

Arkansas Methodist

Serving One Hundred and Sixty Thousand

Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go into all the world" — Mark 16:15

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What Has Happened To "The Four Freedoms"?

IN a dark hour of the recent World War, the world was thrilled as the result of a conference between Churchill and the late President Roosevelt in which were proclaimed, as the objectives of the war, "The Four Freedoms": "Freedom from Want," "Freedom of Speech," "Freedom from Fear" and "Freedom of Religion."

A war-weary people felt that such objectives were worth any sacrifice or price necessary to obtain them. "The Four Freedoms" were proclaimed for all men everywhere. Their benefits were not to be limited to the supporters of the allied cause. What has happened to the new hopes born when the ideal pictured in "The Four Freedoms" was given to the world?

Most of us have heard the story of the attempt of Moses to console Woodrow Wilson over the failure of his "Fourteen Points," which played such a prominent part in the close of the First World War. The story has Wilson replying to Moses by saying, "If you only knew what folks have done to your Ten Commandments you would not be wasting your sympathy on me." If, since Roosevelt has joined the immortals, he were to offer condolence to either Wilson or Moses about their failures, they could very appropriately remind him of what the world has done to his "Four Freedoms."

To talk to millions of people today about "Freedom from Want" would be mockery. There are millions of people in "civilized" Europe who lack the bare necessities of life. There, and elsewhere, masses of people have died of malnutrition since the close of the war. "Want" is rampant across the nations of Europe and Asia. Who would think today of "Freedom of Speech" in Russia and her satellite nations. Not only are the individuals in nations within the Russian orbit denied freedom of speech but the nations are denied freedom of action. For Germany, Italy and Japan there is certainly no "Freedom of Speech" two years after the order to "cease firing."

It would be ironical to talk of "Freedom from Fear" today. There are more people afraid today than at any time in the history of the world. The atomic bomb has made of the peoples of earth a Brotherhood of the Fearful. There are possibly fewer doors closed to religion now than formerly but there are hindrances to religion on every side. "The Four Freedoms," the most war-born slogans, has had difficulties surviving the end of the war.

Others May Want To Contribute

RECENTLY we published a statement that a missionary, soon to return to Czechoslovakia, needs luggage for himself and wife for the return trip. After having spent years in Czechoslovakia as a missionary on our Board of Missions, including the years of Nazi occupation, he got out of that war-ridden country without bag or baggage.

The office of The Arkansas Methodist has received \$45.00 in response to the request published, and some offers of used baggage. If possible, the suit cases and one of the trunks could be new for such a trip. There may be other individuals or organizations of our church that would like to contribute to this cause. This good man should have the luggage he needs. Twenty-five dollars will not supply it. Send your contribution to The Arkansas Methodist. Proper acknowledgement will be made.

Facts Are Revealed—Methods Are Unexplained

FOR some weeks now we have been running a series of articles in this column under the caption, "Facts Are Revealed, Methods are Unexplained." In these articles we have tried to establish the fact that the Eternal God, Creator of the universe and all it contains, is more concerned about facts, principles, motives and purposes that determine our action than He is about the manner in which we act.

In this final article under this caption we want to say that the Bible reveals THE FACT OF LIFE AFTER DEATH but does not explain the process by which the soul can continue to exist apart from the body. Neither does the Bible give us a very clear idea of the form life is to take in the next world.

Now is Christ risen from the dead, and become the firstfruits of them that slept.—1 Cor. 15: 20.

In 1 John 3:2, the writer says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." The Apostle Paul in the fifteenth chapter of First Corinthians, the resurrection chapter, says in verses thirty-six through thirty-eight, "But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body."

The revelation of the fact of life after death is found throughout the New Testament. One result of the life and ministry of Jesus was, according to the Apostle Paul, that he "Hath brought life and immortality to light through the gospel." The nature, the character and form of that life we will better understand when we have experienced it. We possibly know as much about it now as God could reveal to us with our present human limitations. Paul tells us that "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him."

Let us rest in the calm assurance that we are to live again after life's day here is done. As to "that body that shall be" in that world, let us rest also in the faith that "God giveth. . . a body as it hath pleased him." The fact of life after death is revealed; the "how" of it all is in the hands of a loving heavenly Father.

Must Arkansas Condone Sectional Lawlessness?

ACCORDING to press reports a wide-open gambling house has been operating for some time at Black Fish Lake. This disease spot seems to be of long standing and for some strange reason is undisturbed, although it operates in open defiance of the laws of the state.

Not only are those in charge accused of running a gambling house in defiance of law, they are accused of crooked gambling in which the victim has little or no chance for a fair deal. Open letters from Prosecutor Gerber of Memphis written to Prosecutor J. H. Moody of Bald Knob have recited instances of losses suffered at Black Fish Lake that have left the victims, and the families of victims in desperate situations. The hurt ranges all the way from penniless homes to broken homes and terms in the penitentiary for some who have gambled there.

It has been demonstrated recently in Arkansas that open gambling can be stopped where public officials do their duty as public officers. No one doubts that open gambling can be stopped anywhere in Arkansas if a sincere attempt is made to enforce the law.

If local officials will not, or do not enforce the law against public gambling houses, such as is reported to exist at Black Fish Lake, there should be some way to reach them with the law they have sworn to support. Also there should be some way for state officers to vindicate the law of the state when local officials will not act. Arkansas, as a sovereign state, should not condone lawlessness anywhere within its borders. If it does not now have the right to reach into such plague spots, when necessary, and enforce the law, power should be granted that would give it that right.

The Passing Of An Empire

THERE are many happenings, in the past few years, that give some indication of the world-rocking results of the recent war. The disappearance of Germany and Japan, two of the greatest nations of earth, from the family of nations; the reducing of France to a second-rate power; the emergence of Russia as a great power of earth; the entrance of the United States directly in the political affairs of the Old World, all give some idea of history-making effects of World War II.

Another revolutionary effect of the war, too close to us for present-day historians to evaluate its meaning, is the breaking up of the British Empire. Only last week India, for more than three hundred years a British possession, became politically free. This land of riches, with its four hundred million people, was a source of wealth and prestige to the British Empire more than a hundred years before our forefathers signed the Declaration of Independence.

The granting of political independence to India is but one of the many evidences of weakness of the British Empire. It has been necessary for England to cancel commitments in various parts of the world because of the developing weakness at home.

England, as the center of a dominating world power, no longer exists. If adjustments can be made, and adequate support provided by the United States, England will survive the dangers that now threaten her, and may eventually take her place again as one of the great powers of earth. At the present time the proud boast that "The sun never sets on the British Empire" has changed to the public announcements in substance that "The sun has set" on

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The Secret Of Love

By BISHOP WILLIAM T. WATKINS

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

I READ some selected passages from the First Epistle of John:

"So we know and believe the love that God has for us. God is love and he who abides in love abides in God, and God abides in him . . . There is no fear in love but perfect love casts out fear . . . We love because He first loved us . . . This is the love of God that we keep His commandments. And His commandments are not burdensome."

Here we have the secret of a religion of power. That secret is that freedom comes only from bondage and triumph only from surrender. It is the same paradox Jesus uttered when He said: "Whosoever loses his life for My sake, he will save it."

Man's supreme religious need is to find something to which he can unreservedly give himself, for he is naturally a slave and never happy except when in bondage. The miserable folk in the world are the free people who have never found something to which, without later regrets, they can give themselves. The man to whom life is monotonous, the hours tedious and the days tasteless is the free man who has never found a saving bondage.

This principle inheres in us natively: we are made that way. Our intellects are restless until they find the truth and become its slave. Our affections are never satisfied until we find the lovely and let it lock its enslaving chains about us. It is what Augustine calls the higher freedom—a freedom that is absolute bondage. Find the blessed man, says Augustine, and you will find a man who has no liberty, for he has seen a vision that enslaves him.

Jesus knew this fact about men: that their power to love, to fall in with a great purpose, to feel the sublimity of truth, to feel an affinity for the beautiful was the human basis upon which redemption must rest. The essence of salvation is not that it gives men something, though it does that, but that it provides men with something to which they can unreservedly give themselves.

The secret of God's grace is that it stirs our own love life into action. No power equals love's power but the love that is power is our own love. God's love alone does not save us, else all men would be saved. God's love is not a spiritual energy that flows into us. God's love is in God, not in us. God's love is for us but not in us, but it is this love for us that stirs love in us and with our love life set going there are released in us energies and powers that will rise to any task. Not alone by being loved supremely but also by falling in love with supreme things are we saved.

We are saved when we learn to love, for love easily performs feats under which mere willpower breaks. To voluntarily give up your life for a person or a cause, when you might easily save it, is the supreme test of courage and willpower—the test that only martyrs have met. Yet love performs such a feat as a matter of course and seemingly without any strain. Here is a newspaper story that perfectly illustrates love's feats: a child before an open grate, a flash of flame and the cry of a child. Then another flame flashes and love goes into action. There is a mother fighting fire with her bare hands. In a moment her own clothes are aflame. The child is hurled to safety but the mother later died from her burns. This three-inch news story portrays one of the profoundest truths of psychology, and, withal, of religion also. That mother did in an instant all that we have just said is the greatest strain that can be played upon the human will.

But there was no strain on that mother's will. This was no pull of an ideal nor the mere urge of a moral obligation. There was only the drive of a power deeper than will—the power of love. Here there was no weighing of the hazards and then a tremendous decision of the will to take the risk. Like the shortcircuiting in the nervous system that makes some of our actions automatic, love shortcircuits ordinary processes. It leaps the gap ordinarily bridged by willpower, or, if that be bad psychology, there is no gain-

saying that through love personality goes into action without laying any burden on the will.

This truth is of the profoundest significance for religion, for religion is seated in something deeper than intellect or even will. Real religion is never a burden; rather, it relieves the ordinary strain of action. It has no element of drudgery in it for it overlaps the ordinary linkage between motive and a decision of the will, and, rather than being something we have to propel under the power of our wills, it is something that propels us under the power of a passion. Truly life only seems worthwhile and takes on the feel of reality when we are bound in a love union with something greater than ourselves.

There is involved in this love union a divine alchemy of the spirit. The man who gives himself away finds that he has done nothing of the kind but, instead, has become an even greater self. The man who surrenders himself to meekness finds that, instead of having given



BISHOP WILLIAM T. WATKINS

himself away, he has come to possess that to which he tried to give himself. We give ourselves to the truth and discover that we have really come to own the thing to which we sacrificed ourselves. In all cases it is a freedom through bondage. We save ourselves by losing ourselves. It is the divine alchemy.

Man must find, therefore, something that is big enough and great enough to demand his absolute loyalty before he can make the surrender that has salvation in it. Smaller things that only summon him to little loyalties, no matter how many they be, can never do the work of salvation in a man's life. Nothing but that which he is willing to bow down before in absolute surrender can stir in him the love that makes him a new personality.

But when we say that salvation is man's own love life stirred into action, that does not mean that man can save himself. Man is a dependent creature. He can no more love just in his own power than he can think just in his own power. Mind has not truth natively in it but is dependent upon the impact that things beyond it make on it. Our minds do not manufacture truth. The same is true of sensation. The sensation of fragrance from the flowers is not something we could manufacture if there were no flowers. So in the sphere of our love life, we can no more love until we find the loveable than we can think until we find the thinkable. Our affections cannot manufacture love. There can be no love until the lovable sweeps into our vision. Cut off from all things lovely we could no more know love than we could know fragrance in a world where there were no flowers.

Jesus knew that man's supreme need was a God who could stir his love life into action. Not a God to set men trembling but a God to set them loving—this was men's need. It is our own love and the power that it releases in us that gives us the victory, but we could never have come to that victorious love unless we had found a God who could be loved that much. This is the profound insight of John, that "we love Him because He first loved us." The human

heart but "restores its borrowed ray" when it loves God. And, supremely, it is when men look into the face of Jesus Christ that they are made conscious of this great prior love. He stirs our love life by giving us that which is supremely loveable. He provides us with that to which we can unreservedly give ourselves, and without this we could never find that before which we could bow in a saving bondage.

There it is, my friends, the whole revealed secret. Salvation lies in falling in love with Jesus Christ. It is no more mysterious than that, but it is as divine as the Christ with whom we fall in love. Without Him there would be no impact on us that sets us loving, without Him there would be no death involving loyalties to draw us into a saving bondage. He is love's absolute. His death upon the cross for our redemption is love's absolute act. We love Him because He first loved us, and when we love Him, we are saved. Love's supreme act before us stirs love's supreme power within us. This power within us is equal to any load or crisis of life.

Was not this the meaning of the Master when He said: "My yoke is easy." The Christian life is a yoke, indeed, it is a bondage, but it is a burden that lightens the load. "Come to me, all who labor and are heavy laden, and I will give you rest." Tired wills and fatigued souls, bowed down under the burden of a ritualistic religion, are invited to come into the kingdom of love where a deeper thing than will carries the load. As then, so now, many people are genuinely tired religiously. They have what has been called "a religion of moral courage" and their wills are nearly exhausted in carrying the load. It is rest for the religiously tired person that Jesus promises. For "if you love Me, you will keep My commandments" because love takes the strain off the will and gives you rest. This is the rest that is "the peace of God which passeth all understanding."

Through a good half of his life Paul fought that old soul-tiring battle of moral obligation and lost. Then came the hour when he found a new love, and with love came victory. He learned love's secret—"the expulsive power of a new affection," and, what is more, the propulsive power of a new affection. That is why he counseled men to set, nor their intellects or wills simply, but their affections on things above. He had learned the power of an affection to carry through where other things failed. When men get their affections right, the remainder is easy, for love easily carries burdens under which the will breaks.

Of course, in actual practice, most of us have a mixed religion. It is partly a religion of love in which we are doing what we want to do and partly a religion of moral courage wherein we drive ourselves to do that we do not want to do. But this latter is our own fault. Before us stands that supreme figure, Jesus Christ. There is nothing additional which would make Him more lovely. If ours is not completely a religion of love, it is because we ourselves withhold our poor hearts from adequate exposure to that divine light and love. If we will but make that exposure complete, then will our hearts restore the borrowed ray, there will be no irksome tasks in the Kingdom of God and heroic living will be an ordinary Christian virtue. This is love's secret.

PROTESTANT PRESIDES AT IRISH CATHOLIC RURAL MEETING

DUBLIN—(RNS)—Exceptional interest was created among Roman Catholics of Monaghan when the Rt. Rev. Richard Tyner, Anglican Bishop of Clogher, presided at local sessions of the Muinter, Irish Catholic Rural Life Organization.

Referring to the presence of the Protestant Prelate, the Rev. John Hayes of Hansha, County Tipperary, founder of the organization, described his participation in the Catholic gathering as "a magnificent gesture which, if imitated throughout the country, would create a new spirit in Ireland."

In his address to the Monaghan meeting, Bishop Tyner urged that the Irish people offer "some produce of our land" as a gift to Great Britain "in her present crisis."

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

HOW ONE COMMUNITY DID IT

More than 165,000 pounds of clothing collected for overseas relief in one day! That was the record set recently by Richmond, Va. And behind that record is the amazing story of hearty civic response to the leadership of the city's churches in attempting to alleviate some of the world's suffering.

Under the sponsorship of the Virginia Council of Churches and the Richmond Committee for Overseas Relief five strong committees were organized.

The publicity committee supplied newspapers with releases, made radio broadcasts, and arranged for a wide showing of the film, "Seeds of Destiny". Boy Scouts and school children distributed handbills announcing the exact time and date of the drive. Announcements were made in clubs, churches, and through church bulletins.

The collection committee secured 85 delivery trucks from business firms for the house-to-house pick-up. Boys who acted as jumpers were recruited from among Boy Scouts and high school students.

The transportation committee saw that the collected materials got to the Church World Service Center, New Windsor, Md. For this purpose trucking companies volunteered eight trailer trucks, which were packed as goods were brought in and sent direct to the center.

A special-sources committee solicited stores, cleaners, laundries, tailors, shoe repair shops, hotels, and restaurants for suitable materials. From these sources shoes, clothing, silverware, sheets, towels, tablecloths, and blankets—unclaimed, used, shopworn or brand new—were secured. One Richmond hotel donated 250 blankets.

For those workers who willingly gave the day to the drive, the lunch committee provided a hearty noon meal.

And today the townspeople are still talking about the community spirit which the drive generated and the fun everyone had in contributing his bit.—In The Christian Advocate.

