

Arkansas Methodist

Serving One Hundred and

and Methodists in Arkansas

"The World is My Parish"

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Go into all the world — Mark 16:15

VOL. LXVII

LITTLE ROCK, ARKANSAS, JUNE 24, 1948

NO. 26

A One-Week Pastor's School Next Year

BY a unanimous vote of those present and voting at the Pastor's School last week the Board of Managers of the Pastor's School was instructed to plan a One-Week Pastor's School next year.

This action came in adopting a recommendation presented by the present Board of Managers of the Pastor's School. Their recommendation was the result of some new rulings by the Commission of Ministerial Training of the General Board of Education regarding training credits in Pastor's Schools.

It is our understanding that the one-week school will be patterned after the two-week schools we have been having for a number of years. There will be platform speakers of the high order we have been having. There will be courses offered for study although not so numerous as in the past. There will be little change except in the length of the session.

This adjustment in the length of time will likely result in a larger attendance than we have been having in the Pastor's Schools of two-weeks' period. It will make it possible for pastors to attend the school without the necessity of missing a Sunday on their charge. It will be less expensive in money as well as time, to those attending the school and the cost of the school to our boards will also be reduced.

What we learn from the actual study of a text book has been only a part of the larger values the Pastor's School has brought to our ministers in Arkansas. The contacts our ministers have been privileged to have with outstanding leaders of the church across the nation, both in the platform hour and in the class room have been of inestimable value. These values can be retained in the one-week school. The values the school offers for mid-year planning by the various boards and other agencies of our church can be retained in the new plan. The values the school has offered as the one occasion for a state-wide meeting of our ministers for a period of days may even be strengthened since it is quite probable that the average daily attendance in a one-week school will be larger than the average daily attendance we have been having under the two-week plan.

The old adage, "Necessity is the mother of invention," seems to have significance here. Perhaps necessity has aided in the formulation of plans that will have added values in the program of The Methodist Church in Arkansas.

"Trunk Line Methodists"

WHILE a pastor the editor called on an elderly lady to talk to her about the Christian life. To our surprise she told us that she belonged to The Methodist Church. To prove her statement she went to her trunk and brought out a time-worn piece of paper which she unfolded very carefully. On reading it we discovered that it was a church certificate that had been given her by a Methodist preacher twenty-six years before. She was boasting that she was a member of The Methodist Church although she had withdrawn her letter twenty-six years before and had never placed it in any church. She was riding the "trunk line" but getting nowhere.

A trunk line railroad ranks high in the transportation world. A "trunk line" Christian, who continues to be such by choice, ranks pretty low in the church here and will likely rank still lower in the church triumphant.

Duties And Powers Of The Jurisdictional Conference

THE Methodist Church has long had five conferences. They are as follows: the General Conference, the Annual Conference, the District Conference, the Quarterly Conference, and the Church Conference. With the union of the three branches of Methodism in 1939 there came into existence in The Methodist Church another conference, the Jurisdictional Conference. The united church is divided into six Jurisdictional Conferences.

Our two Annual Conferences in Arkansas are in the South Central Jurisdiction which is composed of the Annual Conferences in Missouri, Arkansas, Louisiana, Nebraska, Kansas, Oklahoma, Texas and New Mexico. The South Central Jurisdictional Conference is now in session at El Paso, Texas, opening there on Tuesday of this week.

Like the General Conference, the Jurisdictional Conference meets once every four years. By the law of the church it must hold its sessions within twelve months after the adjournment of the General Conference. Also, like the General Conference, its membership is composed of an equal number of ministers and laymen, elected by the Annual Conference. The ministers elect clerical delegates. The laymen elect lay delegates. The number of delegates each Annual Conference may have in a Jurisdictional Conference is determined by the General Conference. The present law reads, "The Jurisdictional Conference shall be composed of one ministerial delegates for every thirty ministerial members of each Annual Conference, or major fraction thereof, and an equal number of lay delegates."

