

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go

all the world" — Mark 16:15

VOL. LXVI

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NO. 34

"Giving The Devil His Dues"

THE old saying "Give the devil his dues" seems to have found a sponsor in the state of Illinois in the "Dram Shop Insurance Act." Recently we ran an editorial in which we discussed this law under the caption "Arkansas Needs Such A Law." The Dram Shop Insurance Act is a law in Illinois which makes the owner of the property where the liquor is sold, the owner of the liquor store that sells it and the individual who buys and drinks the liquor jointly responsible for any damage done by the individual while under the influence of the liquor, or any damage caused as the result of the sale of liquor.

A prominent liquor magazine of Illinois states, in a recent issue, that within the past three months suits have been entered, under this law, asking a total of three million dollars for damage caused by the sale of liquor. This will be an interesting experiment to watch, if the law has been passed in good faith and is administered in good faith.

The promoters of the liquor business have their motives grounded on a greed for easy money. If the "profit motive" could be eliminated from the liquor business its present promoters would let it die from lack of attention. If this law, to make those who profit from the sale of liquor and those who drink it responsible for the damage it does, were made effective throughout the nation the liquor business would soon be in bankruptcy across the nation.

If the liquor profit-mongers could really be made responsible for all of the unspeakable damage they cause to human life and property in America, we would need no "eighteenth amendment," or any other prohibitory laws regarding liquor. Business men would be afraid to rent their property to liquor dealers and dealers would be afraid to sell liquor to people lest, in the crazed state of mind often caused by liquor, the drinker would cause damages that would bankrupt all responsible for his drunkenness.

At the present time, in Arkansas, the liquor dealers pocket the direct profits from the sale of liquor and leave the public generally to suffer damages that usually exceed many times the amount of the gross sales of liquor. The liquor business in Arkansas should be made responsible for the damage it causes. A law patterned after the Illinois law would help to do it. Life and property would be safer in Arkansas with such a law.

Emphasizing Church School Enrollment And Attendance

WE are approaching the end of a quadrennium in Methodism that marks an "all high" point in the history of The Methodist Church. This is true because of the unusual accomplishments under the various emphases of the Crusade for Christ.

At the present time we are in the midst of the final special emphasis of this movement in the effort to bring the enrollment and attendance of our Church School up to the high standard it should maintain.

If successful in this work, no phase of the Crusade for Christ will have more permanent value to the church than this special work being done for the Church School. It will give opportunity for continued emphasis on liberality of giving, evangelism and stewardship at the most opportune time and at the most impressionable age to be found in the program of our church.

Labor Will Review Its Record

NEXT Sunday, August 31, will be observed throughout the nation as Labor Sunday. Monday, September 1, will be nationally observed as Labor Day. At this time the cause of Labor will be discussed; its victories and defeats reviewed and its plans for the future outlined.

The twelve months since last Labor Day have brought Labor some disturbing experiences. The Taft-Hartley Labor Bill was passed despite all the President and Labor could do to prevent it. Without much more information at hand than we possess it would be gross presumption for us to attempt to fix the blame for differences which have disturbed the relations between Management and Labor for the months past.



Apparently, however, the Taft-Hartley law was the result of an unfortunate change in public sentiment toward organized labor. No Congress would have dared to pass legislation of this character over the veto of a President unless it felt that there had been such a reversal of sentiment that such action would be "politically" safe. This change in sentiment seemed to be the direct result of extended strikes that at times threatened to upset the economic program for Labor, Management and the public generally.

This new labor legislation becomes effective almost at the threshold of the new Labor year beginning September 1. No one feels that the difference between Management and Labor will be solved by this legislation. Some think that relations may become even more complicated because of the law. Only time will tell.

One thing is certain: Management and Labor are mutually dependent each on the other. Management would be utterly helpless without Labor and there would be no occasion for organized labor but for the jobs furnished by Management. It would appear to an outsider that, with this inter-dependence, there would be a common interest by all concerned in the fullest success both of Management and Labor.

There is no problem of human relationships, national, international or individual, that could not be solved by a practical application of the Golden Rule. Nevertheless, since this principle is so often disregarded in other relationships, we should not expect a perfect application of the Rule to the differences between Management and Labor.

A First Class Idea With A Third Class Motive

WHEN the citizens of Hot Springs decided to contest in law the decision to locate the Memorial Stadium in Little Rock, somebody had a bright idea born of questionable motives. It was proposed, as a retaliatory measure, that a referendum petition be filed for the repeal of the present racing law, thereby depriving Hot Springs of the racing privileges they now have.

Judging from press reports the threat seemed to be a real factor in the decision of Hot Springs to discontinue their court fight. It was a poor gesture on the part of Little Rock and reflects no credit on the Capital City.

While the motive was shabby, the proposal to stop legalized gambling on horse racing in Arkansas was very good, and should be sincerely promoted without any relation to, or connection with, anybody's stadium.

We hear declarations now that there will be no "dog racing" in Arkansas regardless of the efforts of some to promote it. That is quite in order, so far as it goes. The real issue, however, is not the racing of either dogs or horses. Either could take place in Arkansas without any great harm coming to the economic or moral life of the state. The real issue is the propriety of the sovereign State of Arkansas legalizing gambling anywhere, whether at a horse race or dog race or in a back-alley crap game. More especially is that true when Arkansas, in legalizing a certain form of gambling, demands a certain part of the "take" as justification for its inconsistency.

No inter-city row or spiteful motives could justify an effort to repeal the racing law of the state. Such a movement could rest, however, on the sound foundation of moral decency, governmental consistency and the righteous indignation of a great mass of our people who, because they are citizens of the state, are forced under this law to join hands with professional gamblers for profit.

Five Vetoes Within A Week

THE power of veto in the Security Council was written into the Charter of the United Nations Organization as a protective measure if the sovereignty of a member of the Security Council should be endangered. The theory was that the veto would be used only in extreme cases as a last resort to protect the sovereignty and integrity of the great nations of the earth.

In the face of that general supposition, Russia used the veto five times last week to block measures that only Russia and Poland disliked. The vote on all of these measures was nine to two in the Security Council. For a total of eighteen times now, Russia has used the veto. Numerous proposals have been allowed to die without a vote in the Council because other members knew Russia would use the veto if the question was put to a vote. Under such circumstances the United Nations is powerless to do anything really worthy of such an organization. At present, this organization to preserve the peace of the world is more powerless than was the League of Nations Organization and will not live as long as the League of Nations lived unless something is done to relieve it of this succession of paralyzing vetoes.

An Associated Press report declared the past

(Continued on Page 4)

Rediscovering God's Good Earth

By BISHOP WILLIAM C. MARTIN

(This sermon was delivered on the "Church of the Air", Sunday, July 27. The broadcast was in connection with the national Methodist Rural Life Conference held the following week on the campus of the University of Nebraska.)

LONG ago a man was writing one of the songs of Israel—we call it the 104th Psalm. He was telling about the blessings which God had given to His people. Among other things he said, "The earth is full of Thy riches." He did not know the full meaning of his own words; nor do we yet understand all that they imply. But we do know that all over America there is a rediscovery of the alluring attraction of country life. Many people who have spent all their days in the city have found that they have an inherent affinity for life in the open spaces. They have found a real thrill in digging in the earth and in watching plants and animals grow. There is something about the changes of seasons, the falling snow, the green tidal wave of spring, the passionate haste of summer to bring her crops to maturity, and the gold of an autumn harvest that answers to an inner need which they have long felt but only recently have recognized for what it really is. You have no doubt noticed this trend in American life as it is reflected in the wide popularity of books and magazines and motion pictures which deal with themes that are rooted in the soil.

This "back to the land" movement is being sponsored by some of the great industries in America. There is a growing conviction among many industrial leaders that decentralization is a wise policy. These men are discovering that, with modern transportation, it is possible for factory workers to be located on small plots of ground which are big enough for a garden, a chicken yard, and a place for a cow to feed. With the shortened hours in the factory, ample time remains for the worker to take care of his little farm. The spirit of independence which this arrangement makes possible not only lifts the quality of work at the factory but it provides an economic buttress against the day when the factory may be temporarily closed.

A Problem of National Proportions

Federal and state governments are giving consideration to economic policies which are aimed at the stabilization of farm life. There has been wide disagreement as to the ultimate effectiveness of some of these measures but there can be no doubt that the welfare of the man on the soil and his family will continue to be one of the primary governmental aims during the years ahead. Thoughtful Americans who are concerned about the welfare of the nation are convinced that it is no more possible to maintain a well-ordered economic and social life on the basis of a discouraged and demoralized agriculture than it is for a farmer to get a good crop from an eroded hillside.

"Cities Are Abnormal". In a book under this title, edited by Elmer T. Peterson, twelve nationally known leaders in the fields of journalism, education, economics, and religion have established a fact which many of us have for a long time believed to be true. From the various angles of our American life, they have shown that our cities have grown to their present proportions in almost utter disregard of the welfare of the people who live in them. They are largely the product of an industrialized system which is more concerned with profits than it is with people. We cannot believe that it is the will of a just God that little children should grow up in the slums of a modern city. And now comes the threat of atomic warfare pointing its finger at these concentrated centers of population and saying to them with the remorselessness of doom, "You will either scatter out over a wider area or live under the constant peril of destruction."

An important element in this movement toward the open country is the fact that people are finding something more than economic security. They are discovering that life has a way of becoming artificial and unsatisfying when it is too far removed from mother earth. There is a sense of wholesome reality that comes from close association with the elemental sources of life. Something of the energetic power that throbs through the universe is made available to

the man who feels the warmth of the sunshine on his body and the crunch of life-giving soil under his feet. It is not surprising that such a large proportion of the world's great pioneers in the field of thought have come from close association with the land. It was my privilege recently to spend a day on Mr. Louis Bromfield's farm in central Ohio—the farm he writes about in "Pleasant Valley". Here is the example of a man in whose heart a longing for his native soil held its place through all of his wanderings in foreign lands. He and his helpers have demonstrated that, by proper methods, neglected and eroded farm land can be restored. They have also shown that life in the country, far removed



BISHOP WILLIAM C. MARTIN

from the smells and noises of the city, can be rich in its attractiveness. There is a temptation to say, "Anybody could do this if he had enough money," but Mr. Bromfield maintains that he has done nothing on his farm which is not in reach of the average farmer although he does admit that ample resources have enabled him to accelerate some of the processes of soil restoration.

The Concern of the Church

What is the relation of the Church to this movement toward the land? In the first place, it is the business of the Church to give the fullest possible encouragement to its development. It must be acknowledged, with a sense of shame, that the Church has been unpardonably slow in recognizing its responsibility to the people who live in rural territory. There has been, for many years, a disposition to take the country for granted. In spite of the fact that the most reliable source of increase in our population has been the families in the open country and the small towns and that an overwhelming majority of the leadership in church life, both clerical and lay, has come from this part of America, the Church has been guilty of gross neglect of her ministry to this field. Hundreds of rural churches have been closed, not because the people had moved away but because it was no longer convenient to provide pastoral oversight. Until quite recently it was difficult to persuade capable and energetic young ministers who had secured full theological training to remain in the country. It was generally regarded as a mark of failure if a man did not find his way into a city pulpit after a reasonable apprenticeship in the country or small town. Ministers who conformed to this idea of advancement have frequently been a liability rather than an asset to a country parish. They have revealed, in various ways, their belief that young people who are eager to succeed will naturally turn toward the city for the fulfilling of their ambitions. They have thus stimulated one of the most blighting tendencies which is afflicting country life today, namely, the desire of youth to leave the farm.

Fortunately, a new ideal of ministerial success is being developed. Some of the most capable and best trained young men who come from our seminaries are dedicating themselves to work in the rural districts. Instead of feeling

apologetic or frustrated about being a country pastor, they feel a deep sense of pride in the fact that they are trained for the problems of helping country people to find the realities of an abundant life. Although they do not seek the role of experts in soil conservation or of consultants in animal husbandry, they know enough about sound methods of good farming to be on common ground with the graduates of Schools of Agriculture who are in their congregations. They recognize that their primary business is to help people to find God.

As an example of the emphasis which the Christian Church in America is giving to farm life, there will be held, this week, in Lincoln, Nebraska, the city in which I am speaking, a National Rural Life Conference under the auspices of the Methodist Church. To this Conference, which meets during the last three days of July, approximately 2,000 delegates will come from all parts of America. Attendance at the public sessions will probably be from four to six thousand. Other denominational groups are showing similar interest in their responsibility for the welfare of people who live close to the soil.

In the second place, the Church has an obligation to interpret the deeper significance of farm life. The economic approach is not sufficient. Before the best ideals can be realized by those who till the land, there must be an underlying conviction that "The earth is the Lord's." Just now this nation is vitally concerned with the problem of soil erosion. The cost of the recent floods in terms of permanent loss to the land is beyond easy calculation. It is estimated that the lower Mississippi River at flood stage carries past any given point every sixty seconds a sufficient amount of top soil to cover a farm of 160 acres to the depth of A-grade Iowa land. With historic examples before us of civilizations that have perished because the top soil was eroded from the land, this country will certainly have the intelligence to protect its most essential asset by the proper kind of flood control. In the last analysis, however, it is not primarily a governmental problem. It is a question as to whether the farmer who cultivates the soil recognizes that, as a steward of God, he holds the land in sacred trust for future generations. This is another way of saying that soil conservation is, basically, a moral problem.

Finally, the Church must give to those who live in the open country the light of moral and spiritual direction. Nearly forty years ago President Theodore Roosevelt appointed a Commission to study and report to him on the condition of country life in America. As a part of its report this Commission said, "In the last analysis, the country problem is a moral problem and in the best development of the individual the great motives and results are religious and spiritual." And so it is today. Life in the country which God meant to be clean and wholesome and productive can be boring and stale and sordid. Let no city dweller who listens to this address suppose, for a moment, that life in the country is necessarily idyllic and free from the moral problems that afflict urban life. It is a disquieting fact that some of the foulest slums in America are in the country. Apart from the life-giving ideals of Christian culture, farm life can sag to the level of things coarse and brutal. In this day of destructive emotional tensions, people on the farm have no immunity. In fact, their lack of recreational releases and of community fellowship frequently results in personalities as completely warped as those which are produced by the grinding inhumanity of the city. The ministry of redemption which has been entrusted to the Christian Church must be given to the people who live in rural communities if we are to have a stable national life and if the kingdom of God is to come among men. The riches of God's gifts in nature must be matched by the devotion of men's lives.

The Prayer

Our Father, we thank Thee, for the good earth which Thou hast given to us as a temporary dwelling place. Forgive us that we have wasted so much of its treasure and have marred so much of its beauty. In penitence we turn to Thee with the prayer that Thou wilt lead Thy

(Continued on Page 4)

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

"A PAGEANT OF TRIUMPH"

By Mary Welch

As the scene shifts from judgment of each other by Christians to their forgiveness of one another, we have more instructions backstage from the Costumer:

"As for persons chosen by God, then, consecrated and dearly loved, you must clothe yourselves with tenderness of heart, kindness, humility, gentleness, forbearance." (Col. 3:12—Goodspeed).

And now the Herald enters giving the keynote for the scene:

"You must bear with one another and forgive one another, if anyone has reason to be offended with anyone else, just as the Lord has forgiven you, so must you forgive." (Col. 3:13—Goodspeed).

Throughout this New Commandment, we bear in mind the degree or measure of the love which we are to exercise toward each other—"even as I have loved you."

Here the measure of forgiveness is the extent to which Christ forgives.

"I just cannot see myself forgiving that woman until she comes to me with an apology," one woman said one day.

"Of course you cannot see yourself doing it, but I can see myself doing it," a Voice answered from within. "In fact I am eager to forgive her, but I find it impossible." "Impossible? I thought all things were possible with you."

"No, not at all. You see men limit me. I cannot forgive this person who has hardened your heart, because it just happens that I need to use your heart for releasing my forgiveness to her. But you yourself cannot forgive and you will not permit me to do it in you and for you."

"Then, in that case I will let you forgive her with my heart!" the woman cried in an overwhelming comprehension that it was Christ alone who could do the forgiving. She only had to permit it to flow through her. It was an exercise of strength beyond that of the "old man". She saw that her sin of unforgiveness was the failure to permit Christ to express his nature in the situation. Apart from him, even her forgiveness would have been worthless because nothing must displease him more than to have his children try to go "on their own" apart from him.

Every opportunity the Christian has for forgiving is an opportunity for lending outer form to the image of the Beloved in him. Forgiving love is a miracle of grace. It is the firstfruits of the New Life and is a continuation through us of what God's forgiveness has wrought in us. A light bulb may as well refuse to transmit light and expect to remain in contact with the current as for a born again person to try to restrain the passage of forgiveness through himself to others.

If the light that is in thee be darkness, how great is that darkness! It is not only dark for our fellow man, but dark for ourselves when the light of love fails to shine in forgiveness.—In The New Life Magazine.

Every human being is intended to have a character of his own; to be what no other is, and to do what no other can do.—Channing.

A STRONGER FAITH

*Perplexed in faith, but pure in deeds,
At last he beat his music out.
There lives more faith in honest doubt,
Believe me, than in half the creeds.*

*He fought his doubts and gathered strength,
He would not make his judgment blind,
He faced the specters of the mind
And laid them; thus he came at length*

*To find a stronger faith his own,
And Power was with him in the night,
Which makes the darkness and the light,
And dwells not in the light alone.*

—Alfred Tennyson

In Poems With Power To Strengthen the Soul

A VISION OF GOD

For some weeks we have been carrying a series of articles dealing with the teachings of Jesus as found in the Sermon on the Mount. We have been noting the Beatitudes. We come now to one of the greatest of these sayings—"Blessed are the pure in heart, for they shall see God."

The word "pure" has been defined as, "Not mixed with anything else; free from everything that might taint or lower the quality; as, pure water is water without germs or foreign matter." From the moral and religious standpoint it means freedom from sin; chaste, as, to keep oneself pure.