TRUSTWORTHY DISCRETION

In matters of lawful conduct, true religion furnishes its possessor with trustworthy discretion. In these times of bewilderment, there is an old power upon which Americans must rely more than ever before. It is more effective than statutes, courts, enforcement officers, and jails. It must be employed before the land can be freed from grafters and despoilers. It is the answer to vexatious Government controls. It is the law of Christ written in the hearts of Americans. It is the wisdom and the power by which alone men are capable of governing themselves.—Jacob Simpson Payton in The Union Signal.

The alternative to death by destruction in on your hands—you Sunday School teachers, leaders and workers, pastors—and the youth you lead can make that alternative Christian. Scientists tell us there is no adequate defense against destruction by the atomic bomb. But there is one adequate defense—it is the truth about the Bible, salvation, the church and God.—G. S. Dobbins.

THE HEART'S GARDEN

*The heart is a garden
Where thought flowers grow;
The thoughts that we think
Are seeds that we sow.*

*Every kind, loving thought
Bears a kind loving deed;
While a thought that is selfish
Is just like a weed.*

*We must watch what we think,
Each minute, all day;
And pull out the weed thoughts
And throw them away.*

*And plant loving seed thoughts
That there will not be room
For weed thoughts to grow
So thick in a row.—Anonymous.*

SOME TEACHINGS OF JESUS

For some time now we have been thinking together about the teachings of Jesus as found in the Sermon on the Mount. We have noted what he had to say about the poor in spirit, the mourners, the meek, and those who hunger and thirst after righteousness. May we look now at the Beatitude, "Blessed are the merciful: for they shall obtain mercy."

Mercy is one of the big qualities of life. Along with love it stands out in the Personality of God. It is one of the fruits of love. God loves all, even his enemies, therefore he is merciful to all, even those who are in open rebellion against him and his way of life. Mercy has been defined as "The act of treating or the disposition to treat an offender or an enemy with less severity than he deserves in strict justice or might legally receive. An undeserved or unexpected act of clemency, pity, or good will."

Justice and mercy operate together in our heavenly Father's Personality. It must needs be so for one without the other is insufficient. Justice without mercy would be hard, cold, and cruel. While on the other hand, mercy without justice would be sentimental, soft, indulging and too careless of that which is right. Justice is one of the foundation principles of God's authority. He is the moral Judge of the universe, and as such must do right. This cannot be a matter of choice with God. It is an obligation and responsibility that is laid upon him by the very nature of the case. Without the mercy of God all would be damned; for all have sinned and come short of the glory of God. The wages of sin is death and the person who says he has not sinned is a liar and the truth is not in him. Therefore, to escape eternal damnation we must have the mercy of God. But if God retains his position as moral Judge of the universe, the strict demands of justice must be met. These demands are met through Jesus Christ the Son of God. Even while we were yet sinners he died for us. He died our death for us that we might live his life for him. His sacrifice made by becoming man and finally by dying on the cross makes it possible for God to remain just and yet be merciful.

Some, in thinking of the love and mercy of God, insist that he would

never permit a person to be damned regardless of that individual's life or attitude toward salvation. The trouble is they fail to realize that the mercy of God is in Christ. That it is only through the sacrifice Christ made that God can retain his justice and be merciful. Some years ago the Mississippi River went on a rampage and broke over its levees and spread over the delta land. The U. S. Government sent boats into the area to rescue those in danger. A certain man lived in that section. The water had covered all the low land about his place and was still rising. His house was located on a little island that remained. He placed his family on the boat and the rescuers tried to get him to come along also. But he refused. He insisted that he wanted to remain to take care of his stock. He said if the water continued to rise he would go on the next trip. When the boat returned the island was covered and the man was gone. Days later his body was found half covered in mud after the river had receded. He lost his life. Was it because he lived in a country that was not merciful and thoughtful of its citizens? No. The mercy of the U. S. Government was in the boat that was sent to bring him to safety but he refused to get into it. The mercy of God is in Christ. Those who refuse to accept him will do so at their own peril. They will put themselves out beyond the reach of God's mercy.

All this has been said to drive home this point: we must be recipients of God's mercy. Our hope of a glorious present and future depends upon this. But we cannot have it unless we show mercy to others. "Blessed are the merciful: for they shall obtain mercy." In a parable, Jesus told of two debtors. One owed a great debt. He went to his creditor for mercy and he forgave him the debt. Then he went out to greatly abuse a man who owed him a small debt. The report got back to the creditor who had forgiven him the large debt and he rescinded the forgiveness. All of us are deeply indebted to God. We have wronged him. At least during certain periods of our lives, we have lived in rebellion against him. Others have wronged us, but in a much lesser way. We have to forgive to obtain forgiveness. We have to show mercy if we are to have

GREAT POWER

Up till now we have relied on the great powers to make peace—on their power of persuasion—on their economic power—on the power of their arms. And we have not found peace. Obviously, we need some greater power, stronger arguments, richer resources; deadlier weapons are not likely to do the trick. Some different kind of power must be found.

There is a greater power at work in the world. A power which produced the world itself. A power which produced the life that peoples the world. A power which can change the people.

At least, so people say—people who have turned to God and asked to be shown where they need to be different. People—and this is most important—who have asked for that change of heart—that different attitude towards life and the other fellows—which would make them want to be different.

Nations, after all, are just made up of people—the statesman and the ordinary man. If all their people undergo a change of heart, nations would unquestionably begin to get a different attitude toward each other.

The great powers have failed to make peace. Let's give the Great Power His chance.—Fontana (Calif.) News.

mercy shown to us. "For if you forgive not men their trespasses neither will your heavenly Father forgive you your trespasses." In Pope's Universal Prayer, we read these words, "That Mercy I to other show, That Mercy show to me." There wasn't much point in the poet making that prayer, for that is exactly what would be done anyway. Only those who show mercy themselves.

One of the most beautiful statements concerning mercy in all literature is found in the play, "The Merchant of Venice." There, Shakespeare has Portia pleading the case of Antonio against Shylock to whom Antonio had forfeited a pound of his flesh. In pleading that mercy be extended she went on to say:

*"The quality of mercy is not strain'd,
It droppeth as the gentle rain from
heaven
Upon the place beneath. It is twice
blest:
It blesseth him that gives and him
that takes.
'Tis mightiest in the mightiest; it
becomes
The throne monarch better than His
crown.
His sceptre shows the force of
temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear
of kings;
But mercy is above the scepter'd
sway;
It is enthroned in the hearts of
kings;
It is an attribute to God Himself;
And earthly power doth then show
likest God's
When mercy seasons justice."*

"Blessed are the merciful: for they shall obtain mercy."—H. O. B.

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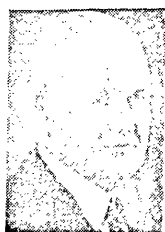
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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

A RARE EXPERIENCE

This morning, in the First Baptist Church in Shawnee, I heard an excellent address by Dr. Henry Bennett. Dr. Bennett is not a minister, but is president of the A. & M. College at Stillwater, Oklahoma. While he is a devout Christian, he has given his life to State education. He came as a young man from Arkansas to Oklahoma, worked for a time in the public schools of the State, then in the State Teacher's Colleges, and now, for many years has been president of our great A. & M. College.

If the story ended just here, there would be no occasion for me to write about him to my friends, the readers of the Arkansas Methodist; but there is another chapter which completes the message.

As a boy, on my father's farm in Arkansas, we lived near the Pleasant Valley public school and Baptist Church. It was nearer than our own church and we often attended services at Pleasant Valley. During much of that time Brother Tom Bennett was the pastor. I remember so well one favorite expression of his. He would say, "Life is uncertain; death is sure." I don't recall very much that he said, but I do remember him and the way he said it. He was always in dead earnest and would preach with a catch in his throat and with tears in his eyes. He got results.

This morning, his son, Dr. Henry Bennett, delivered a great message, carefully written and perfectly read, but there was something absent from his message which was always evident in those of his father. Each serves his own generation. It was a benediction to hear Dr. Henry Bennett this morning, as it was in the long ago to hear his father.

I told him at the close of the service that while I enjoyed his message, I spent much of the time while he was speaking back at Pleasant Valley, listening to his dear old father. Brother Bennett is gone, but "his works do follow him." Thank God for holy memories!

It is not enough to overcome material obstacles, we must successfully face the spiritual challenge.—The Clipsheet.

"A day is a wonderful thing. It is like a great doorway flung wide for you to pass through into all manner of adventures."—Sunday School Worker.

A penny will hide the biggest star in the universe if you hold it close enough to your eye.—Ex.

NEWS AND NOTES ABOUT FACTS AND FOLKS

BORN to Rev. and Mrs. Alf A. Eason on Tuesday, August 12, a son, William Alfred. Brother Eason is our pastor at Prairie Grove.

REV. ROBERT B. HOWERTON, JR., pastor of the Greenbrier Circuit, assisted Rev. George Stewart in a meeting at Adona. There were twenty conversions.

RELIGIOUS Education Week, which is sponsored by the International Council of Religious Education, is set for September 28 through October 5. This is the seventeenth annual observance.

REV. W. U. WITT, superintendent in the Indian Mission Conference of Oklahoma, writes that the date of the Annual Conference to be held at Seminole Hitchitee Church has been changed to September 11-14.

THOMAS FITZHUGH JAMES, son of Mr. and Mrs. Buddy James of Wilmot, was born July 25, at the St. Francis Hospital in Monroe, Louisiana. Mrs. James is the daughter of Rev. and Mrs. B. F. Fitzhugh, our pastor and wife at Bauxite.

MISS OLLIE BRADLEY, daughter of Mr. and Mrs. S. W. Bradley, Hagarville, will receive her Bachelor of Arts degree from Scarritt College, Nashville, Tennessee, at the summer convocation, August 22. She plans to be a director of Christian Education in a local church this fall.

REV. L. R. SPARKS, pastor at Louann, writes: "We closed an 'oldtime' revival at Silver Hill on August 15. Parents shouted as their children were converted. There were sixteen conversions, thirteen additions by vows and one by certificate. Rev. H. R. Holland of Stephens did most of the preaching. This was his second revival here. We begin at Liberty on the fifth Sunday of August with Brother Hunter doing the preaching."

REV. E. H. HOOK, district superintendent of the Fayetteville District, writes that six young men have been licensed to preach this year in his district and eight were licensed last year. Twenty-four vacation schools have been held and 806 people have been received into the church since Conference. At this time last year which was the Year of Evangelism, 843 had been received.

WORD comes of the death on Saturday of Mrs. Burton, wife of Rev. C. C. Burton, our pastor at Dell. Besides her husband Mrs. Burton is survived by three sisters, Mrs. John E. Edwards and Miss Olive Sue Davidson of Blanchard, Okla., and Mrs. T. C. Phillips of Soda Springs, Ida. Funeral services were held at the First Methodist Church in Batesville on Monday at 3:00 p. m. by Rev. H. Lynn Wade, Rev. J. A. Gatlin and Rev. Allen D. Stewart.

ANNOUNCEMENT is made of a gift of stock worth \$5,000,000,000 or more to Emory University, Atlanta, Ga., by C. Howard Candler, son of the late Asa G. Candler. The Candler family has long generously supported Emory University. An initial \$1,000,000 gift by Asa G. Candler enabled the university to be moved to Atlanta in 1919, from Oxford, Ga., where it was a struggling little college. Thereafter Mr. Candler gave liberally to the school so that his donations totaled more than \$7,000,000,000.

HENDERSON METHODIST CHURCH, Little Rock, gave the pastor, Rev. Alfred I. Doss, Mrs. Doss and Miss Vida Henning, the church organist, a trip with all expenses paid to Nashville, Tennessee, June 14 to June 20, where they attended a Church Music Workshop at Scarritt College. The Workshop was under the direction of Dr. and Mrs. Clarence Dickinson of the School of Sacred Music, Union Theological Seminary. During the week of September 8-12 Henderson Church will hold a school of Hymn Appreciation and a Hymn Festival.

TWO Youth Caravan teams will spend a two-weeks' period of service in European centers this August following the Oslo Christian Youth Conference. Two young men, two young women and an adult leader will compose each of these goodwill missions. One will work in Poland in the neighborhood of Warsaw under the direction of Methodist District Superintendent Konstantine Nadjer. The other will serve at the Methodist Youth Center in Prague, Czechoslovakia, working with Dr. Joseph Paul Bartak.

SUNDAY, August 10, was dedicated in the Danville Methodist Church to the members who served in the armed forces in World War II. Special music and a sermon by the pastor, Rev. Raymond A. Dorman, were a part of the day's observance. A large pulpit Bible and a service flag were dedicated during the war to the members in service. The Bible will continue to be used but the service flag was taken down and put away in a place of safe keeping.

UNITED Nations Week will be observed the week of September 14-20. The observance is sponsored by The Church Peace Union and World Alliance for International Friendship through the Churches in cooperation with "The American Association for the United Nations, The National Broadcasting Company and the National Education Association and more than eighty other national organizations representing fifty million people." A suggested program for churches and other religious agencies may be secured by writing to The Church Peace Union, 70 Fifth Avenue, New York 11, N. Y.

REV. H. A. F. AULT, pastor of Princeton Circuit, writes from Wickliffe, Ohio: "My wife, son, Julius A. Ault, and I are here visiting my son and family, Kenneth A. Ault." Brother Ault announces that the camp meeting at Ben Few Campground near Princeton will begin on August 22 and run through the remainder of August. Rev. A. E. Jacobs, pastor at Norphlet, will be the preacher for the series of services and Rev. Henry W. Hansword of Purdin, Mo., will be in charge of music. Services will be held at 11:00 a. m., 3:00 p. m. and 8:00 p. m. daily.

MRS. BETTY SHEPHERD CLOUD, daughter of Mrs. Hazel M. Shepherd, North Little Rock, will receive her Bachelor of Arts degree from Scarritt College, Nashville, Tenn., August 22. The summer convocation will be in Wightman Chapel, where fifteen students will receive degrees. Mrs. Cloud will be at Vanderbilt University, Nashville, next year working on her Master of Arts degree in psychology. Mr. Cloud will be appointed to a Methodist Church in the Nashville area at the next Tennessee Annual Conference.

THE Alden Speare Memorial Hospital, maintained by the Methodist Church in Nanping, Fukien Province, China, under the superintendency of Missionary-Doctor Gerald L. Downie, of Ringgold County, Iowa, is greatly enlarging its field of medical service by the contributions of equipment from America. The Harmony Circle Class of First Methodist Church, Kankakee, Ill., has given the Hospital a new ambulance for service in nearby communities; Grace Methodist Church Kokoma, Ind., has given a much-needed refrigerator; the Methodist Church of Monroe, Ind., has contributed an electro-surgical knife; and friends in Madrid, Iowa, have now en route to Nanping a mobile X-ray equipment. The Hospital serves communities as far as one hundred miles in all directions.

THE PASSING OF AN EMPIRE

(Continued from Page 1)

the British Empire, as it once existed. Only time can tell whether the sun of Empire for England will ever rise again.

Play School On The Bowery

By BERNICE BURROUGHS

FEW who visit New York's Bowery would ever think of describing this over-crowded section as neighborly for most of the tourists never see the nearby Methodist Church of All Nations and the Neighborhood House where people of many racial religious and national background learn to know each other.

All through the year, Miss Thelma Burdick, head resident, and her staff continue the tradition of friendliness and neighborliness which has been the goal of the Church of All Nations since Dr. Frank Mason North, secretary of the New York City Missionary Society, outlined a plan for "a great center on the Bowery for every kind of helpful

overcrowded sections may have vacations away from home. Through classes and recreation and picnics, Play School is a very good next best.

To watch the Play Schoolers come in, greet Miss Burdick who checks attendance and receives the dime-a-day lunch fee, is to learn something of the self-sufficiency of the girls and boys of the Lower East Side; of the adulthood they have acquired through the necessity of learning to take their places in the nation's biggest city.

Some are late and with varying excuses. One whispered, "Momma had to borrow the dime." Others had to finish errands or work at home and then rush to the settlement house, for Play School is very popular. This year twelve children had to be turned away since there wasn't a single available room for another class and the nine volunteer counselors had full classes. Four of this year's counselors staff are young people of the Methodist Work Camp, four from the College Summer Service Group, and one a volunteer from St. Petersburg, Pa.

Play School children seem young to live up to the purpose of the Church of All Nations—"to provide a working example of cooperation among people of differing religious faiths in meeting community needs," but that is exactly what they are doing. Play School is a sharing. Miss Burdick has described their attitude, "Everyone contributes what he can and therefore all feel responsible—even the littlest children."