The major duties of the Jurisdictional Conference is to promote the various interests of the church within its boundaries; to elect bishops and assign them to an episcopal residence within the jurisdiction; to constitute Jurisdictional Conference boards as auxiliary to the general boards "as need may appear" and choose representatives on the general boards; to determine Annual Conference boundaries; "To make rules and regulations for the administration of the work of the church within the jurisdiction, subject to such powers as have been or shall be vested in the General Conference; to appoint a Committee on Appeals to hear appeals of traveling preachers of the jurisdiction from the decision of a trial committee. It is generally felt that the most important function of the Jurisdictional Conference is the election of Bishops and their appointment to episcopal residence.

The Jurisdictional Conference is not a law making body but it does have many functions that are vital to the ongoing of the work of Methodism in the widely-separated areas of the United States. It serves as a balance-wheel to prevent the church from becoming top-heavy with centralized authority and centralized administrative functions.

Parable On Sunday Company

A CERTAIN man and his family were preparing to depart for Sunday School and the worship service on a summer Sunday when friends from a neighboring village entered his abode for an unexpected visit. Being somewhat surprised at the hour his friend had chosen to visit and not wishing to offend in the least his guest and family, the host inquired of his friends what would be their pleasure for the day, suggesting that the hour of the services of the church was drawing near. The visitor and his family, not accustomed to attending upon the services of the church at any season of the year but rather delighting in spending the Sabbath in visiting and entertaining, answered, "But I have come this distance and brought my family to visit you and your family. Come let us visit together." Whereupon the host called both families together and said, "We shall now have our visit together. Let us prepare even now for a day of merriment and reunion."

Now a certain neighbor and his family had also completed their preparation for the Sunday services of the church when, as they were about to depart thereto, they too were surprised by friends from a nearby community. The host bade welcome to his friend and family and said unto them, "I and my family never visit with others or entertain others in our house during the hours of worship in the church. You and your family may await here our return from the house of the Lord, or if you so desire you may accompany us to the church." Whereupon the visitor, now ashamed of himself for his lack of thoughtfulness and impressed by his host's insistence that nothing interfere with the customary Sabbath's exercises, took his family and went down to the church with his host and received a blessing.

Now, which of these two hosts thinkest thou was the real friend to those that visit on the Sabbath day?

Is Anything Sacred In The Eyes Of Liquor Industry?

ONE of the most disgusting situations imaginable, that has now reached the proportions of a national disgrace, is the highly financed advertising campaign by which the liquor interests seek further to debauch and degrade the citizenship of America.

The style and the subject matter and the methods of this advertising campaign is further evidence of the utter moral degeneracy of the liquor business. In their plans to popularize and peddle their wares, liquor recognizes nothing as sacred. At Christmas time it is not uncommon to see a liquor ad picturing a Christmas wreath draped around the neck of a liquor bottle. The subject matter of the ad, if taken seriously, would leave one feeling that it would be next to impossible to properly observe the birthday of Christ, the Son of God, without liberal use of liquor.

Whether it be the fourth of July, the birthday of our nation, Easter and the resurrection or Mother's Day, in the seasonal advertising accompanying any event, however sacred, there is the lying insinuation that liquor is an appropriate part of the occasion. Last week, in connection with the idea of "Father's Day" a nationally-known distillers corporation broadcast across the nation an ad that linked the "wise"

Ye Shall Know The Truth

By DR. W. A. SMART, Associate Dean, Candler School of Theology,
Emory University

(The following sermon was preached by Dr. Smart on The Methodist Hour broadcast on Sunday, May 16. The Methodist Hour originates in Atlanta, Ga., and is broadcast as a public service feature on sustained time by an independent network of sixty-six stations.)

IN the Gospel of John, at the seventeenth verse of the seventh chapter, we have a saying of Jesus which sounds strangely modern. "If any man willeth to do his will, he shall know of the teaching." If he will do, he shall know. It sounds like our modern emphasis that we learn by doing.

