALLOWAY, pastor of Central Methodist Church, Fayetteville, who is traveling in Europe writes on a card to the Methodist office that he was the speaker at the evening fellowship on July 20 at the American Church in Paris. He adds: "I went to Belgium and Holland this week. Leave for Geneva Monday."

REV. J. M. HARRISON, pastor at Holly Grove, writes: "I want to tell about our service last Sunday morning. I had been training a class of children for church membership and received them by vows after baptizing them. Dr. Wesley Davis, professor of New Testament, Perkins School of Theology, is to be with us Sunday, Monday and Tuesday. We are looking forward to his coming with much pleasure."

REV. L. M. CONYERS, our pastor at Walnut Ridge, underwent an operation at the Methodist Hospital in Memphis on July 31 and is reported as getting along nicely. During his absence his pulpit will be filled by Rev. R. E. Connell, district superintendent; J. W. Waldon, Paragould, district lay leader; Rev. J. W. Moore, pastor at Hoxie and Rev. George L. McGhehey, pastor at Piggott.

WORD comes of the death on Wednesday, July 30, of Mrs. Linnie Fields Holman, widow of the late Rev. Don C. Holman, in Pine Bluff. Mrs. Holman is survived by a daughter, Mrs. C. B. Stone of Pine Bluff, two sons, Carrol Y. Holman of Los Alamos, New Mexico; and Seth Ward Holman of Little Rock; a sister, Mrs. Julia F. Taylor of Metropolis, Ill., and four grandchildren. Funeral services were held Friday afternoon at Caruthersville, Mo., with Rev. Allen D. Stewart of Blytheville in charge.

THE fourth annual "National Convocation on the Church in Town and Country" will be held in Rochester, N. Y., November 4-6, 1947. The Convocation is sponsored by the Committee on Town and Country of the Home Missions Council of North America, the Federal Council

of Churches, and the International Council of Religious Education. (Programs and further information may be secured by writing Dr.enson Y. Landis at 297 Fourth Avenue, New York 10, N. Y.) More than 1,000 rural clergymen, religious educators, rural community leaders and government officials will attend.

NEWS dispatches from China, reaching United Service in China and its associated church and philanthropic bodies, indicate that in various areas of that already harassed land there are recent occurrences of flood, of famine, and of consequent epidemic disease and malnutrition that threaten the lives of many millions and that have already taken heavy toll. U. S. C. and its associates are endeavoring to send food and medicine and clothing to help the immediate emergency; and are planning long-range rehabilitation and health and agricultural programs to help prevent recurrences in coming years. Appeal has been made to American churches to augment present efforts of relief.

THE Young Men's Christian Association, which through the war years has had a special interest in the prisoners of war on both sides of the conflict, is going to stand by and assist the men now in prisons and camps until they are returned home, according to Dr. Tracy Strong, general secretary of the World's Committee of the Y. M. C. A. Dr. Strong reports more than a million men as prisoners in camps in Europe today, mostly in Germany and Italy; 50,000 POW's in Egypt; and 85,000 Japanese in Burma and Malaya. Some of them have been away from their homes for more than five years. The withdrawal of UNRRA has placed added responsibility for these camps and prisoners upon the Y. M. C. A. and upon Church World Service, Dr. Strong reports. These needs are in addition to the needs of millions of "displaced persons" all over Europe.

SCHEDULE OF FALL CONFERENCES FOR SOUTH CENTRAL JURISDICTION

Central Kansas—Oct. 8, Wichita, First; Bishop Wm. Martin.
Indian Mission—Sept. 4, Hitchitee Chapel, Oklahoma, Bishop W. A. Smith.
Kansas—Sept. 20, Topeka, First, Bishop Wm. Martin.
Little Rock—Oct. 29, Hot Springs, Ark., Bishop Paul Martin.
Louisiana—Nov. 12, Lake Charles, La., Bishop Paul Martin.
Missouri—Sept. 7, Columbia, Mo., Bishop Holt.
North Arkansas—Oct. 22, Forrest City, Ark., Bishop Paul Martin.
Southwest Missouri—Oct. 7, Joplin, Mo., Bishop Holt.
St. Louis—Oct. 14, St. Louis, Mo., Bishop Holt.

WHY JACK LONDON BECAME A CHRONIC DRUNKARD

Jack London was one of the most brilliant authors who ever lost his life through drink. At first he hated liquor, and for a time he evaded it, but he ended his days as a victim of the liquor habit. His explanation of his undoing was given in his own words, as follows:

"It was the accessibility of alcohol that has given me my taste for it. I did not care for it; I used to laugh at it; yet here I am at the last possessed with the drinker's desire. It took twenty years to implant that desire, and for twenty years more the desire has grown, and the effect of satisfying that desire is anything but good."—Herald of Holiness.

The millstones of the human mind go round and round; if they have nothing to grind, they must themselves be ground. What is nervous prostration but the wearing out of the two millstones with no grist between? Fill your mind with good things.—In Ex.



The Lincoln Conference

By EWING T. WAYLAND



MEETING at the call of the Council of Bishops the National Rural Life Conference, under the sponsorship of the General Boards of The Methodist Church, met in Lincoln, Nebraska, July 29-31. This conference, Methodism's first of this nature, was composed of certain designated, delegated representatives, ministerial and lay, from each Annual Conference of the church. These more than twenty-three hundred delegates met for a specific purpose: "to propose a policy and develop a program for the work of the rural churches of Methodism and to emphasize the relation between agriculture, commerce and industry in the conservation and right use of all the natural and human resources for the enrichment of rural life."

It was evident from the outset and convening of the conference that intensive and thorough research work by qualified churchmen had been done before the conference met. The success of the conference was very largely due to this fact. More than a year ago eight study committees, representing the several phases of rural life and the rural church work, were appointed to do the preparatory work for the conference. While there were several inspirational and informational addresses delivered, the major portion of the conference work was done in the various committees to which each delegate was assigned upon registration and encouraged to make his contribution to the work being done. These study groups considered and discussed the preparatory work, and formulated a statement which represented their point of view as to what should constitute Methodism's rural policy and program. These study group statements, after being presented and accepted by the entire conference, became the statement of the Conference. These "findings" will be published at an early date and distributed throughout the church.

The writer received several impressions as a result of thoughts expressed more than once during the course of the conference. First, Methodism has a rural problem which is not being met adequately by the church at large. Only in isolated instances is there being made a serious long range attempt to meet rural needs. Methodism, as the church with a program, does not have a program in operation today which deals adequately with all the problems which confront the rural community and church. Indeed, much of Methodism's ministerial training has not been directed to meet rural needs. Also, many projected programs have not been practically adaptable to the rural church.

Secondly, the problem as diagnosed by the conference is spiritual, cultural, social and economic. The problem is of such magnitude as to stagger comprehension. Although it is the accumulative result of several generations of

living, only now is the seriousness of the situation being realized."

Still another impression received was that, although the problem is at once spiritual, cultural, social and economic, it is, however, distinctly and basically spiritual. Soul and social erosion precedes soil erosion and any attempt of solution of the rural problem which ignores this principle is doomed to failure. The cure of souls will be followed by the cure of soils. Cultural, social and economic conditions are largely determined by the prevailing spiritual temper of the times.

The rising tide of renewed interest in the



BISHOP WILLIAM C. MARTIN,
Area Bishop and Chairman of Committee On
Program and Arrangements

work of the rural church was manifested more than once. Methodism's leadership, urban and rural, is keenly conscious that the future of the church is dependent upon how the rural problem of today is handled. This concern will be welcomed by those few who have been deeply interested in rural work but have been able to do little without the cooperation of many others.

Another impression received closely akin to the one just mentioned is that The Methodist Church has the potential leadership needed for the solution of this problem. It was brought out several times that when certain conditions, educational, social and economic, are corrected there will be a wealth of leadership available. The rural work has suffered tremendously of late largely because much of the available leadership, ministerial and lay, has been siphoned off into urban channels.

Lastly, The Methodist Church can develop

a program which will be practical for the rural situation. More than once it was brought out that much of the suggested church program of today has been planned, by those charged with such responsibility, with only the city church in mind. Methodism in America began in the rural areas and for generations accomplished its greatest good for the Kingdom in those areas. When it forsakes the rural areas and becomes a "fixed" urban church, it has deserted its greatest opportunity and made its future very uncertain.

What will be the result of the Lincoln Conference? Will any present and practical good come from this great convocation? There is always something good to be expected when any great denominational body willingly recognizes that its present program is inadequate to meet a great existing need. To have diagnosed the problem properly is a step in the right direction. A desire arising from the church at large crying for a solution is another step toward solving the rural problem. This diagnosis and this desire were both present at Lincoln.

The remaining steps resolve around securing the necessary capable leadership, and the working out of a practical program thoroughly in keeping with the needs to be met. It is quite likely that, as a church-wide rural program is evolved, the necessary leadership will be forthcoming. This has been demonstrated in other areas and fields of service.

The sharing of ideas and information by leaders of successful rural programs now in operation will likely prove helpful to all concerned, especially those who will be launching similar programs in the future. The stimulating fellowship between rural and urban leaders, ministerial and lay, will tend to erase the false barriers that arise at times to divide the church. Such fellowship seems to prove that the needs of the people, urban and rural, are basically the same.

The "findings" of the Lincoln Conference, when published and distributed, should prove to be of immediate and practical value. The delegates, as they returned to their respective responsibilities, will take with them new hope and enthusiasm for they feel that the Methodist rural policy and program has been revitalized. The General Boards and other program-planning agencies of the church will take cognizance of the considered statements of a delegated conference and plan accordingly. Legislation designed to improve Methodist rural work will be introduced in the next year's General Conference.

Who knows—it may be that the Lincoln National Rural Life Conference may mark the beginning of a back to the country emphasis in the Methodist Church. Such a movement is long overdue!

DO WE MODERNS NEED THE MAN OF GALILEE?

(Continued from Page 2)

may find the ultimate ideal and goal of our human struggles. These are our needs, consciously or unconsciously felt today, and Jesus, and Jesus alone, meets them all. What have we to do with Thee, thou Jesus of Nazareth? We have a rendezvous with Thee in the days that are ahead; and we had better accept Him today if there is to be a tomorrow for our world.

And so I leave you with Him in the earnest prayer that you and He may come to terms, and hearing His voice you may this Sabbath morning find new joy and peace in fellowship with Him who is the answer to every heart hunger of your soul.

Great spirits are not those who have fewer passions and greater virtue than ordinary men, but only those who have the greatest aims.—La Rochefoucauld.

HE MINISTERS TO COMMUNISTS

Dr. C. T. Yang, president of Kukien Union Theological Seminary, Foochow, China, is authority for this story: The pastor of the Tang Tau Church, Foochow, is a young Chinese, just two years out of seminary. He has been making daily visits to the local jail and ministering to a group of communist students who were placed there by local police. For one thing, he gets DDT and sprays their cells—a service greatly appreciated. Recently they confessed to him that only their arrest stopped them from burning down his church, and kidnapping him. Now they are interested in Christianity and the service it gives the unfortunate. . . . Meanwhile the Tang Tau Church is too small to hold the Sunday morning congregation; and the Prayer Club and the Evangelistic Team are busy every day.

THE CURE

Drinking is now regarded as a disease. The only cure is to hold both arms straight so they won't bend at the elbow.—Richmond News-Leader.

WHEN OTHERS DRINK

Lord of Youth, hold me steady when others drink. Grant me the intelligence and the courage to stand by my own convictions when my companions turn to liquor for their fun.

Burn Thou into my mind and heart an awareness of what alcohol has done to mankind. Let me see, marching across my vision, the widows and orphans, the broken men, the degraded youths, the bodies killed and maimed through accidents, and all because of strong drink. Between myself and the glitter of the social glass let me see these other sights, O God.

Teach me the joys of wholesome fun, of gay laughter, and of good friends, without the false excitement of wine. Guide me into the wonders and greatness of life. Steady me by a life of purpose that is rooted in Thy will.

So may Thy hand hold me strong and set in purpose when others drink. Amen.—P. R. Hayward.

He that cannot obey cannot command.—Franklin.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

CATCHING FISH

Andy was a fisherman who lived at Ocean Beach. Each morning when he saw him, Junior called out, "Hello Andy! What are you doing?"