With the seven and eight-year-olds the cooperative plan really begins. Girls of this age decorate the tables and do other small chores for birthday celebrations. They also are reading *Peter Pan*; dramatizing the story and making a wonderful picture map complete with trees and lagoon. The Never-Never Land seems highly imaginary among the hot sidewalks of the Lower East Side, but it is very real in one room at No. 9 Second Avenue.

The boys of this age are studying community life and cooperation if you please, how the garbage man works, the policeman, firemen and others. When on our tour of classrooms Miss Burdick asked, "What did you see today on your trip?"; the answers came quickly and truthfully, "A candy store," "A bakery," and finally, "A toy shop."

We found the nine and ten-year-old girls at work on their "One

World" project. In order to learn more about another country, they have decided to study Norway. Their meeting place is decorated with travel posters of that country and their interest in Grieg music. Norse tales and customs increases from day to day.

The boys of nine and ten are interested in the worldwide hobby of making model airplanes. They also are learning to make puppets.

First aid is the chief interest of a class of eleven and twelve-year-old girls who, at the same time, are studying home nursing. They also "have a chance apiece" to carry the first-aid kit on picnics. While we visited the class and heard a new girl from Puerto Rico sing a Spanish song, two patients with banged-up fingers came to the first aid room. No experienced intern could have gone about the job with more efficiency. The counselor had perfect confidence in the two "nurses" who took charge.

The eleven, twelve and thirteen-year-old girls care for one of the most important tasks of all by the

carriage that is of great importance to the nursery children. In addition to this they are learning photography and film development and two mornings a week have swimming lessons.

A relaxing half hour precedes the lunch, and what Miss Burdick terms "a supposedly quiet hour" comes after the midday meal and just before swimming when all except the Nursery School children and the five and six-year-olds (who really do nap on their cots) congregate in the big gym for rest. The room is darkened a little and the children sit around to talk and play quiet games. A few younger and more tired ones stretch out on the floor.

From the quiet of rest to the noise and good times in the pool is a real transition. The swimming period is the last and best hour of the day. Since bathing facilities are rare in tenement homes, the pool and showers at the Church of All Nations assure each child a daily bath. "Even those who don't go into the pool, go home clean,"

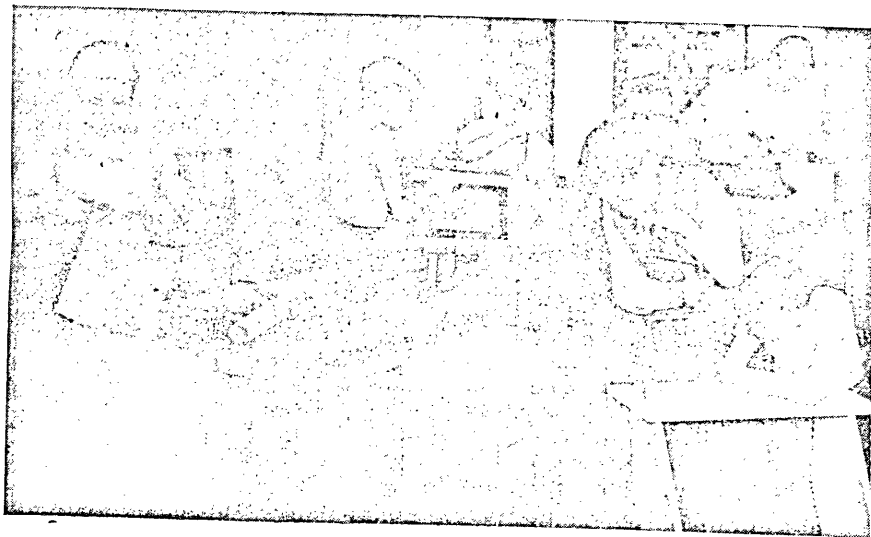


A demonstration of first aid at the Church of All Nations (New York) "Play School"

work for every kind of needful people."

The winter program is very comprehensive and one in which 1500 people of all ages are enrolled. Most of the clubs and classes disband during the summer months with the exception of the Nursery School, Play School, evening recreation for the teen-agers, and the camps which enable many to get away from the overcrowded city.

For six summer weeks in July and August, 150 boys and girls hurry each morning to the Play School where they enjoy wholesome play and creative work in the midst of this 300-year-old street's tenement section. Although the Church of All Nations made it possible for about 300 children, 300 adults and 300 teen-agers to go to camp, Play School came into being because there never is enough camp space so that all the children of the



Boys at work in Craft Shop, Church of All Nations (New York) "Play School"

entire Play School. This group not only prepares the food but also supervises the serving. We watched them stir a great pot of beans, make hundreds of sandwiches, and slice carrots for salad. At Play School "seconds" and even "thirds" are in order, and these girls are very busy.

The top-grade boys do practical things for the school. They have made a big see-saw for the nursery; help with heavy shopping for food; have completely renovated a doll

Miss Burdick tells with the genuine interest she and the other staff members have in the well-being of the youngsters.

"Play School is fun," the children often say, and any visitor would agree. Play School, of course, is much more. Boys and girls of many races and national backgrounds are learning to live together, to trust each other, to be neighborly, which Jesus has said is second only to loving God.

Where Christians Are Fourteen Centuries Old

By DR. EARL L. KING, Secretary, Council of Christian Education, Methodist Church, India

WE have been down to the very southernmost tip of India—into the country of its most ancient church—Travancore, "Palm Land."

This is the land of the Syrian Church, reputedly founded by St. Thomas (every third man is named Thomas!), possibly to be traced to the Second Century, possibly to the Fourth, certainly to the Sixth. Through most of these centuries, whether fourteen or twenty, it lay

dormant, almost inundated by Hinduism, and that a Hinduism more domineering and orthodox than anywhere else in India.

But something more than a century ago it began to stir. Christian influences from the west, anxious to assist its spiritual revival rather than to bring it under ecclesiastical control, were brought to bear upon it. Now, particularly in the reformed section—the Mar Thoma Church—it is increasingly active

in education and evangelism.

Christians constitute one-third of the population of the State, the highest percentage in India. In literacy, both of men and women, they lead India. They are scattering far and wide. The Christian representative in the Interim Government, Dr. John Mathai, is a Syrian. So also is Miss Chakko, principal of our Isabella Thoburn College. And there are many others. An interesting segment of our

Leonard Theological College is Syrian. One of their main centers, Tiruvalla, is almost 100 per cent Christian, and almost 100 per cent of its children of school-going age are actually in school—a unique record. There we hope, is a picture of the India that is to be.

It was fascinating, therefore, to feel oneself in so storied a land—with its ancient churches of Portuguese design, its famous foliated

(Continued on Page 16)



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

HOW CHILDREN CAN HELP WITH OVERSEAS RELIEF

(Leaflets describing projects marked with an asterisk are available in quantity.)

*1. TOGS IN A TOWEL—A personal gift for a child in Europe. A complete outfit of new clothing for a boy or girl with toilet articles and one small toy wrapped in a towel and pinned with safety pins. A class or individual may put its name and address on a tag and pin it to the Togs. Many children and classes have received letters from children and warm international friendships have begun through this project. A year-round activity.

*2. SHOE SHOP—Classes of children can inaugurate a "Shoes for Europe" project. Some groups have printed flyers and made announcements telling of the need for shoes and setting a date for the collection of good, used, low-heeled shoes. A "bicycle-brigade" collects the shoes. Another committee arranges with a local cobbler for repairs. Others have enlisted the help of fathers in a "shoe shop". Plays, sales, art exhibits have provided money for repairs, polish and new laces. A continuous project.

*3. SHARING—A collection of good used clothes may be made and some of the same methods used as for the SHOE SHOP. A year-round activity.

*4. SEWING KITS—Girls or mothers of younger children may make draw-string bags and boys and girls bring thimbles, needles, scissors, thread, notions. Reports and letters from overseas indicate these are much appreciated. Especially useful because they give the recipients an opportunity to help themselves and their children. Names and addresses may be put into the kits. No messages.

*5. KNITTING WOOL AND NEEDLES—Nearly every woman in Europe can knit. Enough wool for a sweater or mittens and cap and a pair of needles are much appreciated. One class of girls put on a style show of their mothers' and grandmothers' clothes and asked for admission a skein of worsted or a pair of needles.

6. PIGGY BANKS—A piggy bank on the table at meal time and at church suppers helps to remind family and friends of those who have little to eat. Children also enjoy watching funds grow when there is a MILK BOTTLE for coins and the money is used to buy milk for children in India or Europe. Some children have placed three containers in their rooms—a soft drink glass or bottle, an ice cream dish and a candy box. Those who have done without one of these treats put the money they would have spent into the proper container. Money for food may be earmarked for either Europe or India.

7. WAVE-IT or knit afghans and simply made articles of clothing may be made by children. Instructions for these are available.

8. TOYS—Small, soft cloth or oil-cloth toy animals or dolls may be made and stuffed by children for little children in Europe who have



SWINGING

*Swinging high, swinging low,
What fun it is as away we go.*

*Taking turns and sharing fun,
Happy and tired when play is done.*

—A. E. W.

never had toys. Patterns are available for these.

Educational and Promotional Materials for Children and Teachers

AFSC TEACHER'S KIT (Revised)—Stories, patterns and projects, drama and worship service suggestions. Bibliographies. 35 cents.

GIVE US THIS DAY—A leaflet describing how it feels to be hungry and giving other information on how much children in European countries have to eat, what they have to eat, etc. Graphs and illustrations. Also how gifts of money are used to help. Cover may be used for a poster.

NEWSLETTER FOR BOYS AND GIRLS—A monthly (through the school year) publication for children with stories and pictures about boys and girls in other countries, letters from other children, and stories about children in this country learning to live and work together. A larger edition is prepared for summer use in vacation church schools and children's camps.

GUIDE TO THE NEWSLETTER—A quarterly guide for teachers and parents, previewing what is to come in the Newsletter and suggesting promotional, drama and worship helps.

WORLD FRIENDSHIP POSTER—A set of exhibits of drawings and letters from children in other countries. The drawing show the children at school, play, in their homes, receiving school lunches and clothing distributions. The letters are "thank you" notes from children who have received relief services. Available for loan.

STAMP COLLECTION—A set of posters showing unusual and beautiful stamps and covers that have come from overseas. Available for loan.

SLIDES—Two sets, one showing the need for relief and telling the story of why we help; the other showing how children in the United States are helping. Slides 2 x 2 inches. Accompanying script. Available for loan.

Gifts in kind should be sent to 23rd and Arch Streets, Philadelphia 3, Pa.

For further information, write to: COMMITTEE ON EDUCATIONAL MATERIALS FOR CHILDREN AMERICAN FRIENDS SERVICE COMMITTEE

20 South Twelfth Street, Philadelphia 7, Pa.

IN THE WORLD OF BOYS AND GIRLS

THE LAND OF LET'S PRETEND

Connie and Noel were having a lovely time with the children who had just moved next door. Mother had made a tea party for them. They had started the afternoon with "Let's pretend that we are real ladies and gentlemen having tea."

"How do you do Mrs. Barnes?" said Connie. "You will join us in a cup of tea, I'm sure."

"Thank you, Mrs. Dickson," said Lottie, who was well up in the game of "Let's pretend". "I should enjoy a cup of tea yerv much. I am just tired out, and a cup of tea would rest me so much."

Connie gave Noel a nudge with her elbow as they all sat down at the table. "Hand the cake," she said in a loud whisper, which, of course, the others were not supposed to hear; and Noel, who would probably have grabbed the largest piece for himself but for the "Let's pretend", politely handed Lottie the cake.

Noel was just saying in his polite voice, "May I pass your cup for some more tea, Mrs. Barnes?" when mother softly opened the door and peeped in. How nice and straight the little people were sitting! And how gently and politely they were speaking! Mother was pleased, but surprised, as nursery manners were not always quite perfect. "Well, children," she said, "how do you do?"

"Of course. How stupid of me!" said mother. "How do you do, Mrs. Barnes? I suppose you are all wondering who I am. Well, I am a fairy who lives in the old town of Courtesy. Having seen how pleasing and good the manners are in the little town of 'Let's Pretend', I now cast my fairy spell over the inhabitants, so that when they journey back again into the Land of Everyday Life they shall bring with them the manners of the Land of Let's Pretend."

"O, how funny!" said the children, laughing. This was more of a "Let's pretend" game than they had ever played before.

"Well, you will have to be very careful, or you will break the spell," said mother with a smile, and she went out, closing the door quietly behind her, and left them to finish their tea.—Theodore Horton, in Jewels.

that lays the gold eggs?"

Mama: "No, not that one."

"How are you getting along since your wife left home?"

"I've reached the highest point of efficiency. I can put my socks on from either end."

Tardy Office Boy: "Yes, sir, the alarm went off, but the trouble is, it went off while I was asleep!"

Customer: "I would like some alligator shoes."

Shoe Salesman: "What size shoe does your alligator wear?"

JUST FOR FUN

"A salesman rapped on the screen door at a house where, just inside and plainly visible, an eight-year-old was painfully practicing his piano lesson. "Sonny," he inquired pleasantly, "is your mother home?"

The boy gave the salesman a murderous look over his shoulder, then growled, "What do you think, mister?"

Two rather rowdy young darkies, in whose minds police sirens were insolubly connected with great personal trouble, were walking along Pennsylvania Avenue, in Washington, when they became suddenly aware of a long black car approaching preceded by siren-sounding motorcycles in awesome number.

"Who dat?" stammered one of the negroes.

"Why, you wall-eyed egnoramus," rejoined the other, "dat am de President of de United States!"

"Yeah?" said the first negro. "Whut he done?"

Professor: Who did the most in the nineteenth century to raise the working class?

Student: Please, sir, the inventor of the alarm clock.

"Mummy," said little Brian, "Tommy doesn't know how to swim because his mummy won't let him go near the water."

"Well, Tommy is a very good little boy."

"Yes," answered Brian thoughtfully, "and he'll go to heaven the first time he falls in."

Teacher (warning her pupils against catching cold): I knew a little boy, seven years old, who took his new sled out in the snow one day. He caught pneumonia and three days later he died.

Silence for a moment and then—"Where's his sled?"

Teacher: "Do you think paper can be used effectively to keep people warm?"

Tom: "I should say so! The last report card I took home kept the family hot for a week."

Papa: "It's money, money all the time. Do you think I'm the goose

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Christian Education Can Cure Causes Of Industrial Strife

By EDWIN H. MAYNARD

CHRISTIAN education can cure the causes of industrial strife. Laws, boards and committees can help. Resolutions will place various groups "on record." Christian social action may bring about dramatic settlement and preachers may change the attitudes of employers and employees here and there. Still, it is religious education which, in the long run, can create the spirit of co-operation and mutual concern which is the ultimate solution to the problem.

To transform the attitudes of the leaders of labor and management from opposition to cooperation is an educational job. Fundamentally, it is a job of Christian education. Only Christian education is based on the Golden Rule and only Christian education can impart the idea of stewardship which brings to all parties a realization of their responsibilities to other men and to God—responsibilities which take precedence over class—or self-interest.

Industrialists, labor leaders and churchmen joined in a statement to this effect at the significant Conference on the Church and Economic Life in Pittsburg last February under sponsorship of the Federal Council of Churches. They said that "the Church should continually seek to determine the moral climate of the entire economy. It is peculiarly equipped to train and develop, from earliest childhood through adult life, the type of person possessed of those Christian qualities of character so essential in all phases of economic life."

Speaking more concretely, C. E. Steele, treasurer and secretary of Hart Schaffner and Marx, has said, "Children should be taught in Sunday school and youth groups how Christians should behave toward other people. They will carry that lesson with them through life, and it ought to make a difference in the way they conduct their business." Mr. Steele, who is a leading member of the Methodist Church in his home community, laments the fact that the Church "has been given a black eye by Sunday Christians." He believes that one of the greatest needs, both among executives and labor leaders, is for Christians who are ready to demonstrate their Christianity through square dealing between Sundays.

An example of cooperative labor relations, the kind Sunday schools and youth groups can train leaders for, is the arbitration set-up which has been the basis for peace in the once-turbulent garment industry since 1913-14. Disputes are submitted to an arbitration board whose decision is accepted as binding by both parties. Negotiations are conducted in good faith and both sides respect the part which the other's rights must play in the final ruling.

In the case of Mr. Steele's firm, the arbitration board seldom is used. Disputes which might cause strikes in some plants usually are settled on primary levels of negotiation because mutual confidence and good will exist. By contrast, Mr. Steele points out that the hardest disputes to settle are the ones in which both parties have taken strong positions and have told the world through newspapers and by other means that they won't back down. He adds: "If people came anywhere near 100 per cent application of the Golden Rule, we would have only a fraction of the trouble that we do now."