Nobody learns to swim by taking a correspondence course. He gets in and splashes. One does not learn to sail a boat merely by reading about it. The formula for the atomic bomb was first worked out on paper, but we did not drop one in war until we had first tried it out in the desert of the Southwest.

It is for this reason that we have laboratories in colleges. And similarly, law schools have moot courts where students can learn to argue cases by actually arguing cases, and medical schools have clinics where prospective doctors can learn to practice medicine by actually practicing medicine.

Jesus suggests that something of the same sort is true in religion. We learn the truth about it by actually trying it out and seeing how it works.

I

One of the commonest mistakes in religion, and one of the oldest, is to think that religion is merely a matter of right ideas. This goes back to very early times. The church drew up its creeds telling what it thought about many disputed matters, and that was all right. But immediately people began to think that those who accepted those creeds were therefore Christian and those who did not accept them were not Christian, and that was all wrong.

The result has been endless argument about religion. Can you prove that there is a God? Was Jesus anything more than an extraordinary man? Can you prove that God answers prayers? Is there any evidence for life after death? Endlessly the arguments go on, much the same today as they were centuries ago. And usually the Christian's case falls short of proof, for religion can never be proved. And usually his opponent assures, illogically, that if the case for religion is not proved, that means that his opposite case against religion has been proved, which of course is not true.

There is some justification for all this argument about religion, or at least for part of it. If anyone really believes that the religious interpretation of life is not reasonable, it is worthwhile to remove his intellectual obstacles if we can. A scientist is not going to try an experiment in his laboratory unless he has some reason to think that it may work, and similarly a man is not going to try religion unless he thinks that it may have something to offer him. But neither the one nor the other really learns the truth from his argument. It is only when he puts his idea to the test that he learns whether it is true.

II

And it is here that Jesus meets us with his simple challenge. You will probably never win your argument; so why not just try it out and see whether it will work? It has often been noticed that Jesus, the greatest religious teacher of all time, almost never argued about religion. He offered no proof of God, or of prayer, or of life after death. But in his own experience he found certain things to be true, and then he challenged us to try them too, and to find in our experiences what he had found in his.

The irreligious man has no right to his disbelief unless he has been willing to try the religious way of life, fairly and under the best possible circumstances, and can say that it will not work. And the religious man has no right to his faith except in so far as he has tried it in daily living and can say that he has found it true in his experience. "That which we have

seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life; that which we have seen and heard declare we unto you also." Columbus believed that the earth was round, and other believed that it was flat, and the argument got nowhere. But when Columbus decided to act as though the earth was round and to sail west to India, then his faith was justified by his works, and he knew.

Let me illustrate. We have argued endlessly about Jesus. But it is interesting that Jesus did not ask us to argue about him or to make him into a creed. He asked only that we try him



DR. W. A. SMART

out. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Follow me." "I am the way, and the truth, and the life." He claims to be our Leader, the Captain of our souls. And it is perfectly safe to challenge anyone to try following him and to watch results. Try making his will supreme in everything you do. At the beginning of each day, pause to salute him and to pledge him your loyalty. Throughout the day, remind yourself that you are his man. You are trying to follow the way where he has led, to see whether he really does give life and give it abundantly, or whether that is just a pious phrase. As you go to your daily tasks, you are asking what his attitude toward them would be. How would he feel toward the people who might work for him, and toward the people for whom he might work? Why is your work worthwhile from his viewpoint, and how does it fit into his scale of values? If during the day you meet sudden disaster or exciting good luck, how do you think he would meet them? Remember, you are trying out his way, to find out whether it works in daily living.