The heart Jesus mentions here is not the physical organ that pumps blood. It is true that that organ is the center of physical life, but Jesus is thinking in spiritual terms. There is something to the spiritual life what the heart is to the physical body. The spiritual heart is the very center of personality. It is that with which an individual thinks and feels and wills. One is called upon to be pure in his thoughts, emotions, and motives.

At the time Jesus spoke these words his contemporaries were thinking a great deal about purity, but their idea had to do largely with ritualistic or ceremonial cleansing. We shall recall how the Pharisees harshly criticized the disciples of Jesus because on one occasion they ate without first going through this ceremonial cleansing of the hands. Jesus warned them that it is not that which goes into an individual that defiles him, but rather that which comes out. He went on to tell them that out of the heart proceeds evil thoughts, lust, murder, etc. The Pharisees insisted on purity of deed and word. According to their idea, no amount of lust could bring a person under condemnation as a adulterer so long as the overt act was not committed. No amount of hatred could make a person guilty of murder unless the deed was actually committed. Jesus insisted that evil desire and hatred that waited only for an opportunity to express themselves in outward acts made the individual guilty before God whether these acts were ever committed or not. Jesus would have all evil cured at its source. The Pharisees were content to leave the source polluted so long as outward acts were made to conform to their standards. They would

heal the cancer of sin where it breaks out on the surface of the body; Jesus would take it out by the roots. He insisted that life be pure at its very center and source. "Blessed are the pure," not in inward act and word, but "in heart". "Make the tree good," he said, "and the fruit will be good." "Men do not gather grapes of thorns or figs of thistles."

The blessing which is promised to those who are of a pure heart is a vision of God—"They shall see God." People have always wanted to see God; to know what God is like. This is the greatest desire of the human family. This desire is world-wide and age-long. It is the deepest thought of philosophy; the most constant search of science; the greatest urge of religion. The first words of the Bible are, "In the beginning God." No mind has ever penetrated the veil or gone back of that statement. Granted the idea of a self-existent, personal, powerful, loving God and all other things can at least partially be explained, but deny that idea and one is left groping in the dark in a state of hopeless confusion.

Where do the pure in heart see God? They see him in the beauty of nature. Surely the poet was right when he said, "God alone can make a tree", and we see many other things that God alone can and does make. "The heavens declare the glory of God and the firmament sheweth his handiwork." There is a cause for every effect and an effect for every cause. Things move on in perfect order and precision. A man makes a watch. It keeps good time. But the very mechanism of such a thing is made possible because God first made a planetary system that moves on in perfect precision. God's watch never runs down; it is never a minute slow or fast. We set our time by his. Truly any person is a fool in his heart who in the face of these things would argue that there is no God. The pure in heart—the people with singleness of purpose, righteousness of motive, dedication of talent, and surrender of will, see God in his creation. They realize his presence. It is said that if one brings a smiling face to the glass he will meet a smile. It is equally true that if one brings a pure heart to the contemplation of this world back of it and all through it he will meet its Creator face to face.

EVER PRESENT ORDEAL

We live in the midst of temptation. There is the world with its charms. There is the enemy of souls, with his heartless devices. We shall have little chance of getting very far away from him until we are safe within the Heavenly harbor.

Even if we could get out of the reach of satan, and could hide ourselves from the world, we would still have ourselves to fight; and self is the most real enemy of the three.

Temptation is the common lot. Untried grace is said to be no grace at all. We all have to go through the furnace. No man ever has ascended the golden ladder and entered the pearly gates who has not passed through the ordeal of temptation on the way. Our Lord and Savior was no exception to the rule.—Founder.

Then the pure in heart see God in the workings of history. Add another "s" to the word "history" and you have "his story". All history is the story of the unfolding of God's plan in his dealing with people. The man was right who said, "There is a power not ourselves which makes for righteousness." And again, "Yet I doubt not through the ages one increasing purpose runs." History proves that this universe is friendly toward righteousness and hard on sin. "The way of the transgressor is hard."

Again, the pure in heart see God in the lives of other good people. Some times people get a little pessimistic and they think the world is going to the dogs over night, but such is not the case. The world is not what it ought to be, but there are a lot of mighty good people in it. Evil is still rare enough to get on the front pages of the news papers. "The pure in heart see God" and if these critics can't see God in these other good people, then they are self-condemned as lacking this heart purity that Jesus spoke of.

The pure in heart see God in the Church and in the Bible. One is the body of Christ, the other the revealed will of God. One is our spiritual home here on earth and will continue to be so in heaven; the other is our way-bill from earth to heaven; a beautiful account of man's search after God and God's search after man.

Last, and most important, the pure in heart see God in Christ. That was one of the great purposes of his coming. His words to Phillip will always bring the pure in heart much comfort: "He who hath seen me hath seen the Father." May God help us to be numbered with the pure in heart.—H. O. B.

The South Bend Tribune recently banned liquor advertisements. Mr. Frederick Miller, President and Editor, says:

"In my nearly 60 years on the TRIBUNE, the newspaper has not done anything that received as great expressed commendation. Letters have poured in, so many that the TRIBUNE could not publish them all. They were written by housewives, ministers, businessmen, farmers, committees, organizations, people who were unanimous in commending the newspaper for its stand. If they were opposed they kept quiet."—The Clipsheet.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

THE SEA OF GALILEE

The Sea of Galilee is world-renowned. It lies in the northern end of the province of Galilee, and is from every viewpoint a beautiful and historic body of water. It is thirteen miles in length, seven miles in width, and averages about two-hundred feet in depth. The Jordan River runs through it from the north to the south. It is encircled by mountains and is six-hundred feet below the level of the Mediterranean Sea. At one end is the modern city of Tiberias; at the other, the ruins of the old city of Capernaum. Around it, also are located Bethsaida, Magdala, and other towns too numerous to mention.

Jesus put the Sea of Galilee on the map. He lived at Capernaum, on its northern shore, and practically all of his disciples fished in its waters. There Jesus wrought many of his great miracles and taught many of his wonderful lessons.

In the summer of 1924, I spent the night at Tiberias, in a hotel famous for its fish and fleas. At midnight I walked alone down to the seashore, not so much to escape the fleas, as to meditate and to allow memory to run rampant. I looked far away upon the bare, brown mountains, where Jesus often resorted, and then down to the famous waters, where he stilled the storm and brought comfort to his frightened disciples.

The surroundings were inspiring, the scenery was beautiful, the cities were appealing. God was near. Jesus seemed more real to me on and about the Sea of Galilee than at any other place I visited in Palestine. There He was in complete control. He spoke to the fierce waves and they lay at his feet like belabored hounds. There He proved Himself master of ocean earth and sky.

It was His custom to go first into the mountains to pray; then He would go down to the Sea to teach and to perform His wonderful miracles.

Therein lies a great lesson for us. Out of the hill-tops of prayer we should come equipped for the responsibilities of our daily lives. Yes, we need the mountains of strength to battle with the storms of life. Jesus teaches us that lesson by precept and example. "I will lift up mine eyes unto the hills, from whence cometh my help."

The time to prevent the fall of a nation is when it begins to stagger.—The Clipseet.

The image of Christ shall never be effaced. It shall be painted in the hearts of men.—John Huss.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. ED COLEY, our pastor at Mayflower, and Miss Virginia Ledrick, of Mayflower were married on Sunday, August 24.

REV. R. M. PORTER, pastor of Elmo-Oil Trough Charge, writes: "Work is under way at present on the new church building at Salado. The building is on the site of the old building. The Building Committee is composed of Zack Davidson, James Bruce and Mrs. A. P. Miles."

REV. S. R. TWITTY of Conway preached on Sunday, August 24, at Kingsland in the absence of the pastor, Rev. Mac Beckstead, who is on vacation. Brother Twitty writes: "I have been elected to teach English next year in the Fountain Hill High School."

REV. JOEL COOPER, pastor at Mountain Home, writes: "The Mountain Home Methodist Church recently purchased a new Hammond Organ. It was installed at the Church last week and was used for the first time in the services Sunday, August 17."

A CARD from Rev. and Mrs. Alfred Knox and a little daughter, Jean, from Los Angeles states that they are having a delightful three weeks at the Visual Education Seminar. Brother Knox was invited by the General Board of Education to participate in the seminar which was held at the University of Southern California, August 3-22.

REV. HAROLD L. JOHNSTON, associate pastor of the Viney Grove Circuit, writes: "On August 1 we closed a wonderful Vacation Church School at Rhea. All are looking forward to next year when we can have another school. On August 3 we organized a Youth Fellowship at Rhea. We now have four Youth Fellowships in the Viney Grove Circuit."

REV. JOHN M. McCORMACK, Little Rock Conference secretary of Evangelism, is attending the National Meeting of the Conference Secretaries of Evangelism which is meeting in Albion, Michigan, under the direction of the General Board of Evangelism. At this meeting the program of Evangelism is planned for the next quadrennium.

MISS SARAH JOSEPHINE MOREHEAD, daughter of Dr. and Mrs. Connor Morehead, El Dorado, and William Marshall Gibbs, Jr., son of Mr. and Mrs. Marshall Gibbs of Ft. Smith, were married on Tuesday, August 19, at the First Methodist Church in El Dorado, Dr. Morehead, father of the bride, performing the ceremony. After September 15 the couple will be at home at Mt. Sequoyah, Fayetteville.

MISS MARY ELIZABETH BATES, daughter of Mr. and Mrs. W. F. Bates of North Little Rock, and James T. Charles, son of Mr. and Mrs. James H. Charles of Ft. Smith, were married on Tuesday, August 19, at Winfield Church, Little Rock, Rev. George A. Freeman, grandfather of the bride, performing the ceremony. Mr. and Mrs. Charles will be at home in Iowa City, Ia., where Mr. Charles will attend the graduate school of the University of Iowa.

REV. J. W. MOORE of Hoxie writes: "If anyone knows of a minister or minister's wife who has died during the conference year beside the following, Rev. Young J. Cathey, Dr. Rex B. Wilkes, and Rev. Don C. Holman; Mrs. Ella Hill, Mrs. W. L. Oliver, Mrs. Don C. Holman, Mrs. W. F. Evans and Mrs. C. C. Burton, please send name and address to J. W. Moore, secretary of the Committee on Memoirs, Hoxie, Arkansas."

THE fourth annual "National Convocation on the Church in Town and Country" will be held in Rochester, N. Y., November 4-6, 1947. The Convocation is sponsored by the Committee on Town and Country of the Home Missions Council of North America, the Federal Council of Churches, and the International Council of Religious Education. More than 1,000 rural clergymen, religious educators, rural community leaders and government officials will attend. Congressman Brooks Hays of Arkansas will be one of the speakers.

REV. JOHN M. McCORMACK, pastor of the First Methodist Church, Magnolia, writes: "The First Methodist Church called a special session of the Church Conference which met at the church August 18. At this meeting the Church Conference voted 100 per cent to purchase the Longino property just west of the present church for \$21,500.00 and to erect a new sanctuary upon this property, leaving the present property as it stands. It voted to continue raising funds for the building and urged tithing as the method. Many pledged to start tithing. The amount voted for the congregation to raise is \$200,000.00. The architect had a sketch of the proposed building and it was presented to the congregation on Monday evening."

WILL CELEBRATE GOLDEN WEDDING ANNIVERSARY

Rev. and Mrs. J. J. Galloway will celebrate their Golden Wedding Anniversary at their home at 1104 Lexington Avenue, Ft. Smith, on Sunday, September 7, from 2:00 until 5:00 p.m. All friends are cordially invited to call.

DEATH OF REV. L. W. EVANS

Word comes of the death of Rev. L. W. Evans, aged 85, long-time member of the Little Rock Conference, at the home of his daughter, Mrs. Offie Lites in Pine Bluff. He held many pastorates in the Little Rock Conference. Among them were Hawley Memorial Church, Pine Bluff, where his funeral was held on Monday at 4:00 p. m. He was also pastor at one time of Carr Memorial Church, Pine Bluff.

Other survivors include five daughters, Mrs. Ola Bolls of Borger Texas, Mrs. Alta Vaughn of North Little Rock, Mrs. Gussie Vaughn of Houston, Texas, Mrs. Alma Whidden of DeWitt and Mrs. Ruby Lee Douglas of Tyler, Texas.

Funeral services were held by Rev. C. D. Cade, Rev. Otto W. Teague, Rev. John B. Hoover and Rev. Fred R. Harrison.

BOONEVILLE CHURCH AND SANATORIUM WORKER NEEDED

Rev. I. L. Claud, pastor of the Booneville Methodist Church, announces that Miss Marilyn Hindman is ending her work there August 31 and will reenter Asbury College and later Scarritt at Nashville to finish her education. Miss Hindman has been at Booneville and the Sanatorium for the past fourteen months.

She is employed half time by the local church as secretary and youth director and the other half time by our State Missionary Agencies as visitor at the Sanatorium. This arrangement has proved very satisfactory both for the local church and the Hospital and efforts are being made to find some young woman to take her place. Applications for the work should be sent to Rev. I. L. Claud, Booneville, Arkansas.

FIVE VETOES WITHIN A WEEK

(Continued from Page 1)

week that relations between the United States and Russia have deteriorated "dangerously". The struggle in Korea; the Japanese peace proposal; the situation in Greece and the "Marshall Plan" all are but symptoms of a general situation that must be corrected or almost anything might happen. An "irresistible force" is about to contact an "immovable body". If it does we may get the answer to an age-old question.

REDISCOVERING GOD'S GOOD EARTH

(Continued from Page 2)

people as they seek to restore the waste places and as they build again the foundations of righteousness among those who labor under the open sky. Bless all people of all lands who live close to the soil. Let the light of Thy truth illumine their way which is so often a darkened way. Sustain them by Thy grace which is strong like the tempest, infinite like the sea, enduring like the granite of the mountains, yet compassionate like the love of a mother. In Jesus' name, Amen.

Methodists Study Responsibility For Rural Church

By BERNICE BURROUGHS

THERE is nothing more powerful than an idea whose hour has come." Those words from the final summary of the National Methodist Rural Life Conference presented by Dr. C. M. McConnell, of Boston University, well expressed the spirit of the meeting held at Lincoln, Neb., July 29-31. The time had come for the church to chart new plans for congregations in town and country, and the conference was determined to put them into action. From every part of the nation 2100 delegates answered the call of the Council of Bishops to consider the work set up by the Committee on Program and Arrangements in cooperation with the church's participating boards—Board of Missions and Church Extension, Board of Education, Board of Lay Activities.

Bishop William C. Martin, of Topeka, Kans., chairman of the Committee on Program and Arrangements, restated the purpose of the gathering at the opening session: "We are here in the interest of helping establish the kingdom of Christ upon earth with special attention to that section which always has been the economic and religious foundation of our nation and the people who live close to the land. We are under no delusion that we shall here be able to speak the final word. But we do believe that this conference will give guidance to our people in fulfilling our responsibility."

Working with Bishop Martin on the Committee on Program and Arrangement at Lincoln were Dr. Earl R. Brown, of New York, executive secretary of the Division of Home Missions and Church Extension, and Rev. James W. Sells, of Atlanta, secretary, who also was elected secretary of the conference. The Rev. Clyde N. Rogers, of Lincoln, was chairman of the Entertainment Committee, through whose work 1400 delegates and visitors were housed in the homes of the city.

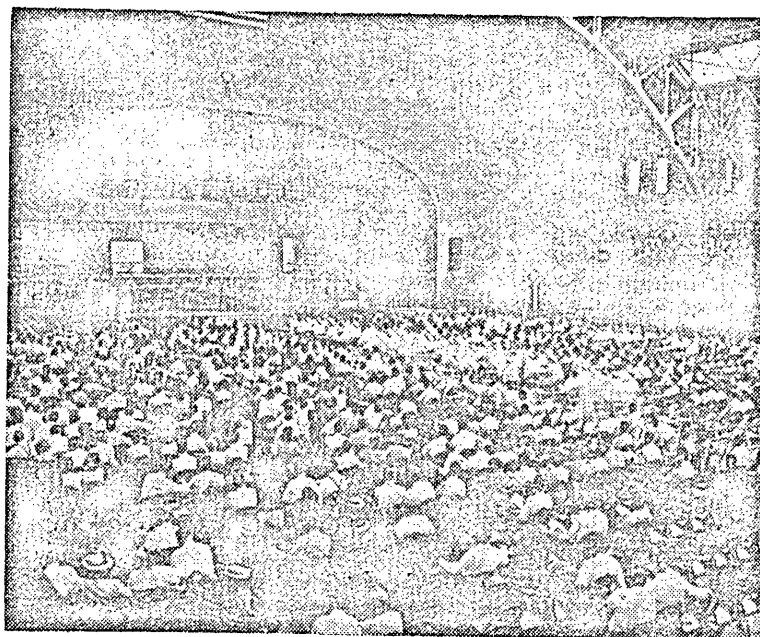
In the conference address, Bishop A. Frank Smith, of Houston, Tex., president of the Division of Home Missions and Church Extension, made plain the need for concentrated action in behalf of rural churches. "It remains to be demonstrated whether Methodism can keep its strength as an urban church with more than 60 per cent of the members living in rural areas with 80 per cent of the Methodist churches serving in communities of 2500 or less." Bishop Smith described the opportunities for service at the doors of rural churches where it is estimated that 50 per cent of the people are unchurched; presented the need for raising the standards of living for rural ministers; challenged the church to cultivate ministerial and lay leaders who, in the genius of Methodism, will not only preach the way of Christ, but, in cooperation with other churches and agencies, will put the gospel into practice by seeking to raise the entire level of rural life.