Churchmen are urged to take an interest in educating for more wholesome labor relations by a representative of organized labor, too. He is Kermit Eby, head of the educational department of the Conference of Industrial Organizations. Mr. Eby points out that cooperation between employers and labor unions brings about the peaceful renegotiation of 900 of the 1,000 labor contracts which expire each week. He believes that Christian education can play a part in bringing peaceful settlements in the other 10 per cent of cases. In addition to the long-range work of training

responsible leaders for both parties, Mr. Eby suggests that when there is no strike church and community leaders can form study groups on basic issues which are likely to be raised in labor disputes—issues such as unemployment, annual wages and health insurance. If trouble should come to the community, church people then would be better informed on the issues involved. Having examined the issues before the outbreak of the strike and its accompanying tensions, the religious leaders would be in a better position to mediate the dispute.

Labor and management are growing more receptive to intervention by Christian leaders in industrial disputes. One union, the United Steelworkers of America, has so much respect for the church's influence that it has appointed John G. Ramsey public relations representative with the specific task of keeping the Church interested in labor problems and keeping union members interested in the Church. He considers one of the most important parts of his work to be keeping union leaders active in their home churches so that they may preserve a Christian point of view and not become bitter or vindictive.

America needs more labor leaders who recognize the contribution the church can make in this field, and it needs more men on the side of management who see the situation as broadly as does Mr. Steele. Our Methodist Church has some. We have Henry V. Loeppert, an Annual Conference lay leader who has a reputation for fair dealing with employees of the Boyd-Wagner Company, the nut and bolt manufacturing concern which he heads. We have Herbert Taylor, a teacher of young men's Sunday school class and president of Club Aluminum Products Company, whose everyday application of the Golden Rule has given his firm an enviable record in labor-management relations.

But there are not enough thoroughgoing Christians on either side, so conflict continues. As long as it does, the Church must produce men like the Rev. Ensworth Reisner of Milwaukee, who gained nation-wide prominence last year when he brought together in prayer representatives of management and the union in the protracted Allis-Chalmers strike at West Allis, Wisconsin, producing a turning point in negotiations.

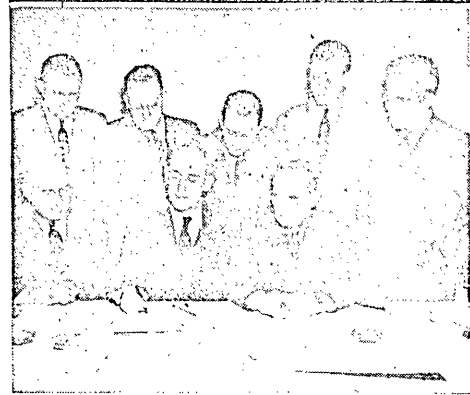
John C. Harmon Jr., director of social and industrial relations for our Board of Missions and Church Extension, has written thus: "Here is the mission of the Methodist Church as well as all other churches. This mission must include all of life. The mere preaching and talking about an abundant life, and failing to share that life, is hypocrisy. Is the Methodist Church prepared to take up this challenge? The men and women in industry say 'no.' Management and labor agree on at least one thing—the Church is not providing the spiritual leadership necessary in this critical time."

If it is true that the Church is not providing the spiritual leadership needed in the field of industrial relations—and the 4,700 work stoppages of 1946 clearly indicate that the leadership is lacking—the situation calls for immediate action. The church must mobilize all her means for providing that leadership.

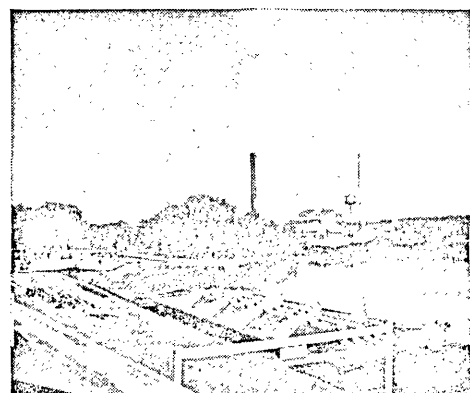
Foremost among them are the Sunday school and our other educational agencies. It is through them that the consecrated leaders of tomorrow will be trained. It is today's task to see to it that the future presidents and general managers, the future union presidents and shop stewards, are in the classes of our church schools. It is up to us to get them into summer institutes and church colleges, where they will learn the basis of brotherly dealing.

Through Christian education the Church of Christ can, and must, move to bring peace to this phase of life.

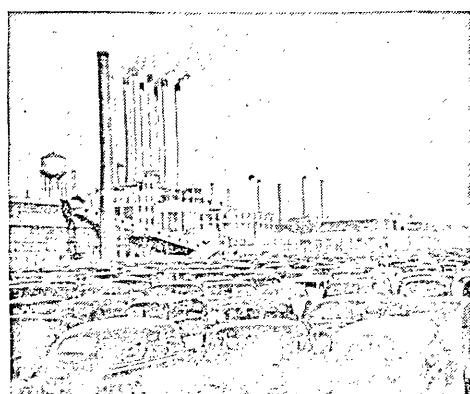
Christian Education of the



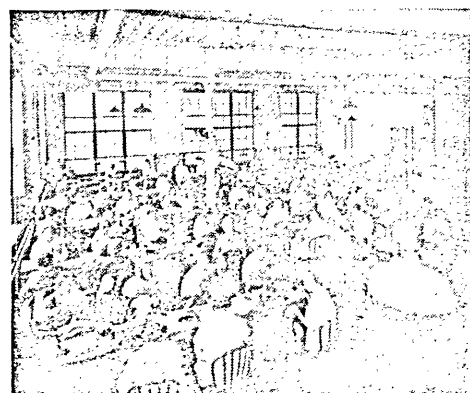
Labor and management officials reach a happy agreement, ending a strike.



Smoke from stacks on a paper mill tells of industrial peace.



Labor peace and prosperity are quickly recognized here.



Textile workers, important in our industrial economy.



CRUSAD



How Do You Co

(A statement from the Department of General School Work, Division of the Local Church Board of Education.)

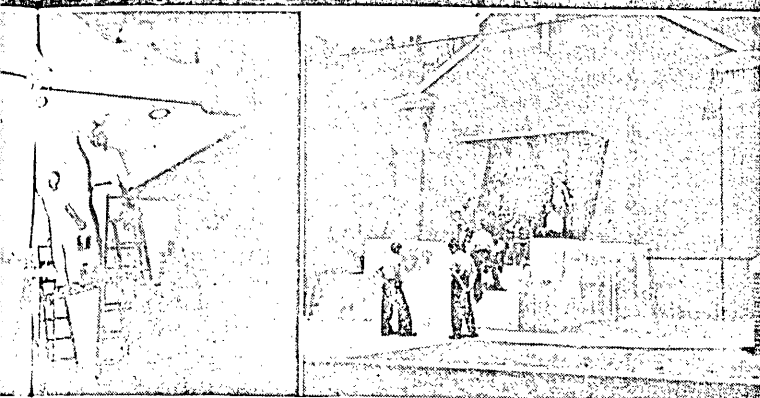
Question: Is "church school" a new name we used to call "Sunday school"?

Answer: No. We still use the term "Sunday school" as well as the term "church school." They mean different things. "Church school" includes "Sunday school" with a number of other things.

Question: What is a "church school"?

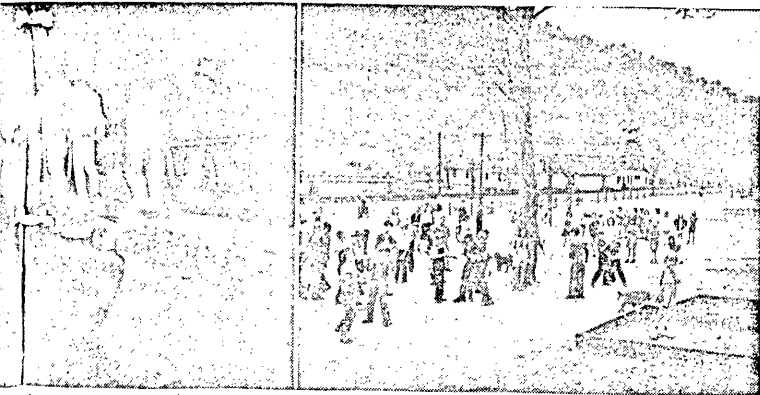
Answer: Church school is the name applied to

Can Cure the Causes of Industrial Strife



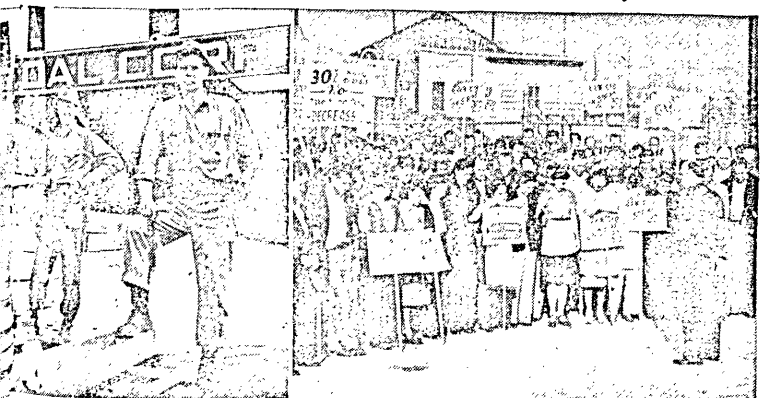
Happy when they work.

Youth in a mining town find companionship at the church.



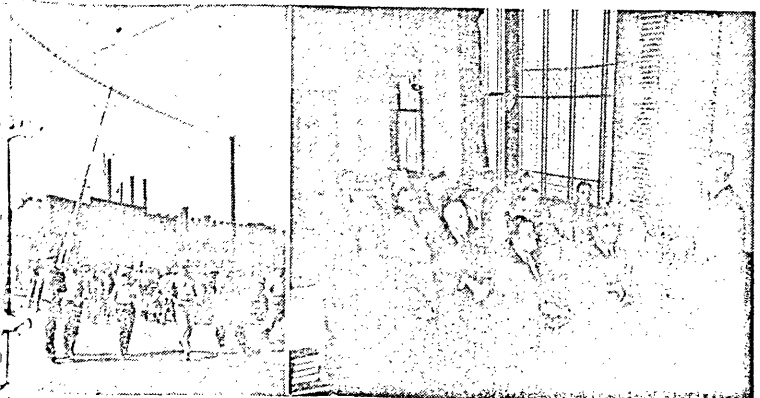
Workers repairing a washout railroad tracks.

Children of employees and employers play together in amity.



Industry, labor peace is vital.

Christian education emphasizes the need for prayer in all circumstances.



Workers home to happy families.

In the teachings of the church, employer and employee find solutions to their problems.

FOR CHRIST

Church School Membership?

group of enterprises which the local church carries on for the Christian education of its people (under its board of education). Thus, church school is composed of (1) Sunday school, (2) extended sessions for children, (3) vacation church school, (4) weekday religious education, (5) Boy and Girl Scouts, clubs, etc. (if under the direction of the church board of education), (6) Sunday evening and weekday groups of the Methodist Youth Fellowship and Young Adult Fellowship, and (7) all other groups meeting at any time for which the board of education is responsible.

Christian Education Can Promote Industrial Peace

By JOHN C. HARMON, JR.

"TOO much heat and not enough light," is an old saying which is all too descriptive of the industrial relations scene. Many times uncontrolled emotion has delayed or kept management and labor from agreement. It has often increased the area of disagreement.

God distinguished man from animal by giving him a brain to use as a delaying station to control his emotions. Yet many a strike has been caused by the adolescent actions of the parties involved.

The fires of hate and prejudice have been fed by emotional outbursts of name-calling. Worse still, this has become a part of modern propaganda technique. For example, all union leaders become "racketeers" and "dictators." Management is a "greedy plutocrat," and "merciless tyrant." Unions are "communistic" and management "fascistic." All forms of picketing are "violent." NAM (National Association of Manufacturers) becomes a "cuss word" in newspaper ads. Strikes are "un-American." This type of propaganda promotes half truths in the guise of truth. In the recent fight over the Taft-Hartley Bill there were many examples of this sort of distorted appeal to "mass" emotional response. Wild statements were not confined to either labor, management, or Congress. Certainly such tactics did little to promote industrial peace. They were likewise further indications of a

trend toward the increased use of propaganda in the place of sound education. Propaganda appeals to emotions while education prepares for careful thought. Propaganda paves the way for demagogues and tyrants. Sane thought is the source of true democratic strength.

It would be misleading to leave the impression that any sort of education will enable one to control his emotions. It would be misleading just to say that education is the cure-all and will ipso facto bring industrial peace. After all, we are considered an educated nation. American industry has made great use of education to advance even into the frontier of atomic energy. This education which developed the specialists that produced this advance has been largely materialistic. It has led to the conviction by many that man has the self-power to solve any problems—even a defense to the atomic bomb. This materialistic philosophy has grown rapidly in recent years. It has found a chief exponent in Communism. But even more dangerous to the future of America is its presence among people in general, regardless of political or economic creed, whether radical, liberal, conservative or reactionary. It exists among "educated" people, who consider themselves in "full control" of their emotions. Therefore, it must be evident that some vital element is missing from our

(Continued on Page 15)

Question: Does one have to participate in the Sunday school to be a member of the church school?

Answer: Not necessarily. One can join the church school through any of the groups which compose it. It is highly desirable, however, that all participate in Sunday school.

Question: How do you compute church school membership?

Answer: There are two ways, the first being recommended in preference to the second.

1. Whenever a person joins any of the groups which compose the church school, his name is placed on a central roll called "Permanent Register of Church School Members." (Available from The Methodist Publishing House. Stock No. AC-MR-19. Price 60 cents.) Even though he participates in more than one group in the church school, his name appears only once in the Permanent Register of Church School Members. This register is kept up to date by dropping names of persons who are no longer members. To compute church school membership you simply count the names in the Permanent Register of Church School Members.

2. A second way would be to add together the membership in all the groups which compose the church school and subtract all duplications so as not to count a person more than once. That is, add the members in Sunday school, evening session of Methodist Youth Fellowship and young adults, all sessions of children, etc., etc., and subtract names appearing twice.

Question: Is a study group conducted by the Woman's Society of Christian Service a part of the church school?

Answer: Not unless by special arrangement between the church board of education and the WSCS it is recognized as a part of the church school.

Question: Is there any difference between "church school enrollment" and church school membership?

Answer: No. In the Methodist Church the two terms are used interchangeably. The enrollment is the membership we have at any given time. Under Methodist procedure it is erroneous to add up all names that may have been enrolled over a given period without subtracting those that have dropped out and call that the enrollment.

Question: When is a person considered a member?

Answer: Whenever a person indicates his willingness to be a member, his name shall be added (with parent or guardian speaking for young children). Such tests as "you must be present three times before being enrolled" are not encouraged.

Question: How should names be taken from the roll?

Answer: Names should be taken from the roll only by competent authority and for valid reason. By "competent authority" is meant the church board of education or a committee which it appoints. By "valid reason" is meant: (1) death, (2) permanent removal from community, (3) joined another church school, (4) request by member that his name be removed, (5) absence for six consecutive months in spite of repeated efforts to secure return. Under no other circumstances should a name be removed. With the above provisions in continuous operation there is no need for periodic clearing of the rolls. The rolls should be kept up to date.

Question: In the Crusade, many church schools are working for 75 per cent average attendance. When does a church school have 75 per cent average attendance?

Answer: When each part of the church school (that is, Sunday school, evening meeting of the Methodist Youth Fellowship, etc., etc.) has an average attendance of 75 per cent of those on its roll. Some schools, however, keep attendance only at Sunday school and would figure percentage only on the Sunday school roll.

Question: In figuring percentage of attendance, what about the Nursery Home Members, the Youth Extension Members, and the Adult Home Members?

Answer: These home members do not figure at all in attendance or attendance percentage. When comparing attendance with membership or when figuring percentage of attendance, subtract Nursery Home Members, Youth Extension Members, and Adult Home Members from the total membership before figuring the percentage of attendance.

(Note—It is misleading to compare total attendance with total church school membership because total membership includes the home groups who are not supposed to attend.)