III

This is a very different thing from submitting to Jesus' will because you must, and it is a very different thing from doing your duty for conscience's sake. Life was for Jesus much more than submitting to the demands of conscience. It was a positive, thrilling, soul-releasing experiment in living. This experiment determined his attitude toward everything else; his family, his money, his comfort and security; toward little children, and weak women, and brutal men; toward religious snobs and broken-hearted sinners. And all of it flowed naturally from the most important thing of all, his attitude toward his God.

Several years ago a very intelligent and very wealthy woman in New York, who had had no interest whatever in religion, was induced to spend twenty minutes a day reading the four gospels which tell about Jesus, and trying to picture what he would mean in today's life. In a little while her own life was transformed, then the life of her home, and the lives of her friends, and the experiment became so

significant that he was induced to record it in a most interesting book.

That challenge is always safe. I do not believe there is a person on earth, no matter how depraved and no matter how cultured and intelligent, who can spend twenty minutes a day thinking honestly and with open mind about Jesus, without having his life profoundly changed.

Or take another illustration. Do you believe in prayer? No one could count the endless arguments about prayer which have been indulged in. Is prayer reasonable in a world of cause and effect? Does not God know what we need before we ask him? Is prayer merely self-hypnosis?

Where intellectual difficulties exist, argument have done some good by removing them. But at best the arguments have only gotten the rocks out of the garden and made planting possible. The arguments never produce the crop.

It is only when we put it to the test that we find out how prayer works. A hundred years ago, any sensible man knew that an atom, too tiny even to imagine, could not be the source of any considerable power. To be frank, it still seems a bit incredible to me, for I think my science is at least a hundred years behind the times. But no one doubts the power of atomic energy, or of gravity, or of X-rays, merely because he cannot answer all the questions about them. Their power has been proved in experience.

And so with prayer—not begging God for special favors, but real prayer. Countless thousands have made the experiment, taking their lives into the presence of God in humble, reverent devotion. They ask Him to pass His judgment on the lives they are living, and they try to see those lives from His angle, which takes a deal of moral courage. They acknowledge where they have failed, and honestly resolve not to continue making the same mistakes. They look to God for a sense of direction, that they may walk in his ways. They check their motives and their scales of value in the light of His purposes, and they draw down into their little lives the inspiration of an overwhelming love and of a never failing companionship.

And it works! Look at any saint coming from his tryst with his God. Note carefully the quietness and strength and sureness with which he goes to his daily tasks, and you know that he has found something in the silence. I have often wished that I could have seen the look on the face of Jesus as he came down the mountain after a whole night with God.

IV

Again, people argue endlessly about belief in God, or more accurately, belief that God exists. And such arguments have their value if they can show the inadequacy of a purely materialistic interpretation of the universe.

But God is never found that way. In our day, as in the day of Job, one does not by searching find out God, for God is not to be found at the end of an argument or in the bottom of a test tube. Jesus did not try to prove the existence of God for the same reason that Edison did not try to prove the existence of electricity, because he had found Him as the greatest force in life.

And those who are willing to try it as Jesus did will find what Jesus found, that it is possible to interpret all of life in relation to God. We can wake in the morning reminding ourselves that this new day is God's day. We have lain us down and slept and we have arisen, because he has sustained us. The beauty which we see in each day, beauty of a modest wild flower, or a breath-taking sunset, or a lovely face, these remind us that the God who made them must be a wonderful artist. The unfailing order of the laws of nature remind us that we can depend on God. The people whom we meet, whether great or small, black or white or yellow, all are thought of as God's children, and each means something special to him. The love which we feel for our loved ones is possible because we are a little bit like God himself. We love because He first loved us. The voice

(Continued on Page 5)

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

WILL JESUS HELP?