Prodigious work was accomplished by the eight study committees meeting in two daily sessions. Delegates were assigned to the eight study groups which constituted the working body of the meeting. The committees and chairmen were: "The Rural Church and the Home and Family Life," Rev. W. Neill Hart, Little Rock, Ark.; "The Rural Church and the Community," Dr. David E. Lindstrom, University of

Illinois, Urbana, Ill.; "Land Policy and Church Stability," Dr. Arthur E. Raper, U. S. Department of Agriculture, Washington, D. C.; "The Ministry of the Rural Church," Dr. A. W. Martin, Southern Methodist University, Dallas, Tex.; "Cooperation With Other Churches," Dr. Ralph A. Felton, Drew Theological Seminary, Madison, N. J.; "A National Rural Church Policy," Rev. John Howes, Town Hill, Pa.; "A Program for the Local Church," Dr. Earl D. C. Brewer, Emory University, Ga.; "A Christian World

Missions and Church Extension, led a round-table discussion entitled, "Patterns for Effective Rural Work," in which eight participants gave the conference a look into some of the rural work being done "back home".

The Rev. Richard Johnson, minister of St. Mary's Larger Parish in Maryland, spoke of the inequalities and superstition, widespread illiteracy and poverty in St. Mary's County prior to the development of the larger parish plan through which the church at work with community



National Methodist Rural Life Conference, Lincoln, Nebraska

View," Dr. C. M. Julian, San Francisco, Calif.

In the evening addresses, the conference heard Dr. Roy L. Smith, of Chicago, Ill., editor of *The Christian Advocate*, who spoke on the importance of what a man believes, and Dr. Hugh H. Bennett, of the U. S. Department of Agriculture, who presented the relationship of soil conservation to the welfare of the entire nation. Dr. Arthur Hewitt, of Northfield, Vermont, led each morning's devotions.

A panel discussion, "The Church, the Home and Family Life," was led by Mrs. J. D. Bragg, of St. Louis, president of the Woman's Division of Christian Service. Mrs. Paul Fair, of Rockton, Pa., recounted the influence of the home upon the individual and the importance of the church in rural sections where more than one half of the nation's youth are living. Christian social action stemming from the church was recommended by Mrs. W. H. Ratliff, of Sherard, Miss., to meet the problems which the rural people are facing—the ills which stem from the plight of the share-croppers and others of lowest income groups, the effect of the present rise in divorce upon the homes, the prejudices which account for the fact that the minority groups do not receive the full benefits of democracy. Miss Elizabeth Thompson, who works in the bayou section of Louisiana, called attention to possibilities for youth leadership in rural churches. "The rural church," she continued, "should be the greatest developer of human resources; should have an intelligent concern for everyday life; should use the idealism of youth plus the maturity of adults in its program."

Dr. Elliott L. Fisher, superintendent of the Department of Town and Country Work, Division of Home

agencies has helped raise the entire level of life. The Rev. N. A. Christenson, superintendent of Fresno District, California Conference, told of the morale building accomplished in isolated rural parishes served by the mobile ministry of Rev. and Mrs. Leo Hamilton in a district 350 miles in length. Through their work a number of new fields have been opened; a genuine interest in church work revived.

Work of a Methodist Council in which nine churches participate was presented by Miss Estelle McIntosh, rural worker, of Scott County, Ark. Cooperation with other agencies and unselfish service, she said, are vital factors in the church's mission to rural people. The Rev. Russell Hoy, of Canal Lewisville, Ohio, pastor and religious editor of the *Ohio State Farmer*, outlined the three-year plan in operation in his "community-in-spirit" church from which two young men recently entered the ministry.

To spend twenty years serving one rural church is a privilege, stated Rev. Dutton Peterson, of Odessa, N. Y., pastor and member of the New York State Legislature, who is convinced that longer pastorates in rural parishes are necessary to the achievement of long-range goals. One hundred per cent increase in church-school attendance in Chickasha (Okla.) Larger Parish was cited by Rev. Roy C. Rowlin, as one of many lasting results of the inauguration of a larger parish plan in which three ministers cooperatively serve eight churches.

Alexander Nunn, managing editor, *The Progressive Farmer*, Birmingham, Ala., named religion among the first interest of readers. "Strong rural churches," in his opinion, "are the foundation stones of a finer rural civilization." The Rev. Gene Carter, of Simpson College, Indian-

ola, Iowa, who directs the ministry of 30 students at work among Methodist churches of near-by Warren County, reported that the 99 conversions recorded during the past six months indicates the value of the student program. Prior to the student service, the 9,000 nominal Methodists of the county were served by six ministers, two of whom were ordained, one retired, one supply, two students.

The report of the Findings Committee which was unanimously adopted by the conference at the closing session included statements which had come from each of the eight study groups and revealed the wide scope of interests with which the committees had considered. In the field of world affairs, the report called upon the government "to change its political strategy," and expressed "profound appreciation for the part that the United States had in establishing the Christian philosophy at the heart of the United Nations."

A community level approach to the racial and class problems was called for, a national rural policy and a plea was made for "more democracy in Methodist Church administration, securing more participation on the part of laymen." Needs for cooperation with community agencies and with other denominations and for civic responsibility were listed. Reconciliation on the part of farm, industry and labor groups was asked. Attention was called to the need for enlistment of youth in Christian service where 1,000 ministers must be enrolled each year. Emphasis was placed upon seeking improvement in agricultural practices. Christian home life and education were named as imperatives.

Outstanding in the report was the statement that "after studying the various methods of cooperation in a local community, it was urged that The Methodist Church take aggressive action toward the organic union of Protestantism. We are not seeking to build a Methodist rural America, but to build cooperatively a Christian rural America."

A service of dedication to the task ahead was led by Bishop J. Ralph Magee, of Chicago. For the 2100 delegates to the first National Methodist Rural Life Conference, there would be no real adjournment. For them the work of the meeting was to begin in the fields of work to which they were returning with renewed interest, zeal and consecration.

JERUSALEM BISHOP DECLINES BRITISH OFFER OF PROTECTION

JERUSALEM—(RNS)—The Anglican Bishop of Jerusalem, Dr. Weston Henry Stewart, has declined an offer by British authorities to erect barbed wire fences and carry out other security measures to protect Anglican churches from possible attacks by Jewish extremists.

The Government's offer was made following reports of anti-Jewish riots in England, but Dr. Stewart declared he is convinced that "no danger threatens our sanctuaries here."

Human progress throughout the ages has depended upon people who did more than their share.—The Cumberland Presbyterian.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

WHEN MAMMA WAS AWAY

Mamma was just lifting a pan of hot, spicy cookies from the oven when the message came. "Oh dear," said she, "Janet's baby has the croup dreadfully, and, of course, that child doesn't know what to do for him until she gets the doctor, and he lives so far. Lucy"—and she turned to the little girl who stood close by—"I must go right away to your Aunt Janet's. I'm sorry it is Mary's day off, for I hate to leave you alone so long."

"Couldn't I ask Lizzie May to come over and stay till you get back?" asked Lucy eagerly.

"Why, yes," replied mamma, that is a very good idea. I'll leave you these cookies, some fruit and milk, so that you won't get hungry. Now, I'll hurry, and you can telephone to Lizzie."

Mamma was just ready to start when Lizzie came. She was a pretty girl who lived quite near, and she and Lucy were devoted friends. "Goodbye," said mamma, kissing them hastily. "Be good children, and I'd rather you played indoors, for the sun is so terribly hot," she added, as she closed the front door after her.

The children got along very well, and the morning passed rapidly. They ate plate after plate of cookies and drank huge glasses of milk; then, all at once, Lucy exclaimed, "Oh, I've just the best idea; let's play 'ladies'." I know where there are a lot of mamma's things that she wouldn't mind our using, and we'll dress up and have just lots of fun."

"Oh, how lovely!" cried Lizzie. "And, Lucy, I'll come to call on you and tell you about my children and how smart they are, and you can tell me about how sick you've been, and we'll pretend, oh, just lots of things."

In a short time the little girls were wonderfully decked out in long skirts and odd-fitting waists. Lucy wore one of her mother's old hats with a veil which cleverly concealed her bobbed hair, and Lizzie was even more successful, as she could tuck up her long curls under a little bonnet which she had found.

"And look," cried Lucy, "I found a lemon in the pantry, and I'm going to make a little bit of lemonade, so that when you come to call on me I can offer you some refreshments. Mamma always does."

"It won't make much," said Lizzie, eyeing the lemon rather doubtfully.

"Company isn't 'spected to eat much," returned Lucy, somewhat indignantly. "Besides, there's some more cookies, as we didn't eat quite all."

Lizzie brightened a little. "Anyway," said she, "the comp'ny always has the most, an' I'm goin' to call on you first."

Lucy hesitated for a moment; then she drew her skirts closer and started for the next room.

"The front room'll be my house," said she. "You can have the parasol, an' I'll take the fan. It's lots easier to pretend when you got somethin' like that."

Lizzie had raised her parasol, and was just preparing to make her call when a sharp ring at the front

A LONG LIST

List the things you're thankful for,
Write them in a row;
Extra paper you will need,
First thing you know.

You'll be very much surprised.
(Another pencil, please!)
Start with things you love outdoors—
Roses, birds and trees.

Add the sun, the moon, and stars,
Don't forget the brook;
Goodness me, before you're through,
You will fill a book.

Keep right on and go inside
Look around a while;
All your playthings, home itself,
Mother's loving smile.

Mind you, don't leave out a thing,
Write it down in ink;
Every blessing, big and small—
Did I see you blink?

You can't do it possibly!
Row on row on row—
Well, I didn't think you could!
Aren't you thankful though?

—Daisy Stephenson
In Druid Hills Methodist Messenger.



IN THE WORLD OF BOYS AND GIRLS

RIDERS IN THE RAIN

By Netta McCluer Brewster

A group of gay riders
Go galloping past,
Exactly alike from
The first to the last.
All booted and buckled
And with mien so stern,
But where they are going
I never can learn.
In doublets of gray
As they ride the clothes wire,
Are they riding for pleasure
Or riding for hire?
Oh, what is the goal
For which they all strive
When they gallop all day
But never arrive?

AUGUST FIREWORKS

By Nancy Somerville

On some evening during August, especially around the middle of the month, you may suddenly see a bright flash of light in the sky. It will last only a second, long enough for you to say "Jack Robinson". Again you may even see one of these meteors, or shooting stars, in the daytime, for day and night, every day in the year, not only in August, the earth is moving through these celestial fireworks. In August, however, there are more of them.

Ancient peoples were puzzled by them and invented many fanciful stories about them. Among other things they believed that if you made a wish when you saw one, your wish would come true. In some legends they are called the "fiery tears of St. Lawrence", because of the particular swarm of meteors visible between the ninth and fourteenth of August, about the time of the festival of St. Lawrence, which falls on Aug. 10. In an old Arabian folk tale they are said to be firebrands hurled by the angels against the inquisitive jinn, or genii, who were always clambering up on the constellations to peep into heaven.

Modern scientists, however, explain the meteors in this way. A long time ago there was a big comet which broke up, and all the little pieces still move through space together. Once each year the earth in its journey about the sun goes through this place in space, and we see these pieces of the old comet. They are high in the air, above the clouds, above the mountains, higher than any airplane has ever flown, higher even than we can imagine. They are whirling through the air so fast that most of them get hot and burn up.

Some, however, are close enough for us to see. Occasionally one falls to earth, and then it is marked with a tablet or displayed in a museum where everyone can see it. These meteors look like huge rocks or lumps of iron, and it is hard to imagine that once they were beautiful shining lights streaking across the sky, so beautiful that someone caught his breath and exclaimed, "A shooting star!"—In The Christian Advocate.

JUST FOR FUN

An old New Englander was remarkably well informed, but so very lazy that the new pastor asked him how he had contrived to learn so much.

He replied: "I just heard it—here and there—and I was too lazy to forget it."

* * *

Two elderly Boston ladies were visiting in California one summer when the temperature reached 98 degrees. "I declare!" exclaimed one, "I have never seen such heat. It isn't ever like this in Boston."

"Of course not, my dear," her sister pointed out. "After all, we are 3,000 miles from the ocean!"

* * *

The mistress was exacting, and she had the new maid flustered. One of her orders was to bring a glass of milk every evening at seven o'clock. The first evening the maid appeared with the glass of milk in her hand.

"Jane," said the mistress sharply, "don't ever do that again. Always bring it on a tray."

The following evening Jane appeared at the door with a worried look on her face and a tray full of milk in her hands.

"Excuse me, ma'am," she said anxiously, "but do I bring a spoon with this, or do you lap it up?"

* * *

The Texas-born captain of an all-Texas company in North Africa told his men: "Our job is to promote good neighborliness among other things. We've got to humor the natives. If they say Africa is bigger than Texas agree with them!"

* * *

—S. L. Bacon, in Presbyterian Advance.

doorbell caused both children to jump.

Lucy ran to the window and looked out. Then she turned to her companion with a very ugly frown on her face. "It's old Miss Marsh; she's come to see mamma. I know mamma gives her sewing sometimes, and she comes real often, and, oh, Lizzie, she stays and stays. We just won't have a chance to play 'ladies' at all. I jus' wish she hadn't come."

"Let's play we didn't hear it," said Lizzie.

Lucy hesitated. "We might pretend we're deaf," said she, "and after while she'd go away."

She glanced out of the window again. How hot the sunshine looked, and how tired Miss Marsh must be! But then, they were all dressed up, and they had meant to have such fun. Then, all at once, Lucy remembered how mamma had told her real ladies were always kind and polite. It wasn't what you had on that made you a lady; it was how you acted. Lucy couldn't imagine mamma pretending not to hear the bell, and mamma was a real lady.

Miss Marsh had a lovely visit. She drank the weak lemonade and ate many cookies. She laughed at the children's queer costumes, and told them stories about what she used to do when she was a little girl.

Just as she was leaving mamma came home. She laughed when she saw the children. "Dear me, you've grown up since I've been away," said she; then she added, "The baby's all right again, and Uncle Jim brought me home in the car. It's outside, and we'll take Miss Marsh home, as it's such a long way for her to walk."

The children were delighted. They had a lovely ride, and, best of all, they felt they had been real ladies.

Labor Sunday Message, 1947

(Requested to be read in the churches on Labor Sunday, August 31, 1947, or, if preferred, on September 7, 1947.)

THE relations between workers and employers,—whether in factory or on farm, in office or in store,—create some of the most important problems of our time. The decisions of responsible men and women in these relationships profoundly affect the lives of millions of people. An employer can put thousands off the payroll, a union can put thousands on the street, and either can discriminate against a race.

The Church cannot disregard the problems created by these relations nor overlook their effects on men, women and children. The Christian Gospel affirms that men are brothers because all are created in the image of God and each is important in His sight. How can the Church effectively express its concern for people? How can it promote a true recognition of the inherent worth of each person, the right of each one to a place in society, however humble, in which he can contribute to the community while he supports himself and his family?

The beginning must surely be made in the Church itself. There must be a vigorous effort to see that no congregation is 'a class church or a racial church. That is not easy, for churches are usually neighborhood organizations, and people live in neighborhoods of similar economic status. But a true visitation evangelism by the laymen of the churches will make possible a congregation that crosses economic and racial and class lines. A local church family is the place to lay a foundation of sure and sympathetic understanding of other people and of why they act as they do.

Clearly the Church must reject both the idea that most employers are greedy conspirators who combine in gigantic soulless corporate entities and the idea that organizations of employees are usually a rabble led by demagogues. The Church recognizes that each individual is a part of many groups almost from the cradle to the grave. He is a part of a family, a school, a lunch club, the round-house crowd. But the Church will always appeal to the conscience of the single person and call upon him to assert in his group what that conscience says,

even in the face of hostility of that group.

In a stable community human beings are naturally team workers. But our communities today are not stable. We have to adapt ourselves to constant change, and because as a civilization we have not learned how to do that, we feel profoundly insecure. Team work then suffers in our every day life, especially in our employment relations.

Much valuable research has been

of management. It has been increasingly effective, during and since the war, in service to the sick, the bereaved, and the troubled. But the Church has not faced adequately the problems of the layman, employer and labor leader alike, who have to decide between alternatives, none of which is pleasant, each of which carries with it some apparent evil to some people. The Church today is seeking ways to meet such problems, and the help of every



done in the principles of a society where constant adaptation to social change is required. But something is still lacking. The missing element in industry is the goal for the team work and for the adaptation. The goal is to serve God's purpose in the light of the Christian Gospel. With a sound knowledge of actual relations between employers and employees, the Church can present the community with the demand that men shall go beyond expediency, or even bare justice, and shall work for a partnership based on Christian goodwill.

It is also important that the Church should see the problems of the responsible leaders of labor and

pastor and every Christian layman should be enlisted.

One of the serious elements in this particular field is the corruption of power. Most of us have an urge for power. Organization is essential in society but the corruption of power is a danger in any organized activity. The bigger the organization, the greater the danger. The urge and competition for power can exist among employers and union leaders, and even among church officials. The danger of business monopolies requires constant limitation by government and constant vigilance by the people. Internal politics today troubles many labor organizations. That has

been the great problem of democracy as it grows in size, ever since its dawn in Greece.

The democracy that we in America derive so largely from the independent church of three hundred and more years ago gives us hope that the Church today can greatly help to solve this problem. For the kind of democracy exemplified by our forefathers depends upon our seeking God's voice to guide us in what each of us does and says, and equally upon listening for God's word in what others seek to tell us. This humble reliance upon a Power higher than ourselves and this constant recognition that others may be closer to God's will than we, have always been characteristic of those most trusted by the American people. These qualities have helped to make our country great.

The churches can also stimulate the consciences of people as we listen to the threat of the future, derived from our past experience of the business cycle. We Christians cannot face with silence or inaction the prospect of recurrent business depression in which unemployment rots the souls of men. We recognize that this is a problem of profound complexity and that men, highly qualified, differ widely in their interpretations and their remedies. But we are equally impressed with the area of agreement among these experts. We propose to the utmost of our ability to create a background of Christian principle in which the study, discussions, and plans for action to meet the situation will proceed.