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

CHRISTIAN EDUCATION

Contributing Editors:
Ira A. Brumley
Pryor Reed Cruce

NORTH ARKANSAS CONFERENCE NEWS

By Ira A. Brumley

Register Now For Cleveland Youth Conference

The North Arkansas Conference has been given a quota of 108 places for youth in the Cleveland National Methodist Youth Conference Dec. 30, 1947 - Jan. 2, 1948.

We are daily getting requests for information about this Conference. It is time for young people to begin getting to their district directors of youth work their applications.

Many are anxious to know about what the total cost will be. We cannot give a definite answer as the cost of room and meals is so uncertain. We are to have a special train and we can know just about what the travel rate will be. If a youth can get reasonable rate at hotel and will use judgment in buying meals the trip should be made on from \$70.00 to \$80.00.

This Conference will be a great experience for youth. Pastors and parents should do all they can to get young people into this Conference. Parents can well afford to make some sacrifice to get their young people into such a meeting. Some of us who attended the Memphis Conference in 1925 and 1935 have seen the lasting results of such programs.

Some of our larger churches are asking for additional places. One church has asked for as many as eight to ten places. Such larger churches will be given a number of places unless the places are taken by other churches. We are suggesting that after August 15 any church be given the right to place a second application for a place. Then after September first a third place will be given to any local church desiring same. This all means that your church should get busy and register at least one young person, if you want your church represented.

We are not suggesting that local churches pay the way of young people. It may be that your church will give some help to a worthy youth. Our youth should be encouraged to make some sacrifices on their part to be able to attend such a Conference. Parents should be willing to raise the money for their own youth, if they are able to do so.

It is the job of the local church to get the information over to the young people and help them to know the importance of such a meeting. We will have more than our quota of young people ready and willing to go if they are given the information.

Every pastor has been sent a copy of the registration blank. If you did not receive it, or have lost it write to our office and we will be glad to furnish a copy.

Some of the smallest churches already have a delegate ready to send in an application for a place. Biscoe, one of the smallest churches in the Helena District, has already sent to the District Youth Director, Rev. J. M. Barnett, the first application to be made in that district.

Heber Springs, First Church, already has two youth ready to make application.

We should have a large number of applications in the Conference Office on September 1.

The plan is for the local church

NEW MEMBER OF GENERAL BOARD STAFF

SINCE June 1st, Rev. Richard Glenn Belcher has been a member of the General Board Staff in the Department of Leadership Education. Dr. J. Fisher Simpson, Director of the Department, has this to say about his new co-worker: "For the past two years Mr. Belcher has been the Executive Secretary of Christian Education in the New England Conference, with residence at Providence, R. I. He formerly served as pastor and was the volunteer Conference Director of Youth work for two years.

"For three years he studied at the University of New Hampshire and received his A. B. degree from Boston University in 1937. He is a graduate of Boston University School of Theology, with Religious Education as his major subject."



to send the application to the district youth director. Then he in turn will send the application to our office. Rev. James S. Upton, Conference Youth Director, will sign each application and send these applications in as groups of nine. Each group of nine will have an adult counselor. These counselors are being selected by the Conference Youth Council and must travel with their group and room in the same hotel. Such counselors cannot be responsible for every act of their group, but will be expected to give the best possible guidance to the members of the group. The Conference Youth Director and the Conference Executive Secretary will be two of these counselors and will go with the special train.

Special Train To Cleveland

The two Arkansas Conferences are to have a special train to the Cleveland Youth Conference. Connections are being worked out so that the youth from the entire state will have convenient arrangements for their getting to the special train. As far as the North Arkansas Conference is concerned the train will start from Little Rock. Persons in the western part of the state will go to Little Rock on No. 117 on the morning of Dec. 29. There will probably be a special coach leaving Ft. Smith. The rates will be worked out in such a way that persons from that section will not pay so much more than persons out of Little Rock. We will announce the rules later. Persons from the eastern part of the Conference will come into Little Rock, or join the party at Kensett, Bald Knob, Newport, Hoxie, or Knobel. Bus or train will bring in the persons from each section.

It is necessary for counselling purposes and for safety that all go on this train. There are additional values in the Conference delegation going together.

Your Vacation Church School Report

Have you reported your vacation church school? We continue to receive requests for report blanks. We now have a total of one hundred and fourteen reports in the office. Other schools have been held and requests have been made for report forms. One charge in-

HOME VISITATION CAMPAIGN

The plan is for each church school to send visitors into every home in the community. This will require advance planning including, (a) selecting and training suitable persons to serve as visitors, (b) dividing up and assigning the territory so no home will be missed, (c) securing the literature that is to be left in the home and (d) attention to other necessary details.

The date is the week, or more, which you choose, between September 14 and October 12, 1947. At least one entire week should be devoted to intensive home visitation by church school workers. Work this out to suit your own needs.

The purpose is to secure as many persons as possible for membership and regular attendance at church school, including new members, old members reclaimed, babies for the nursery home roll, adults for the adult home department. This church-wide home visitation campaign by church school workers is to turn the homes of America to the church school, including everyone from babies to old folks, and to help homes be more Christian. It is an all-out drive to reach the American home and bring its members to church school.

Why Sept. 14 to Oct. 12, 1947? There are two reasons: (1) because there is no better way to begin the final years of the Crusade for Christ than to bring the teachings of the Master to the members of the nation's families, and (2) because this period is best suited to appeal to all Methodist church schools throughout the country. It is the beginning of the Fall program as well as the beginning of the last year of the Crusade for Christ.

(Continued on Page 13)

icates that three schools on the charge have been held, but not yet reported. Please send us a report of your school as soon as you can. Should you need forms for report please let us know and we will get them out to you.

Remember the Bible School at Mt. Sequoyah, August 25-29, beginning at 9 A. M. on Aug. 25. Dr. Wesley C. Davis and Dr. J. T. Carlson are the leaders.

METHODIST YOUNG PEOPLE'S LEADERSHIP CONFERENCE

FAYETTEVILLE, Ark., Aug. 12—Here atop beautiful Mount Sequoyah, which looks down upon the city of Fayetteville, Ark., over 300 young people between the ages of 15 and 23 are enjoying the fellowship of study and play together in God's great outdoors. From all over the Southwest they have come to receive Christian leadership training in the Methodist Young People's Leadership Conference for the Church's South Central Jurisdiction, composed of eight central and southwestern states.

Each delegate is an officer in the youth division of the Methodist Church on either a district, sub-district or conference level. For a ten-day period (Aug. 5-15) they have come to receive expert direction and guidance from some 50 adult leaders in administration of the Methodist Youth Fellowship program and to participate in special interest workshops in worship and evangelism, missions and world friendship, community service, and recreation.

Beginning at seven each morning the young people meet in the auditorium after breakfast for the early morning worship service, which is followed by a 15-minute period of silent meditation for everyone. Then clinics on organization and administration are held. Afternoon finds the young people in classes of the four special interest groups from 3 to 4:30. Free time is spent playing softball, volley ball, making friends, and writing letters home. After dinner, as the sun sinks in the western valley, everyone finds his way to Vespers Point for evening service before the large white cross, where the choir sings, accompanied by the portable organ and the musical calls of insects and birds.

Outstanding events of the ten-day conference to date have been the visit by the Centenary College Choir from Shreveport, La., Friday, Aug. 8; the recreation commission's circus, Saturday evening, Aug. 9; the South Central Jurisdictional finals of the National Public Speaking Contest on Methodist World Service, Sunday afternoon, Aug. 10; and the lantern hike to the Veterans Hospital in Fayetteville to serenade the GI patients, followed by a watermelon feast on the mountain. Monday evening, Aug. 11.

The noon meal Tuesday, Aug. 12, was a sacrificial one in which the normal cost of the meal was given to feed the hungry and starving in Europe. \$300.45 was given for overseas relief in this way. Wednesday evening, Aug. 13, a consecration service will be held for those who wish to dedicate their lives for full time Christian service in the Methodist Church or who wish to rededicate their lives to God, no matter what their chosen profession.

States represented in the conference are Missouri, Arkansas, Louisiana, Kansas, Nebraska, Oklahoma, Texas, and New Mexico.

To do an evil action is base; to do a good action, without incurring danger, is common enough; but it is the part of a good man to do great and noble deeds, though he risks everything.—Plutarch.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

W. S. C. S. HOLDS PRAYER RETREAT AT HENDRIX COLLEGE

The first combined prayer retreat held by the two Arkansas Conferences of the W. S. C. S. opened its first session at Hendrix College at two o'clock Saturday, August the second. Sixty-five women were in their places when Rev. and Mrs. Don Schooler of Chickasha, Okla., the leaders, opened the first session.

The sessions were held in Millar Hall, which, with its background of giant oaks, formed a fitting setting. The morning sessions were held in the social room of the hall, the afternoon and evening sessions out under the shade of the great trees.

The theme of the Retreat was, "Prayer, the Greatest Power in the World".

Mrs. Cledice Jones and Mrs. Tom McClean, the two Conference leaders of Spiritual Life, planned and directed the Retreat in a most efficient manner.

The sessions were informal, open to the guidance of the Holy Spirit. The Retreat songs, gathered from many other retreats, which the Schoolers brought with them, and which were led by Mrs. Schooler, were a most popular feature, reminding one of old time Methodism.

One of the high points of the Retreat was "Witnessing" by three missionaries on Sunday morning of how they were led to accept God's call to full time service.

Mary Mitchell, recently consecrated by the Board for work in China, her mother, Mrs. Mason Mitchell, formerly missionary to China, and Mary Ferguson, who is preparing for rural work in India, witnessed to hearing and obeying God's call in their respective sessions, were, "The Meaning of Surrender"; "Commitment to God"; "The Will of God for Me"; "Intercession"; "Discovering our real self through prayer to God"; "The power of Prayer Released through active Good-will"; "The meaning of suffering".

After two days of spiritual refreshing and re-direction the retreat closed at noon Monday, August 4th with a communion and consecration service.

The group voted to ask that the Retreat be a permanent feature of the W. S. C. S.' yearly calendar and that the two Conferences continue their fellowship in this event.

In preparing for the Retreat Hendrix College had left nothing undone, and every feature moved off in perfect harmony.

The power of the Holy Spirit and of prayer radiating from this retreat will be carried back into many local churches and homes from which the retreatants came, as well as into the district meetings of the W. S. C. S., bringing spiritual refreshment and new power to the two Conferences.—Mrs. Lester Weaver, Reporter.

When women don't dare venture out after dark even to go over to the neighbors for fear of being found in some vacant lot the next morning, or the family driving home from the show or from anywhere are nervous wrecks by the time they get home from dodging moronic drivers, I think it is high time something was done!—W. White in Los Angeles Times.

SECRET PRAYER

By Stella G. Ramsey

There is a place away from earthly care,
Where Deity bows, thine earthly lot to share.
Omnipotence comes and works in thy behalf,
And bids thee rest upon His rod and staff.
Responsive to thee His resistless power
A time of sweet communion, holy hour.
The world shut out and God with thee so near
To hear each murmuring word and see each tear.
His ears are open to thy heart's deep cry;
'Tis heaven to feel that He is standing by.
Tho' friends forsake and earthly foes deride
It matters not if God is at thy side.
To the broken hearted, Heaven is not far;
Reach out your hand to God's hand where you are.
That sacred place, the church, the home, the road
Or crowded bus, or highway, bring your load.
This time belongs to you and God alone,
This hour connects your heart with yonder throne.
Your slightest need will be His greatest care,
This is that place, the secret place of prayer!

—Herald of Holiness.

CHRISTIAN LEADERS EXPRESS CONFIDENCE IN INDIA'S FUTURE

Several hundred missionaries and Indian Christians in a great convention recently held in Kodaikanal passed a "resolution of confidence" in India and in its future under self-government. This convention was representative of the Christian movement in the southern half of India. A similar group in the north—meeting soon in Landour—is expected to pass a similar statement.

Dr. E. Stanley Jones, commenting on the statement, says: "We feel that this constitutes a 'vote of confidence' in the future of the new India, and it represents a whole-hearted and concerted expression of sentiment which is most significant." The statement follows:

"This group of missionaries, in convention at Kodaikanal, representing many nationalities and many denominations, desires to express its gratitude that the day of India's independence has come by mutual consent between Britain and India. We see the difficulties ahead, but we believe these difficulties can be overcome. We believe that this new freedom will usher in an era of progress and prosperity for this country and, further, that free India will be an asset in the establishment of world freedom and peace. We pledge ourselves to help in every legitimate way to bring into being these possibilities. We would be servants of Christ and of India and would identify ourselves with the people of this ancient land now coming to a new birth—their sorrows our sorrows; their joys our joys; and their future our future.

"We believe in the right of the individual to outer conversion where there is an inner conversion, but we have no desire to build up communal power for political ends through conversion. We think it debasing to religion, and to politics to use a religious movement to gain political power.

"We pledge ourselves to support in every legitimate way the lawfully established government set up to serve the interest of the people. We will give it our best. We would like

FORSYTHIA IN KOREA

I am jeeping out to college four days a week with the other missionaries. It is warmer now, forsythia and weeping willows soften the campus, and spring brings joy after too long a winter. We are busy on Mission committees, getting work started . . . We hope that other old workers will come this summer, and that new ones will be allowed to come soon.

Last Sunday the Reverend Y. S. Yim invited me to speak in Nairi Church, Inchun (Chemulpo) at a celebration in memory of my parents' arrival in Chemulpo sixty-two years ago . . . About twenty former Ewha students had dinner with me afterwards.

On Good Friday evening in Chungdong First Methodist Church, the Korean Oratoria Society sang Stainer's Crucifixion, beautifully, in English. This is the church where the G.I.'s worship in a 9:30 service on Sunday mornings. On Saturday evenings, there is a live group of "Youth for Christ", mostly service personnel, with some Koreans . . .

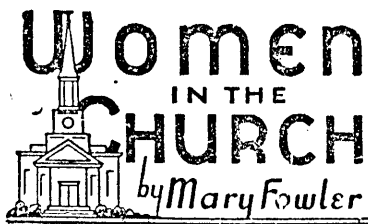
On Palm Sunday we attended the baccalaureate service for Severance Medical College. Eighty-four fine-looking Korean doctors were addressed by an alumnus of whom they are proud—Dr. Y. S. Lee, head of Health and Welfare under the American Military Government. One of the old church members said to me afterward:

"At a time like this I feel there is hope for Korea."

ALICE R. APPENZELLER
(Civ. Methodist Mission, Chaplain's office USAMGIK—A. P. O. 235-2 care of Postmaster, San Francisco, Cal.)

government to feel that they can call on us to help toward making India the land of our common hopes and prayers.

"We are grateful that the Indian Christians present whole-heartedly welcome the above statement. We look forward to an era of even closer cooperation and companionship with them so that together we may help build the new India."



Under the leadership of the United Council of Church Women, thousand of Protestant church women will observe "World Community day" on Friday, November 7. Some will observe the day in their local churches; in some communities churches of all denominations will unite in services around the theme, "The World Is My Community". The offering will be used to buy milk and food for children overseas, and to continue the work of the churches for the cause of peace. In addition, the women are asked to provide 500,000 bundles of clothing and boxes of shoes and of school supplies for school children overseas, ranging in age from six to twelve years. In 1945, at a similar observance, American church women sent a million diapers and thousands of layettes overseas; and in 1946 their gift was 500,000 "kiddie kits". Also at these November 7 meetings the work of UNESCO in providing the needs of children of the United Nations will be studied, and will become the object of prayer. Church World Service will send overseas the donated bundles and boxes. Information concerning contents, packing, etc., may be had from Church World Service Center, New Windsor, Maryland, or from the United Council of Church Women, 156 Fifth Avenue, New York 11, N. Y.

In the African tribe all interest and attention is showered upon the adults. The boys and girls do not even think for themselves, they must accept the decisions of the adults . . . But in the Christian villages around Mutambara, Southern Rhodesia, Miss Evelyn deVries, of Salem, Ore., a missionary of the Methodist Church, is organizing "Youth Fellowship" for the teenage village boys and girls—discussing common problems, finding reasons for their customs and actions, etc. . . . and the grownups like the idea.

Twelve American boys and girls, members of the Chinese Chapter of the Young Neighbors International, of El Centro, California, have volunteered to raise \$250 for the support of Yang Bing-sun, a talented child violinist, found by the United Service to China, and now enrolled in China's Yu Tsai School for Gifted Children. In a recent recital, Yang Bing-sun "played a Hungarian rhapsody with such rapid and perfect double-stops that I could think only of Kreisler," wrote Miss Margery Soroka, an American welfare worker.