"Oh, I'm fixing up my boat; she's leaking," or "I'm tying knots in this rope. Want to watch and learn how?"

Andy seemed to have something different each day to do. "Mending my fish net," he said once. "There's a big hole in it."

Mending seemed to be slow work, and Junior grew tired of just watching, so he began to talk.

"Do you know what I heard today? Jimmie Rouse was telling me. We were picking up pebbles and shells. We're trying to see which of us boys can get the most. Walter Miner is ahead though; he's away ahead. He says it's because he got up early one morning after a storm so there were lots of shells on the beach. But Jimmie says—"

Junior hesitated. "Do you know what Jimmie says? He says that perhaps a man gave Walter those shells. He says that Walter's brother cheated somebody once, so he wouldn't be surprised if Walter might cheat, too, if he got a chance. Do you suppose he would?"

Junior leaned on Andy's knee and waited for an answer.

Instead of answering, Andy said a very queer thing. He said, "Your ears are something like fish nets, aren't they?"

"Fish nets?" Junior clapped both hands over his ears. "They—they don't look like fish nets, do they? They aren't all holes?"

He sounded so frightened that Andy laughed. "I mean they're like my nets, because you catch things in them."

"I don't catch fish!" Junior said.

"Wait a minute," said Andy. "You've seen my nets when I first pulled them out of the water, haven't you? What do I catch in them?"

"Why, fish!" Junior was puzzled. "All good fish that I can sell to the hotel?"

"Oh, no. I've seen little fish that weren't worth anything, or big tough kinds that weren't good to eat, or—" Junior was trying to remember—"or old crabs and such things you throw out."

"Such as skates?" prompted Andy. Junior shivered. "I hate skates—big floppy things—and I hate eels that look like snakes."

"I was thinking about eels just now," said Andy very slowly, "eels and skates and tough and good-for-nothing fish. I was thinking of those when I talked about your ears."

Again Junior slapped his hands to his ears.

He could almost imagine things squirming and flopping around inside them! Andy was certainly queer this morning.

"What do you mean?" he cried.

Andy smiled. "Every time you listen, you catch something and I don't like what you caught this morning."

Junior frowned. "I heard the band playing up at the hotel. Wasn't



BEST HOME OF ALL

By Vivien Howell Winn

*I think that my home
Is the best home in town,
So cozy and white
With the roof painted brown,*

*With a porch where I play
Wild West with the boys;
My mom never scolds
When we whoop and make noise,*

*When we sometimes forget
And slam-bang the back door,
When we leave bats and balls
In a heap on the floor.*

*Not the looks of my home
Makes it seem the best one,
But because it's a place
Where we all have such fun.*

—The Christian Advocate.

THE STORY OF LINCOLN

By Marjorie Allen Anderson

*When Lincoln was a boy like me,
His life was hard and rough,
The books he loved to read were
scarce,
He never had enough.*

*But reading filled his heart with
dreams
Of what he longed to do,
And gave him courage and the
strength
To carry those dreams through.*

*He never let the hard things stop
Him in his will to win,
And carried out each plan that he
Decided to begin.*

*I'd like to do the same today.
If he could carry through,
With all my opportunities,
I'll be a winner, too.*

—In The Christian Advocate.

that a good catch?"

"Fine," agreed Andy. "What else?"

"And—then I noticed how pretty the waves sounded when they splashed on the rocks. Wasn't that a good fish in my net?"

"Extra good!" Andy approved.

"Then what? Oh, I know what you mean! You mean that horrid things that Jimmie told me about Walter's cheating, perhaps, on the shells."

"Yes," said Andy. "I didn't like to see that in your net. It makes me think about eels, you know, and —"

"Old skates!" Junior put a hand on the mended fish-net. "I couldn't help catching the story, but I needn't have carried it around with me and brought it to show you! Next time I catch a fish like that, I'll throw it out right away," he said.—Selected.

JUST FOR FUN

The Tennessee mountaineer had long dreaded the journey from his peaceful Cumberland valley to "the outside"—down to Chattanooga.

Now, preparing to leave at last and urged by his wife to write his name on a slip of paper and put it in his pocket, he was dogged by foreboding.

He wrote, "In case of accident, this was Seth Scruggs."

Bride (interviewing new maid): Are you efficient?

Maid: I am that. In the last place I worked, every morning I got up at four, made the fires, put on the kettle, prepared the breakfast, and made up all the beds before anyone was up in the house.

Teacher: Now, children, we'll have only a half-day of school this morning.

Jimmie (from back seat): Hurray! Whoopee!

Teacher: Silence! We'll have the other half this afternoon.

Barber's wife: You're late for breakfast again.

Barber: I know. I was shaving and first thing I knew I'd talked myself into a shampoo and a massage.

Voice on Phone: Are your mother and father at home?

Little Boy: They's went out.

Voice: They's went out! Where's your grammar?

Little Boy: Oh, she's went out, too.

"I had a marvelous day," said the first salesman, "Made lots of friends for the company."

"Me, too, Bill," said the second salesman, understandingly. "I didn't sell anything, either."

IN THE WORLD OF BOYS AND GIRLS

N. Little Rock, Arkansas

2120 Main

July 26, 1947.

Dear Miss Winburne:

Several months ago I wrote and told you how much I enjoyed reading the Children's Page, also told of having been in bed since November 20, 1946. Since then I've received many letters, cards, etc., from readers of the Arkansas Methodist from every part of the state. This has meant a lot to me, but on account of other illness in the home I have not been able to acknowledge any of these letters and cards.

Will you please thank the nice people who have written me and tell them I am still in bed but hope to start getting up this fall. Love.—Betty Jean Anderson.

FINGER PLAY

Spinning the Top

1. Give me a top and (2) a long string, too,
I'll quickly show you what I'll do;
3. I'll wind the string around it so.
And then you'll see how it will go,
4. For I shall throw it on the ground
5. To spin in circles, round and round.

Directions

1. Extend one thumb upwards.
2. Using two index fingers, measure off a length of string.
3. Use index finger to make winding motion around thumb (top).
4. Pretend to throw.
5. Place thumb on lap and make it go round and round in circles.

—The United Church Observer.

MOONS

The big round moon is a hearty laugh,

The crescent moon is a smile.
And one of them comes for company
When I cannot sleep for a while.

Sometimes I think, when I cannot sleep—

When I cannot sleep very soon,
Isn't God good to you and me,
To send such a jolly moon?

—Blanche Elliott, in Christian Standard.

"Why did you encourage your wife to quit playing the piano and start playing the clarinet?"

"Because she can't sing when she's playing the clarinet."

A teen-ager who applied for an office job on a St. Louis newspaper was asked to fill out an application form. When he came to a place which said, "Bank....." he wrote: "Piggy."—U. P. Dispatch.

High: "What would you say is the most effective factor for redistributing wealth?"

Hat: "From my own experience, I'd say wives, daughters and sons."



"The Greatest Story Ever Told"



PRESENTED BY THE AMERICAN BROADCASTING COMPANY

(Dramatic presentation of the Teachings of Christ shows a new and remarkably successful way to public service.)

THERE may be a great many things wrong with radio, depending on what critic you read, or what programs you like or dislike. But there's one thing with radio that's right—very right. That is "The Greatest Story Ever Told", a coast-to-coast dramatic presentation based on the teachings of Christ; a radio program that, early in 1947, boldly came on the air with tradition-breaking innovations which no one dared try before, and which have proved to be exactly what a large segment of the radio audience wanted, and what this world of our needed.

"The Greatest Story Ever Told" first went on the ABC network on Sunday, January 26, with nothing more than simple announcements that here was a program which dramatized the teachings of Christ; a religious program, presented with all the reverence and piety that the best talent could offer, yet given with dramatic impact that would make good radio listening.

This, of course, was not the first time a religious program was offered on the air. Others had been on before, though perhaps not on such an extensive network, and not produced with such a large cast of actors, a large orchestra, and a choir. Furthermore, never before had any program used the voice of Christ on the air. Nor had any other regularly sponsored program ever gone on the air without any commercials whatever. Only the sponsor identification of the Goodyear Tire and Rubber Company, required by Federal Communications Commission rules, was used.

But behind this opening program was a great deal of effort, a great deal of thinking, and a great many fervent prayers that such a greatly needed program would get the reception it deserved.

Five months before that opening night, executives and directors of the Goodyear Tire and Rubber Company were asked to listen to a recording of a new program as part of the presentation made to them by their advertising agency. When the half-hour recording was played to them, hardly anyone stirred for that full time. No one even so much as lit a cigarette. When the recording was completed, the opinion was almost unanimous that this was a program worthy of Goodyear's sponsorship.

One question came up, however. The first program, based on the parable of the Good Samaritan, was excellent. Could other programs of equal merit be produced?

Fulton Oursler, senior editor of the Readers' Digest, and one of the country's leading religious authorities, who was responsible for the original program, was sure that this high standard could be kept up. He went to work, together with the Kudner Agency representatives, and prepared and recorded a second program. This was presented to Goodyear executives, and convinced them that the high quality of the program could and would be maintained.

One other point came up here. The program was of a nature that would hardly lend itself to any commercial product-promotion. To

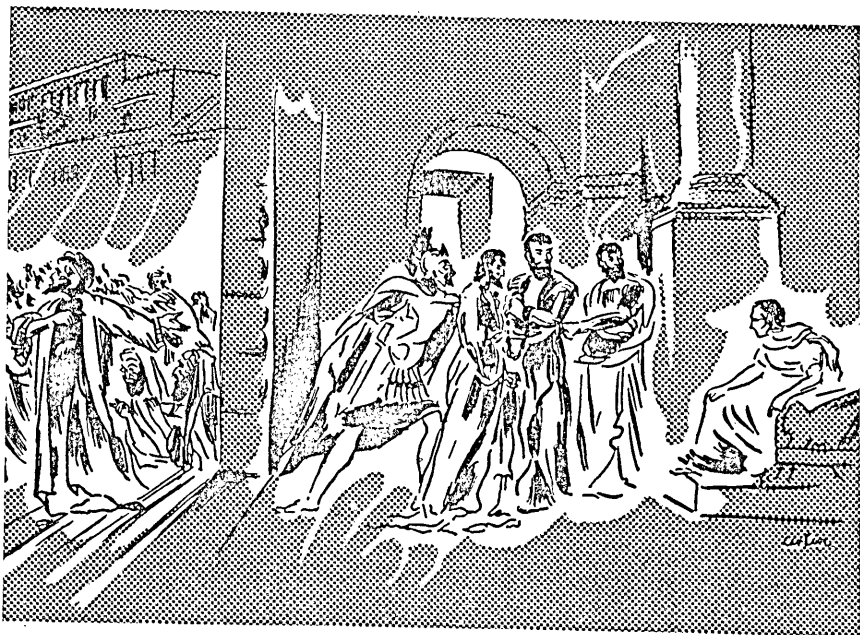
follow the voice of Christ with a plug on Goodyear tires would spoil the entire effect of the program. It was decided, therefore, that no commercial would be used on the program. Goodyear felt that this would be definitely a public service offering, without any commercial attached to it.

This reasoning followed the belief of Mr. P. W. Litchfield, chairman of the board of Goodyear:

"It seemed to us that many people felt the lessons taught by the Prince of Peace should become more a part of our thinking and action

mous". Musical director William Stoess prepares music which is religious in nature, but yet not the recognized music of any particular religious group. Occasionally there are exceptions, as in the case of outstanding hymns which have come to be accepted as representative music by all faiths.

Since the subject is one that might very easily offend various groups of people, an advisory board composed of three clergymen representing various faiths approves each script. Such care in selection and treatment of programs has resulted



JESUS AND BARABBAS BEFORE PILATE

than has been the case in recent years. We consider it the duty of all large business corporations, not only to their stockholders, employees and customers, but for the good of the general public, both nationally and internationally, to render any service we could along these lines and that it would be a justifiable expenditure.

"One Person two thousand years ago, confined by transportation to a radius of eighty miles, during his short lifetime, traveling on foot or on the back of a domestic animal, reaching only those within the sound of His voice, left such an impression on the hearts of mankind throughout the world and over many centuries, that we thought it would be a worthwhile contribution to society if this same lesson could be brought, through the power of modern radio, to a world-wide audience who today are so much in need of it."