Mabel Morgan

I wonder if there is one who calls himself a Christian, who denies the fact that Jesus will help. I feel impressed to give my experience along this line; so I will obey. One evening, after retiring, I was very much worried over a strife taking place near my home and into which my name had been carried. I tossed on my pillow for some time till I finally thought of the Burden-bearer, the One I needed most. I was trying in my own weak way to reason out the best policy, instead of leaving matters in Jesus' hands, and saying "Have Thine own pleasure, Lord, and use me in any way Thou wilt." Suddenly I seemed to feel a strong electrical presence in the room, and a hand reached down to lift me up. God wonderfully showed me my dependence upon Him and my weakness before Him, so I did not refuse the hand outstretched to aid; but I cast all my care upon Him, and I soon fell asleep. I can truly and gladly say that Jesus is dearer than all earthly friends to me. He leads me gently along and when I stumble over the obstructions, when the sharp stones of the path bruise my feet, when the thorns of the wayside tear my hands, when sorrow and trouble overwhelm my soul and my way seems black with gloom, I will remember the beautiful loving One who reached forth a helping hand in my darkest hour. Life is not all filled with music, mirth and flowers but after darkness comes day and God gives strength with each new burden. I love Jesus and I expect to serve Him and follow all the way. I am in His service for time and eternity, hoping that some day I may rescue a lost doomed soul.

Remember—the lost are perishing day by day. The harvest is white but the reapers are few. Who goeth forth to do His bidding? Why stand ye idle all the day long? If you read this lost soul, remember that Jesus is lovingly waiting to give you rest. If you are weak and weary of life, Jesus loves you—take it to the Lord in prayer.

May God send forth men and women to tell the old, old story of Jesus and His love. It never loses its charm and the soldiers it wins are true. Lost despairing soul, get ready for the eternal city in which there will be no sorrow.—In Gospel Banner.

A WORRY CLINIC

A Worry Clinic has been established by the First Methodist Church at High Point, N. C. The pastor, the Rev. Wilson O. Weldon, leads in helping people to unload their worries and find a solution. The pastor is assisted by a committee of laymen including doctors. "I am convinced that worry is a disease of the spirit and that many people in our city are unhappy simply because they are not mastering their worries." "We shall refer personal problems which are in need of psychiatric services or other professional attention to such specialists. However, it is commonly agreed today that many of the ills possessed by moderns can be remedied through the simple processes of pastoral psychology."

THY KINGDOM COME

By Clara Paine Otis

*There came a man who practiced righteousness
With those, not sinless, but with those resolved
To sin no more; a man who sought to build
A Kingdom in the hearts of humble folk;
A man who faced the cross one day. On it
He died. He died, and lay like other men
Within a tomb—until an Easter dawn.*

*The centuries remember. Half the world
Looks back and counts its years from Jesus' birth.
In every land, in every tongue, men pray:
"Thy kingdom come. Thy will be done on earth."*

*But having prayer, they go their warring way,
Deaf to the voice that echoes down the years:
In lives, not words, must righteousness begin;
Only man's heart can let the Kingdom in.*

—In The Christian Advocate.

A WOMAN'S TESTIMONY

"I have been brought up in the Free Methodist Church from a child, and I believe in the old time salvation, and I can see the numerical strength of our present Church increasing over our spiritual strength. Our churches are so formal and we lack this feeling of real godly love and fellowship we had in our Methodist Church. I have known of members leaving the church because they couldn't feel the spirit of God any longer, and go where people were more demonstrative.

To me it is so very wrong to leave a church, because I would feel it was I who had failed, not my church. I feel that we as followers of Christ, are falling away. If we all could just know and feel we are the Church! If we would keep close to God, walk uprightly, and obedient, what a wonderful, spiritual Church we would be!"—In Shepherds.

Life's Greatest Mistake

Many, many mistakes have been by the human family. We find ourselves wondering where we might be as a race had some of these colossal blunders been avoided. Mistakes are so prevalent that we have the old saying, "If mistakes were hay-stacks all poor horses would be fat." A few years after the close of the Civil War a young man entered the office of General John A. Logan and placed upon his desk a model of an invention he had made. He predicted great possibilities for it, and tried to persuade the General to invest some money in it. He offered to sell him a half interest in the invention for \$500. General Logan looked the little box over carefully and then gave as his opinion the fact that nothing would ever come of the invention. The young man picked up the little box and walked out of the office. That young man was Alexander Graham Bell and that little box was the first working model of the Bell Telephone. Think of the General turning down an opportunity like that. Today a half interest in the Bell Telephone System could not be bought for five billion dollars. That surely was a colossal blunder.