Mr. Drinker, look at your daughter! Are you willing, in order to protect your drinking privilege, to uphold a traffic which is using every device to urge her to use liquors? You know what that stuff can and may do.—The Clipseet.

CURRENT NEWS IN ARKANSAS METHODISM

REVIVALS ON PERRY-PERRYVILLE CHARGE

In July we had two very helpful revival meetings. The first one was for Perry and Perryville and was held under the brush arbor on Perry Mountain. Visible results of the week's efforts were nine additions to the churches on profession of faith and vows and one by certificate. It was a bit of the old camp meeting spirit when the mountain top was covered with people. Estimates ranged from 300 to 400 which is equal to more than double the combined membership of the two churches. Rev. Garland C. Taylor of Morrilton brought great messages each morning and evening. Possibly the most sacred service of this revival came on the last Friday morning when seventy-five people drove out to Lake Sylvia for the morning worship. At that time several converts were baptized in the lake.

The other revival meeting was held at Adona under the leadership of Rev. R. B. Howerton, Jr. In these services there were twenty conversions with ten of this number coming into the Methodist Church. Old members were inspired to do greater work while new converts were given a most helpful start.

An abbreviated Vacation Church School was held in connection with the Adona meeting. Twenty-four children and young people were enrolled together with three adults. Miss Violet Holbrook did an outstanding piece of work with the younger children and Miss Robbie Turner helped very greatly at the piano.

Thus we have had 43 additions to the three churches this year with 26 of that number coming in on profession of faith and vows. We are grateful for the excellent leadership given us in our revival meetings and for the results thus far attained.—George Stewart, Pastor.

BUTTERFIELD YOUNG PEOPLE'S BIBLE CLASS

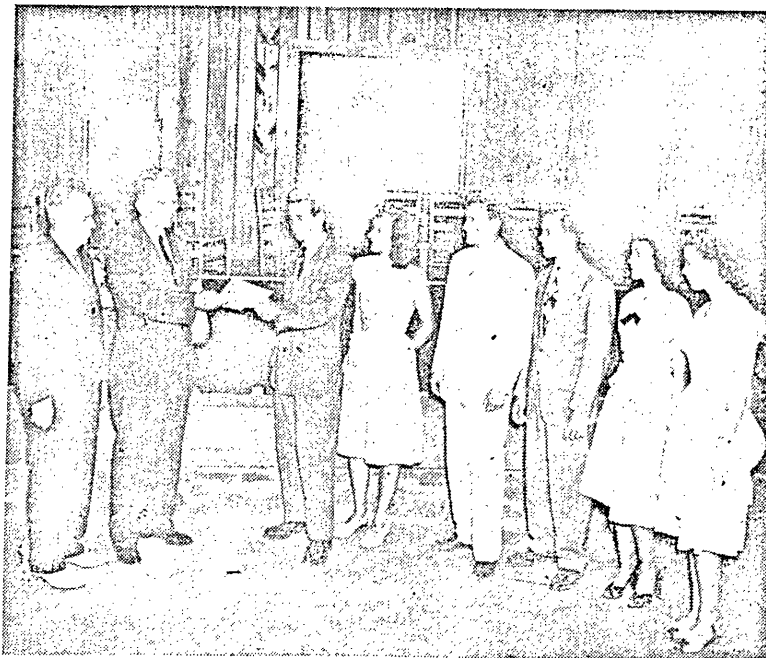
The Butterfield young people closed a ten-day Bible class on Tuesday, August 5. There were twenty-one young people who attended the class at least one night. Three had perfect attendance and six more missed only one night. The class, taught by the young people's sponsor, Mrs. Frank Spurlin, studied the later life of King David. Each night one of the group told a story concerning David's life taken from Hurlbut's Story of the Bible. The teacher asked questions on the stories of the preceding nights just before the story hour, thus bringing the details up to that night's story. After the story by a young person, the teacher asked questions concerning a definite topic and the group used their Bibles to find the scriptural answer. The chapter, book and verse in which the answer was found were given by the teacher.

We feel that this training is a very important factor in the lives of our young people. We feel that young people everywhere need more Bible training.—Mrs. Juanita Lawrence Spurlin, Sponsor.

WINNERS IN NATIONAL SPEAKING CONTEST

MOUNT SEQUOYAH, Fayetteville, Ark., Aug. 11—Six outstanding Methodist young people, three boys and three girls, competed for cash prizes and college scholarships in the South Central Jurisdictional finals of the National Public Speaking Contest for Methodist Youth on "The World Service of the Methodist Church" here yesterday afternoon before an audience largely

tions to the Church's work in its mission fields both abroad and at home and three of the six speakers emphasized the importance of Methodism's role in the establishment of world peace. Conscious of the acute need for a greatly expanded program of Christian teaching on a practical basis and of worldwide scope was the central theme expressed by the hearts and minds of



South Central Jurisdictional Speaking Contest Winners. (L. to R.): Bishop Paul E. Martin, Dr. A. T. McIlwain, Kent Frizzell, Betty Jo Read, Joe Andy Harding, Arliss Pollock, Nell Rose Moody, and Barbara Baugh.

composed of 300 young people from all over the Southwest, who are delegates to the South Central Jurisdiction's Young People's Leadership Conference of the Methodist Youth Fellowship in session here.

The winners were: Kent Frizzell, Wichita, Kan., first prize of \$500 cash and a four-year college scholarship; Betty Jo Read, Port Arthur, Texas, second prize of \$400 and a three-year college scholarship; Joe Andy Harding, Kensett, Missouri, third prize of \$300 cash and a two-year college scholarship; Barbara Baugh, Okmulgee, Okla., fourth prize of \$200 cash and a one-year scholarship; Arliss Pollock, Mabank, Texas, fifth prize of \$100 cash and Nell Rose Moody, Cotton Valley, La., sixth prize of \$50 cash.

First prize winner, Kent Frizzell, will also receive a trip to Boston, Mass. next May with all expenses paid where he, with the winners of the other five Jurisdictional contests, will deliver his speech before the General Conference of The Methodist Church.

Each contestant spoke for about ten minutes on some phase of Methodist World Service and the work it does through its support of the Church's Board of Missions and Church Extension, Board of Education, Board of Pensions, Theological School, Commission on Ministerial Training, Board of Temperance, Board of Hospitals and Homes, Board of Lay Activities, Commission on World Peace, Board of Evangelism, and the American Bible Society, an interdenominational organization.

The young speakers stressed the importance of increased contribu-

all the young people who spoke.

Contestants were graded by five judges on effective delivery, knowledge of subject, writing ability, and speaking ability. They drew lots to determine their order of appearance and were not identified by name to the judges or audience until the winners were announced. No contestant heard any of his or her opponents speak. Each contestant had previously won contests beginning in his or her local church and continuing successfully through district, conference, and area contests.

The six cash prizes and the four college scholarship prizes were awarded by Dr. A. T. McIlwain, St. Louis, Mo., executive secretary of the Methodist Board of Pensions, Missouri Corporation, on behalf of the Methodist Council of Secretaries, who sponsored the national contest. The scholarship prizes are good for tuition in any one of eighty-odd Methodist universities and colleges over the nation.

Presiding over the South Central Jurisdiction finals was Bishop Paul E. Martin, Little Rock, Ark., resident bishop of the Arkansas-Louisiana area. Dr. Paul Womeldorf, Oklahoma City, Okla., secretary of the South Central Jurisdiction, served as director. Judges for the contest were: Mr. Virgil Blossom, Fayetteville, Ark., superintendent of city schools; Mrs. Herman Eason, Fayetteville, Ark., instructor in speech, Fayetteville high school; Dr. Dorsey Jones, Fayetteville, Ark., professor of history, University of Arkansas; Miss Gertrude Freely, New York, N. Y., Methodist Board of Missions, and Mr. Joe Beld, Nashville, Tenn., Methodist Board of Education.

CHINA CELEBRATES CENTENNIAL IN NOVEMBER

"We are hoping that the churches of the South China Area will make a thank offering of five million dollars (Chinese) and that other parts of the country will do as well," Bishop Carleton Lacy of Foochow, China, declared in announcing plans for the China Centennial.

Many of the churches held thanksgiving services April 13, for the consecration and vision which prompted Judson Collins and the Rev. and Mrs. Moses White to sail from Boston, April 15, 1847, to found the China mission.

The Central Conference Centennial Celebration is to be held in Foochow beginning November 15. It will be followed by a series of evangelistic campaigns. The effort will be directed toward those in homes, schools, and other church institutions who have come into contact with Christianity without making a personal commitment to Christ. On these gospel teams will be many distinguished church leaders from America, paired with such Chinese leaders as Bishops Kaung and Chen and other laymen and preachers. The plan calls for three months with these teams before they leave for General Conference, then a period of more intensive work by local churches, and another three months' period of Gospel Team work in the fall of 1948 to climax the program.—World Outlook.

BULLETINS EMPHASIZING CHURCH SCHOOL ATTENDANCE TO BE ISSUED BY CRUSADE FOR CHRIST

For the months of October, November and December, 1947, there will be issued by the Crusade for Christ special church bulletins emphasizing church school attendance. Churches which regularly purchase their bulletins from the Methodist Publishing House will receive these special issues on their regular order for the thirteen Sundays involved; churches which do not have a standing order for bulletins should place a special order for these thirteen Sundays.

The bulletins will be available in four-page and two-page forms. The first has the two inside pages blank for the local church to print or mimeograph its order of service and announcements. The two outside pages (front and back cover) carry the pictures and messages concerning the Crusade and the church school. This type costs 60 cents per hundred, 50 cents for 75, or 40 cents for 50. Order from your closest branch of the Methodist Publishing House.

The second style consists of one sheet printed front and back with the church school Crusade message. There is no blank space for local printing. This can be used for inserts in bulletins or for distribution at church or other meetings. This form costs 50 cents per hundred and should also be ordered from the Methodist Publishing House.

Perseverance is more prevailing than violence; and many things which cannot be overcome when they are together, yield themselves up when taken little by little.—Plutarch.

ATTENDS SEMINAR ON CITY RESEARCH AND SURVEY

I have just returned from Southern Methodist University, where I attended a four-week seminar on City Research and Survey. Two men were elected by Bishop Paul E. Martin and his cabinets to attend this seminar from the Arkansas-Louisiana Episcopal Area, Alfred I. Doss, Henderson Church, Little Rock, and Carl Tooke, New Orleans.

The course was one of three conducted by the Home Missions Department of City Work of the General Board of Missions. The study concerned itself with the many and varied problems which the church confronts in its effort to minister to the city. Detailed consideration was given to the distinguishing characteristics and social backgrounds of the various community types within each city, the typical movements of population and churches, and the techniques by which these situations may be studied and predictions of future developments made.

We are to act as resource persons in our conferences, giving assistance to those pastors desiring to make such a study of their cities.

During the absence of the pastor, the pulpit at Henderson Church was filled by the following ministers: H. E. Wheeler, Ewing T. Wayland, E. T. Wayland, and J. F. Walker. The worship services were led by the following laymen of Henderson Church: C. R. Jenkins, J. H. Martin, W. S. Simmons, Clyde F. McAllester, and W. A. McAllester. The pastor is deeply grateful to Bishop Martin, to the above mentioned ministers and laymen, to the Board of Missions, and to the congregation of the Henderson church for making these studies at the Perkins School of Theology, Southern Methodist University, Dallas, Texas, possible. —Alfred I. Doss.

METHODIST HOSPITAL AND BATH HOUSE NEWS

A friend in Hot Springs who wants to remain anonymous, sent the hospital last week five dozen first grade sheets. This is such a fine and useful gift we cannot refrain from mentioning it, although we are not able to mention the name of our benefactor.

Our laboratory is able to expand its service through the fortunate purchase of two pieces of equipment—a basal metabolism recorder and a colorimeter. The first piece was delivered last week through the courtesy and interest of an ex-GI; the other is expected daily from the factory. With these two additions our laboratory technician will be able to do a greater number of tests, many of which have had to be sent to a down-town laboratory. The new revenue obtained is expected to pay for these machines within a few months.

The White Cross Guild held an enthusiastic meeting at the hospital last week with representatives from several of the churches in Hot Springs attending. The Guild expects to conduct a membership campaign early this fall, giving every one an opportunity to join. The White Cross Guild means much to the successful operation of the hospital.

We have a young man training to be an "Orderly" under the GI On-the-Job Training Program of the Government. This is a prospective two-year course at the end of which time he will be an A-1 orderly.—R. E. Simpson, Superintendent.

CENTRAL CHURCH, LINCOLN

When we came to this church last October we were given a gracious welcome. We are sure that no preacher has been any happier on his charge than we have been here!

Soon after we came to Lincoln, we received our quota for the Hendrix \$1,000,000 campaign. In less than a week we had gone above the quota of \$750.00 to \$774.00, to be the first in our district to report out. Then we received our quota for the Methodist, which we reached and doubled. I think that the Methodist is a must on any charge, whether large or small. It has been a wonderful help to our church!

About a month ago we began to stucco the church building. This project has been finished. Now we have a very beautiful building for which the entire town is thankful. The parsonage has been finished so that it is modern and very comfortable.

To date there have been 32 additions to the church this year. We have not yet had our revival but are planning to have it later this year. We are encouraged in this number in that it is more than was reported at this time last year. I am sure that this is a positive sign that our last year's efforts to win souls to Christ are still bearing fruit!

This good report of the progress of this church was made possible by the good people of this church and their loyalty to their pastor and their former pastors.—J. Otis Sutton, Pastor.

REVIVAL AT SULPHUR SPRINGS CHURCH

A revival at Sulphur Springs Methodist Church on the Quitman Charge in the Searcy District began on July 20 and closed on Sunday night, July 27, the pastor, Rev. R. B. Howerton, doing the preaching. The services were spiritual and inspiring from the beginning to the end. The gospel was well preached. M. K. Wilson of Hot Springs, a former member, led the singing through Friday night, doing some real singing. He and Mrs. Howerton gave some fine messages in the duets that they sang, especially the one "Have you Counted the Cost?" Mrs. Kenneth Clark was pianist. F. E. Holland had charge of the music the last two nights.

Two special services were held for the young people. Rita Clark, age 13, led the singing. During the week 1192 chapters of the Bible were read by those attending church. The meeting closed with six conversions, four additions to the church on profession of faith and one by transfer. Two will join the Baptist Church here.

Everyone feels that many blessings were received from the fine messages of Brother Howerton.—Harriett Hamilton.

YMCA WORLD COMMITTEE HOLDS FIRST MEETING SINCE 1938

EDINBURGH — (RNS) — Thirty-three countries were represented at the opening here of the first meeting of the World Committee of the Young Men's Christian Association since 1938. Delegates were welcomed by Dr. John R. Mott, president of the YMCA World Alliance, who presided.

Among the delegates were a group

BIBLE CLASSES AT JERSEY

METHODIST CHURCH

Three classes were taught at the Jersey Methodist Church in connection with a revival meeting from July 20 through July 25.

The Beginners' Class was taught by Mrs. John F. Smith and Mrs. Robert Johnson. "Exploring God's Out-of-doors" was used as a study course. The children were led through their own observation to feel God's presence as revealed by his handwork and to want to preserve the beauty and share it with others. The class made beautiful posters representing the things which they had learned.

The Junior Class was taught by Mrs. Ralph F. Taylor and "Living in our community" was chosen as a study course. The class learned what a community really is, what it gives the persons living in it and what they can give in return. A study of neighbors, near and far, was made and the class examined handmade articles from many countries. Ralph F. Taylor, World War II veteran, talked to the class about the people and their religious customs in twelve countries which he visited while flying with the A.A.F.

The Intermediate Class was taught by Mrs. Sam P. Johnson and "Becoming a Person" was its study course. This study was made up of the following units:

I. Great persons we know. II. What makes a person?

Under unit I the class learned who the great people we know are, what makes them great and that true greatness is within.

Unit II was made up of the following parts:

1. Persons are results of the past.
2. Persons are future possibilities.
3. Everyone is different; everyone is important.
4. Persons are always growing and changing.
5. God helps persons to grow and change.

Rev. H. D. Ginther and Rev. A. J. Bearden were in charge of devotionals each day and Mrs. Mark Sinclair served as pianist.—Mrs. Ralph W. Taylor, Secretary.

The test of courage comes when we are in the minority; the test of tolerance comes when we are in the majority.—Ralph W. Sockman.

of representatives from Germany, two of whom wore war prisoner uniforms, five from Italy, and one each from Japan and Hungary. The eight-day sessions will be devoted to discussing plans for "Y" reconstruction and promotion in countries throughout the world.