The production of the program presents its own problems. Because of the intimate nature of the performance, there is no studio audience. All the actors are leading radio performers, selected each week to play the particular characters needed in that week's story. In order to avoid any commercialism from this standpoint, no pictures are taken, no connection between the actors and the parts they play is permitted. The actors take their parts very seriously, and the greatest problem, according to Director Marx Loeb, is not to have them play their roles reverently enough, but to have them play them naturally enough, to act the part as actors, rather than as Biblical characters; and thus overdoing it.

The orchestral and choral music, likewise, is, in its fashion, "anony-

in high commendation from all religious groups, even in cases where highly controversial subjects were treated. Mr. Oursler continues to select the themes and supervise the preparation of the program.

Before the first presentation of the program on the air, private hearings were held all over the country before religious, civic and educational groups. Comments invariably were enthusiastic, with many suggestions that aided in improving the program. A "closed circuit" broadcast, to which additional community leaders were invited by the two hundred stations in the network, was also held before the first program was aired.

The response to this program was amazing. It was expected that many people would enjoy it. Everything in the preparation and production of the program was aimed to make the program not only inspirational, but also entertaining, still keeping within the limits of the respect and reverence due the subject. But criticism was expected. For example, the matter of using the voice of Christ on the air was a point that was discussed for a long while before it was decided to use it.

Surprisingly, no such criticism was forthcoming. Almost unanimously, everybody who heard the program marked it as one of the greatest things in radio.

Typical comments from the clergy, for example, are by Monsignor Nelson, representing Bishop J. Francis McIntyre, Auxiliary Bishop of New York. He said, "It is really like a great crusade. This may be the one thing to avert the collapse of civilization and avert the return to the jungle. It may save us from the forces that we have let loose,

and if the Divine personality of Christ and His teachings are preserved and presented as they are in the scriptures through this wonderful dramatic method, you have the opportunity to perform a great service."

Dr. Daniel MacGregor, head of the department of Christian Education of the Episcopal Church of America said, "I have been amazed and delighted at the resourcefulness, the balance and the reverence displayed. The thing is not only done well technically, but it is also done well religiously."

Dr. Harry Emerson Fosdick said, "This program may help save the world from chaos. It can do what preachers cannot do—it can take the message of the brotherhood of man and the Fatherhood of God beyond the pulpit, and outside the churches into the hearts of the people."

Dr. Johnson, of the Inter-Council Committee on Christian Family Life, said, "I think the idea and the programs I have heard are both superb. They can make a very important contribution to real religious faith and living."

Even more praise came from the professional entertainment world. The New York Times radio critic called it "one of the most significant ethereal achievements in recent years." "Variety", the "bible" of the entertainment world, in giving the program a special award, called it "an unselfish endeavor toward utilizing radio in the public interest, a gesture that well nigh stands alone."

The program was selected as one of the ten best for National Family Week, and in giving it this honor, the committee pointed out that it was the youngest of the programs selected. One of Goodyear's competitors in the rubber business, the General Tire and Rubber Company, took full page ads in many of the country's leading Sunday newspapers, urging the people to listen to "The Greatest Story Ever Told", even though it was sponsored by a competing firm. Other companies have since reprinted this announcement, urging people to listen to this program.

Religious, civic and educational organizations have been wholehearted in their support. Publications reaching these groups have been enthusiastic in their support of the program. Priests and ministers have urged the congregations, from the pulpit, to listen. Other organizations have mailed cards and letters to all their members urging them to tune in. Some of these mailings were as high as 300,000 letters.

The program has been short-waved to all parts of the world by the State Department, and has also been translated into Spanish for Latin American broadcast. Sunday schools have used the programs as part of their study training.

The program continues to gain in popularity, and in ways to serve the public welfare. The sponsor is continuing it through the summer, instead of taking the usual summer vacation period, since there is as much need for the teachings of our Master in the summer months as any other time. "The Greatest Story Ever Told" is certainly an important religious influence for our nation.

On A Wide Circuit

By W. W. REID

THE PASTOR AND THE CHURCH SCHOOL



DR. FRANK EAKIN and Mrs. Mildred Moody Eakin have earned the right to "speak out" in the field of religious education—he as pastor and seminary professor and author; his wife

as head of elementary religious education in the Methodist Church for a dozen years.

And in "The Pastor and the Children", published by the Macmillan Company, they do speak out—and every pastor, and every churchman interested in the training of the youth of Protestantism should at least listen to them. The parent, too, who is troubled as to what to teach his child and how to teach him in the field of religion (which after all is the field of living abundantly in God's good world and among God's other children) will find help here . . .

I think most Protestant people will agree that their churches have done—on the whole—a rather poor job of training children either in the basic truths of Christianity, in the application of Christian truths to life, or in the philosophy or principles that make them Protestants, or Methodists, or Presbyterians, etc. Adult religious illiteracy, the ineffectiveness of Christianity in many private lives and in much public life, and the great mass of "unchurched" people whose parents or grandparents had some connection

with the Protestant faith, all grow out of this failure of religious instruction. Of course, the home shares in this failure; but the blame cannot all be put there—the church and church school, as teachers of religion, have not measured up either . . .

Dr. and Mrs. Eakin point out that, generally speaking, the Protestant church school has been handicapped by untrained lay superintendents and teachers; and that, for the bulk of churches, an adequate paid trained leadership is financially impossible. These plans not having worked, they say, there is but one left: "Protestantism has one body of leaders and only one on whom everything depends—the ordained ministry with the local pastorates in its charge . . . It follows that the pastors should assume and exercise responsibility for them (the church schools). In most cases the one hope of having them well looked after is for them to be looked after by the minister . . ."

I am thinking of some Lutheran pastors of my acquaintance who do superintend their own church schools—and I believe results prove their wisdom. I know there are many pastors who feel "running a school"—or even teaching a class—is too much to add to a busy Sunday morning's duties. But I wonder if, in the smaller churches at least, the situation does not require that extra effort.

And Dr. and Mrs. Eakin have half a dozen chapters to guide the pastor in being his own director of religious education.

A PRAYER FOR CHRISTIAN MISSIONS

PROF. DAVID KWANTE LIN, of Fukien Christian University, Foochow, China, now studying for his Doctor of Philosophy degree at Clark University, Worcester, Mass., is the author of the following "Prayer for Christian Missions" used at Depauw University and elsewhere in recent assemblies:

"Our Father, Who are the Father of all mankind, we beseech Thy presence with Thy children to-night. We thank Thee for the privilege of being called Thy children. We thank Thee for the privilege to be here in America because of the good will and sacrifice of Christians of this great land. Make us, this evening, truly to inherit Thy blood and to live in Thy presence, so that we may serve Thee and be worthy of Thy love. Give us, this evening, a real sense of oneness in Thee.

"Forgive our sins of indecision, indifference, self ambition, distorted vision, narrow human loyalty and failure to bring peace to mankind and nations. Revive in us Thy true spirit. Cleanse our hearts and motives. As darkness deepens, lead us, our father, to the path of Thy light!

"We, Thy children of different races, have gathered from every corner of the globe in the spirit of Thy love. In fellowship and comradeship we join in rejoicing over the way Thou hast opened through Christian missions. Because of the faith, the lives and the tireless service of those who pioneered, mankind has been brought together in a more intimate knowledge of Thee. For the great tasks accomplished in the century behind us, we glorify

Thy name. Encourage, we humbly beseech Thee, those who in our day continue to live and labor and spend themselves in the cause of Missions, that many others, as we have, may gain vision and hope, may experience the more abundant life and discover a new meaning of brotherhood and sisterhood.

"Let us draw inspiration from the rich and devoted lives and fruitful services of Thy servants during the past century, that with increased vision and strong faith we may apply ourselves to the great tasks of the century before us. With this task, help us to dedicate ourselves, to His service, and renew our fellowship with His church. Help us to grow in the art of living and working together with our fellow men and women which Thou hast perfected, so that we may gain a real sense of unity in Thee, and serve humanity in the sacrificial spirit of our Lord. So through our humble lives, may we spread peace and goodwill among men and between nations.

"Help us to redouble our efforts as we labor for the establishment of the Christian way of life among people and a Christian pattern for Society. In their efforts to improve the social systems of communities, help those in the field to face the tragic but challenging situations with increasing courage and unshakable faith. Guide and inspire those here at home to carry on the work with equal vigor. Teach us all to give and to serve in Thy love.

"Instruct us, our Father, to educate other men and women to see the tragic present and still more rugged future, so that they shall be

willing to consecrate themselves to advance the cause of Christ by disseminating the Gospel pattern of personal and community living.

"Teach us, guide us, and enrich us, our Father, so that our lives

may become abundant and overflowing. Make our lives Thy message to tell for Christ. Let the beauty of Jesus Christ be seen in us.

"In Jesus' Name and for His sake, Amen."

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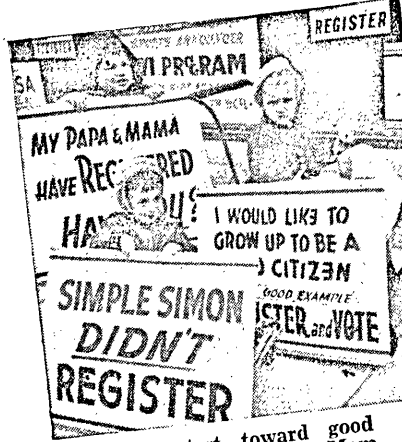
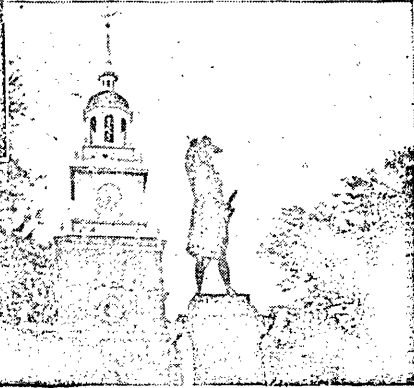
Thomas Jefferson, drafter of the Declaration of Independence; twice President of the United States, and Father of democracy in America.

*We Have a Responsibility
for Good Government in
a Democracy*



Earle H. MacLeod Photos
Famed St. John's Church, Richmond, Va., where Patrick Henry said, "Give me liberty or give me death!"

Independence Hall, Philadelphia, Pa., points its spire symbolically into the sky.

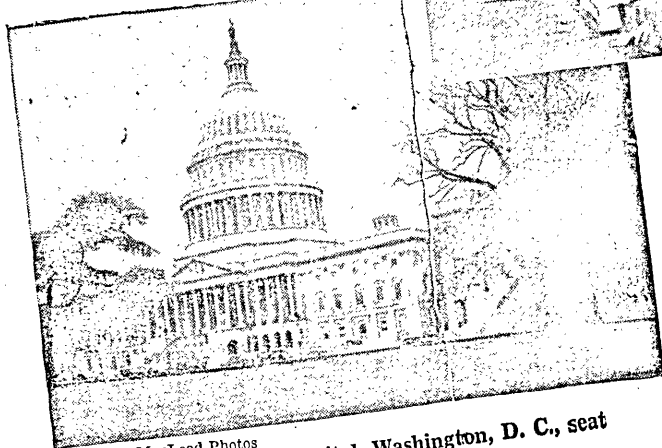


An early start toward good citizenship: Waiting for Mom and Dad to register.

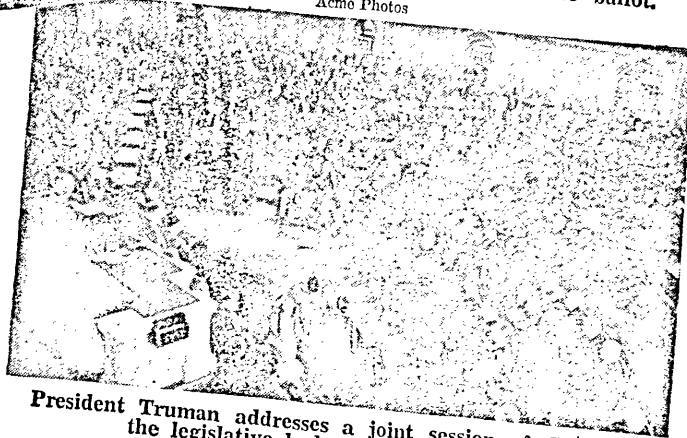
Good government starts with good voting. Voting is a responsibility of every American citizen.