Tomorrow will confront us with new problems and new crises. We must approach the future with confidence that skill and resources are available for fresh answers which will bring us into a better economic life. This confidence can be sustained only if we know that our objectives are rooted in God's purpose. The realization of the fellowship of men under God, and the sense of a common destiny,—these are all part of God's purpose revealed in Jesus Christ. For these we must strive; out of them will spring new life, new understanding and a new unity of spirit and purpose.—(Approved by the Executive Committee of The Federal Council of the Churches of Christ in America, and issued through the Department of the Church and Economic Life.)

THE MISSIONARY RE-ENTERS HIROSHIMA

When Miss Mary McMillan of Mulat, Florida, returned from the United States to Hiroshima, Japan, recently, to resume missionary service among girls of the badly-wrecked Frazer Institute of the Methodist Church, she was warmly welcomed by the Japanese. Her present home is a five-room Japanese-style house, near the present school site in the mountains outside Hiroshima. This home she shares with two Japanese teachers. Of the welcome Miss McMillan says:

"Mrs. Motoyoshi, wife of one of our teachers, living next door, brought over food when I began to move into the new house. Another neighbor loaned her push cart to wheel my trunks and boxes from

the main road up the narrow path up to the house. Teachers and students lent a hand. The owners of the house had left the place so clean that we had to do very little sweeping and mopping, just unpacking and arranging the food, clothing, and very few articles of furniture which I have with me. That first evening we went over to talk with the Motoyoshis about our going around to pay our respects to the neighbors, a nice custom over here. Mrs. Motoyoshi offered to go with us, and the subject of what we should take to each home in place of the noodles, which used to be taken by the newcomer to the neighborhood, came up. It was agreed that a bar of my soap would be most welcome. So the next morning, with her little grandson on her back, she took us around to

the ten other houses making up our neighborhood association and introduced us to the members of the families who were at home and asked that they be good to us. We gave them our bars of soap, wrapped in nice white paper, on which one of the other teachers in my home had written my name in Japanese. Nearly all of the homes in which we visited were small shacks into which the families had moved after their homes in the city had been destroyed by the atomic bomb. Most of them had lost children, fathers, other relatives in the bombing. However, we are all looking forward, not backward, now!

"That evening, the little boy next door on the opposite side from the Motoyoshi family, a child who lost two small brothers in the bombing, came over when he saw us working

in our garden and helped us to weed it. Then he helped us to make a fire under our Japanese bath. Today, the third day in our home, we have had guests every hour—students, teachers, neighbors, parents of students coming by to express their appreciation. . .

"We had over four hundred applications for our high school department for the new term, but could take in only a few more than half that number. For various reasons, including the one that so many girls who would now be entering college died in the bombing, applicants for entrance into the college department have been comparatively few. I shall be teaching English Bible, English conversation, holding English Bible classes on Sunday, and continuing speaking and counseling."

Little Rock Conference Treasurer's Report

(Continued from last week)

FOR THE PERIOD MAY 1 THROUGH JULY 31, 1947

| 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 |
|--|--------|--------------|----------------------|--------------|-------------------------------|-------------------------------------|---|--------|--------------|----------------------|--------------|-------------------------------|-------------------------------------|
| PINE BLUFF DISTRICT | | | | | | | Emmett | | 18.64 | 117.28 | 193.50 | | |
| ALMYRA | | 32.00 | 90.00 | 75.00 | | 9.00 | Fairview | | 2.80 | 17.60 | 31.00 | | 2.00 |
| ALTHEIMER-WABBASEKA | | | | | | | Midway | | 6.00 | | 28.00 | | 2.00 |
| Alzheimer | | 10.50 | 35.00 | | | | Total | | 27.44 | 134.88 | 252.50 | | 4.00 |
| Wabbaseka | | 10.50 | 66.00 | 100.00 | | 4.50 | FORESTER CT. | | | | | | |
| Total | | 21.00 | 101.00 | 100.00 | | 4.50 | Forester | | 10.00 | 70.00 | 20.00 | | |
| BAYOU METO CT. | | | | | | | Oden | | 3.75 | 25.00 | 30.00 | | 3.00 |
| Bayo Meto | | 11.00 | 54.00 | 15.00 | 60.00 | 4.00 | Total | | 13.75 | 95.00 | 50.00 | | 3.00 |
| Lodges Corner | | 11.00 | 42.00 | 75.00 | | 4.00 | GLENWOOD CT. | | 2.27 | 23.87 | | | |
| Total | | 22.00 | 96.00 | 90.00 | 60.00 | 8.00 | Caddo Gap | | | | 9.00 | | |
| DeWITT | | 47.25 | 378.00 | 600.00 | 25.00 | 31.00 | County Line | | | | 8.57 | 9.57 | |
| GILLETT | | 42.00 | 264.00 | 300.00 | | 14.00 | Glenwood | | 4.37 | 25.50 | 48.05 | 48.00 | |
| GOOD FAITH | | 11.00 | 54.00 | 70.00 | 30.00 | 4.00 | Grant's Chapel | | | | 5.00 | 5.00 | |
| GRADY-GOULD | | | | | | | Norman | | 6.64 | 49.37 | 17.00 | 17.00 | |
| Gould | | 10.56 | | | 45.16 | 5.00 | Total | | | | 87.62 | 79.57 | |
| Grady | | 19.00 | 85.75 | | 62.25 | 6.00 | GURDON CHARGE | | 23.50 | 162.00 | 332.50 | | 11.00 |
| Total | | 29.56 | 85.75 | | 107.41 | 11.00 | Gurdon | | | | | | |
| HUMPHREY-SUNSHINE | | | | | | | HOPE | | 73.50 | 294.00 | 1000.00 | | |
| Humphrey | | | | | 110.49 | | Hope | | 1.50 | 5.00 | | 12.50 | 1.00 |
| LITTLE PRAIRIE CT. | | | | | | | Holly Grove | | | 4.00 | 8.00 | | |
| Prairie Union | | | | 72.50 | 15.17 | | LANGLEY CT. | | | | | | |
| PINE BLUFF CHURCHES | | | | | | | MINERAL SPRINGS CT. | | | | | | |
| Carr Memorial | | 58.00 | 215.00 | | 530.00 | 22.00 | Mineral Springs | | 16.00 | 90.00 | 80.00 | 10.00 | 8.00 |
| First Church | | 78.75 | 630.00 | 2226.33 | | 53.25 | MOUNT IDA | | 31.50 | 180.00 | 100.00 | 12.00 | 15.00 |
| Hawley | | 42.00 | | 280.00 | 20.00 | 13.00 | MURFREESBORO | | 18.00 | 100.00 | 75.00 | 75.00 | 11.00 |
| Lakeside | | 43.75 | 350.00 | 12.00 | 1409.70 | 15.00 | OKOLONA CT. | | | | | | |
| PINE BLUFF CT. | | | | | | | Center Grove | | 7.00 | 40.00 | 50.00 | | 4.00 |
| Faith | | 2.00 | | 20.00 | | 1.25 | Trinity | | 7.00 | 40.00 | 50.00 | 3.52 | 4.00 |
| Mt. Carmel | | | | 20.00 | | | Total | | 14.00 | 80.00 | 100.00 | 3.52 | 8.00 |
| Redfield | | | | | 31.36 | | NASHVILLE | | 26.00 | | 748.00 | | |
| Sulphur Springs | | | | 40.00 | | | PRESCOTT | | 31.50 | 250.00 | 425.00 | 62.03 | |
| Total | | 2.00 | | 80.00 | 31.36 | 1.25 | PRESCOTT CT. | | | | | | |
| RISON | | 10.50 | 66.00 | 300.00 | | 3.75 | Harmony | | 2.00 | 5.00 | 10.80 | | |
| ROE CT. | | | | | | | Moscow | | 2.00 | 5.00 | 8.00 | | |
| Hunter's Chapel | | 3.00 | 11.00 | | | 2.00 | New Salem | | 1.00 | 5.00 | 15.00 | | |
| Roe | | 11.00 | 30.00 | 24.00 | 9.00 | 2.00 | Pleasant Ridge | | 1.00 | 4.00 | 10.01 | | |
| Shiloh | | 4.00 | 20.00 | 7.00 | | 2.00 | Waterloo | | 6.00 | 26.00 | 45.00 | | |
| Ulm | | 4.00 | 20.00 | | 22.00 | 2.00 | Willisville | | 4.00 | 12.00 | 23.30 | | |
| Total | | 22.00 | 81.00 | 31.00 | 31.00 | 8.00 | Mt. Moriah | | 2.00 | 5.00 | 12.40 | | |
| ROWELL CT. | | | | | | | Total | | 18.00 | 62.00 | 124.51 | | |
| Union | | | | | 2.50 | | SPRINGHILL CT. | | | | | | |
| SHERIDAN CT. | | | | | | | Oak Grove | | 4.00 | 15.00 | 1.00 | | 1.00 |
| Center | | | | | 6.00 | | Springhill | | 3.00 | 15.00 | 18.00 | 18.00 | 2.00 |
| Moore's Chapel | | | | | 15.00 | | Total | | 7.00 | 30.00 | 19.00 | 18.00 | 3.00 |
| Oak Grove | | | | | 13.00 | | WASHINGTON CT. | | | | | | |
| New Hope | | | | 31.55 | | | Fulton | | 1.75 | 7.00 | | | 1.00 |
| Total | | | | 31.55 | 34.00 | | Washington | | | | | 6.00 | |
| SHERRILL-TUCKER | | | | | | | Total | | 1.75 | 7.00 | | 6.00 | 1.00 |
| Sherrill | | 21.00 | 51.00 | 150.00 | | 8.00 | District Totals | | 396.25 | 1942.40 | 4049.35 | 485.74 | 108.50 |
| Tucker | | 7.00 | 40.00 | 50.00 | 16.88 | 4.00 | AREA FUND—Saline \$2.00, Dierks \$1.00, Green's Chapel \$1.00, Gurdon \$1.50, | | | | | | 9.50 |
| Total | | 28.00 | 91.00 | 200.00 | 16.88 | 12.00 | Mt. Ida \$4.00. Total | | | | | | |
| ST. CHARLES CT. | | | | | | | MINISTERIAL SUSTENTATION FUND, CHURCH—Amity \$15.00, Blevins \$8.00, | | | | | | |
| St. Charles | | | | | 6.00 | | Antoine \$3.00, Delight \$10.35, Pisgah 65c, Dierks \$15.00, Emmett Ct. | | | | | | |
| STAR CITY CT. | | | | | | | Fairview \$1.60, Midway \$3.40, Oden \$1.50, Gurdon \$13.50, Hope \$42.00, | | | | | | |
| Star City | | 32.00 | 202.00 | | 175.00 | 5.00 | Mineral Springs \$9.00, Mt. Ida \$18.00, Murfreesboro \$10.00. | | | | | | 151.00 |
| STUTTGART CHURCHES | | | | | | | Total Ministerial Sustentation Fund, Church | | | | | | |
| First Church | | 68.25 | 546.00 | 900.00 | | 29.00 | MINISTERIAL SUSTENTATION FUND, PASTOR—Delight \$18.00, Mt. Ida | | | | | | 36.00 |
| Grand Avenue | | 37.00 | 316.00 | 1200.00 | | 48.00 | \$18.00. Total | | | | | | |
| SWAN LAKE | | | | | 33.45 | | PHILANDER SMITH COLLEGE, Race Relations Offering—Hope Church | | | | | | 220.00 |
| WHITEHALL | | 3.00 | 5.00 | 15.00 | | | GOLDEN CROSS—Hospital Fund—Pump Springs | | | | | | 4.00 |
| District Totals | | 630.06 | 3570.75 | 6583.38 | 2637.96 | 291.75 | GRAND DISTRICT TOTAL RECEIVED | | | | | | \$ 7402.74 |
| AREA FUND—Almyra \$1.00, Bayou Meto \$1.00, Lodges Corner \$1.00, DeWitt | | | | | | | TEXARKANA DISTRICT | | | | | | |
| \$6.00, Gillett \$3.00, Carr Memorial \$5.00, First Church, Pine Bluff, \$11.25, | | | | | | | ASHDOWN | | | | | | |
| Hawley Memorial \$3.00, Lakeside \$5.00, Rison .75, Ulm \$1.00, Roe \$1.00, | | | | | | | BUCKNER CT. | | | | 275.00 | | |
| Tucker \$1.00, Star City \$1.00, Grand Avenue, Stuttgart \$8.00. | | | | | | | Buckner | | | | 12.00 | | 3.00 |
| Total Area Fund | | | | | | | Mt. Vernon | | 3.00 | 14.00 | 27.00 | | 2.00 |
| MINISTERIAL SUSTENTATION FUND, CHURCH—Almyra \$18.00, Alzheimer | | | | | | | Oak Grove | | 1.54 | 7.00 | 15.00 | | 1.00 |
| \$6.00, Bayou Meto \$6.00, Lodges Corner \$6.00, DeWitt 27.00, Gillett \$24.00, | | | | | | | Total | | 4.54 | 21.00 | 54.00 | | 6.00 |
| Good Faith \$6.00, Gould \$7.00, Grady \$11.00, Carr Memorial \$33.00, First | | | | | | | CHERRY HILL CT. | | | | | | |
| Church, Pine Bluff, \$45.00, Hawley \$24.00, Lakeside \$25.00, Rison \$6.00, | | | | | | | Cherry Hill | | 5.26 | 12.04 | 17.50 | | 4.00 |
| Hunter's Chapel \$2.00, Shiloh \$2.00, Ulm \$2.00, Roe \$6.00, Sherrill \$11.00, | | | | | | | COLUMBIA CT. | | | | | | |
| Tucker \$4.00, Star City \$20.00, First Church, Stuttgart, \$39.00, Grand | | | | | | | Harmony | | 4.59 | | 42.00 | 13.00 | 2.00 |
| Avenue, Stuttgart, \$44.00. | | | | | | | New Hope | | 3.92 | 5.04 | 15.26 | 18.14 | |
| Total Ministerial Sustentation Fund, Church | | | | | | | Philadelphia | | 5.39 | | | 9.00 | 2.00 |
| MINISTERIAL SUSTENTATION FUND, PASTOR—Alzheimer \$12.00, DeWitt | | | | | | | Total | | 13.90 | 5.04 | 57.26 | 40.14 | 4.00 |
| \$27.00, Good Faith \$6.00, Grady \$10.00, First Church, Pine Bluff, \$45.00, | | | | | | | DeQUEEN | | 39.00 | 270.00 | 506.25 | | 40.83 |
| Rison \$12.00, Tucker \$4.00. | | | | | | | DODDRIDGE CT. | | | | | | |
| Total Ministerial Sustentation Fund, Pastor | | | | | | | Doddridge | | | | 6.00 | 3.00 | |
| PHILANDER SMITH COLLEGE, Race Relations Offerings—Gould \$5.00, Grady | | | | | | | Olive Branch | | 8.46 | 8.35 | 25.00 | | |
| \$8.00, First Church, Pine Bluff, \$150.00, Grand Avenue Church, Stuttgart, | | | | | | | Pleasant Hill | | 3.07 | 14.00 | 25.00 | | 2.00 |
| \$50.00. | | | | | | | Total | | 11.53 | 22.35 | 56.00 | 3.00 | 2.00 |
| Total Philander Smith College, Race Relations Offerings | | | | | | | FOUKE CT. | | | | | | |
| CRUSADE FOR CHRIST OFFERINGS—First Church, Pine Bluff \$500.00, | | | | | | | Boyd | | .68 | 3.08 | 3.75 | | |
| Hawley Memorial \$10.00. Total | | | | | | | Fouke | | 4.77 | 16.38 | 22.50 | | 2.00 |
| GOLDEN CROSS, Hospital Fund—St. Charles Church | | | | | | | Holly Springs | | 1.34 | 6.31 | 10.00 | | 1.00 |
| MISCELLANEOUS COLLECTIONS— | | | | | | | Silverina | | 3.67 | 12.60 | 15.00 | | 2.00 |
| Good Faith Church, Ministerial Sustentation Fund, Church, for 1945-1946 | | | | | | | Total | | 10.46 | 38.37 | 51.25 | | 5.00 |
| Hawley Memorial Church, Conference Claimants Fund, for 1945-1946 | | | | | | | HATFIELD CT. | | | | | | |
| GRAND DISTRICT TOTALS | | | | | | | Cove | | | | | 31.39 | |
| | | | | | | | Gilham | | 2.62 | 12.00 | 1.00 | 2.20 | |
| | | | | | | | Hatfield | | 5.26 | 24.07 | 40.00 | | 3.00 |
| | | | | | | | Wickes | | 2.62 | | | | 2.00 |
| | | | | | | | Total | | 10.50 | 36.07 | 41.00 | 33.59 | 5.00 |
| | | | | | | | HORATIO CT. | | | | | | |
| | | | | | | | Cerro Gerdo | | | | 10.00 | | |
| | | | | | | | Horatio | | 20.12 | | 100.00 | 12.00 | 5.00 |
| | | | | | | | Mt. Ida | | | .61 | 5.00 | | |
| | | | | | | | Walnut Springs | | 3.27 | 6.45 | | 25.00 | |
| | | | | | | | Williamson | | .62 | .43 | 5.00 | | |
| | | | | | | | Total | | 24.01 | 7.49 | 120.00 | 37.00 | 5.00 |
| | | | | | | | LEWISVILLE-BRADLEY | | | | | | |
| | | | | | | | Bethel | | 1.34 | | 10.00 | | |
| | | | | | | | Bradley | | 10.50 | 48.00 | 70.00 | | 8.00 |
| | | | | | | | Garland | | 3.68 | | 25.00 | | |
| | | | | | | | Lewisville | | 30.63 | 175.00 | 260.00 | 46.83 | 12.00 |
| | | | | | | | Total | | 46.15 | 223.00 | 365.00 | 46.83 | 20.00 |
| | | | | | | | LOCKESBURG CT. | | | | | | |
| | | | | | | | Belleville | | | | | 18.00 | |
| | | | | | | | Lockesburg | | | | | | |
| | | | | | | | Rock Hill | | | | 63.00 | | |
| | | | | | | | Total | | | | | 10.50 | |
| | | | | | | | MENA | | 38.97 | 270.00 | 63.00 | 28.50 | |
| | | | | | | | RICHMOND CT. | | | | 506.25 | 30.00 | |
| | | | | | | | Richmond | | 5.02 | 22.94 | | 35.50 | |
| | | | | | | | Wade's Chapel | | 1.37 | 6.28 | | 5.00 | |
| | | | | | | | Walnut Grove | | 1.22 | 5.58 | | 3.00 | |
| | | | | | | | Total | | 7.61 | 34.80 | | 43.50 | |
| | | | | | | | SARDIS-SHILOH | | | | | | |
| | | | | | | | Sardis | | 1.54 | 7.00 | 15.00 | | 1.00 |

(Continued on Page 9)

Dr. E. Stanley Jones Finds India Eager For Gospel

WRITING from Baroda, India, in April, Dr. E. Stanley Jones, Methodist evangelist and missionary, tells of recent meetings he has held across the country and of the reception everywhere given the Christian message. He says:

"My first place was Lahore. This would be a test case for Lahore is the nerve-center of that vibrant land, the Punjab. Now that self-government was assured, would they listen to the Gospel, or would they spurn it with every thing Western? To my surprise they filled the hall every night and many were turned away. They paid for reserved seats. But would they continue to come when I turned to the more specific Christian presentation? They did—more so than ever. It began to dawn on me that India, on the eve of independence, felt that she needed moral and spiritual power to meet the outer changes. The tension between East and West was let down and now they were inwardly free to weigh what we had to say about Christ.