HOME VISITATION

CAMPAIGN

(Continued from Page 10)

Materials have been prepared for this campaign as follows: "A Plan for the Nation-wide Home Visitation Campaign" is an overall booklet giving detailed suggestions for a program to be carried on in a local church school.

"Ten Points for Visitors" is a card for the guidance of lay people who will be called upon to visit the unchurched homes. Three items have been prepared for these visitors to carry with them—"What About the Religion of Your Child" (a leaflet to be left in the homes where there are children), "Speaking of You" (a message about the church school addressed to adults) and "You Count In This" (a booklet describing the tragic need for Christian education in today's world). Copies of these last three items are available in quantities, free, from Crusade for Christ, 740 Rush Street, Chicago 11, Illinois.

Samples of all of these materials have been sent to pastors and church school superintendents, along with an order blank for their convenience in reordering. Crusade for Christ headquarters urges that these orders be placed immediately to assure delivery in time for the opening of the campaign.—Department of General Church School Work, Division of the Local Church.

"PILGRIMAGE OF SERVICE" TO FEATURE DEDICATION OF METHODIST HOME FOR AGED

OCEAN GROVE, N. J.—(RNS)—Ten thousand Methodists from all over the state are expected to participate in a "pilgrimage of service" to take place here in conjunction with the laying of the cornerstone of the new million-dollar Methodist Home for the aged of New Jersey.

Bishop Fred Pierce Corson, of the Philadelphia Area, and Bishop Arthur J. Moore, of the Atlanta Area, are expected to speak at the Auditorium here in a ceremony which will precede a half-mile parade along the Pilgrim Pathway to the site of the new home.

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Little Rock Conference Treasurer's Report



FOR THE PERIOD MAY 1 THROUGH JULY 31, 1947

		Gen'l Adm. & Juris. Conf. Exp. Fund						Gen'l Adm. & Juris. Conf. Exp. Fund			
Charge	Church	Bishops Fund	Confer- ence Claimants	Benevo- lences	World Service(4th Sun. Off.)	Charge	Church	Bishops Fund	Confer- ence Claimants	Benevo- lences	World Service(4th Sun. Off.)
ARKADELPHIA DISTRICT											
ARKADELPHIA STATION		78.55	630.00	250.00	250.00	49.00	Silver Springs	4.00	28.00	50.00	1.00
ARKADELPHIA CT.							Total	27.00	162.00	210.00	18.00
Hart's Chapel		2.00	9.00	25.00		2.00	EL DORADO CHURCHES				
Hollywood		6.00	29.00		25.00	5.00	First Church	114.00	910.00	2200.00	80.00
Mt. Pisgah		2.00	8.00			1.00	VANTREASE MEM. CT.				
Mt. Zion		2.00	8.00	14.00	6.00	2.00	Bethel	3.50	26.00	35.00	1.00
Smyrna		4.00	16.00	25.00		2.00	Vantrease	34.49	257.98	251.19	18.00
Total		16.00	70.00	64.00	31.00	12.00	Wesley	3.50	26.00	33.00	1.00
BENTON STATION		74.00	588.00	1500.00		40.00	Total	41.49	309.98	319.19	20.00
BENTON CT.							EMERSON CT.				
Martindale					12.83		Atlanta	4.00	20.00	35.00	1.00
CARTHAGE-TULIP							Christie Chapel	2.00	10.00	8.75	5.75
Carthage		45.00			40.00		Emerson	2.50	12.00	10.00	2.00
Tulip					20.00		Ware's Chapel	1.50	7.00	6.25	1.00
Willow		2.00			8.00	2.00	Total	10.00	49.00	60.00	5.75
Total		2.00	45.00		68.00	2.00	FORDYCE	63.00	336.00	600.00	35.00
COUCHWOOD CT.							HAMPTON-HARRELL				
Butterfield			10.00		23.20		Faustina	2.00	10.00	17.50	2.00
Magnet Cove		3.00	10.00		15.00	4.00	Hampton	13.50	78.75		
Morning Star		8.00		25.00		3.00	Harrell	6.00	36.00	56.00	5.00
Rockport		2.00	9.00	25.00		7.00	Total	21.50	124.75	73.50	7.00
Total		13.00	29.00	50.00	38.20		HARMONY GROVE CT.				
DALARK CT.							Beuna Vistal	9.00	34.00	40.00	2.00
Bethlehem		6.00	24.00	55.00		3.00	Harmony Grove	9.00	34.00	40.00	2.00
Manchester		12.00	73.00	125.00		6.00	Lakeside	4.00	18.00	25.00	1.00
Manning		6.00	10.00		4.00	1.00	Total	22.00	86.00	105.00	5.00
Rock Springs		6.00	33.00	40.00		2.00	HUTTIG CT.				
Total		30.00	140.00	220.00	4.00	12.00	Bolding	3.00	14.00	31.00	3.00
FOUNTAIN LAKE CT.							Huttig	29.00	129.00	18.00	24.60
Fountain Lake		13.00	37.00	35.00		3.00	Total	32.00	143.00	49.00	15.00
Tigert Memorial		10.50	54.00	15.00		3.00	JUNCTION CITY CT.				
Total		23.50	91.00	50.00		3.00	Junction City	7.00		107.00	49.75
FRIENDSHIP CT.							Pleasant Grove	12.00	36.00	42.00	6.00
Bismarck		3.00	9.00	35.00		2.00	Total	19.00	36.00	149.00	49.75
Christian Home		2.00	6.00	15.00		3.00	KINGSLAND CT.				
Friendship		5.00	14.00	50.00		3.00	Cross Roads	.65	3.38		
L'eau Frais		2.00	6.00	25.00		2.00	Kingsland	15.75	81.00		112.50
Midway			10.00		38.50		Total	16.40	84.38		112.50
Social Hill				3.00		7.00	LOUANN CT.				
Total		12.00	45.00	128.00	38.50	7.00	Liberty		30.00	17.00	
HOLLY SPRINGS CT.							Louann	16.00	90.00	50.00	3.00
Holly Springs		2.63	12.00	18.75			Silver Hill	3.50	20.00	17.00	
Mt. Olivet		1.75	8.00	10.00			Total	19.50	140.00	84.00	3.00
Total		15.77	72.00	112.50			FIRST CHURCH, MAGNOLIA			1800.00	
HOT SPRINGS CHURCHES							JACKSON STREET, MAGNOLIA	52.50	180.00	150.00	20.00
First Church		84.90	679.00	1583.30	250.00	66.70	MARYSVILLE CT.				
Grand Aveue		15.00	60.00	200.00		15.00	Bethel	5.00	10.00	13.00	15.00
Oaklawn		42.00	264.00		325.00	12.00	Ebenezer	5.00	27.00	35.00	2.00
Pullman Heights			429.00				Friendship	5.00	19.00	10.00	2.00
HOT SPRINGS CT.							Marysville	11.00	17.50	6.50	4.00
Bethlehem		2.00		20.00		3.00	Total	26.00	73.50	64.50	15.00
Gum Springs			5.00	15.00		2.00	NORPHLET CT.				
Mt. Pine		2.00	13.00	23.00		2.00	Quinn	3.00	20.00		36.00
New Salem		4.00	13.00	22.00		5.00	PARKER'S CHAPEL-FREDONIA				
Total		8.00	31.00	80.00		12.00	Fredonia	14.00	20.00	80.00	8.00
LEOLA CT.							Parker's Chapel	17.50	90.00	100.00	
Hunter's Chapel		3.00		30.00		1.00	Total	31.50	110.00	180.00	8.00
Leola			4.00	6.98	20.10		SMACKOVER	39.33	247.50	329.94	45.00
Total		3.00	4.00	36.98	20.10	1.00	STEPHENS-MT. PROSPECT				
FIRST CHURCH-MALVERN		74.50	595.00	1350.00		40.00	McNeil	4.00	30.00	5.00	10.00
KEITH MEMORIAL-MALVERN			135.00	60.00	16.00		Mt. Prospect	4.00	30.00	35.00	2.00
PRINCETON CT.							Stephens	42.00	288.00	275.00	13.00
Macedonia		4.00	21.00	50.00		3.00	Total	50.00	348.00	315.00	15.00
Princeton		3.00	14.00	50.00	9.66	3.00	STRONG CT.				
Providence		2.00	9.00	15.00		2.00	Rhodes Chapel	3.50	21.50	27.50	
Waverly		2.00	9.00	28.00		2.00	Strong	13.50	78.75	82.50	3.75
Zion		2.00	6.00	22.00	1.00	2.00	Union	3.50	21.50	13.75	3.00
Total		13.00	59.00	165.00	10.66	12.00	Total	20.50	121.75	123.75	6.75
SPARKMAN-SARDIS							THORNTON CT.				
Sardis		16.50	113.25	175.25		11.00	Chambersville	4.00	20.00	20.00	1.00
Sparkman		22.50	156.75		225.00	14.00	Stony Point	.50	3.00	5.00	
Total		39.00	270.00	175.25	225.00	25.00	Temperance Hill	4.00	20.00	20.00	1.00
TRASKWOOD CT.							Thornton	7.00	38.75	38.75	2.50
Congo		2.00	7.00		35.00	2.00	Total	15.50	81.75	83.75	4.50
Ebenezer		5.00	20.00		35.00	5.00	VILLAGE-DUMAS				
Lonsdale		1.00	3.00	6.00			Dumas	14.00	80.00	80.00	5.00
New Hope		4.00	17.00	36.00	12.00	3.00	Lydesdale	5.00	30.00	22.00	10.00
Point View		1.00	7.00	15.00			Village	16.00	90.00	80.00	5.00
Traskwood		5.00	20.00	8.00	25.00	5.00	Total	35.00	200.00	182.00	12.00
Total		18.00	74.00	65.00	107.00	15.00	WALDO CT.				
District Totals		562.22	4310.00	6090.03	1396.29	330.70	Kilgore Chapel	4.00	24.00	35.00	
							Waldo	46.00	312.00	400.00	20.00
							Total	50.00	336.00	435.00	20.00
							District Totals	848.27	4168.61	10,504.63	376.00
AREA FUND—Arkadelphia Station \$12.00, Benton Station \$12.00, Grand Avenue \$5.00, Oaklawn \$5.00, Malvern Station \$12.00, Sparkman \$3.00, Sardis \$2.00.						51.00	AREA FUND—Marysville Ct.-Ebenezer \$1.00, Marysville \$1.00, Fredonia \$2.00, Strong Church \$4.50.				
Total Area Fund							Total Area Fund				
MINISTERIAL SUSTENTATION FUND, CHURCH—Arkadelphia Station \$45.00, Benton Station \$42.00, Carthage \$10.00, Tulip \$2.00, Willow \$2.00, Dalark Ct.-Bethlehem \$3.00, Manchester \$7.00, Manning \$4.00, Rock Springs \$3.00, First Church, Hot Springs, \$48.50, Oaklawn \$24.00, Pullman \$33.00, Malvern Station \$42.00, Sardis \$13.00, Sparkman \$17.00.						295.50	MINISTERIAL SUSTENTATION FUND, CHURCH—First Church, Camden \$60.00, Chidester \$10.00, Missouri \$2.00, Red Hill \$1.00, Rocky Hill \$1.50, Silver Springs \$2.50, First Church, El Dorado \$65.00, Bethel \$2.00, Vantrease \$26.50, Wesley \$2.00, Fordyce \$36.00, Faustina \$2.00, Harrell \$4.00, Holding \$1.53, Junction City \$10.00, Louann \$8.00, Jackson Street \$30.00, Bethel \$3.00, Ebenezer \$3.00, Fredonia \$8.00, Parker's Chapel \$10.00, McNeil \$3.00, Mt. Prospect \$2.00, Stephens \$24.00, Chambersville \$4.00, Temperance Hill \$4.00, Thornton \$8.00, Dumas Memorial \$8.00, Lydesdale \$3.00, Village \$9.00, Quinn \$2.00.				
Total Ministerial Sustentation Fund, Church							Total Ministerial Sustentation Fund, Church				
MINISTERIAL SUSTENTATION FUND, PASTOR—R. B. Moore, District Superintendent \$60.00, Robert C Rhodes \$50.00, Ark											

(Continued on Page 15)

LITTLE ROCK CONFERENCE TREASURER'S REPORT

(Continued from Page 14)