America's birthright—the ballot.
Acme Photos



Earle H. MacLeod Photos
The United States Capitol, Washington, D. C., seat of our democracy.



President Truman addresses a joint session of Congress, the legislative body of our government.



CRUSADE FOR CHRIST

Individuals Make A Democracy

THERE is no form of government in which the individual plays such a decisive part as in a democracy.

In a true democracy there is government "of the people, by the people, for the people." The leaders in such a government are elected by the people and are responsible to the people for their conduct in office.

It is a betrayal of a sacred right for the voter to feel that his responsibility

ends when he has elected an official to act for him. Our officials are employees of the people and are paid out of public funds raised by the people for that purpose. In other fields of endeavor employers feel that they have a responsibility for the conduct of the employee that does not end merely because a contract has been made.

We as individuals have a responsibility for good government in a democracy

that is continuous. "Eternal vigilance is the price of liberty." In a democracy we delegate to our officials certain powers, but we do not surrender our rights as individuals to have a voice in the affairs of government. The rights of the individual in a democracy can easily be lost by failing to use them. Power in office begets a hunger for greater power. Democracy is safe only when individuals accept the responsibility it brings.

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

CHRISTIAN EDUCATION

Contributing Editors:
Ira A. Brumley
Pryor Reed Cruce

ADULT DEPARTMENT OF GENERAL BOARD OF EDUCATION PLANS FOR SIX SHORT-TERM FIELD WORKERS

During September, October and November the Department of the Christian Education of Adults of the General Board of Education will send out six field workers to visit between 25 and 30 conferences to aid them in strengthening their sub-district and thus their local church work with young adults, it has been announced by the Rev. Robert S. Clemmons, who has charge of young adult work for the department.

Remarkable progress has been made during the past year in the organization of young adult groups in local churches and in sub-districts, it was said. The importance of bringing young adults into the church school was expressed by the Rev. M. Leo Rippey, director of the department, in his last report to the General Board, when he said: "We are convinced that what is done in the immediate future will determine the relationship of hundreds of thousands of veterans to the church. We shall not have a second chance with most of them. It is either now or never."

The six workers who will participate in the project are: Alfredo Vasquez, San Antonio, Texas, who has served as president of the Young Adult Fellowship in the Southwest Mexican conference; Harvey Dibrell, who directs the young adult forum on Sunday evenings at Chicago Temple; the Rev. Edwin C. Sanders, president of the Young Adult Fellowship in the Tennessee conference, Central Jurisdiction; Robert Felix, president of a dynamic group of young adults at Ontario, California; Miss Nellie Harvey, experienced youth worker in the Montana Conference; and Richard Whitworth, former conference president of the Young Adult Fellowship of the Tennessee conference, Southeastern Jurisdiction.

The efforts of the six workers will tie in with the Crusade for increasing church school enrollment and attendance. To quote Mr. Rippey's report again, "If all the young adult groups that meet on Sunday evening and during the week reported their membership as a part of the church school, everyone would be surprised at the increase in church school enrollment."

CRUSADE GUIDE BOOK

On August first, *The Crusade Guide Book* containing the basic material for understanding plans for increasing church school enrollment and attendance, the final emphasis of the Crusade for Christ, will be mailed to all pastors and church school superintendents. The *Guide Book* (899-B) is a sixteen-page booklet in colors. It outlines the main projects of the last year of the Crusade and will serve as a catalog of materials and plans for pastors and church school superintendents. Each pastor or superintendent who does not receive the booklet by August fifteenth is requested to write the Crusade for Christ, 740 Rush Street, Chicago 11, Illinois, for a free copy.

Many men owe the grandeur of their lives to their tremendous difficulties.—Spurgeon.

NEW DIRECTOR OF COMMISSION ON MINISTERIAL TRAINING

DR. J. RICHARD SPANN of San Antonio, Tex., is the new educational director of the Commission on Ministerial Training of The Methodist Church. Succeeding the late Rev. William K. Anderson, he assumed his duties in Nashville, Tenn., on June 2.

His past experience as preacher, educator and district superintendent will serve Dr. Spann well in his new position. He has served pastorates in Texas and Louisiana, was director of the Wesley Foundation at Louisiana State University in Baton Rouge, and professor in charge of the Department of the City Church at the Perkins School of Theology of Southern Methodist University in Dallas. He was serving as superintendent of the San Antonio District of the Church at the time of his appointment.

The Commission on Ministerial Training which Dr. Spann heads, plays an important part in moulding and maintaining the high standards of scholarship and training of Methodist ministers.



DR. J. RICHARD SPANN

dards of scholarship and training of Methodist ministers.

CHURCH SCHOOL HOME VISITATION CAMPAIGN

A visit to every home by a church school worker is to be the aim of the Church School Home Visitation Campaign scheduled for September 14 to October 12 on a coast to coast basis as a part of the church school emphasis phase of the Crusade for Christ.

This visitation campaign has as its purpose to secure every member of every family for enrollment and regular attendance in the church school. It is not to be a census or a survey; the church school workers will visit homes and bearers of an important message and they will stress the fact that the Methodist church schools are vitally concerned about the home and family life in the Community.

Detailed plans and suggestions for carrying out this emphasis will be available by August 15 from the General Board of Education, Department of General Church School Work, 810 Broadway, Nashville, Tennessee.

THE CHRISTIAN HOME

Nashville, Tenn.—Each pastor in Methodism has been mailed a copy of *The Christian Home* during the month of July through a cooperative arrangement between the General Board of Education and The Methodist Publishing House.

The Christian Home, recognized as one of the outstanding church periodicals in America for the home, has shown an unusual increase in popularity during the last few years as indicated through an enlarged circulation.

One pastor, upon receiving his sample copy, wrote to the Editorial Division: "This is a very fine piece of religious literature. It should be a regular visitor in every Methodist home. . . . Having been a Methodist minister for 42 years, I can without hesitation say that this is the best organ that has been produced in many years."

Several other denominations are making large use of *The Christian Home* in their own churches.

SEMINAR ON "THE CHURCH'S RESPONSIBILITY IN THE CHANGING ECONOMIC AND SOCIAL ORDER"

A seminar on "The Church's Responsibility in the Changing Economic and Social Order" will be held at Scarritt College, Nashville, Tennessee, August 4-22. The group will be limited to thirty persons, either ministers or laymen, who will attend on special scholarships, the Division of the Local Church of the General Board of Education, and Scarritt sharing equally in the expense.

Specifically, the seminar will deal with (1) the forces at work in our modern industrial society, and (2) the techniques to be used by churches and churchmen in working at some of the social problems of the modern community, according to Miss Doris Dennison, of the staff of the Local Church Division, who is in charge of arrangement for the seminar.

Leader of the group will be Dr. Harvey Seifert, professor of Christian ethics in the School of Religion in the University of Southern California. Dr. Seifert has served as pastor, taught in colleges in the field of Christian ethics and is particularly interested in the church's responsibility in the economic order. He will be assisted by several resource persons including Miss Dennison whose work for the Board of Education includes Christian social action in the adult field.

The seminar is one of the enterprises engaged in cooperatively by the Division of the Local Church and Methodist colleges. Dr. W. McFerrin Stowe, of the staff of the Department of Leadership Education, is in charge of promoting the project.

"Missions begin at home but does not stay at home. The person that is missionary at heart has no boundaries in his efforts to witness for Christ."

By far the most important educator is unconscious influence.—Ex.

ATTENTION TEXARKANA DISTRICT CHILDREN WORKERS

Mrs. W. M. Barry, former District Director of Children's Work, has moved out of the State so please send all Vacation School Reports to Mrs. W. F. Bates, 326 Exchange Building, Little Rock, Ark.—Mrs. W. F. Bates.

TWO CARAVANS FOR CUBA CONFERENCE

This summer marks the first time Methodist Youth Caravans have toured the Cuba conference, according to records in the office of the Youth and Student Departments of the General Board of Education. Two Caravans have been visiting churches in the conference since June 28. The itinerary will culminate in a joint meeting of the two groups at Irene Toland School, Matanzas, August 8-14.

Among the twelve churches that to date have asked for visits from the Caravans are Santa Clara, Cienfuegos, Pinar del Rio, Preston, Ohaja, and Jovellanos.

"Reports are thrilling and I confidently expect it to be that way all summer," M. C. Daily, director of youth work for the Cuba conference, wrote recently. Mr. Daily is in charge of the Caravan itinerary. It is expected that the project will afford a fruitful experience for the caravaners as well as for the youth served in the Cuban churches.

The two teams were trained at the Caravan Training Center at Lake Junaluska, North Carolina, June 16-26. Serving as counselors of the teams are Misses Sara and Mize Fernandez, of Omaja and Matanzas, Cuba, respectively. The former has been doing rural work in her community and the latter is a teacher at Irene Toland School. Caravaners are: Carmen Sandoval, Santa Clara, Cuba; Susan Lott, Waycross, Georgia; Harriet Margo, Havana; Dorsey Allen, Tupelo, Mississippi; Virginia Chapman, Sanford, Florida; Clinton J. Lupo, Greenville, South Carolina; and Elena Carion, Cardenas, Cuba.

Cooperating in arranging for the Caravans is the Rev. R. Diaz de Arce, executive secretary of Christian Education for the Cuba Conference, and the district superintendents and pastors concerned.

CHURCH BULLETIN SERIES

Thirteen special church bulletins are being prepared for October, November and December of this year as a part of the church school emphasis in the Crusade for Christ. They are of attractive design. Congregations everywhere will welcome the use at the church services of these special bulletins.

Order from the Methodist Publishing House at the regular price of sixty cents per hundred. It is advisable to get orders in early. Pastors and church school superintendents should take note of this opportunity to emphasize the church school in the Crusade and take steps necessary to get orders placed.—The Division of the Local Church.

We find time for other things. Do we find time for the best?—Carol H. Yerkes.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

JOINT MEETING OF W. S. C. S. AND GUILD

Inspiring as well as informative was the talk given by Miss Mary Mitchell of Conway when she appeared before the joint meeting of the Woman's Society of Christian Service and the Wesleyan Service Guild Tuesday evening, July 29th, at the Newport First Methodist Church.

Miss Mitchell has just recently received her commission at a meeting in New York City. She will go to China as a missionary just as soon as she receives her sailing orders.

A degree from Hendrix College and a master's degree from Scarritt College give Miss Mitchell the educational qualities needed for her work in foreign religious service, but in addition, Miss Mitchell possesses unusual charm, and a definite faith in her Christian ideals which have been instilled into her since childhood. Her home was a Christian home—in fact, Mary's mother was a missionary herself to China.

"A Christian home, Christian friends and a Christian College meant much to me," says Miss Mitchell in helping her to make her own decisions for her life's work.

The meeting was opened with Mrs. Rowena Bengel at the organ, followed by a violin solo by Mrs. E. W. Lawrence. Mrs. W. W. Baker, Spiritual Life Chairman for the Guild, read the scripture and introduced the program parts, except the introduction of Miss Mitchell, which was given by the Rev. Roy I. Bagley.

Following Miss Mitchell's talk, Mrs. J. H. Williams gave a beautiful vocal solo.

Mrs. R. B. Rogers, president of the Guild, discussed the value of the Handbook.

The Guild hymn was used as the closing song and the benediction was given in unison.

After the program a social hour was enjoyed in the church parlors with the following hostesses: Mrs. Eugene Jarvis and Mrs. Percy Copeland from the Guild and from the W. S. C. S. Mrs. L. N. Pugh, Mrs. L. E. Erubbs, Mrs. W. E. Conner, Mrs. Buddy Travis, and Mrs. Milton Umsted.

The refreshment table was covered with a lovely lace cloth centered with an arrangement of beautiful summer flowers. Mrs. Jessie Bandy had charge of this arrangement.