"The leading Congressman of the Punjab was in the chair one night and he said, 'Our problem is now different—it is no longer to gain independence; it is to retain it. For this we shall need character. Whoever we think Christ to be, there is no doubt that His impact upon life creates miracles of changed character and as such, we welcome it.'

"It put the stamp of approval of the leading Congressman on what we were saying and gave the cue to their attitude of the future. I was invited to so many colleges, most of them non-Christian, that I could not take all of them. The day after I left Lahore, the disturbances began which have resulted in over two thousand deaths and a great deal of arson and loot. But at this writing, things have quieted down. I saw the leading Moslem in his office one day, and the next day he was in jail when the Moslem League Guards were declared unlawful.

"My next place was Calcutta, and that, too, was a test place, for about 4,000 had been killed in the Hindu-Moslem riots a few months before. I stayed at the very place where the streets in front had been strewn with the dead. We were at the very center, but there was nothing but friendliness to us. Our meetings were far better than anything I had ever had in Calcutta.

"Jemshedpur is the center of the steel industry and the people packed the Town Hall every night. Bombay was very upset, too. Curfew was still on in some places in the city; but

people managed to come and they packed the Wilson College hall and a loud speaker had to be put in for the people who could not get in. The British Governor was the chairman one night and the Congress Premier, Mr. Kher, was chairman another night. Both were popular. It carries out my contention that six months after India gets her independence, the British will be popular. The Congress Premier of the Province put his stamp of approval on what we were saying and doing, and he did it in a very gracious way. Here more invitations came than I could possibly meet but I spoke in many colleges, one of them founded by Dr. Ambedkar, the leader of the outcastes. It has 1300 students, only 55 of whom are outcastes; the rest are caste Hindus. This is a great change.

"Poona is a student center and the first hall we took proved too small. We went into a larger hall and it, too, was packed. Then Madras, for hurried two nights on the way to the great Maramon Convention among the Syrian Christians where the last days the crowd goes up to 40,000, the largest Christian Audience in the world. What discipline! No coming and going, and no babies—a marvelous silence, and spiritual hunger. These Syrians have become so alive and spiritually go-ahead, that there has been a movement to suppress their growth. It will fail. Each parish decided to add ten per cent to their numbers this year. What tides of spiritual power would go over the audience! Thousands would indicate their decision for surrender and new life. Unforgettable! . . .

"And now I am here in this progressive State of Baroda . . . As I look back I find myself coming to the conclusion that I have had the greatest hearing and response I have had in the forty years I have been in India. This is the atmosphere in which to work. India, free, will be free to choose.

"And at this time I want to express my faith in this new India. She will come to her freedom and to her unity. The greatest things which are happening on our planet are happening here. It is a great time to be alive in this sub-continent. To have a Gospel to present is very heaven!"

ELECTED PRESIDENT OF YMCA WORLD COMMITTEE

EDINBURGH—(RNS)—Forester Paton, of Alloa, Clackmanshire, Scotland, was elected president of the World Committee of the Young

NEW MAGAZINE FOR TEACHERS

Nashville, Tenn.—Adult Teacher, the new 32-page monthly for teachers of adult classes, will appear for the first time in October, Dr. C. A. Brown, Editor of Church School Publications, General Board of Education, has announced.

The new magazine will concentrate on helping teachers with both the Learning for Life Series Courses and the International Lesson Series. It will feature background articles of interpretation, helps in illustrating the lesson, maps, photographs, and other visual aids to teaching. In addition the magazine will present regularly articles dealing with the basic purposes, problems, and methods of teaching adult classes.

October, November, and December issues will present a course on "Great Protestant Leaders" as the regular Learning for Life Series course. J. Milton Batten, professor of church history at the School of Religion, Vanderbilt University, has prepared the teaching plans and Walter G. Williams, professor of Old Testament literature at Iliff School of Theology discusses the resources in Scripture which are applicable to the course. The teaching helps will be illustrated with scenes from the Protestant Reformation and photographs of some outstanding Protestant leaders—Peter Waldo, John Wycliffe, John Huss, Martin Luther, Ulrich Zwingli, Archbishop Cranmer, Menno Simons, John Calvin, John Knox, John Bunyan, George Fox, John Wesley, and Francis Asbury.

NAMED ADMINISTRATOR OF CHRISTIAN EDUCATION ASSOCIATION IN JAPAN

TOKYO—(RNS)—Dr. Tsuraki Yano, noted Japanese Christian educator, has resigned as president of Meiji Gakuin, a college for men established by the Presbyterian and Reformed Church boards 70 years ago, to become executive secretary of the Christian Education Association, it was announced here. Headquarters of the association, which is planning a wide program of expansion, are in Tokyo.

Men's Christian Association at the conclusion of the committee's first postwar meeting here. He succeeds Dr. John R. Mott, 81-year-old American churchman, who held the office since 1926.

LITTLE ROCK CONFERENCE TREASURER'S REPORT

(Continued from Page 8)

| Charge | Church | Bishops Fund | Conference Claimants | Benevolences | World Service (4th Sun. Off.) | Gen'l Adm. & Juris. Conf. Exp. Fund |
|--|--------|--|----------------------|--------------|-------------------------------|-------------------------------------|
| Shiloh | | 1.00 | 2.50 | 6.00 | | .50 |
| STAMPS | | 2.54 | 9.50 | 21.00 | | 1.50 |
| TAYLOR CT. | | 42.00 | 100.00 | 100.00 | | 18.00 |
| Welcome | | 8.31 | 42.75 | 37.50 | | 2.00 |
| TEXARKANA CHURCHES | | | | | 20.50 | |
| College Hill | | 15.74 | 90.00 | 200.00 | | 7.50 |
| Fairview | | 23.63 | 162.00 | 250.00 | 15.00 | 9.00 |
| First Church | | 96.50 | 770.00 | 2000.00 | 325.83 | 50.00 |
| TEXARKANA CT. | | | | | | |
| Few Memorial | | 3.94 | 20.25 | 25.00 | | 2.00 |
| Harmony Grove | | 4.50 | 22.50 | | | 2.00 |
| Rondo | | 8.75 | 45.00 | 55.00 | | 4.00 |
| Total | | 17.19 | 87.75 | 80.00 | | 8.00 |
| WILTON CT. | | | | | | |
| Ogden | | 4.28 | 19.60 | | 28.00 | 2.00 |
| WINTHROP CT. | | | | | | |
| Alleene | | 2.70 | 10.78 | | | 2.00 |
| Winthrop | | 2.70 | | | 25.00 | 2.00 |
| Total | | 2.70 | 10.78 | | 25.00 | 2.00 |
| District Totals | | 424.82 | 2232.54 | 4801.01 | 676.89 | 191.83 |
| AREA FUND, Texarkana District | | | | | | 65.58 |
| MINISTERIAL SUSTENTATION FUND, CHURCH—DeQueen | | \$22.50 | | | | |
| \$21.00, Horatio \$11.50, Bradley \$6.00, Lewisville \$17.50, Mena \$15.00, Stamps \$24.00, Taylor Ct. \$4.75, College Hill \$9.00, First Church, Texarkana, \$55.00, Few Memorial \$2.25, Harmony Grove \$2.50, Rondo \$5.00. | | | | | | |
| Total Ministerial Sustentation Fund, Church | | | | | | 196.00 |
| MINISTERIAL SUSTENTATION FUND, PASTOR—DeQueen | | \$30.00, Mena \$15.00, Fairview, Texarkana, \$28.50, First Church, Texarkana, \$55.00, A. J. Christie, District Superintendent \$25.00 | | | | |
| Total Ministerial Sustentation Fund, Pastor | | | | | | 153.50 |
| PHILANDER SMITH COLLEGE, Race Relation Offerings—Ashdown | | | | | | 7.00 |
| CRUSADE FOR CHRIST OFFERINGS—Hatfield Ct. Cove Church \$7.80, First Church, Texarkana, \$41.00. Total | | | | | | 48.80 |
| METHODIST STUDENT DAY OFFERINGS—Richmond Church | | | | | | 5.61 |
| GRAND DISTRICT TOTAL RECEIVED | | | | | | \$ 8,803.58 |

RECAPITULATION

| District | Bishops Fund | Conference Claimants | Benevolences | World Service (4th Sun. Off.) | Gen'l Adm. & Juris. Conf. Exp. Fund |
|-------------|--------------|----------------------|--------------|-------------------------------|-------------------------------------|
| ARKADELPHIA | 562.22 | 4310.00 | 6090.03 | 1396.29 | 330.70 |
| CAMDEN | 848.27 | 4168.61 | 10504.63 | 521.60 | 376.00 |
| LITTLE ROCK | 927.47 | 6219.33 | 14627.78 | 846.87 | 492.47 |
| MONTICELLO | 538.77 | 3553.91 | 4056.16 | 1951.63 | 220.52 |
| PINE BLUFF | 630.06 | 3570.75 | 6583.38 | 2637.96 | 291.75 |
| PRESCOTT | 396.25 | 1942.40 | 4049.35 | 485.74 | 108.50 |
| TEXARKANA | 424.82 | 2232.54 | 4801.01 | 676.89 | 191.83 |
| TOTAL | 4327.86 | 25,997.54 | 50,712.34 | 8516.93 | 2011.77 |

| District | Min. Sust. Fund (C) | Min Sust. Fund (P) | Area Fund | Crusade For Christ | Philander Smith College |
|---|---------------------|--------------------|-----------|--------------------|-------------------------|
| ARKADELPHIA | 295.50 | 214.25 | 51.00 | 125.00 | 69.00 |
| CAMDEN | 355.03 | 187.28 | 8.50 | | 196.68 |
| LITTLE ROCK | 425.00 | 77.25 | 81.50 | 20.00 | 377.00 |
| MONTICELLO | 269.51 | 82.25 | | | 32.85 |
| PINE BLUFF | 374.00 | 116.00 | 49.00 | 510.00 | 213.00 |
| PRESCOTT | 151.00 | 36.00 | 9.50 | | 220.00 |
| TEXARKANA | 196.00 | 153.50 | 65.58 | 48.80 | 7.00 |
| LITTLE ROCK CONFERENCE—Offering taken in Hot Springs at Annual Conference | | | | | |
| TOTAL | 2066.04 | 866.53 | 265.08 | 703.80 | 218.82 1334.33 |

| District | Hospital Fund | World Wide Com. Off. | Over-seas Relief | Methodist Student Day Off. | Conf. Claimants 1945-1946 | Min. Sust. Fd. (C) 1945-1946 |
|----------------------|---------------|----------------------|------------------|----------------------------|---------------------------|------------------------------|
| ARADELPHIA | | | | 6.00 | | |
| CAMDEN | 35.00 | 70.11 | 17.00 | | | |
| LITTLE ROCK | 10.00 | 11.00 | | | | |
| MONTICELLO | | | | 32.66 | | |
| PINE BLUFF | 10.00 | | | | 240.00 | 9.50 |
| PRESCOTT | 4.00 | | | | | |
| TEXARKANA | | | | 5.61 | | |
| TOTAL | 59.00 | 81.11 | 17.00 | 44.27 | 240.00 | 9.50 |
| GRAND TOTAL RECEIVED | | | | | | \$97,253.17 |

C. E. Hayes, Treasurer,
Little Rock Conference,
August 13, 1947.

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

CHRISTIAN EDUCATION

Contributing Editors:
Ira A. Brumley
Pryor Reed Cruce

NORTH ARKANSAS CONFERENCE NOTES

North Arkansas Conference Crusade Meetings

There are being held across the North Arkansas Conference a series of meetings with pastors, church school superintendents and other workers in the interest of the Crusade program in the church schools of the Conference.

The district superintendents have cooperated in setting up these meetings and are attending them as far as they can. Many of the meetings have been requested by the district superintendents.

The past week ten of these meetings were held. Five meetings in Jonesboro District were held as follows: Tyronza, Osceola, Blytheville, Monette and Jonesboro. Four meetings were held in the Paragould District: Paragould, Rector, Pocahontas, and Walnut Ridge. A meeting was held in the Batesville District at Newport for the east end of the district. There are to be other meetings in the Batesville District.

This week we had a meeting for the Fayetteville District at Mt. Sequoyah. Friday evening, August 29, we are to have a meeting at Ft. Smith for the Ft. Smith District. We are finding a lot of interest in the plans for the church school cultivation program during the weeks and months just ahead of us.

It is hoped that each pastor and church school superintendent will make careful plans to make these days of preparation count for the most in getting the materials needed, and in the selection of leadership for the Home Visitation program that is to be conducted between September 14 and October 12. Many churches are already preparing their prospect lists. Just remember that there are many more people about your church not in any church school or Sunday school than are in some such agency. Any church can increase its enrollment if the leadership of the school wants to do so.

Order Home Visitation Materials

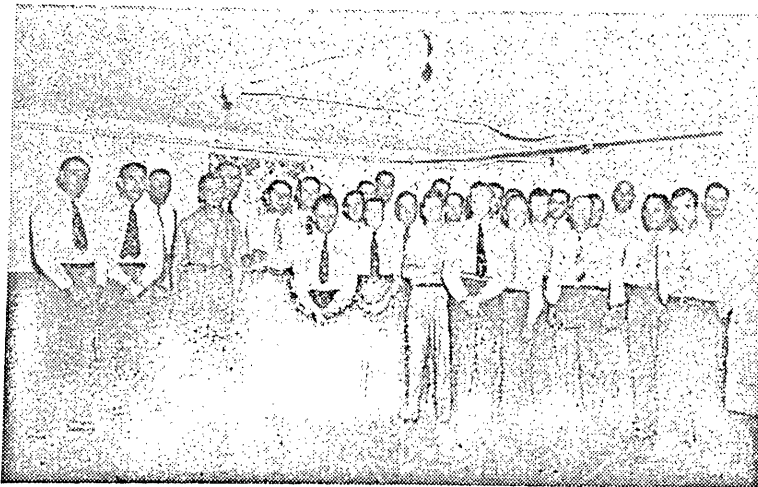
There should have come to every pastor in North Arkansas Conference within recent date a sample copy of the different materials needed for the period of Home Visitation.

Each pastor is to order the materials to be used in this Home Visitation Campaign. These materials will not be sent except on order from the pastor or church school superintendent, or some representative of the church school.

Four pieces of materials are to be ordered: "You Count," "Your Child," "Speaking of You," and "Ten Points for Visitors." These four types of materials are to be furnished to you by the Crusade Headquarters, 740 Rush St., Chicago 11, Illinois. You are to order one copy of the instructions for visitors for each visitor you are to use. You will need enough of the other materials to leave a copy in the homes to be visited. "Your Child" is to be left where there are children. The other two are on the adult level.

You should have received an order card. If you did not get it

W. C. WATSON BIBLE CLASS



The W. C. Watson Bible Class of Hunter Memorial Church, Little Rock, recently observed its second anniversary. Organized in 1945 by P. S. Biddy and Ralph K. Covington during the pastorate of the late Dr. W. C. Watson the class now has a membership of over forty men. Ernest Pharis is the teacher and M. W. Forrester, president.

The Rev. James E. Major is pastor of the church.

please write our office and we will get a card to you so you can make the order.

Should neither the pastor nor the superintendent have received the packet with these materials, please let us know and we will get samples to you so you will know what to order.

Make your order now as you should have these materials at once so you can make plans in your church school for the Home Visitation Campaign.

Register for Cleveland Conference

The North Arkansas Conference will have a large number of registrations in the Conference office soon after September 1, the time when the district directors are to send the registrations to the Conference office. This means that your church should get in the application to the district director for that young person in your local church who wants to go and should go to Cleveland in December. Not every youth should go who wants to go. Your church should use careful judgment in the selection of its representative or representatives (Should more than one from your church get a chance to go) for this most important conference.

Be sure to fill out every detail as to the registration form. Then send the form to your district director of youth work, whose name must be signed by him on the form before it comes to the Conference office. The district director and the conference director must both sign these forms before they have any value.

Be sure to read each detail of instructor on the form and follow each bit of instruction in order to save these forms having to be returned and thus delay your registration. It is important that your registration go through at once when the time comes.

Remember that each person going is expected to take the special train so that the group may be properly related to the counselor of the group.

Should your church need an application blank write our office and

IN-SERVICE TRAINING AT PERKINS SCHOOL OF THEOLOGY

The course recently given for educational workers at Perkins School of Theology, Southern Methodist University, Dallas, Texas, was pronounced a great success by both Dr. Eugene Hawk, dean of Perkins, and Dr. W. McFerrin Stowe, of the leadership education department, General Board of Education, who helped plan this experiment of "In-Service Training."