Charge	Church	Bishops Fund	Conference Claimants	Benevolences	World Service (4th Sun. Off.)	Gen'l Adm. & Juris. Conf. Exp. Fund	Charge	Church	Bishops Fund	Conference Claimants	Benevolences	World Service (4th Sun. Off.)	Gen'l Adm. & Juris. Conf. Exp. Fund
							MONTICELLO DISTRICT						
Old Austin		.36	1.80				ARKANSAS CITY CT.						
South Bend		.57	2.92		9.00		Arkansas City		5.00	20.00		25.00	
Total		2.94	15.15	8.95	9.00		Kelso		7.00	36.00		42.50	1.50
BAUXITE-SARDIS							Mt. Tabor		2.00	9.00			
Bauxite		37.00	231.00	272.00		21.00	Total		14.00	65.00		67.50	1.50
Sardis		7.00	44.00	88.00		4.00	CENTER RIDGE		2.00				
Total		44.00	275.00	360.00		25.00	CROSSETT		70.00	560.00	110.00		40.00
BRYANT CT.							DERMOTT		23.62	162.00		300.00	10.00
Bryant		10.50	54.00	90.00		5.00	DREW CIRCUIT						
Mt. Carmel		5.00	27.00	45.00		3.00	Green Hill		3.00	5.00	10.00	20.00	2.00
Salem		5.00	37.00	50.00	8.00	3.00	Lacey		2.00	9.00	6.25	6.25	2.00
Total		20.50	118.00	185.00	8.00	11.00	Prairie Chapel		2.00	10.00	10.00	10.00	2.00
CARLISLE STATION		24.00	165.00	221.00	54.00	30.00	Valley		2.00	9.50	7.50	10.00	2.00
CARLISLE CT.							Total		9.00	33.50	33.75	46.25	8.00
Hamilton				15.00			EUDORA		70.00	466.66	700.00	68.00	35.00
Rogers Chapel			11.00	3.75			FOUNTAIN HILL CT.		36.00	243.00		100.00	3.50
Shiloh		1.40		18.00			Extra		8.75	50.00		32.50	
Zion			11.00	9.50			Ft. Hill		1.75	10.00		7.50	1.00
Total		1.50	22.00	46.25			Hickory Grove		3.00	15.50		10.00	1.00
DES ARC-NEW BETHEL							Pine Hill		.50	2.50		3.75	1.00
Des Arc		10.00	20.00	52.00	40.44	8.00	Waller's Chapel		1.75	10.00		7.50	1.00
DEVALLS BLUFF		4.00	16.50	25.00	10.69	2.50	Zion		1.25	7.50		7.50	1.00
DOUGLASSVILLE-GEYER SPRINGS							Total		17.50	98.00		72.50	6.00
Douglasville		13.50	150.00				GOOD HOPE CT.						
Geyer Springs		16.00	99.00	75.00			Banks		4.00		5.00		1.00
Total		29.50	249.00	75.00			Good Hope		4.00	18.00		28.60	1.00
ENGLAND		28.88	214.50	300.00		30.00	Wagnon		3.00				1.00
HAZEN				225.50			Total		11.00	18.00	5.00	28.60	3.00
HICKORY PLAINS CT.							HAMBURG						
Bethlehem					10.00		Hamburg		29.00	214.50	300.00		10.00
Hickory Plains					17.00		Snyder		2.50	10.50	30.00		
Johnson's Chapel					14.00		Total		31.50	225.00	330.00		10.00
Providence					16.00		HERMITAGE CT.						
Total					57.00		Hermitage		4.50	24.00	16.25	32.50	5.00 (Ct)
KEO-TOMBERLIN							Ingalls		3.00	13.50	8.75	17.50	
Humnoke		3.00	25.00	26.00	12.00	2.00	Jersey		3.00	17.25	10.00	20.00	
Keo		7.50	40.50	40.00		4.00	Palestine		2.25	10.50	8.75	17.50	
Tomberlin		3.75	19.50		40.00	2.25	Sardis		2.25	10.50	8.75	17.50	
Total		14.25	85.00	66.00	52.00	8.25	Total		15.00	75.75	52.50	105.00	5.00
LITTLE ROCK CHURCHES							LAKE VILLAGE		26.52	180.00	300.00		10.02
Asbury		96.00	415.00	2630.00	120.00	60.00	McGEHEE		57.75	429.00		800.00	25.00
Capitol View		63.00	29.00	1100.00		40.00	MONTICELLO		32.00	252.00	427.66	72.34	18.00
First Church		189.00	1479.00	5912.50	75.00	75.00	MONTROSE		7.50	28.00		58.50	
Forest Park					25.00		NEW EDINBURG CT.						
Henderson		52.00	300.00	216.58	200.00	25.00	Hebron		3.00	17.25	11.25	22.50	.75
Highland		63.00	234.00	375.00		35.00	Martin's Chapel		3.50	19.00		30.00	3.00
Hunter Mem.		53.00	360.00	400.00	30.74	20.00	New Edinburg		1.50	6.00	18.75		
Oak Forest			110.00		50.00	3.00	Wheeler's Springs		2.00	9.00		15.00	.25
Pulaski Heights		63.00	504.00	1575.00		41.22	Total		10.00	51.25	30.00	67.50	4.00
St. Marks				35.00			PORTLAND-PARKDALE						
Chenault Chapel				29.00			Portland		13.13	82.50	120.00		5.00
Scott Street		35.00			100.00	16.00	TILLAR-WINCHESTER						
28th Street		52.00	360.00	300.00		25.00	Newton's Chapel		3.75	22.50	35.00	35.00	1.50
Winfield			942.68				Selma		2.25	13.50	24.75		.75
LONOKE CHARGE				50.00			Tillar		13.50	77.25	75.00	6.00	3.75
Eagle		47.00	148.50	240.00		25.00	Winchester		3.75	22.50	37.50	25.00	1.00
Lonoke		47.00	148.50	290.00		25.00	Total		23.25	135.75	172.25	68.00	7.00
Total		94.00	297.00	530.00		50.00	WARREN		36.00	294.00	600.00		20.00
MABELVALE		17.50	100.00	110.00			WATSON		8.00	27.00		22.00	1.00
PRIMROSE CHAPEL							WILMAR CT.						
Bethel					15.00		Andrews Chapel		1.50	7.50		11.61	
Primrose Chapel		17.50	57.00	90.00		12.50	Mt. Pleasant		6.00	25.00		25.53	1.00
Total		35.00	114.00	180.00	15.00	12.50	Rock Springs					20.00	
District Totals		927.47	6219.33	14,627.78	846.87	492.47	Wilmar					28.30	
AREA FUND—Bauxite \$3.00, Sardis \$2.00, Bryant \$1.00, Mt. Carmel \$1.00, Carlisle Station \$7.00, Devalls Bluff 50c, England \$7.00, Tomberlin \$1.00, Asbury \$55.00, Capitol View \$8.00, First Church, Little Rock \$15.00, Hunter Memorial \$5.00, Pulaski Heights \$10.00, 28th Street \$5.00, Lonoke \$5.00.							Total		7.50	32.00		85.44	1.00
Total, Area Fund							WILMOT CHARGE						
MINISTERIAL SUSTENTATION FUND, CHURCH—Bauxite \$21.00, Sardis \$4.00, Bryant \$2.00, Mt. Carmel \$3.00, Carlisle \$30.00, Des Arc \$5.00, Douglassville \$15.00, England \$16.50, Asbury \$55.00, Capitol View \$36.00, Henderson \$30.00, Highland \$36.00, Hunter Memorial \$30.00, Oak Forest \$18.00, Pulaski Heights \$36.00, 28th Street \$30.00, Lonoke \$27.00, Mabelvale \$20.00, Primrose Chapel \$10.50.							Miller's Chapel		1.50	5.50	17.50		
Total, Ministerial Sustentation Fund, Church							Wilmut		16.00	90.00	157.50		7.50
MINISTERIAL SUSTENTATION FUND, PASTOR—R. E. Fawcett \$40.00, Bryant Ct. \$2.00, Geyer Springs \$9.00, England \$8.25, Oak Forest \$18.00.							Total		17.50	95.50	175.00		7.50
Total Ministerial Sustentation Fund, Pastor							District Totals		538.77	3553.91	4056.16	1951.63	220.52
PHILANDER SMITH COLLEGE, Race Relations Offerings—Forest Park \$57.00, First Church, Little Rock \$150.00, Winfield Memorial \$150.00, Mabelvale \$20.00							MINISTERIAL SUSTENTATION FUND, CHURCH—Kelso \$4.00, Mt. Tabor \$4.00, Crossett \$40.00, Dermott \$13.50, Eudora \$40.00, Extra \$7.00, Ft. Hill \$7.00, Hickory Grove \$1.00, Pine Hill \$1.00, Waller's Chapel \$4.00, Zion \$3.00, Hamburg \$16.50, Lake Village \$15.00, McGehee \$33.00, Monticello \$18.00, Hebron \$1.50, Wheeler Springs 50c, Portland \$7.50, Newton's Chapel \$2.25, Selma \$1.50, Tillar \$7.50, Winchester \$3.00, Warren \$20.00, Watson \$4.00, Andrews's Chapel \$1.00, Mt. Pleasant \$3.00, Miller's Chapel 76c, Wilmut \$9.00.						
Total Race Relations							Total Ministerial Sustentation Fund, Church						269.51
CRUSADE FOR CHRIST—First Church, Little Rock \$10.00, Pulaski Heights \$10.00.							MINISTERIAL SUSTENTATION FUND, PASTOR—Arkansas City \$3.75, Ft. Hill \$5.00, Monticello \$27.00, Portland \$7.50, Winchester \$1.00, Warren \$20.00, Watson \$9.00, Wilmut \$9.00.						8225
Total							Total Ministerial Sustentation Fund, Pastor						32.85
GOLDEN CROSS, HOSPITAL FUND—Chenault Chapel \$5.00, Devalls Bluff \$5.00.							PHILANDER SMITH COLLEGE, Race Relations Offerings—Eudora \$16.15, Kelso \$9.35, Watson \$7.35.						32.85
Total							METHODIST STUDENT DAY OFFERINGS—Newton's Chapel \$20.37, Winchester \$12.29.						32.66
WORLD-WIDE COMMUNION OFFERING—Mt. Carmel, Bryant Ct.							GRAND DISTRICT TOTAL RECEIVED						\$10,738.26
GRAND DISTRICT TOTALS RECEIVED													(Continued Next Week) C. E. Hayes, Treasurer

CHRISTIAN EDUCATION
PROMOTE INDUSTRIAL
PEACE

(Continued from Page 9)

general educational techniques. That element is the redemptive force of Christianity. It can bring peace in industrial relations.

The Methodist Church has a great Christian education program. Yet it must be realized that there is much to be accomplished if the present challenge is to be met. In the Crusade for Christ very fittingly this is the year of emphasis on Christian Education. It is, therefore, now important to consider some specific points in a program to promote industrial peace through Christian education.

It is imperative that Christian

education be neither pro-labor or pro-management. It is quite true that in the past the church in its teaching work has all too often been pro-management. Yet it is not Christian to now become pro-labor in an enthusiastic attempt to remove the management label. Nor is it accurate to merely state that the church must be neutral. That can be an excellent alibi for doing nothing. For example, it is true that the question of the plant-wide seniority vs. department-wide seniority is not one for the church to decide. The church is not a "labor-management court." On the other hand, there are moral questions which are definitely within the jurisdiction of the church. But even here it should be remembered that the church is a teaching agency. It is the God-given right of the in-

dividual to make his own choices. The church through the medium of Christian education should prepare the individual to make those decisions Christian.

The apostle Paul said it, "With the mind I myself serve the law of God; but with the flesh the law of sin" (Romans 7:25). We must face the fact that it is natural for uncontrolled emotion to lead to sin. It is through the use of mind and conscience that emotion becomes a power for good. Therefore, Christian education must provide the methods for using the mind and developing the conscience into a system of control. In the church school we can learn by doing.

One of the best methods of reducing "heat" through "light" is the practice of Christian fellowship

in the church school. Today in far too many Methodist churches a labor leader is not welcome. Members of management are sought as leaders and teachers in the church school. The ranks of labor are full of talent that needs to be used. There are many capable union leaders that should be given jobs in the church. They need the church and the church needs them. The church school should serve people in all walks of life. Each member should accept his share of this responsibility. We must begin by adopting Christian attitudes toward each other. In this way both management and labor can learn together in the church how to control their evil impulses. They will then be able to sit down at the collective bargaining table and settle their own differences.

The Sunday School Lesson

By DR. O. E. GODDARD



WISE WORDS ABOUT WORK

LESSON FOR AUGUST 31, 1947

SCRIPTURE TEXT: Proverbs 6:6-11; 10:4-5; 13:4; 18:9; 19:15; 22:29; 24:30-34; 26:13-16; 27:23-27; Ecclesiastes 5:12.

GOLDEN TEXT: *Whatsoever thy hand findeth to do, do it with thy might.*—Ecclesiastes 9:10.

The more I read the wisdom books of the Bible, the more practical they appear to be. Surely the lessons we have had from these books during the last few weeks could not have been more helpful to us today, had they been written yesterday.

In today's lesson the idler is condemned and the laborer commended. There is as much encouragement to be industrious in our lesson today, as there was in a former lesson to tell the truth. There is as much encouragement to work up to our limit, as there was in a former lesson to be pure in heart and sober in conduct. A careful study of our text today will make us more energetically religious.

The Ant Or The Sluggard

"GO TO THE ANT THOU sluggard; consider her ways, and be wise: Which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest." Proverbs 6:6-8. "I went by the field of the slothful, and by the vineyard of the man void of understanding; And, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well, I looked upon it, and received instruction." Proverbs 24: 30-32. The ant is commended for its incessant toiling. The sluggard is condemned for his laziness.

The Slacker A Destroyer

"He also that is slothful in his work is brother to him that is a great waster." Proverbs 18:9.

This word, "slacker", is sometimes used on the slothful. The slacker is contemptible in the days of war or of peace. The man who is too economical with his muscular activities is not a good citizen. The Scripture classes him with the destroyers. He destroys time, opportunity, and his influence. He is not an upbuilder, he is a down-puller.

Doors Are Shut To Lazy People

No lazy man can enter the kingdom of heaven. This is not Scripture but it sounds like Bible truth. No lazy man can enter the kingdom of self-respect. No lazy man can look into the mirror and truthfully say, "Here is a man I admire". No lazy man can enter the kingdom of success. Every lazy man is a failure. If he seems to have a modicum of success, in spite of his laziness, think of what he could be were he really active and energetic. No lazy man can enter the kingdom of happiness. He is too lazy to win happiness.

Work Commendable In The Sight Of God And Man

God the Father is the greatest worker in the universe. The creation and maintenance of the worlds and systems of worlds, whirling through the immensity of space is not a small job. The care of all his

children is absorbing and engrossing. But our Father knows all about us and our needs. The very hairs of our heads are numbered. (A bald headed man was heard to remark, "I wish He would send me back my numbers.")

Jesus said, "I must work the works of him that sent me." And he also said, "My Father worketh hitherto and I work." Did there ever live a busier man than Jesus? His hands, his feet, his heart were full as he went about doing good. In those three years of his ministry, he said more kind words, did more loving deeds, comforted more sorrowing ones, gave more hope to the despairing, than any group of workers ever did in ten times the years he spent in his active ministry.

Great Christian Leaders Prodigious Workers

Saint Paul was a notable illustration. From the inception of his ministry until he was executed, Paul was an indefatigable worker. How his frail body endured all the hardships, vicissitudes, persecutions, prosecutions, seems incredible.

"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watching often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches." II Corinthians 11:24-28.

John Wesley A Close Second To Paul

How John Wesley did so much work in his life is a wonder to all students of Wesley's life. He wrote more books on more different subjects than any other man ever did. He translated more books than the early translators could do in a lifetime. He spent more time in the saddle and in his carriage, than any other man known to me. He preached more sermons than any other man in his day, so far as I know. Some years ago I read some copies of his diary. In these books he gave a minute account of how he spent his time from 4 o'clock in the morning to 11 P. M. If ever there was an expert in the use of time, it was John Wesley. He was so conscientious about his time that he put this prohibition in the instructions for the first Methodist preacher, and it is still in the Discipline of all Methodist Churches: "Never be idle, nor be triflingly employed."

Are you preachers today observing conscientiously that prohibition? Can a street gossip, golf-playing habitue of the manse, or an expert in catching the finney tribe, or an idler around the post office, depot, barber shops, qualify as follower of John Wesley?

Kagawa A Worker

He spent his early ministry in the slums of Kobe. He was exposed to all the diseases and dangers of slum life. He was often severely beaten and all but killed. Among the diseases which he contracted while there was trachoma. He can read only with the help of a double magnifying glass. Despite this terrible handicap, he has written numerous great books that have been translated into most of the European languages and sold by the millions; he preached and lectured around the world, and is today not only one of the world's best Christians, but one of the most active and effective propagandists of Christianity.

Great Workers In Secular Life

Edison is said to have worked eighteen hours daily. Illustrating his own philosophy of life, he said, "Success is made up of 99 per cent of hard work and 1 per cent of genius." As I close the reading of most of the biographies I raise the question, "How could she or he as the case may be, have done so much in one lifetime?"

Follow the admonition of the wisdom books and be an unrelenting worker.

Overwork or Over Worry, Which?

Many people are told they are killing themselves by overwork. But many of them are suffering from over worry. Many, many people are worried over business trades, some domestic difficulty, some social disappointment and as a result of such anxiety, their physical machinery suffers an upset. A psychiatrist, and today there are more than a thousand licensed psychiatrists in our country, might show them it is worry that is killing them. There is much demand for the services of psychiatrists, today, in our hospitals for nervous diseases. Many people are suffering from frustration, rather than from overwork.

Dismiss your worries, work hard, trust God, and be well and happy. In 1838, Mary L. Coghill wrote, "Work for the Night is Coming". Ira D. Sankey published it in his collections of songs in 1870 and sang it throughout the English speaking world. It soon found its place in the Methodist Hymnal, where it has been retained in the latest edition.

*Work for the night is coming
Work through the morning hours;
Work while the dew is sparkling;
Work 'mid springing flowers;
Work when the day grows brighter;
Work in the glowing sun;
Work for the night is coming,
When man's work is done.*

*Work for the night is coming;
Work through the sunny noon;
Fill brightest hours with labor;
Rest comes sure and soon.
Give every flying minute something to keep in store;
Work for the night is coming,
When man works no more.*

*Work for the night is coming,
Under the sunset skies;
While their bright tints are glowing,
Work for daylight flies.
Work till the last beam fadeth,
Fadeth to shine no more;
Work while the night is darkening,
When man's work is o'er."*

God is a mirror; though our sight be dim, His love will help us see ourselves in Him.—Loftus.

WHERE CHRISTIANS ARE FOURTEEN CENTURIES OLD

(Continued from Page 5)

cross, its strongly liturgical services, its omnipresent *achans* (priests), its strongly Old Testament flavor, its strikingly garbed hierarchy. Alongside were equally omnipresent evidences of the strength and power of the Roman Catholic occupation, by far the largest Christian unit in the State. And the Jews were there, too, a sad little remnant, occupying little more than a single street in the nearby City of Cochin, and worshipping in an old synagogue on the walls of which the story of their woes at the hands of "Christian" Portuguese is hung for all the world to read.

From another point of view the Syrian Church is very much to the fore these days, for a pattern of suppression is being shaped up here which may spread to other parts of India. Many subtly phrased but transparent laws restrict Christians on every hand: in building new churches, in setting apart cemeteries, in establishing and running schools, in selecting their own teachers, and the like. However distressing this may be, it is also distressing to know that we, on our part, are divided into as many as forty-seven different denominations, among which are several notorious for their disinclination to make concessions to, or work with, other Christian groups.

While in Travancore we took advantage of the opportunity to attend another session of the All-India Educational Conference. While in general much like all such gatherings anywhere, we were impressed by the generally fine type of men and women who are India's teachers. The stunning demands for teachers made by the Sargent Plan for India's educational development during the next forty years will bring in many of lower qualifications, but these will make a whole-some nucleus to work from.

From here—Trivandrum, the capitol—we took a day off for a trip to Cape Comorin. While at the Cape, wandering over some sand dunes, were were accosted by the inevitable gang of ten-year-old boys, who gaily greeted us, quite objectively, with the cry, "White Man, quit India!" Had we known Tamil or Malayalam we might have told them that we could very easily do so, being already at an excellent falling-off place! We also found beggars and coolies unusually aggressive and insistent—possibly an aftermath of G. I. liberalities.

It is reported that the Congress Party of India operates under rule that "No person who carries on trade in liquor shall be eligible for election" as a Congress delegate.—The Clipseet.

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