By Mary Fowler

The Presbyterian Church in the U. S. A., has postponed for at least another year the proposal that qualified women ministers be ordained into the presbyteries of that communion. A vote taken by mail recently among the presbyteries of the church throughout the country showed 100 favoring the "overture

THOSE LITTLE CHURCHES

Frances McKinnon Morton

*In all the little villages,
The winding road goes through,
There always is a steeped church
Concentering the view.*

*As if the highway understood
Where countless feet have trod—
To mark a path for those who seek
Eternally for God.*

*Uphill and down, along the way,
In every sort of place
These little churches point their prayers,
"God bless the human race."*

*Each pointing spire uplifted there
Against the azure sky,
Still bids us leave the low and base
To serve the fine and high.*

*A benediction to our land
These little churches are,
And those who tend their altar fires
Deserve our love and care.*

—The Christian Sun.

SEARCY DISTRICT

Searcy District Woman's Society of Christian Service met at Heber Springs on July 16th. Mrs. S. J. Albright presided. The Rev. Ralph Hillis, pastor host, gave the morning devotional. Mrs. Albright summarized the work of the district, comparing it with other districts. Since other meetings of the year will be divided for seminars and training days, officers were elected for 1948. New officers will be: Mrs. Booth Davidson, Kensett, president; Mrs. S. J. Albright, Searcy, vice-president; Mrs. Ruth Jackson, McRae, recording secretary; Mrs. J. H. Johnston, Kensett, Literature and Publications; Mrs. Jack Andrews, Heber Springs, Missionary Education and Service; Mrs. Virginia Ruth Brand, Harrison, Student Work. Other officers were re-elected.

Mrs. Vera Bone, District Children's Worker, was presented. She emphasized the importance of Vacation Bible Schools for children.

Mrs. Harold Womack, district vice-president, presented the new book of Special Memberships.

Mrs. Booth Davidson made an inspirational talk upon the work of women. She emphasized the World Federation and ended by giving Paul's code of Christian Living.

Mrs. D. C. Hindman, a guest of the McCrory group, was introduced. Other guests were Rev. C. N. Guice of Searcy, Rev. E. C. Hance of McRae, and Rev. O. L. Cole of Beebe.

Mrs. O. L. Cole spoke concerning the new supply project.

After the lunch hour, Mrs. Starks of Heber Springs sang "Beneath the Cross of Jesus."

A memorial service for the 10 women of the district who had died was given by Mrs. Vance Thompson, district Spiritual Life leader.

Mrs. H. H. Fulbright spoke concerning promotion in the district. She also led the group in a service of remembrance for our girls in Scarritt, our missionaries in foreign fields, and our deaconess who is preparing to do rural work in India.

Mrs. T. W. Killough presented her work as district treasurer, asking that more care be used by local treasurers in sending reports.

The group was dismissed by prayer.—Reporter.

ALMA W. S. C. S.

The Woman's Society of Christian Service met in the home of Mrs. J. R. Crigler for the July program with twenty members present. Mrs. Henry Weese was devotional leader, using as her subject "Building the Church for Tomorrow." Mrs. Vernon Humphrey was program leader. Subject: "Summertime Recreation for Our Children." Mesdames A. L. Riggs, A. L. Salyers and Charles Nigh took part. Mary Carolyn Humphrey gave a reading: "That Elmer Brown."

At the close of the business session, there was a social hour. Mrs. W. C. Petree, a former member who now resides in Fort Smith, was a guest. She was presented a beautiful silver covered vegetable dish by Mrs. Crigler as an expression of appreciation.

(Continued on Page 16)

FINANCIAL STATEMENT OF NORTH ARKANSAS CONFERENCE W. S. C. S., SECOND QUARTER, 1947

RECEIPTS:

(Adult)	
Membership offering	\$5492.72
Scholarships	475.00
Special projects	60.00
Bible Woman	30.00
Special memberships	370.00
Children	26.10
Alcohol education	24.76
World Federation	10.58
Youth fund	291.68
Total	6780.84
(W. S. G.)	
Undirected Pledges	462.10
Projects	729.33
Special membership	25.00
Cash supplies	11.00
Total	1227.43
Supplies	876.03
TOTAL RECEIPTS	\$8884.30

DISBURSEMENTS:

(To Division)

W. S. C. S.	
Undirected pledge	\$4320.00
Special projects	565.00
Special memberships	365.00
W. S. G.	
Undirected pledge	465.83
Projects	509.17
Special membership	25.00
Total credit on pledge	6250.00
Youth	291.68
Children	26.10
Supplies (W. S. C. S.)	776.00
Supplies (W. S. G.)	53.00
Field work	25.00
W. S. G. cultivation	25.00
Nat'l Youth Conf.	10.00
Total to Division	\$7456.78

Other Disbursements:

Dist. Cult. refund	520.85
Conf. Officers expense	265.13
Ark. Council Church Women	25.00
Supplies (Youth Work)	75.00
Town and Country Commission	500.00
Gifts to girls at Scarritt	20.00

Alcohol Education Fund	929.00
Refund	5.00
Treasurers' Bonds	15.00
Printing Conference Minutes	651.63
Stationery	31.58
Treasurer's Stipend	25.00
Insurance (Deaconess car)	91.00
Car expense (Deaconess car)	36.77
Deaconess Board Meeting Exp.	15.00
Total Disbursements	\$10,662.72

SPECIAL MEMBERSHIPS:

Batesville District: Mrs. Ida Smith, Mrs. Parlee Whitfield, Calico Rock; Mrs. Joe Brund, Sr., Umsted Memorial, Newport; Elaine Cheek, Carolyn Cheek, Swifton.

Conway District: Mrs. Nan Hooper, Atkins.

Fayetteville District: Mrs. J. L. Smiley, Siloam Springs; Mrs. Mary Charlotte Verhoeff, Wiggins Memorial, Fayetteville; John Scott Covington, Central, Fayetteville; Carolyn Ruth Robb, Nancy Gay Northcutt, Huntsville.

Ft. Smith District: Mrs. Sam Wakefield, Mrs. Hugh Harmon, First Church, Ft. Smith; Samuel Burton Wakefield, First Church, Ft. Smith; Ada Helen Ruth Little, Goddard Memorial; Mary Jane Scurlock, Grand Ave.; Helen Ruth Robinson, South Ft. Smith; Ralph Arden Stephens, Mansfield; William Hughes Forrester, Waldron.

Jonesboro District: Mrs. J. W. Pardew, Nettleton; Mrs. E. B. Roleson, Jonesboro First Church; Johnny Carson Dacus, Leora Sharon Hoag, Fisher St.

Paragould District: Mrs. Carl Crum, Griffin Memorial; Mrs. L. B. Sallee, Pocahontas; Mary Virginia Spikes, Pocahontas.

Searcy District: Hal Morris Henderson, Cathy Hopkins, Searcy; Jesse Lee Johnson, Jr., McCrory.

Conference: Johnny Kennard.

Mrs. E. G. Kaetzell, Conference Treasurer.

for ordination of women" and 128 opposing it. Eight were non-committal. This, however, is a larger vote for the affirmative than when the same proposal was submitted in 1930. It is believed that a somewhat similar proposal will come before the General Conference of the Methodist Church when it meets in Boston, Mass., in April 1948.

According to Canon H. M. Grace, British missionary leader, one of the present major tasks of the Christian homes and to spread the influence of Christian home life.

"This is a matter of life and death in Africa," says the Canon, "for the old African family system is crumbling and often there is nothing to put in its place. A holy visiting ministry, ordained and lay, will do much to put matters right here. More and better girls' schools are needed. A community center might be developed in each country which would be a model of a Christian society, from which there would spread a great influence by means of nurse visitors trained in a village marriage preparation schools, etc." hospital, mother's union activities,

CURRENT NEWS IN ARKANSAS METHODISM

WORK BEGUN ON RE-MODELING OF SCOTT STREET CHURCH

Work on the rebuilding and remodeling of Scott Street Methodist Church was started last Monday, August 4. The Building Committee, composed of Ray Robinson, James Hood, Ernst Glover, Maurice Trout, Mrs. John Dilbeck and Rev. J. E. Fulkerson, pastor, awarded the contract to C. M. Sandlin. John P. Almand is the architect.

The building program will effect several substantial changes in the rearrangement of the auditorium with enlargement of the altar area and seating capacity, as well as the addition of a number of class rooms and the improvement of others for educational purposes.

The interior will be decorated and modernized throughout to include altar, choir chancel and seating equipment, and the installation of cooling and heating systems. The complete change of the auditorium to face the West will not only enlarge the area, but will make possible the completion of a most beautiful, spacious and commodious sanctuary for worship.

The section to be rebuilt, having been destroyed by the fire in June, will be so constructed that it may be adaptable for the building later of the educational plant. It is estimated that the cost of the present proposed work will approximate \$25,000.00.—J. E. Fulkerson, pastor.

CARAVAN AT BOONEVILLE

The North Arkansas Conference Caravan was with the Booneville Church July 19-26. The team did us a splendid work. Each member of the caravan proved efficient and worthy of the task assigned. Some ninety per cent of our youth division enrolled and the average attendance was ninety-five per cent. Many worthwhile projects were planned and some of them have already been executed. This is our fourth caravan and Booneville will always be ready to invite the caravan here. Our conference is to be congratulated in having them for these seven weeks.—I. L. Claud, pastor.

REVIVAL AT TRINITY METHODIST CHURCH

A revival at Trinity Methodist Church on the Okolona Charge began on July 13 and closed on July 20, the pastor, Rev. R. C. Walsh, doing the preaching. The services were spiritual and inspiring from the beginning to the end. The gospel was well preached and was the power of God unto salvation to those that believed. The church was wonderfully revived and many who had grown cold and indifferent were renewed. The meeting closed with four additions at which time the sacrament of the Lord's Supper was administered.

Brother Walsh is a real gospel preacher and a good pastor as well. We had good attendance and a real spiritual feast.—John W. Cox.

The man who has no fire within himself will never be able to warm others.—Ex.

Conscience warns us as a friend, before it punishes us as a judge.—Stanislaus.

METHODIST HOSPITAL AND BATH HOUSE NOTES

Several gifts have come to the hospital since our last report: The Pullman Heights W. S. C. S., Hot Springs, sent 16 ash trays and 10 flower vases; the Grand Avenue W. S. C. S., Hot Springs, sent books for patients to read; Mrs. Ruth Quinn and her mother, Pine Bluff, sent gift of money toward purchase of needed urological equipment. To all of these we express our gratitude and thanks.

Our auditors have completed the audit for the six months period of this year. It reveals facts that indicate some progress has been made. We seem to be turning in the right direction as far as our hospital operation is concerned. During the six months we received 920 patients, performed 365 operations, had 112 births. These figures almost DOUBLED those of the first six months of 1946. On the financial side (we believe our people are interested in this) we have reduced our LOSS from \$3.64 per patient day in 1946 to 49 cents per patient day in 1947. Our total loss at the end of June 1946 was \$21,460.42; our loss at the end of June this year was \$2,683.56.

Our Golden Cross Treasurer, Mr. Tom Stone, hopes to be able to submit a report before long giving results of our hospital offerings. The money is still coming in. Most churches have made partial remittances, some have paid in full their goal. Mr. Stone would appreciate the pastors sending in their full report at once as he would like to prepare an up-to-date list for the Methodist at an early date.—R. E. Simpson, Superintendent.

METHODIST CHILDREN'S HOME REPORT FOR JULY

Memorials

In memory of:

Mr. Fred Cochran, given by Mrs. Mary G. Thach.

Mr. Joseph Jones, given by W. S. C. S., Marianna Methodist Church.

Dr. Edgar S. Whaley, given by Mr. and Mrs. E. S. Gladden.

Mr. M. A. Roberts, given by Mr. James O. Hale.

Mr. Clyde L. Hall, given by Mr. and Mrs. C. B. Nance.

Mrs. J. C. Orendorff, given by Miss Mary G. Hatch.