Especially planned for educational workers and directors in local churches who are now in service, the course was taught by the Rev. O. W. Moerner, minister of education of the First Methodist Church, Corpus Christi, Texas. Its further purpose was to give practical help to these persons. Fifteen such workers were given scholarships by Perkins and the General Board and nine advanced students of the theological school participated also.

This is one of the creative experiments which is being carried on by the Division of the Local Church of the General Board of Education in cooperation with Methodist seminaries. Another course for in-service persons is being planned for Perkins next summer, according to Doctor Stowe.

we will give you one as soon as we can get it to you.

We are giving each charge the opportunity of sending a delegate. If the space is not taken by that plan the churches desiring more delegates may have them, after every charge has had its chance. The smaller charges need more time in getting ready to register a delegate than do larger charges.

Have you reported your vacation church school? We continue to find churches which have not reported their schools. Should you need blanks for such report please write us and we will get blanks to you.

VACATION CHURCH SCHOOL REPORTS, LITTLE ROCK CONFERENCE

Many churches have not yet sent in a report of their Vacation Schools. Will you please check the following list and if your church has not reported see that the report is sent in right away?

Arkadelphia District — Benton, Carthage, Holly Springs, Tigert Memorial, Fountain Lake, Oaklawn, First Methodist, Arkadelphia, First Methodist, Hot Springs, Sardis, Sparkman.

Camden District—Calion Methodist, Centennial, Bearden, Norphlet, Smackover, Mill No. 4, Junction City, Waldo, Fairview, First Methodist, Camden, Strong, Pleasant Grove, Kingsland, Thornton, Parker's Chapel.

Little Rock District—First Methodist, Little Rock, Mabelvale, 28th St., Hazen, Henderson, Forest Park, Capitol View, England, Bauxite, Asbury, Hunter Memorial, St. Mark's, Douglasville, Lonoke.

Monticello District—Scott Memorial, Valley, Green Hill, Lacey Methodist, Hamburg, McGehee, Crossett, Lake Village, Warren, Arkansas City.

Pine Bluff District—Carr Memorial, Lakeside, Roe, Good Faith, White Hall, Altheimer, Almyra, DeWitt, Star City, Gillette, Grady, Holler's Chapel, First Methodist, Stuttgart, Grand Ave., Stuttgart, Lodge's Corner, First Methodist, Pine Bluff, Rison, Humphrey, Hawley's Memorial, Pine Bluff, Sheridan.

Prescott District—Grant's Chapel, Nashville, Dierks, Greene's Chapel, Umpire, Athens, Langley, Liberty Hill, First Methodist, Hope, County Line, Okolona, Prescott, Glenwood, Norman, Forester, Willisville, Waterloo, Antoine, Delight, Mt. Ida.

Texarkana District — Richmond, Harmony Grove, Fairview, Rondo, DeQueen. First Methodist Texarkana, Horatio, Few Memorial, Stamps.—Mrs. W. F. Bates.

STAMPS VACATION CHURCH SCHOOL REPORT

The Vacation School at Stamps opened June 2nd and closed June 13th, with a closing service that night to which the whole church was invited. All departments of the school took part, followed by a social hour. The school had 53 children attending and 14 workers making a total of 67. The Primary children studied "We Go To Church," the Juniors "People Who Lived in Jesus' Day," and the Intermediates "Exploring the Bible With Intermediates." There were only a few Beginner children and these were included with the Primary children. The Primary workers had very interesting sessions which included dramatizations, stories and many activities with the children.

The Juniors mounted Bible pictures on ply wood, and carried out other interesting activities. One little girl visited the school, from out of town, and enjoyed it so much that she persuaded her mother to let her stay on until the school was over.

(Continued on Page 16)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE H. WAYLAND, Editor

A PATTERN FOR PRAYER

(For use in School)

By a Member of the Wesleyan Guild
A pattern for prayer which seems to be acceptable to all creeds has been developed recently by two public junior high school teachers. It is carried on in the "home" room along with the Bible reading and grows out of a commonly accepted practice during the war of praying for our armed forces and for a speedy and righteous peace.

At the outset it was explained that the prayers would be made in silence; that they would be concluded in silence, each person finishing the prayer as taught in his own home or church. Those whose church taught them prayers to say should use them; those who used their own words could follow the suggested plans.

The following outline suggests the subjects used for meditation and prayer. Sometimes only one thought would be taken. If time permitted, more topics were used:

Meditations:

- I. Begin the day with God
 - A. Our first thought as we open eyes—
 1. Gratitude for His care through the night.
 2. Gratitude for a new day of life.
 - B. Family prayers.
 - C. School family prayer (We need daily living with God as we need air to breathe.)
- II. End the day with God
 - A. Giving ourselves back to Him for cleansing each night.
 - B. Asking forgiveness.
 1. He sees all we do.
 2. We must admit wrong-doing—envy, jealousy, quick tongue, resentment, self-interest, unkindness.
- III. See the divine hidden in each person, especially in a person we dislike.
- IV. Let others see the divine in us.
- V. Listen to God's voice when it tells us what to do. (Pray for power to obey the voice.)
- VI. Giving up self; working for harmony.

Prayer Pattern: Teacher or pupil leader recalls vocally the four major divisions and if there is time, mentions some one thing on which to focus attention. For example, at the intercessory part of the prayer there have been mornings when blessings and guidance were asked for the United States and Russia, as their problems were newspaper headlines.

- I. Give praise and adoration.
 - A. A loving good morning to our Heavenly Father (This is the most powerful part of our prayer period.)
- II. Give thanks
 - A. For creation
 - B. For the air we breathe
 - C. For a warm school building
 - D. For personality gains of the previous day
 - D. For another day to grow closer to God
 - F. For health—the list is endless.
- III. Intercession
 - A. World needs
 1. The starving, homeless forlorns; the physically, mentally, and spiritually impoverished in war-torn countries.
 2. The United Nations' leaders—collectively and by name.

3. The suffering in Japan and Germany (both guilty and innocent)
4. War casualties suffering on hospital beds.

- B. National needs
 1. Guidance to our President, Cabinet and other leaders in government.

2. Guidance to labor and management.
- C. Local, school and personal needs

1. Release and vitality for our football men, the cast in the annual play, etc.
2. For someone sick—an absent pupil or teacher or friend.
3. Power to choose the right through the day.

- IV. Conclusion — Finish prayer silently in the way each one has been taught.

The children suggest many things such as all the infantile paralysis victims, especially Paul, who drags a brace through our own halls, and the teach who needs strength to bear grave burdens at home.

This experiment has been tried out on our classes during a period of a year and a half. There have been no unfavorable reverberations from outside sources. Recently the pupils in a class were asked to make a frank statement anonymously, as to whether they wanted the silent prayer period continued or discontinued next term. The response to carry it on was unanimous.

Caroline, whose parents have separated and who has been worried over her despondent mother, writes: "I'm glad to have the privilege to pray in 'home' room. It helps me a great deal during the day. I'm glad that I have someone to pray to and unburden my troubles to. God has been very good to me, and I thank Him every time I pray."

"I think we should continue our prayers in the morning. Every class should have the chance to pray."

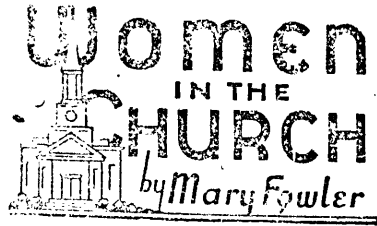
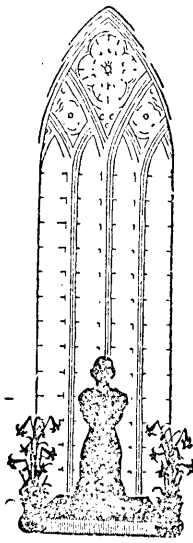
What are the children gaining from this experience? They are becoming God-conscious; and learning how to pray. They are developing a sense of world brotherhood.

PRAYER FOR TODAY

By Rayetta Ragan

God of the blue sky,
God of the night,
Fill me with kindness;
Drench me in light.
Make me all gentle
Like mountains afar;
Give me the courage
Of each lonely star.
Make me efficient
To work with my hands;
Give me the heart that
Divines, understands.
Purge all desire
For fame or for self;
Empty me thoroughly
Of my little self;
Fill with thy spirit
And then I shall be
Perfect in oneness,
Saviour, with thee.

—Christian Advocate



Christian mission schools are now more popular than are government schools in Japan—a reversal of the situation before the war—and most schools have twice as many applicants as they can possibly enroll, says Miss Myra P. Anderson, of Crystal City, Texas, Methodist missionary recently returned from America to service at Seibi Jo Gakuin, in Yokohama. "With the new school system of six years of grammar school, three years of junior high school (compulsory), and three years of senior high school going into effect recently, there have been many problems to work out," says Miss Anderson. "Textbooks are not yet out, although unfortunately the 'pony' for the new English text, 'Let's Study English', is out—with the usual 'kana' pronunciation, and filled with mistakes."

A new "Affirmation of Faith" written by Dr. Harry Emerson Fosdick for the United Council of Church Women, will be used in hundreds of churches across the nation on "World Community Day," November 7. On this occasion special services will be held by groups of church women, and some 500,000 boxes and bundles will be given for the relief of European school children. The "Affirmation" in part says: "We believe in God. Though mankind's sins bring fearful retribution, and the kingdoms of this world are shaken, we trust in God. That the future is in his hands, that evil's triumphs, so terrific, are transient, that whole decades may be disastrous, the ages belong to Christ's kingdom of righteousness and peace, we are confident because we believe in God. Despite the 'wrath of devils and the scorn of men' we affirm our faith that for all our sinfulness man is still savable, and that Christ, the Savior, reveals not only the glorious ideal we seek, but the eternal truth, unshakable from everlasting to everlasting, concerning man's nature and God's. Established in this faith, we pledge ourselves anew to undiscourageable service till Christ's kingdom comes. When hopelessness and disillusionment afflict the world, and man's endeavors after brotherhood and peace falter and fail, we still hold our ground. Not in the lump that all men see, but in the unseen leaven, secretly working until the whole lump is leavened, we put our trust. . ."

deeper the distress, the worse the corruption, the more bitter the hatreds, the greater the need of the missionary and your supporting prayers."

When we get to the place where we pay more attention to the high chair, we will have less need for the electric chair. —Warden Lewis Lawes.

BISHOP LACY FINDS YOUNG CHINESE JOINING CHURCH

"Our chief joy and hope continues to be the way young Chinese people are coming into the Christian church," says Bishop Carleton Lacy, of Foochow, China.

"Ten girls from one school were received this morning at the Church of Heavenly Rest. A few evenings ago I met at supper a couple of newly-weds. She comes from a wealthy commercial family, and went through Hwa Nan College without becoming a Christian. He was the son of Protestant parents in Kwangtung, but was educated and baptized in a Roman Catholic school. During the war he worked with our American forces rescuing downed fliers. One of the American pilots he picked up was such an infectious Christian that he helped Joe Ma into a new religious experience. Now he and his wife are both coming into the church. They had held out for a Christian wedding, and her family had consented, even before she was baptized.

"Joe, who is now a banker, sat in the same pew with me this morning. But the last previous time I attended this church I found myself sitting next to a grizzled man who was very ragged. He surprised me by his ability to read the scripture and join in the hymns, for he looked like an illiterate. A few days later I met him on the street pulling a ricksha. He greeted me with a cheerful grin.

"It is because Christ and His gospel meet the need of all sorts of people in this troubled, distracted country, that we are here. The

The newspaper headlines are their concern and national behavior is their responsibility.

What has the teacher gained? A new sense of worth. She has thrown off the feeling of helplessness and frustration. This seems to be "the path" toward public education's major objective — the making of good citizens who can live together happily.—World Outlook.

CURRENT NEWS IN ARKANSAS METHODISM

METHODIST HOSPITAL AND BATH HOUSE NEWS

Robert Armstrong, retired army sergeant, assumed his duties as X-Ray Technician last week. He has had 25 years experience in X-Ray work, and from 1927 until 1943 he was stationed at the Army-Navy Hospital in Hot Springs as X-Ray Technician and Instructor in the X-Ray School. He also served as an instructor in the Army Medical School in Washington, D. C. from 1923-24.

After his service with the Army-Navy he was associated with the Maumelle Ordnance Works and the Pulaski County TB Association as X-Ray Technician. During his service in the army he was stationed in various posts in the United States, Hawaii, Philippines, Siberia, China and Panama. Mr. Armstrong is well known in medical circles in Hot Springs and will be helpful in extending our X-Ray service. We are most fortunate in securing his services. Mr. Knowles, former technician, resigned to accept a position in New Mexico.

The W. S. C. S. of Rison has sent the Hospital 20 aprons and pot holders for the kitchen. Mrs. Robert Braughton, Hot Springs, sent several ash trays for the patients' rooms. We appreciate this thoughtfulness in sending such useful items. Several groups have visited our Hospital the past few weeks. We will be very happy at any time to show any Methodist group or individual what we have in our Hospital and how we try to serve the sick.—R. E. Simpson, Superintendent.

MEETING OF ARKANSAS VALLEY SUB-DISTRICT

The Arkansas Valley Sub-District M. Y. F. met Tuesday, August 12, at Spadra with Altus, Clarksville, Grenade's Chapel, Hayes Chapel, and Spadra represented.

"America" was the theme used for the worship service given by Altus.

Katala Ann Green presided at the business session in the absence of the president and vice-president. Juanita Accord, Pres., was attending the Jurisdictional Youth Conference at Mt. Sequoyah.

A new secretary, Betty Freeman of Spadra, was elected.

Refreshments and recreation were provided by Spadra.

The next meeting will be at Clarksville, September 2.—Roiselle Green, Publicity Chairman.

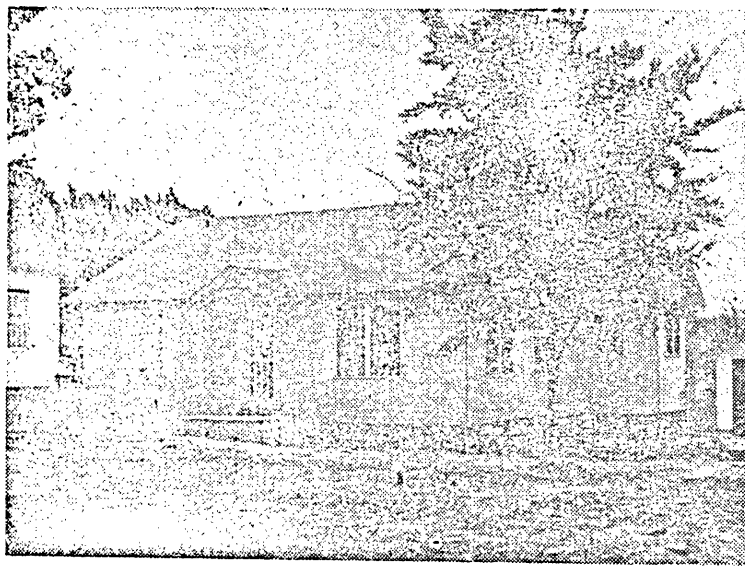
BONO-TRINITY CHARGE

In co-operation with our district superintendent, Rev. J. Albert Gatlin, we are having a worship service in every church on this charge every Sunday. The laymen conduct the services when the pastor is absent. There are three churches on this charge, Bono, Shady Grove and Trinity.

We are using a series of studies on the Lord's Prayer at Bono and a series of studies of the parables of our Lord at Shady Grove. At Trinity we are studying the leading characters of the Old Testament.

We hope the time will soon come when there will be a worship service in every Methodist Church every Sunday.—M. A. Graves, Pastor.

NEW PARSONAGE FOR WIGGINS MEMORIAL CHURCH, FAYETTEVILLE



Pictured above is the new Wiggins Memorial parsonage. It is a seven-room house finished with hardwood floors, plaster walls and inlaid linoleum. The landscaping has not been completed.

The parsonage trustees are Mack Qualls, Lee Holt and Herman Stewart. Mr. Stewart served as chairman. Rev. Paul Bumpers is pastor.

REVIVALS ON BEECH GROVE-CAMP GROUND CHARGE

The revival at Camp Ground, July 20 to August 1, was an old-time Methodist shouting revival. Almost everyone who was a Methodist prospect was received into the church last year and we are glad this is true. Two people professed faith in Christ and two rededicated their lives. The young people have started a midweek prayer meeting and Bible study.

The revival at Beech Grove August 1-10 was a great revival. Rev. L. F. Huggins of the Rector Circuit did the preaching. Brother Huggins fights sin but wants to help the sinner. He does not work for numbers but to win souls for Christ. People would come to the altar and rise shouting the praises of Jesus.

Brother Huggins works to help the pastor to build the church and win the lost. He preaches with power. Our church will seat three hundred people or more and the church was full with a large crowd on the outside.

Three fathers, four mothers, two young men and a boy found their way to Jesus in this revival.—L. L. Langston.

METHODISTS CONDUCT SOUTH-WIDE CHOIR SCHOOL

LAKE JUNALUSKA, N. C. — (RNS)—A south-wide Choir Week and Choir School was conducted at the Methodist assembly grounds here to help local pastors and choir directors magnify the place of music in public worship.

Fifty choir directors and singers from nine southern states and the District of Columbia, were enrolled for the week-long sessions. They studied fundamentals of voice training for the average choir singer; principles of choral conducting; and repertoire for organ, voice, chant reading and pointing. There were

BOARDS AND AGENCIES PREPARE FOR EXHIBITS AT METHODIST YOUTH CONFERENCE

Ten general boards and agencies of the Church will be represented in the exhibits that will be on display at the Methodist Youth Conference to be held in Cleveland next December, it was revealed when representatives of these bodies met in Cleveland July 21-22 to plan for this feature of the conference.