Total Memorials\$30.50

Other Gifts

Mrs. Lotta Pierce\$ 3.00

Mr. and Mrs. O. G. Robinson 1.00

Few Memorial Church, Vacation Bible School 5.00

Crossett Methodist Church, Vacation Bible School 7.00

Delight Methodist Church, Junior Class 1.00

Susanna Wesley Class, 1st Church, Texarkana 5.00

W. S. C. S., Jackson Street Church, Magnolia 25.00

Vacation Bible School, Harmony Church, Texarkana Ct. 8.00

Mr. and Mrs. L. E. McLaren, Lanty Methodist Church 10.00

From Estates2,797.75

Little Rock Conference

Treasurer 172.98

Miscellaneous 246.15

Total Contributions\$3,312.38

We wish to express our sincere thanks for all of these contributions, as well as for the other gifts which we list below:

Virginia Howell Class, Asbury

BUTTERFIELD M. Y. F. HOLDS COUNCIL

The Butterfield M. Y. F. held its regular council meeting in the home of their counselor, Mrs. Frank Spurlin, Thursday evening, July, and made the following plans for the next three months:

Worship and Evangelism Commission. Special Galilean service second Sunday in August. Special candlelight service and mission pledge service, third Sunday in August. Twilight service, first Sunday in September. These are in addition to the regular programs of the group.

Missions and World Friendship Commission. Writing letters to two missionaries, one in Belgian Congo, the other in Nanking, China. Sending supplies to these missionaries. Work with worship committee in planning a series of programs on our missionary work. Help in pledge service and see that individual pledges are made and paid.

Community Service. Playing with the small children one afternoon a week at the church until school starts. Paint vases and send flowers to the Hot Springs County General Hospital. Make tray favors in August and September for the hospital. Carry flowers to the aged and sick in our own community. See that the church is clean each night during the revival as well as each Sunday. Promote a Bible class each night before services during the revival with their sponsor as teacher.

Recreation. July 16, a swimming party and twilight supper at the rock crusher. July 24, ice cream supper. August 1, play party at the home of one of the members. August 15, picnic. August 29, candy making. September 12, scavenger hunt and weiner roast. September 26, back to school play party.

The group also decided to buy a Fun Encyclopedia and contribute it to the church library. The group has already started to work on these projects. They enjoyed a swimming party at the rock crusher swimming pool and a picnic supper spread at twilight.

On July 20 a special program was presented on our missionary work in Belgium and the Belgian Congo. A letter was read from Miss Anna Belle White, published in the July World Outlook in which she stated she needed soap very badly. The altar was stacked with bars of both laundry and toilet soap, gifts from the young people present. This with some clothing and toys is being sent Miss White as our July missionary project. In August the group plans to send sheets and pillow cases to a missionary in China.—Mrs. Juanita Lawrence Spurlin, Sponsor.

Church, ice cream, cake, and cold drinks.

Mrs. Cline McKay, of the Mabel Crawford Class, Lakeside Church, Pine Bluff, Soft ball, bat, and two gloves.

Circle No. 2 and Circle No. 3, W. S. C. S., Central Ave. Church, Batesville, clothing.

Mr. B. S. Atkinson, pair of pink-ing shears.

Goff Bros. Wholesale Co., two boxes of candy.—J. S. M. Cannon, Superintendent.

NEWS FROM THE ALMA CHARGE

The Alma and Mountain View M. Y. F. entertained the Fort Smith District M. Y. F. at Mountain View. They had a swimming party in the creek about one and one-half miles north of Mountain View Methodist Church. They held their devotional service at 8:00 p.m. at which time Rev. W. R. Sengle, pastor of the Alma Presbyterian Church, addressed the group on the theme "Building". Refreshments furnished by Alma and Mountain View were served. There were about two hundred in attendance. We have closed out our third quarter with all finances paid in full. We received six into the church last Sunday and baptized one baby.

At the beginning of the last step in the Crusade for Christ for this quadrennium our enrollment for the Alma Sunday School was 158. Our goal for December 13, 1948, is 200. Our enrollment at Newberry was 60. Our goal for December 31, 1948, is 100.

With the town's help we have built 400 feet of sidewalk on the front of the parsonage and church lots. With the town's help we are beginning to pave the street in front of the parsonage and church.—A. L. Riggs, pastor.

VACATION BIBLE SCHOOL AT CENTENNIAL CHURCH

Centennial Methodist Church has just completed a successful Bible school. There were 54 pupils enrolled for the ten days of study, worship, work and recreation. The school was directed by Mrs. C. L. Kidwell, assisted by the pastor, Rev. P. D. Alston. Mrs. Freeman Beveret directed the music.

The following faithful teachers made a lasting contribution to the lives of the pupils of whom they had charge: Nursery, Mrs. Thomas Ward and Miss Myrtlene Powell; Beginners, Mrs. O. C. Styles and Mrs. Roy Bishop; Primary, Miss Laura Lee Denham and Mrs. Ferry Kelley; Juniors, Mrs. Billy Denham and Mrs. Raymond Kidwell; Intermediates, Mrs. J. M. Barbaree and Mrs. Harvey White.

A full house attended the closing program presented by the pupils on Friday night. The handwork and Bible material proved the school was not all play, although a wonderful time was had by all who attended. Parents who sent their children expressed their gratitude.—Mrs. C. L. Kidwell.

REVIVAL AND TRAINING SCHOOL AT CUSHMAN

Rev. H. J. Couchman, pastor of the Central Avenue Methodist Church, Batesville, assisted Rev. Vann Hooker in a series of services at the Cushman Methodist Church. A training school was conducted in the morning for the youth. The attendance was good and twenty-eight received credit. The singing was conducted by our Sunday School superintendent, Mr. Rammel Baxter.

Six came on profession of faith and everyone feels that many blessings were received from the fine messages of Brother Couchman.—Reporter.

AREA DIRECTOR FOR RURAL CHILD SERVICE PROGRAM

Mrs. Agnes Bass Shinn, Chairman of the Arkansas State Committee of Save the Children Federation, yesterday announced that Mrs. Edgar Davis, 310 No. Willow St., Harrison, has been named the first Area Director in Arkansas for the Rural Child Service Program of the S. C. F.

Monday, (May 19) Mrs. Davis took charge of an area which now includes Boone and Newton Counties, and before the end of the year is expected to also include Carroll, Marion, Baxter, Fulton, Izard, Stone, Cleburne, Van Buren, and Madison Counties, Mrs. Shinn said.

Mrs. Davis has taught in the public schools of Hopewell, Alpena and Bergman. She was at one time a child welfare visitor for the Arkansas State Welfare Department, and has been active in such community organizations as the Business and Professional Women's Club, the Home Economics Study Club and the N. D. Club.

The appointment of an Area Director marks the advance from preliminary organizing stages into an established program in Arkansas, which is the most recent state in which Save the Children Federation has undertaken its work, according to Mrs. Shinn.

The Federation, which has its national office at 1 Madison Ave., New York City, is a non-profit, non-sectarian child welfare organization operating in 125 counties of eight states in this country. It also provides services to some 1,000 schools and more than 3,000 children in five countries of Europe.

The state program is under the supervision of a state committee which includes representatives of the state departments of health, welfare, and education, as well as other prominent citizens. Mrs. Henry Kirby is secretary, and Mr. V. N. Van Buren is treasurer. Both are residents of Harrison.

Local administration puts the program in the hands of people in each community who are most concerned with the well-being of children there, and who know at first hand the most pressing needs of the community's children, Mrs. Shinn pointed out.

Of the two committees already organized, the Rev. Ira A. Kirk is chairman in Boone County, and A. J. Keeling is acting chairman in Newton County. Plans call for the establishment of local committees of leaders interested in child welfare in all of the other nine counties this year.

The Federation program includes the provision of trained leadership, clothing at nominal prices — or, where necessary, free — other commodities such as books or desks, and from school sponsors, a limited amount of cash. Layettes are distributed through the County Department of Health or Public Welfare Units.

"By securing wholehearted participation of the community itself," Mrs. Shinn said, "the county committee enables each locality to help itself, and to do for its children some of the things they need most, especially in the fields of school lunches and recreation."

In preparation for expansion into more counties, an Area workroom has already been established in Harrison under the direction of Mrs. C. H. Rice. It will be a distribution center for clothing and other commodities to SCF groups in the whole area.

A special project now underway is a plan to supply a quantity of

ATTENDS PASTORAL CLINICAL TRAINING COURSE

The Rev. Raymond L. Franks, Pastor of the First Methodist Church of Van Buren, Arkansas, has been attending a course in Pastoral Clinical Training at the famous Wesley Memorial Hospital, Chicago.

This course is offered each summer to a limited number of ministers. It is sponsored by the Garrett Biblical Institute, Northwestern University Medical School and by the Wesley Memorial Hospital and is aimed to prepare a minister to become more effective as a pastor particularly in the care of the sick and in pastoral counseling.

This is one of only four such courses offered for clergy in the entire country. The others are Massachusetts General Hospital, Boston City Hospital, and University Hospital, Ann Arbor, Michigan.

Clinical training in pastoral work started in general hospitals only fifteen years ago. Since that time it has made an impact upon the training of pastors across the country. It is an effort to bridge the gap between medicine and religion and to introduce the minister to some of the more recent finds in the field of modern psychology. It represents a whole new effort on the part of the church to face the complexity of modern life which threatens a serious breakdown in the field of emotional health.

The Rev. Mr. Franks has had intimate contact with many eminent medical authorities during his work in Chicago.—Release from Wesley Memorial Hospital, Chicago, Ill.

BIBLE CONFERENCE ON MT. SEQUOYAH

There will be a big Bible Conference on Mt. Sequoyah, August 25-29. Dr. J. T. Carlyon and Dr. Wesley Davis of S. M. U. will be our speakers. You will enjoy hearing these two men for they are great Bible teachers, so make your plans to spend part of your vacation here on the mountain and enjoy our Bible Conference. We will have plenty of room for visitors from August 16 to September 1 and will be happy to have you among us.—S. M. Yancey, Superintendent.

5,600 CHURCHES DESTROYED IN FRANCE

PARIS—(RNS)—More than 5,600 churches and other ecclesiastical buildings were destroyed or badly damaged in France between 1939 and 1945, according to a recently-completed survey. This figure compares with 4,000 churches destroyed during World War I.

A federation for the rebuilding of churches, which will coordinate efforts of parishes and dioceses, has been formed to raise funds and plan reconstruction projects.

The federation is expected to be hampered by the immediate need for construction of private homes.

approved books for the regional library at Harrison, which serves four counties where the Federation is or will be operating. Through this library, the books will be distributed to schools and to the regular stations of the library in the four county region.

The Arkansas program of the Save the Children Federation was initiated through the interest of Dr. and Mrs. William A. Hudson of Detroit, Michigan. Dr. Hudson is a noted lung specialist and a former resident of Jasper.

DON'T TURN UP YOUR NOSE

When we are tempted to turn up our nose at the foreigners and fill our heart with prejudice take this statement out of your files and read again what Bishop Edwin H. Hughes says:

"It was an Italian, Christopher Columbus, that discovered America. Another Italian, Americus Vesputious, gave America its name. An Italian, Marconi, gave to the world the miracle of wireless; Kosciusko and Pulaski, Slavs, helped America in the war of the Revolution. The voice of O'Connell, the Irishman, upheld the right of the American Colonies in their war for independence. The Germans gave the world Jesus Christ.

"If you were to take out of our national life all those streams of influence to which I have referred you would make a disastrous gap. The need in America today is a more perfect attitude toward the foreigners.

"We are all foreigners, for the only native born American is the Indian, and his skin is red."

Some sobering thoughts!

—Alabama Advocate.

QUEEN ELIZABETH READS BIBLE DAILY

LONDON (By Wireless)—(RNS)—Queen Elizabeth reads the Bible every day and "knows from experience" how helpful this custom can be.

The queen herself made this revelation when she addressed a crowded meeting at Central Hall, Westminster, commemorating the silver jubilee of the Bible Reading Fellowship.

In her speech, the queen, who has been a member of the Bible Fellowship for many years, said:

"These are challenging days in the history of the world. A new era is struggling to be born. Our nation and empire is called to give moral leadership to the world, and can only do this if it is true to its Christian tradition."

The meeting was presided over by Dr. Geoffrey Francis Fisher, Archbishop of Canterbury.

"Before criticizing, ask yourself what you might have done under the circumstances."

WANTS MINISTERS TO ATTEND POLICE COURT

RICHMOND, Va.—(RNS)—Ministers should be required periodically to sit through sessions of the police courts, Dr. J. Blanton Belk, pastor of St. Giles Presbyterian church here, proposed after he had observed court proceedings for the first time.

He said clergymen, along with many other persons, sometimes tend to view the world through rose-colored glasses. In police court, he added, they would see to what depths some of humanity has fallen and also become aware of how widespread in moral corruption.

"The sliding moral condition of today raise grave quotations," Dr. Belk declared. "Since the first world war we have steadily deteriorated morally. Nothing has stemmed the tide, even temporarily. Unless we mend our ways and return to the moral standards of God, we will suddenly awaken to find that we've lost our liberty. We can't take our democracy for granted."


BELGIANS REDEDICATE CHURCH BELLS

BRUSSELS — (RNS) — Bells confiscated by the Nazis during the war are being rededicated in village churches across the nation this summer.

Some of the captured bells were retaken, others had to be re-cast.

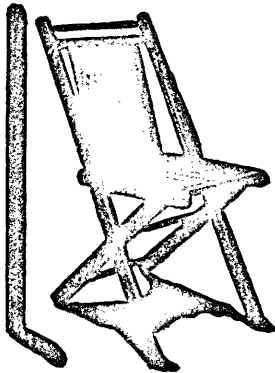
One that required re-casting was the Elizabeth Bell, named for Queen Elizabeth, which the Germans tried to remove from the Abbey of the Benedictines at Maredons. The re-cast bell, weighing 7,000 kilos, was decorated with roses and run for the first time by Queen Elizabeth at the dedication ceremonies.

The time to work is now. The way to succeed is to forget yesterday, keep busy today and expect greater things tomorrow.—Anon.



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PLAN NATIONAL CONVOCAION OF METHODIST MEN

DES MOINES, Iowa—(RNS)—A proposal for a national convocation of Methodist men, to be held in 1950, was outlined to the Board of Lay Activities of The Methodist Church here by Dr. George L. Morelock of Chicago.

Dr. Morelock, executive secretary of the Board, recommended that a representative from each of the denomination's 21,000 pastoral charges attend the convocation. He said the 1950 meeting would have a series of follow-up conventions on the annual conference, district and local church level that would eventually reach every Methodist man.

The proposal for the national convocation will go to the Council of Bishops and the next General Conference for authorization.

Dr. Morelock called upon laymen to support attacks made by their pastors on the liquor traffic with their votes, their influence and their personal total abstinence. He deplored the expansion of the "area of gambling", calling it a national scandal. He accused exhibitors of indecent pictures and publishers of salacious literature of greed "which does not regard its evil effects upon youth."

Methodist men were urged by Dr. Morelock to seek more adequate financial support for the church's Commission on Public Information and to make provision for an integrated and coordinated program of radio service.

He also recommended a study of the feasibility of establishing a national Methodist headquarters to provide a meeting place for conferences, board meetings and convocations, and to house all the administrative, benevolent, educational and mission boards.

PHILIPPINE YOUTH DELEGATION LEAVES FOR OSLO

MANILA—(RNS)—Five Filipino Protestant youth representatives were given an official send-off here on their departure by air to attend the Second World Conference of Christian Youth which opens in Oslo, Norway, on July 22. Ceremonies included a nation-wide broadcast by the Rev. Paul Dotson, director of the Youth Section of the Philippine Federation of Evangelical Churches.

The five delegates are: Epifania Castro and Luz Espejo, representing the Philippine Youth Section of the World Council of Churches; Ester de Jesus, Philippine section of the World Student Christian Federation; and Manuel Paraja and Eduardo Villareal, of the World Alliance of the WMCA.

In his farewell address to the delegates, Mr. Dotson declared that "the sending of this delegation is significant because, for the first time, the Philippines, as a free country, will be represented at a large-scale international meeting of Christian youth."

In addition to taking part in the Oslo gathering, the delegates will attend a student conference at Lund, Sweden, from August 2 to 9, and subsequently will go to Edinburgh, Scotland, for the forthcoming international YMCA conference. Their itinerary includes visits to youth groups in Calcutta, Karachi, Rome, Geneva, and Paris. Before returning to Manila, they will also pay extended visits to England and the United States.

IT'S HARD TO BELIEVE



AMERICAN BUSINESS MEN'S RESEARCH FOUNDATION-CHICAGO

No. 1043

NIEMOELLER PREPARES TO RESUME DAHLEM PASTORATE

BERLIN—(RNS)—Pastor Martin Niemoeller is preparing to return to his parish pulpit in Dahlem, which he occupied before becoming the personal prisoner of Adolph Hitler.

Visiting Berlin to make arrangements for resuming his pastorate, Niemoeller told Religious News Service:

"I must return to my parish congregation and do my best to give them hope. This is difficult when there is no hope.

"The German people expected too much. They are now worse off than during the war. One cannot give too much hope, even of Christianity and democracy, to a people who are starving."

SALARIES OF PRESBYTERIAN PASTORS AVERAGE \$3,130

PHILADELPHIA—(RNS)—Salaries of ministers in the Presbyterian church in the U. S. A. range from \$3,800 to less than \$1,200 a year, with an over-all average of \$3,130, according to statistics released by the denomination's Board of Pensions here.

The highest salary average of \$3,800 prevails in the Baltimore Synod. Next highest is Michigan, with \$3,713. Oklahoma's high average of \$3,570 tops the list of Southern Synods. Average for Kentucky Synod is \$3,285, and for the Synod of the Mid-South, which includes Tennessee, Mississippi and Alabama, \$3,105.

In New Jersey, the average salary is \$3,572; In Pennsylvania, \$3,460; and in New York, \$3,471.

MEETINGS FOR CHILDREN'S WORKERS

Opportunities are being offered in nearly every conference this summer for children's workers to meet together for the purpose of learning more about their jobs. According to records available in the Department of the Christian Education of Children of the General Board of Education, the following schools and conferences are being held: 49 laboratory schools (several are interdenominational), 19 children's workers conferences, 8 conference schools where children's workers courses are offered, and 4 jurisdictional schools. In addition, many district camps, conferences, or all-day meetings are being held.

WHY A SCHOOL OF THEOLOGY?

Before I came to the seminary at SMU, and a number of times since my arrival, I have heard that many people advise against a preacher coming to Seminary. It seems that many feel that one does not need an education to preach the Word of God; many others feel that a Seminary training will destroy what religion a young man has.

In my own experience, and from the outlook that I have on the situation, I feel that this attitude is unfair. While it is true that a young minister sometimes loses some conceptions of faith that he has grown up with, he needs to get beyond a childlike conception of God if he is to meet the needs of an educated people. As he develops a more basic faith, he is better able to meet the problems of life and faith. The man of today, in the light of science and knowledge, must find a God who is loving, and yet the creator and sustainer of a moral universe. The young minister must give up any faith that cannot stand truth, and gain a faith that will never waver no matter how much scientific knowledge is thrown its way.

Education is living experience, and we need to live and grow with our minds in touch with great minds and ideas if we are to help our people. A seminary training, and the experience that goes with it, gives a man poise and ability; it enables him to see his work as a part of God's will, and as a part of His church. It acquaints him with the ways and problems of men—with underprivileged, different races, and different creeds. It gives him a message of brotherhood to all men.

A seminary training perhaps does result sometimes in a preacher speaking "over his congregation's head". But that is the individual's fault, not the seminary's; for we are educated to meet the needs of the people. Our success or failure in our ministry depends on our ability to apply our knowledge and experience. We should not blame the seminary for the failure of each individual preacher.

The results of the work done by the graduates of any School of Theology more than justifies the love, faith, knowledge, and expense that has gone into its construction and upkeep.—William M. Wilder.

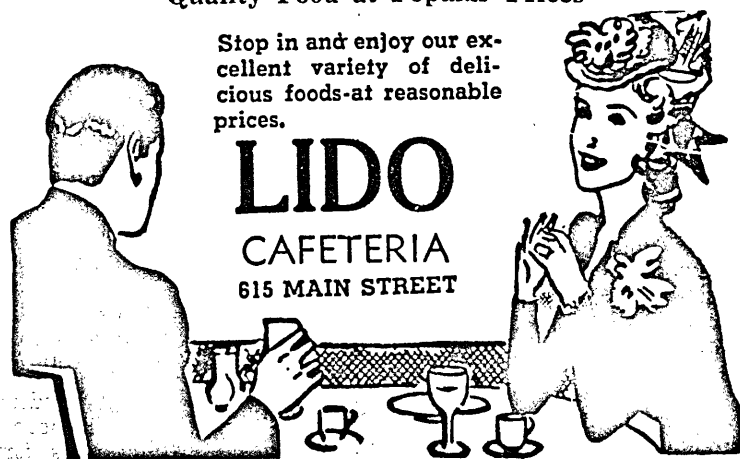
Encouragement is like premium gasoline; it helps to take the knocks out of living.—O. A. Battista, Everybody's Weekly.

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PASTOR COMPLETES NEW TRANSLATION OF TESTAMENT

LOUISVILLE, Ky.—(RNS)—The job took 10 years, but it is finished at last—a new translation, from the Greek, of the New Testament by Dr. George Swann, pastor of Edenside Christian church here.

Dr. Swann has made his verses about four times as long as those in the King James version, and has given each verse a heading, to preserve unity of thought. The translator said he found the short, sometimes choppy, verses of the King James version cut one thought into several verses. The headings, while indexed, are chiefly for typographical appearance, he explained.

The biggest innovation in Dr. Swann's work is the consecutive numbering of verses, beginning with 1 in Matthew and ending with 1,782 in Revelation. This feature, he pointed out, will make it easy for everyone to find any passage he seeks. His introduction points out that many persons are embarrassed by trying to find some of the old-style references by book, chapter and verse.

Dr. Swann's work, being published by Pentecostal Publishing Company in Louisville, is expected to be off the press shortly.

Dr. Swann said no translation has ever surpassed the King James version for beautiful rhythm and that he has "made earnest effort to retain the rhythm and to add to it."

Dr. Swann's version carries at the top of each page the corresponding chapters and verses in the King James.

The translator is the author of 20 books and of a new type of printing. He also has waged a vigorous campaign here for the revision of the public school curriculum. He says a new translation of the Bible should be made every 200 years or so because of changes in language.

His translation is set in newspaper type, and so arranged that with its bold numbers and verse headings, it is quite easy to read.

METHODIST RECRUIT FULL-TIME CHURCH WORKERS

CHICAGO—(RNS)—A total of 10,532 persons have been recruited for full-time church work by the Crusade for Christ movement, Bishop J. Ralph Magee, resident Methodist bishop of Chicago and director of the Crusade, announced in a report on results of the first four months of stewardship emphasis.

The figure includes 2,599 Methodists who have dedicated themselves to the ministry.

Under the leadership of Dr. George L. Morlock, executive secretary of the board of lay activities, the stewardship campaign resulted in 111,840 members pledging themselves to give the Biblical tithe, or one-tenth of their earnings to the Church, while 338,121 promised to share their income with the Church and philanthropy in proportion, larger or smaller than one-tenth.

Dr. J. Manning Potts of Chicago, associate director of the Crusade, reported that almost 250,000 new members were enrolled in the nation's Methodist churches during the first three months of 1947.

The twenty-year trend of declining church school attendance and enrollment has been checked, the report showed, with church schools increasing their enrollment by 449,054 during the past three years.



OUR STRENGTH

By George A. Freeman

*Not in our own faint strength, dear Lord,
Do we face life's fears today;
But in the strength of Him who stood
And taught us how to pray.*

*Out of the storehouse of thy power,
Comes help when hope is dim;
He prayed to Thee for strength to stand
And we would follow Him.*

CHRISTIAN MEMBERS OF JAPANESE CABINET PLAN PRAYER SERVICE

TOKYO—(RNS)—Premier Tetsu Katayama and other Christian members of the new Japanese Cabinet will attend a special prayer service in Fujimicho Presbyterian church on Sunday, July 6, it was announced here.

Katayama, first Christian to be named Prime Minister of Japan, is a long-standing member of the Fujimicho church. Christian members of his Cabinet are Suehiro Nichio, Minister of State and Chief Secretary; Junzo Sasamori, Minister without Portfolio; Morito Tatsuo, Minister of Education; and Chozaburo Mizutani, Minister of Commerce and Industry.

Another Christian leader, Komakichi Matsuoka, is Speaker of the House of Representatives, where about 35 Christians now hold seats. Twenty Christians have also been elected to the House of Councilors.