In addition to the Rev. Joe Bell and Miss May Titus from the General Board of Education staff, representatives were present from the following organizations: Board of Missions and Church Extension, Board of Evangelism, Methodist Committee on Overseas Relief, Board of Lay Activities, Methodist Publishing House, Board of Hospitals and Homes, and the Crusade for Christ office.

The exhibits, all of which will show the work of the Methodist Church with young people, will be placed in the Main Exhibition Hall in the Cleveland Public Auditorium. In the same room there will be a projection room known as the Cleveland Conference Little Theatre, for continuous showing of visual materials contributed by various agencies of the Church. A central emblem, probably a large globe supported by the cross extended through it, and a lounge will complete the arrangement of the room.

also periods devoted to consultation on individual problems and demonstrations in conducting.

Alec Buckingham Simson, of London, England, now head of the Division of Fine Arts, Oglethorpe University, Atlanta, Georgia, was dean of the school. In morning lectures he emphasized the need of the church to incorporate in its services the use of finer anthems and hymns with a closer relation between them and the sermon, prayer and other worship features.

MEETING OF MT. MAGAZINE SUB-DISTRICT M. Y. F.

The Mt. Magazine Sub-district held its monthly meeting August 11 at the Lavaca Methodist Church.

Using the theme "God's Great Love" the Lavaca group presented a very impressive play entitled "In His Father's House". Miss Gelene Strang sang a solo.

The business session was directed by the president, Bobby Joe Dunn. Reports were given by the delegates who will represent the Sub-district at the Cleveland Conference. Mrs. Alex Mitchell has been chosen as one of the adult representatives from the Ft. Smith District. Mrs. Mitchell is the adult counselor of the Mt. Magazine Sub-district. Miss Pat Hunter has been chosen as the Booneville representative.

A discussion was held on the Methodist Youth Fund and a goal of \$75.00 was set. It was decided that each group could set their own portion of the goal.

The group enjoyed recreation and refreshments on the church lawn.

Lavaca led in attendance with 35 members present. Charleston had 25, Paris 22 and Booneville 18, making a total of 110.

The next meeting will be held at the Paris Methodist Church.—Dotty Smith, Reporter.

YOUNG ADULT FELLOWSHIP OF THE FAYETTEVILLE DISTRICT ORGANIZED

Seventy people met last week at Springdale to organize a Young Adult Fellowship of the Fayetteville District. Rev. E. H. Hook led the devotional after which Rev. Alf A. Eason, district director, discussed Young Adult Fellowship work.

The group enjoyed songs and games directed by Rev. Harold Eggenberger of Bentonville. Refreshments were served by the Springdale church.

Officers elected were: Carl Meeker, Rogers, president; Mrs. Gail Brown, Springdale, vice-president; Mrs. J. C. McCurdy, Siloam Springs, secretary-treasurer.

The next meeting will be held September 8 at 8:00 o'clock at Bentonville.—Reporter.

CHURCH OF CHRIST IN JAPAN FORMS MOTION PICTURE CAMPANY

TOKYO — (RNS)—Backed by a number of influential business men here, the Church of Christ in Japan has announced the organization of a motion picture company which will specialize in procuring and producing films for use in Christian evangelism.

Known tentatively as the Japan Cinema Evangelism Company, the project is being sponsored by the Rev. Tsunetoku Takase, chairman of the moving picture section of the Church of Christ, Professor Tadacki Tamamoto, of the financial section, and the Rev. Kozue Tomoi, of the general affairs section.

Present plans call for securing religious films already available, but ultimately the company hopes to produce its own motion pictures.

A definite time has been scheduled when each of the 10,000 delegates will view the exhibits.

Japan Awaits Terms Of Peace

By John W. Cobb, Tokyo, Japan

WE in Japan follow eagerly all developments regarding the peace treaty. So very much is at stake! Everyone knows that Japan is to be prevented from regaining military power, and that as far as possible Japan is to make reparations. Much of the machinery in her factories has been designated for this. Undoubtedly, it should be used to partially replace what the Japanese destroyed in China, the Philippines, and elsewhere.

However, surely the treaty must be worked out in such a way as to make possible a self-supporting nation and to inspire the Japanese to the utmost labor and exertion. Japan cannot possibly produce enough food for her population. The way must be opened for her to manufacture goods for export in order that she may buy abroad the food and the cotton and other raw materials she requires. Otherwise she will continue to face starvation and to be dependent on relief goods from abroad; but, if given half a chance, I believe she will be a self-supporting, self-respecting, and friendly nation. If the treaty should seem too harsh and vindictive, it would undo much of the good that has been accomplished. Politically it would discredit the democratic, cooperative groups now in power, and throw the nation into the hands of the reactionary elements which are now discredited. It would do away with the popularity which, to a large extent, Americans still enjoy, and would certainly tend to discredit Christianity.

I believe Gen. McArthur sees the dangers clearly, and that he will stand firmly for a constructive peace and against the kind of treaty which would tend to destroy the very things which he has been building up in Japan.

In a few hours we are expecting the arrival of a deputation of the Foreign Missions Conference, which is to spend the month of August in Japan, visiting the work, holding conferences with Japanese leaders, and studying the whole question of how best the Christians in Japan and the Christians in the West can cooperate to meet the challenge of the new day in Japan. We have worked out a strenuous program for them (or for ourselves) during this hottest month of the year, but we do pray that the visit will be most worthwhile and will make for better understanding of our needs, for joint planning to meet them, and for a real forward step in the work of the Kingdom.

The hot summer season brings another time of suffering and hunger to Japan. Apparently last year's rice crop has been almost exhausted. Rations in Tokyo are twenty-four days behind schedule! The people are in dire straits.

The July 28 "Nippon Times" quotes one member of the Diet as saying, "The people die a natural death if they do not buy in the black market. If they attempt to get black market foodstuffs, the police will go after them. Under this circumstance, what should they do?"

Well, fortunately, that is a slight exaggeration. There is still no mass starvation, but there is suffering everywhere, and it is about three months until the rice harvest. Vegetable gardens help some. Parcels of food from America are most welcome, especially for our Christian

workers. I have sent names and addresses of these workers to the Methodist Committee for Overseas Relief and more recently a partial list to the Candler School of Theology at Emory University. Eleven-pound parcels of food, clothing, soap, or medicine can be mailed direct to the person designated, or, if you prefer, they may be sent to us to be used among those whom we know. Just now food is the great need; later in the fall will be clothing. Such parcels should be sent by ordinary mail to us at Kwansai Gakuin, Ue ga Hara, Nishinomiya, Japan.

CHURCH OF IRELAND CONTRIBUTES \$120,000 TO MISSIONS

BELFAST —(RNS)— Although facing a major financial crisis, the Church of Ireland contributed during its last fiscal year over 30,000 pounds (about \$120,000) to the Church Missionary Society, a report here disclosed. Other contributions were 6,000 pounds (\$24,000) to the Bible Churchman's Missionary Society, and 4,000 pounds (\$16,000) to the Colonial and Continental Church Society.

In addition, the report said, the Church of Ireland has given close to 2,000 pounds (\$8,000) to the Irish Auxiliary for the Society for Promoting Christianity Among the Jews.

We cannot win the battles of life unless we learn to depend on a power greater than our own. And such a power is always available to us if we will fulfill the conditions under which it is offered. The promise of the divine Word is, "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not"

WILSON TO HAVE YOUTH ACTIVITIES WEEK

Wilson will observe Youth Activities Week, August 28-31. The theme of the week's activities will be "Rise Up, O Youth of God", and will be emphasized in the worship services and class sessions. The schedule is as follows:

Thursday Through Saturday:

A. M.
9:00-9:30—Worship on Church Lawn (Group Worship and Personal Meditation).
9:30-10:30—Classes
10:30—Assembly.
P. M.
1:00-2:30—Workshops.
2:45—Recreation. Thursday: Swimming Party; Friday: Preparation for Ice Cream Social; Saturday: Trip To Memphis.
6:00—Fellowship Supper at Church.
6:30—Vesper.
7:00-8:00—Recreation.

Sunday

A. M.
10:00-10:45—Sunday School.
11:00-12:00—Church (sit as a body).
P. M.
7:00—Reception (Parents, Special Guests).
8:30—Worship in Church Sanctuary.
Friday evening the group will sponsor an ice cream social to raise money for improvements in the sanctuary. Saturday, the group will have their evening activities at a park in Memphis, Tennessee.—Lois Lee King, Youth Director.

(Jeremiah 33:3). Why try to meet temptation, or to face our sorrows and discouragements, or to bear our burdens alone when all the while our Father in heaven, whose grace is sufficient to meet all our need, is waiting to help us and to bear us up in "the everlasting arms"?—Christian Observer.

"SERVE PARENTS THIS FALL"

Better homes today will produce better citizens tomorrow. This is one of the reasons why every church should plan now to help the parents of its membership build Christian homes. And the church board of education should plan the type of service needed to serve the parents of the community. The following may prove helpful in assisting local churches in their "better homes" programs.

1. One church has a parents club which meets every two weeks for study and fellowship.
2. Several have church school classes using the study units for parents in *The Christian Home*.
3. Some church boards of education give *The Christian Home* to every family with a child in the Nursery Home Department, others provide a copy for every family in the church.
4. Visual aids stimulate interest in family religion. A new kodaslide with record accompaniment is now available to help parents of adolescent boys and girls. It is called "Do You Know Your Adolescent?". Write the Methodist Publishing House for details.
5. Home and Church Photoposters may also be obtained from the Publishing House at 50 cents per set.
6. If you lack leadership for your Parents' group urge some of your prospective leaders to enroll with the General Board of Education for the correspondence course "Leading Parents' Groups".
7. Plan now for a series of church Family Nights, providing worship, recreation and study together as families.
8. Are you furnishing resources for family worship and grace at meals? What are your plans for teaching your parents how to lead worship in the home?

The strong should bear—not bare—the infirmities of the weak.—Ex.

FOCUSING ON FAMILIES

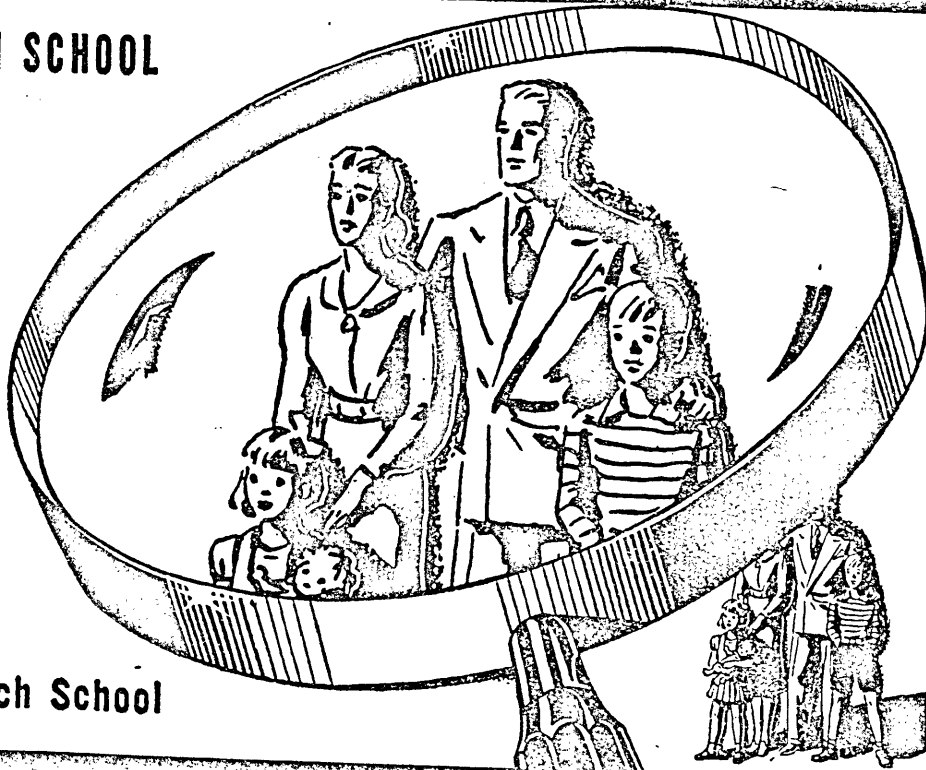
NATION-WIDE CHURCH SCHOOL

HOME VISITATION CAMPAIGN

SEPT. 14-OCT. 12

(or as soon thereafter as possible)

Families Need the Church School



Crusade for Christ in the Church School

"Let not your
heart be troubled—"

IN MEMORIAM

"—In my Father's house
are many mansions"

HOLMAN—Mrs. Linnie Fields Holman, 69, widow of the late Rev. Don C. Holman, well known Methodist minister and at one time pastor of the Hawley Memorial Methodist Church of Pine Bluff and the Methodist Church at Altheimer, died Wednesday evening, July 30, at 7:05 o'clock at the Davis Hospital, where she had been a patient since Saturday.

A native of Missouri, Mrs. Holman was born in Gayoso, on May 8, 1878, daughter of the late William Terrell and Lucy Jennings Fields.

When she was a small child, she moved with her parents to Caruthersville, Mo., where she was educated and later married to the Rev. Don C. Holman.

For forty years, the Holman family resided in Arkansas, where Bro. Holman held numerous pastorates both in the Little Rock and North Arkansas Conferences.

For a period, Bro. and Mrs. Holman made their home in Arizona, returning to Arkansas in April.

Bro. Holman lived only nine days after his return to Arkansas and since that time, Mrs. Holman had been making her home with her son-in-law and daughter, Mr. and Mrs. C. B. Stone at Dew Drop.

She leaves in addition to her daughter, Mrs. Stone of this city, two sons, Carroll Y. Holman of Los Alamos, New Mexico and Seth Ward Holman of Little Rock, one sister, Mrs. Julia F. Taylor of Metropolis, Ill., four grandchildren and a number of other relatives.

Funeral services were held Friday afternoon at 2 o'clock at Caruthersville, Missouri, with Rev. Allen Stewart of Blytheville in charge.—Wm. E. Brown.

STEEPLES—It was on April 16, 1947, that the "Gates of Heaven" were left ajar for Miss Nell Steeples, 72, who passed away in the home of her sister, Mrs. Stanley Yates, of Clyde, Arkansas.

She was the eldest child of Dan and Lyde Steeples, with whom she removed from Casey, Ill., to Richmond, Arkansas, in 1880 where she grew to young womanhood. She was bereft of her father who met a tragic death in the collapse of a building two or three years after coming to Richmond.

Miss Nell received her education in the Richmond Male and Female Academy, and it was in the historic old Methodist Church of this place that she first found her Saviour and united with this church. Ever after she was a devout Christian, using her influence to make the world a better place in which to live. Her's was a beautiful character.

She was the first postmaster at Wilton, Arkansas, and in 1891 she taught the first school in Ashdown. From there she went to Pine Prairie to teach. She then determined to embark on a business career, and she became a successful business woman, filling positions with much honor and credit for many years. Her first business venture was with the Kizer Lumber Co. at Rankin. Her work was so satisfactory that when Mr. Kizer sold out and established a telephone company he took Miss Nell with him. When H. C. Couch purchased this business Miss Nell remained and in 1911 was transferred to the general office at Fordyce. Later when the S. W. Telephone Co. acquired this business she was transferred to Little

Rock where she remained until the Arkansas Power and Light Co. was organized with their office in Arkadelphia. She left the telephone company to become the first stenographer and bookkeeper of this new company. When this business moved to Pine Bluff, she went with them as their first bookkeeper. In 1920 she resigned and became associated with the Stout Lumber Co. of Thornton where she remained a number of years. She then returned to Pine Bluff and was employed as Bookkeeper at the Hotel Pines. In 1926 her health failed and she went home to rest and recuperate. In 1932 she was in Pine Bluff in the employ of the Federal Government in R. A. C. C. and H. O. L. C. work. After these offices were closed she went with the Smith Printing Co., going from there to the last position she was ever physically able to fill, the Clide Printing Co., with whom she remained seven years, resigning to go home due to ill health.

The Business and Professional Women's Club numbered Miss Nell as one of its best loved and most valuable members. She served as president of this organization in 1924-26. Always she was very much interested in suffering humanity, especially children. One of her last requests to the B. and P. W. Club was that instead of sending flowers for her funeral the money be used for the Sunshine School for Crippled Children. This request was complied with and the money has been set aside as the foundation of a memorial to her memory. She left a gift to the B. and P. W. Club to be used for this school for crippled children and this has been added to the memorial fund.

In the words of one of her long-time employers, Mr. J. L. Longino of Pine Bluff, "Her friends loved her; she numbered her friends by her acquaintances."

The kindest word I can say of her is: She was a most loyal Christian woman, doing all in her power to give the "more abundant life" to all with whom she came in contact.

She leaves two sisters, Mrs. Julia Moss and Mrs. Stanley Yates, and many relatives and friends to mourn their loss.—A Friend.

EVANS—It is with deep sorrow we record the death of one of our beloved co-workers, Mrs. W. F. Evans, Marianna.

Mrs. Evans came to us as pastor's wife, endearing herself to our church and community in that capacity. She gave her time, freely and cheerfully, revealing a life of love and consecration to God's work.

Mrs. Evans' home instincts were strong and her affection for kindred and friends was tender and abiding. She was a devoted wife and mother, a kind neighbor and true friend, and withal a woman of heroic mould in bravely meeting the stern requirements and often the disappointments of life. Another name has been recorded by the hand of love in the Book of Life, and heaven has been made more beautiful by the entrance of this grand old mother in Israel who wrought so long and so well.

We were happy when Rev. and Mrs. Evans chose Marianna as their home, on retiring from active ministry. With the same zealous, sweet spirit Mrs. Evans became a conscientious member of our church, especially faithful to the Sunday

School and Woman's Society of Christian Service, doing her part to promote the Kingdom of God.

We, the members of W. S. C. S. feel, keenly, our loss but realize that Mrs. Evans has won her reward and is now with her Father in Heaven.

1. Therefore we resolve that in the death of Mrs. Evans we have lost a good friend, and efficient worker and a true Christian character.