All the Christian Parliamentary leaders are Protestants with the exception of Kotaro Tanaka former Minister of Education, now in the House of Councilors, who is a Roman Catholic.

WANTED: 300 RURAL MISSIONARIES FOR JAPAN

In a recent survey of Christian churches in Japan, Dr. John H. Riesner, executive head of Agricultural Missions, Inc., and an internationally known rural authority, found that in the pre-war days a great proportion of Protestant Christian missionary work was in Japan's cities, while only about 100 churches were in rural areas. He found also that converts to Christianity were usually one out of a family; while he insists that only as whole families are led into Christianity can the faith be rooted in any land.

Dr. Riesner is proposing to the Foreign Missions Conference of North America, and to its component mission bodies, that 300 new missionaries be trained and sent to Japan in the next few years to work on rural and village and agricultural problems. They would work on the matter of livelihood from the land, the home, youth, religious education, and worship.

"If we expect the Christian movement to provide any new leadership in solving these hard, tough everyday problems of the village people, we must give our missionaries the kind of training with which they can grapple with these problems," he says.

BIG AREAS

Which of Methodism's 33 episcopal Areas in the United States is largest?

The answer depends on whether you are counting church spires or parsonages or members or measuring the acreage. In no case is the answer the same.

Bishop James H. Straughn of the Pittsburgh Area, with 2,494 preaching places under his supervision, administers the largest episcopal Area in number of churches. Next is the Atlanta Area, in charge of Bishop Arthur J. Moore, with 2,045 points where services are held. All but one of the next five Areas are in the South: Richmond, Va. has 1,991 churches; Ohio, 1,923; Nashville, 1,826; Charlotte (N. C.) 1,860; Birmingham (Ala.) 1,692; Jackson (Miss.) 1,683.

Washington (1,634) and Chicago (1,607) come next.

In number of pastoral charges Ohio is in first place with 1,055. Chicago is next with 1,031 and Pittsburgh has just one more than a thousand.

When it comes to church membership the Ohio Area, under Bishop H. Lester Smith, leads with more than half a million members (518,752). The Pittsburgh Area, first in Churches, is second in membership (435,055). Chicago (433,604), Richmond (430,528), and Atlanta (427,577) follow in that order.

It is quite another story when geographical extent is compared. The three Areas of the Western Jurisdiction, though relatively small in membership and number of churches, are each sufficiently commodious to hold several typical Eastern or Southern Areas. Computed on the map the Denver Area, including Colorado, Utah, Wyoming and Montana, seems to be largest, closely matched by California Area, which includes also Nevada and Arizona. The Portland Area, made up of the states of Washington, Oregon and Idaho, though in third place in the Western Jurisdiction, of course surpasses in square miles any Area in the other five Jurisdictions. In addition to U. S. territory California includes Hawaii and Portland Area, Alaska.

I would rather be a poor man in a garret with plenty of books than a king who did not love reading.—Lord Maccaulay.

The most successful businessman is he who renders the greatest service to mankind, and whose life is most useful.—William E. Sweet.

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The Sunday School Lesson

By DR. O. E. GODDARD



SOME ADVICE AGAINST STRONG DRINK

LESSON FOR AUGUST 17, 1947

SCRIPTURE TEXT: Proverbs 15:13-17; 20:1; 22:1-6;

23:19-21; 29-35; 25:11, 13, 28; Ecclesiastes 10:17.

GOLDEN TEXT: Wine is a mocker, strong drink a brawler; and whosoever erreth thereby is not wise.—Proverbs 26:1.

Sound advice against strong drink is a fit subject for our lesson today. If some cocktail-serving church school teacher (and may their tribe decrease to a vanishing fraction) should sigh and say, "When will those temperance lessons cease?" I would answer, "Not until legalized liquor traffic ceases to be."

The liquor business, legal or illegal, and the Methodist Church, cannot live together amicable under the same flag. It is a fight unto death to one or the other.

What Say The Ancient Wisdom Books?

It deceives. "Wine is a mocker, strong drink is raging: whosoever is deceived thereby is not wise." Proverbs 20:1.

It is the source of poverty. "Hear thou, my son, and be wise, and guide thine heart in the way. Be not among winebibbers; among riotous eaters of flesh; For the drunkard and drowsiness shall clothe a man in and drowsiness shall cloth a man in rags." (Proverbs 23:19-21).

It is a genesis of quarrels. "Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine." (Proverbs 23:29-30).

It is a deadly poison. "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright, at last it biteth like a serpent and stingeth like an adder." (Proverbs 23:31-32).

It makes his eyes see the impure and his heart to utter foul things. "Thine eyes shall behold strange women, and thine heart shall utter perverse things." (Proverbs 23:33).

It creates a false sense of security. "Yea, you shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me, I felt it not: when shall I awake? I will seek it yet again." (Proverbs 23:34-35).

When the wisdom books were written, strong drink had already become infamous, degrading, and damning. It was the most disreputable factor in ancient civilization. "By their fruits shall we know them." The influence of strong drink, even then, was evil, only evil, and that continually. The righteous ancients warned and warned against the insidious evil. They seemed to have exhorted most earnestly, touch not, taste not, handle not!

Moderns Have Stronger Reasons Against Strong Drink

The ancients knew nothing of "hard liquors"—that is distilled liquors. They used fermented liquors. We—no, not we, but the simpletons who drink—use also the distilled liquors. Drinking is really more prevalent now than then. The increasing number of women and

young women drinkers is most alarming. One young man returning from his university made the statement that as far as he could ascertain more young women students drank in that institution than men! We are horrified but we must admit that there are more bar maids selling intoxicants today than there are women students in all our institutions of learning.

Liquor destroys much of our wealth. For legal and illegal liquor, last year \$14,000,000,000.00 was spent. For all church purposes we spent \$650,000,000.00. That is to say our country spent eighteen times as much for liquor as for all the religious programs of all the religious organizations. Such expenditures for liquor are inconceivably large. No wonder there is such destitution and cruel poverty in our country. Legal liquor consumed, in 1943, 3,000,000,000 bushels of grain, 1,250,000,000 pounds of molasses; 2,000,000,000 pounds of sugar. Edgar Hoover states that the illegal trade is equal to the legal expenditures, hence to get accurate figures we would have to double all the above figures to show the total destruction of foodstuffs in a year. Such inconceivable sums of money, and such incredible quantities of food stuffs, worse than destroyed, makes one's blood boil in indignation, and fight for the destruction of this huge juggernaut.

Liquor Kills

Annually 53,000 persons die from the use of intoxicants. This is twice as many as were lost per annum in the world war. More than one-fifth of all the patients in our institutions for nervous disorders are alcoholics. No one knows how many children are underfed, inadequately clothed and improperly housed because a drinking father does not provide the necessities of life.

Things We Can Do

1. Teach moderation and self control in every home and in every school—moderation in things legitimate, and total abstinence from all things wrong or harmful. Scientific instruction is a part of the curriculum in the Arkansas public schools. "He that hath no rule over his own spirit is like a city that is broken down and hath no walls." (Proverbs 25:28). If parents and teachers teach the children everything else and fail to teach them self-control, they send them out into the world defenseless. They must be able to say, "no" to companions, appetites, and passions, and live a self-controlled and self-directed life. Thus only they will be fortified against the sins and temptations of our day.

2. Condemn all cocktail parties and the serving of intoxicants at meals. Any Methodist woman who serves intoxicants at her table or gives cocktail parties, is either ignorant of the attitude of her church, or willfully ignores the teachings of

a great church. It is a great misfortune to the church that we have people who so frequently disregard the teachings of Methodism. As Methodists we are not permitted to buy, sell, give away, or drink intoxicants. If all our homes served intoxicants we would soon be a church of drunkards.

3. Wage an unceasing war on the liquor traffic. Vote it out of every town, county, and state. Keep the temperance fires burning even if the traffic has been outlawed. The liquor interests never sleep. The invidious propaganda indulged in by the liquorites is almost sufficient to deceive the most elect. Eternal vigilance is the price of success. Homes, church papers, pulpits, yea, all of Methodism must fight until the last wet foe expires. Support only the candidates who are openly and always against the liquor business.

4. Make the liquor interests responsible for their finished products. Some time past I heard Rev. Sam Yancey deliver a great lecture on the "Finished Product of the Saloon". He showed how proud the architect is of his finished building, the author of his books, the parents of their children, the teachers of their students, and then with dramatic emphasis, he asked, "How does the saloon feel about its finished product?" The saloon takes many fine young men and women and leaves them as finished products in the gutter, disgraced and wrecked. Did the saloon ever elevate any young man or woman? No, it degrades, debauches, and damns all of its devotees.

There is but one decent attitude for a self-respecting person to take toward the liquor traffic and that is war to the end. Stand by your church, all good humanity, your Lord, and fight bravely, and valiantly, for a sober, peaceful world.

MISSIONARY CONFERENCE CALLED TO CHRISTIAN OFFENSIVE IN CHINA

WHITBY, Ont. — (RNS) — A "Christian offensive" to bring the Gospel to all of China was urged here by Methodist Bishop Wen Yuen Chen, honorary general secretary of the National Christian Council of China, in a report presented to the first full meeting of the International Missionary Council since 1939.

The bishop stressed that most missionaries are congregated in the eastern half of China or along the coast.

"China," he said, "has discovered the West, with its vast undeveloped resources. It is the policy of the Chinese government to keep in the West all the factories and industrial plants formerly moved from the coast. In view of the changed conditions we wonder whether it would not be the right policy to station more missionary personnel in the interior, where the Church is more understaffed and the need is greater."

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sion of love from the Methodist Church. After the presentation of the gift. Mrs. Paul, daughter of Mrs. Crigler, directed the members to the dining room where delicious refreshments were served. The lace covered table was centered with a bowl of mixed flowers. Tapers in silver holders were at each side of the center-piece. Mrs. Paul was assisted in the dining room by Mrs. Q. R. Galloway, serving at the punch bowl. The meeting closed with prayer by Mrs. Charles Nigh.

REPORT 40 MILLION IN SOUTH DO NOT ATTEND SUNDAY SCHOOL

RIDGECREST, N. C. — (RNS) — Forty million persons in the South do not attend Sunday School at any church, according to a report presented by the Department of Statistics, Survey and Information of the Southern Baptist Sunday School Board of the Southern Baptist Sunday School conferences here.

Herman L. King, Secretary of Standards and Records for the Board, pointed out that about 18,400,000 of the forty million persons are adults.

"There are 2,400,000 babies of cradle roll age; 1,448,000 beginners; 1,944,000 of primary age; 3,784,000 juniors; 2,928,000 intermediates; 5,096,000 young people; 18,400,000 adults and 5,000 extension Sunday School prospects (Sunday workers and invalids who cannot attend)—all of whom should be enlisted in Sunday Schools.

The survey covered the 20 Southern states which make up the Southern Baptist Convention territory in which there are more than six million Baptists.

NEW PLANS ANNOUNCED FOR REBUILDING OF COVENTRY CATHEDRAL

LONDON—(RNS)—New architectural plans for war-destroyed Coventry Cathedral have been made public by an advisory commission of which Lord Harlech is chairman. The commission was appointed early this year when Sir Giles Gilbert Scott, distinguished British architect, resigned as supervisor of the rebuilding project because of differences over his design.

Lord Harlech's recommendation calls for reconstructing the historic cathedral on the site of St. Michael's church, after the ruined walls of the church are demolished. The new structure would be in the English Gothic tradition and built of red sandstone.

The commission urged that the Coventry corporation be asked to make available necessary land for constructing a Christian service center and chapel of Unity, which would be independent of the cathedral building itself.

SOUTHERN BAPTISTS FILLED UP ON MISSION VOLUNTEERS

RICHMOND, Va.—(RNS)—Dr. M. Theron Rankin, executive secretary of the Southern Baptist Foreign Mission Board here, revealed that the Board "has at the present time more volunteers for foreign mission work than we can support with our available funds."

Dr. Rankin estimates that "during the present year we shall decline not less than 25 volunteers who would be appointed if we had prospect of income sufficient to support them. Unless our income is increased, I estimate that we shall have to decline not less than 50 appointees in 1948."

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