2. Resolve that we will miss our fellowship with Mrs. Evans and, also, her prayerful spirit. We shall always cherish her memory and strive to profit by her example.

3. Resolve that we extend our heartfelt sympathy to the bereaved family. May God comfort and sustain them, knowing they are blessed with memories of a life well spent who awaits their coming into life Everlasting with God.

4. Resolve that a page in our records be dedicated to her memory and a copy of these resolutions be sent to the family.

Respectfully submitted,
Mrs. W. E. Greenhaw
Mrs. W. C. Jennings, Sr.
Mrs. J. O. Payne, Sr.

SPRAGGINS—Mrs. Anne Irene Rogers Spraggins passed to her reward on Wednesday, August 13. She was born in Dallas County on December 25, 1887. She was the sister of two well-known and dearly loved ministers of the Little Rock Conference, Rev. L. T. Rogers and Rev. M. K. Rogers.

Mrs. Spraggins' going will mark the loss of a valuable servant of God's earthly kingdom. She was a faithful member of the church, always willing to serve in whatever capacity she was called upon to serve. In all things she sought to keep uppermost in her living the admonition of her Master, "Whoever would be chief among you let him

be your servant." She is survived by her husband, one son, Howard, of Fordyce, two daughters, Mrs. Mary Corrine Carter of New Orleans and Mrs. Annie Ruth Collard of Ft. Worth, Texas, and two brothers, Howard Rogers and Henderson Rogers.—George G. Meyer.

BAKER—John Marion Baker was born on December 10, 1848, in Casey County, Kentucky, and departed this life August 8, 1947. He was married to Belle Aaron on December 27, 1869. To this union eleven children were born and the following four survive: Johnnie of the home, Marline of Rogers, Dora Henson of Bentonville and Ermine Zinn of Carthage, Mo. Also surviving are twenty-five grandchildren, seventy-two great grandchildren, six great great grandchildren and a number of other relatives and friends.

He confessed faith in Christ at an early age and joined the Methodist Church and was faithful to the end.

Services were under the direction of Rev. E. O. Houser, pastor of Monte Ne Church.—E. O. Houser, Pastor.

SMILEY—Addie Josephine Keck was born March 7 1874 near Monmouth, Illinois. She moved with her parents and brothers to Stuttgart, Arkansas, in November 1888.

She was married on December 27, 1894, to S. I. Moxley at her home south of Stuttgart. They moved to Bowling Green, Pike County, Missouri, where they made their home. One child, Clarence, was born to this union. He passed away on May 27, 1917, at the age of 21 years. Mr. Moxley passed away a few years later.

Mrs. Moxley later married George W. Smiley, who passed away De-

(Continued on Page 16)

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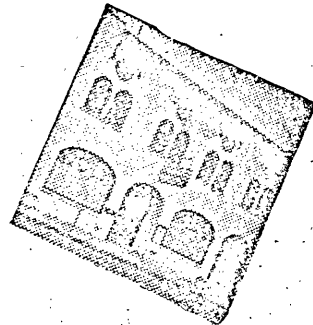
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BRAZIL METHODISM FACES RURAL NEEDS

By the Rev. Charles W. Clay

General Secretary, Board of Social
Action, Methodist Church of
Brazil

The organization of our Rural Institute, for the training of better farmers and the raising of a rural ministry, has been one of the recent activities of the Board of Social Action in Brazil.

First, we had to find a suitable location; that took several months. We finally settled on a 200-acre farm in the fertile and promising Rio Doce Valley, where civilization is still in the pioneer state but progressing rapidly. Next, we had to raise the money to buy the place. The Board of Missions came to our rescue with \$2,500 which we used as the down payment. Now we have until September to pay the remaining \$3,000. The churches here are responding remarkably well; but most of our Brazilian Methodists are not wealthy and what appears to be a relatively small sum in the United States looms up large to us down here. Next are the buildings we are having to remodel and construct; for the present the rustic buildings already on the place will serve, with slight modifications, but soon we will be needing several new buildings.

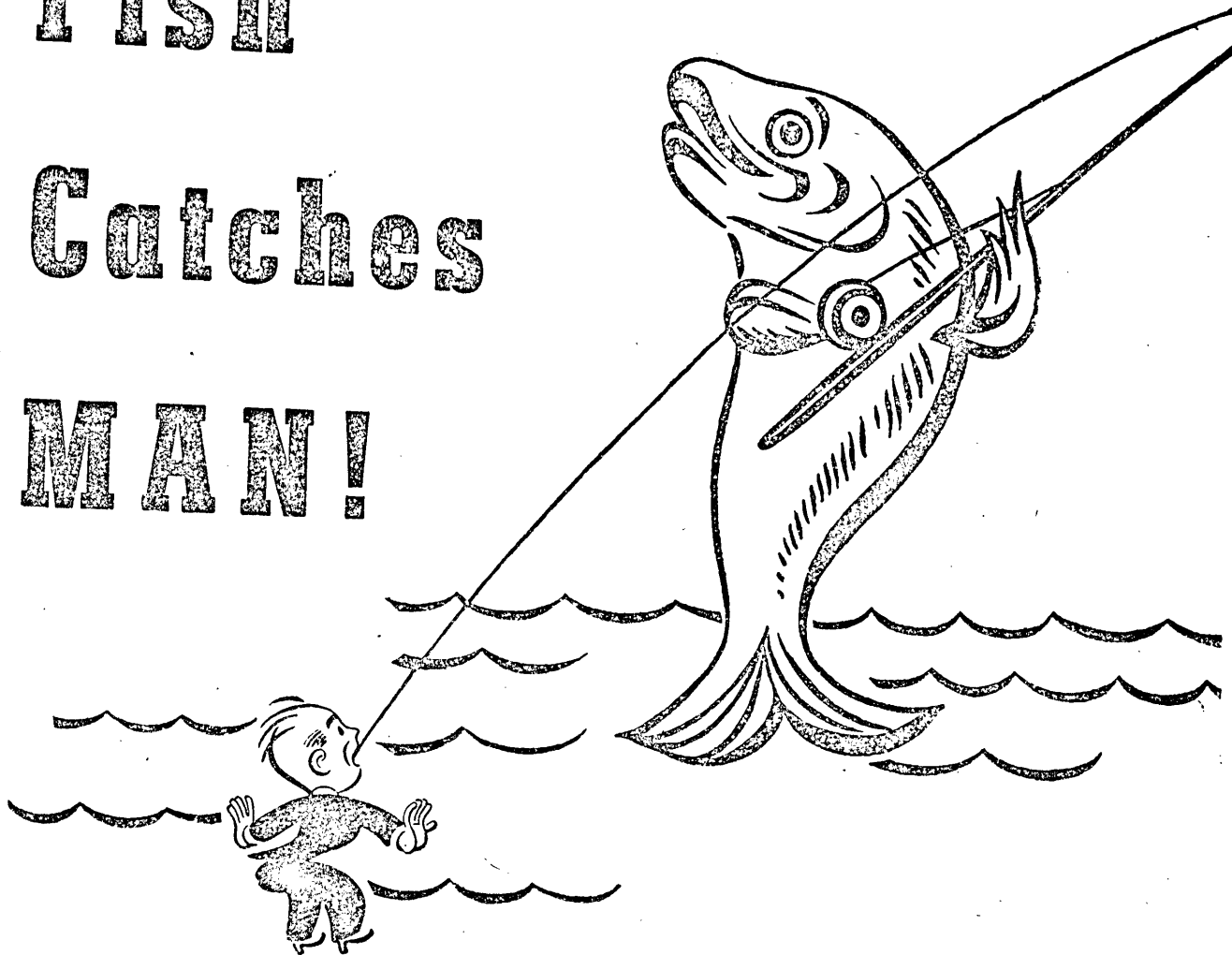
One of the immediate problems was how to get the crops planted, for when we bought the place it was already spring (here the seasons are the reverse from the northern hemisphere). We sent out an appeal, and a dozen husky country boys, anxious for a chance to study, came and started working nine hours a day. In short time, they, together with the missionary in charge, Ernest O'Neal, and his jeep as a tractor, and plows loaned by the State Department of Agriculture, had the farm planted!

Since the school is to be semi-agricultural, we are securing the cooperation of state and federal agricultural agencies to the extent of buying us some farm machinery, paying the salary of an agricultural teacher, and other forms of aid. The State Department of Education has promised to pay the salary of a teacher of our primary school, too, so you see we are getting plenty of cooperation. This is due to the fact that everyone recognizes the great necessity of keeping our rural population on the farm and of training rural leadership. All students will work from three to four hours per day on the farm or in small rural industries and thus pay a large part of their expenses.

Among other new activities of our Board of Social Action has been the organization of the Deaconess Movement. I have received a report from the committee appointed to write the constitution, and it has been made in such a way that girls from other evangelical churches can also become deaconesses. In that way we are taking a step toward Christian unity at the same time we organize our own deaconess order.

Other activities of our Board include the publication and distribution of tens of thousands of leaflets and booklets on health, child care, smoking, alcoholic beverages, gambling, etc. In addition to our own publications we secured and distributed government publications on similar subjects.

Fish Catches MAN!

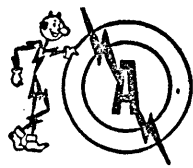


If we saw a headline like that in the paper it would seem to us to be just as much news as MAN BITES DOG!

Yet, our particular "FISH CATCHES MAN" story is really not new . . . it's our representation of something that has been going on a long time . . . something that has "hooked" many a person who doesn't take the time to think things through. It concerns the entry of the Government into competition with private business.

If such competition were on an equal basis it wouldn't be so bad—even though we think the business of the Government is to govern—but when the Government sets up business, a great many inequalities develop. Such business operates almost tax free; it pays virtually no interest on any money borrowed; it makes up any loss from the general tax funds. In other words, YOU as a taxpayer dig down to help pay the losses on government-owned business.

So don't think that government ownership of ANY business is bound to mean lower costs to you. Lower cost MAY be an outcome, but somebody has to pay for it, and that someone is you—Mr. Taxpayer.



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The Sunday School Lesson

By DR. O. E. GODDARD



THE USE AND ABUSE OF MONEY

LESSON FOR SEPTEMBER 7, 1947

SCRIPTURE TEXT: II Kings 4:8-13; Proverbs 3:9-10; 11:4, 24-28; 16:1, 19; James 5:1-6; Proverbs 20:11; 21:16; 22:1-2; 23:4-5; 28:11, 20-22; Ecclesiastes 5:10-17.

GOLDEN TEXT: Better is a little, with righteousness than great revenues with injustice.—Proverbs 16:8

In last Sunday's lesson we were severe on the lazy man, the indolent, the loafer, the sponger, the parasite. But let no man think that hard work guarantees salvation. A man might work day and night, using every wakeful minute, working for money for his own gratification, for social or political preferment, and yet be a vile sinner. What is the motive that prompts his activities? His motives determine the moral qualities. Hard work may be righteous or it may be unrighteous. It may be helpful or hurtful to society. Hard work with the motive to use the gain of such work for righteousness is holy. Such a worker is helpful to society and is pleasing to God.

Advantages And Disadvantages Of Wealth

It is surprising how much the ancients knew about the right use and the abuse of wealth. In the books of Proverbs and Ecclesiastes the condemnations of the wrong use of money, and the commendations as to the right use of wealth are perfectly applicable to this present day. Wealth has been dangerous, always. The love of money always has been dangerously strong in the human heart. The multitudes who have made shipwreck of their faith by an inordinate desire for wealth ought to be a warning to all of us to beware of the love of money.

If this lesson of today holds out the red flag of warning to all of us and commends generosity so that all of us shall in the future beware of covetousness, and be eager to dispense blessings with our money, this lesson will not have been studied in vain.

Let The Word of God Speak

Wealth should be given for noble purposes. "A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be innocent." Proverbs 28:20.

"Better is a little with righteousness than great revenues without right." Proverbs 16:8.

"Honor the Lord with thy substance, and with the first-fruits of thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Proverbs 3:9-10.

Right use of money secures and maintains a good name. "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold. The rich and poor meet together: the Lord is the maker of them all."

The folly of trusting in wealth we find in Proverbs 11:4; "Riches profit not in the day of wrath: but righteousness delivereth from death." And again in Proverbs 16:19, "Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud." "Labor not to be rich: cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven" Proverbs 23:4-5.

"The rich man is wise in his own conceit; but the poor that hath understanding searcheth him out" Proverbs 28:11. "There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself. He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it. He that diligently seeketh good procurereth favor: but he that seeketh mischief, it shall come to him. He that trusteth in his riches shall fall; but the righteous shall flourish as a branch." Proverbs 11:24-28.

This passage shows that the love of wealth brings trouble. Rich men are damned for the misuse of their wealth. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabbath. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in the day of slaughter. Ye have condemned and killed the just; and he doth not resist you." James 5:1-6.

Not All Rich People Are Bad

Rockefeller, Carnegie, Colgate, Harkness, Peabody, Vanderbilt, Bok, Fondren, Perkins, Cullen, and a host of others gave their millions for the benefit of oncoming generations. Except for such large gifts many of our great institutions of today would be closed and numbered with those that failed because of inadequate support.

How To Misuse Money

Spend it for liquor. Use it to buy tobacco, to chew or to smoke. Use it for extravagant clothes or excessive eating. Too much is used on the movies, for new cars while the old ones are still respectable. Too much on summer vacations that are not necessary for health, or improvement. Some who visit and take long trips come home physically worse, morally wrecked, and financially embarrassed, as they try to keep up with "the Jones". Too much money wasted on social functions, for bridge parties. (When will our people learn that playing for prizes in a game of chance is gambling and against the laws of man and God?) If many of the unnecessary social affairs which do not recreate were left off many bills of the family would be paid more frequently and more promptly.

Even our children waste too much of their allowances on things that are often injurious—such as "bubble

gum", of recent disrepute, sodas, ice creams, and candies loom large in the unnecessary column. Wise parents will teach their children to budget their allowances and to put aside each week an amount adequate for the church fund and for saving account.

Allowances should not be paid in advance, and children should not be allowed to borrow to repay later from their allowances. We must teach the sacredness of money and its right use should be inculcated in the hearts of all children.

For What Shall Money Be Spent?

Food, clothing, shelter, medical care, the church, civic matters, education, life insurance, taxes, charity, recreation, and emergencies. Every member of every family who has any income from any source whatsoever should make a budget for the expenditures so that they could live within their incomes. No honest person allows himself to spend beyond his income.

John Wesley's Rule Once More

"Make all you can, save all you can, and give all you can." This is perhaps the best rule ever evolved by the brain of man. It is every man's duty to be industrious, thrifty, productive, and creative. Every self-respecting man wants to be a producer, and not a parasite. A man who can produce and does not is an impostor on society. He should be made to work or put in jail. We have another duty—to be economical, frugal, provident. It is a sin to waste God's money or his time.

Waste in extravagance or carelessness is an offense to God and man. Old Brother Tightwad or old Mister Do Little are not the kind I am commending. I am condemning all foolish and unwarranted misuse of money. To give all he could may not have been hard for John Wesley, so devoted was he, but to the average Methodist, it comes hard to give all we can. Of course we should give at least the tithe into the church treasury, and over and above this we should support every good enterprise in the community, local charities, all these and other worthwhile enterprises should claim our generous support. Many of Wesley's followers obey the first two sections of his rule—"Make all you can, save all you can," but there is a coldness in the cardiac region when it comes to "give all you can."

Liquor, Sex, Love of Money

Which of the three is the most damning sin? I should say the love of money. Many people sin in making, selling, and drinking intoxicants. The disappropriation of an enlightened, sane public condemns making, selling, or drinking liquor, and thereby restrains many people from such indulgences.

Sexual sins damn many, but sins of this nature are frowned upon by a clean public. This disapproval is a restraint to millions. But no such restraint is upon money-making. If a man make his money honestly there is no public condemnation. Indeed the money-maker is admired by the public. Therefore it is likely true that the most prevalent sin in the world is the inordinate love and misuse of money!

God has two dwellings: one in Heaven, and the other in a meek and thankful heart.—Walton.

When a good idea comes into your mind do not give it a seat; put it to work.—Lynch.

IN MEMORIAM

(Continued from Page 14)

ember 18, 1931, at their home in Siloam Springs, Arkansas.

She is survived by three step daughters: Mrs. Lena Moore of Celina, Texas, Mrs. Bernice Bill of San Antonio, Texas, Mrs. George Zimmerman of Dallas, Texas, and by one step son, J. L. Smiley of California, three nieces and one nephew, Wendell Keck of Salem, Oregon.

Since her coming to Siloam Springs many years ago, Mrs. Smiley has been a very faithful and active member of the Methodist Church. She gave liberally of her time, energy and material substance to the building of the Kingdom of God. After death, she left one thousand dollars to the Methodist Church in Siloam Springs. That money will probably be used to purchase chimes for the church as a memorial to her.

Mrs. Smiley died December 30, 1946. Her funeral service was held at Pyeatt Funeral Chapel in Siloam Springs, January 2, 1947, with her pastor, J. T. Byrd, officiating. She was buried in Oak Hill Cemetery in Siloam Springs.—J. T. Byrd.

STAMPS VACATION CHURCH SCHOOL REPORT

(Continued from Page 10)

The Intermediates published a very interesting Biblical newspaper. The young people looked up accounts of a marriage, a war, a death, an accident and a birth in the Bible and wrote them up as they would be reported in a modern newspaper. The church had just bought a new organ and the Intermediates persuaded business firms in the city to place ads in their paper, for a small fee, and then applied the money on the organ fund. In that way they contributed \$11.00 to the organ. One very important result of our Vacation School has been the enrolling of four children in the regular Sunday School who had not been attending.—Mrs. Frank Saucer, Director of the Vacation Church School.

The secret of success in all enterprises is this: just do a thing and don't talk about it.—Ex.

God seeks to develop perfect human beings, superior to circumstances, victorious over fate.—Barton.

Do unto others as though you were the others.—Ex.

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