This leads to an interesting speculation. If you were given the task to select from all history the individual who made the greatest blunder, whom would you choose? It will be noted that some of these history-making blunders have been in the interest of the human family. Such was the blunder that Napoleon made when he attempted to invade Russia. Hitler made the same mistake in later years. Benedict Arnold made a terrible mistake when he attempted to sell our nation short. On and on one could go lifting up specific cases, but the chances are the greatest mistake ever made by an individual was that which made by the man known in history as the "Rich Young Ruler." Think for a moment what he lost in the choice he made.

"One day this young man was met face to face by another Man—the lowly Nazarene. He received a challenge that carried with it the great-

est opportunity that can possibly confront any life. He turned it down. He knew something of its value, for we are told that he went away sorrowfully. His blunder has come to be known in history as "The Great Refusal." He had a chance to put the spiritual values of life ahead of material things and he chose the latter. He felt that "A bird in the hand was worth two in the bush." He was willing to "take the cash and let the credit go." He exchanged eternal values for values that pass with the using. He was a lovable character—clean and good. His good life, from the negative standpoint, has created a lot of sympathy for him. Some try to imagine that he discovered his mistake and came back later. A film has been made picturing him doing this, but there is no statement in the Bible to substantiate this contention. We can't believe he did. A man of his caliber would have made some kind of record in the early Christian movement, but we do not hear of him any more. Think, for the moment, what he missed by the choice he made.

He missed companionship with Christ. Think of what a loss that was. If you could select from all history the one individual whom you would most delight to have as a friend; the one person above all others with whom you would like most to associate, to share experiences, to fellowship in conversation, to come in daily contact in life's intimate relationships, who would that be? There can be but one answer—Jesus. Think of living daily with him, of walking up and down the country with him, of eating with him and hearing him speak about the problems, opportunities and privileges of life in terms of the like of which no other person ever used. That was what this young man missed.

Again, this young man missed a wonderful development. The greatest structure on earth is not a mansion built of marble, but a character built in terms of Christ-likeness. This young man was good, but more or less good for nothing. His goodness was described in nega-

tive terms. From his youth, he had done no evil, but he was living a self-centered life. He turned down his greatest opportunity of positive goodness. He refused to share his material comforts with those less fortunate than himself. His world was no bigger than his self-interest. He had great talents and potential qualities that might have been developed into a wonderful character, but he turned his opportunity down. He had a life that might have soared to the skies but he wrapped it up in a napkin and buried it in his indifference toward the welfare of others.

Last, but not least, this young man missed a great adventure. As he stood and sadly watched Christ and his faithful followers pass down the road he did not realize that they were marching forth to turn the world upside down; that all future history would be changed by their efforts. He did not dream that he had refused to follow One who would do more than all others combined to soften and regenerate mankind. At that early moment, he could not know that he had refused the companionship of the one Person in all history who had the power to lift empires of evil off their hinges and turn the forces of sin backward in their flow. There have been many blunderers in the history of the human race, but surely this "Rich Young Ruler" stands at the top of the list.

My friends, you and I have this same challenge before us. As surely as Christ lived then, he is living today. In our day, we have the privilege of this great companionship, the opportunity of this wonderful development and the challenge of a daring adventure which has no less goal than the building of the Kingdom of God on earth. Are we doing better with our opportunity than did the "Rich Young Ruler"? We have the example of his terrible mistake as a warning to us.—H. O. B.

We seldom meet with joy and delight by appointment, but unexpectedly they smile upon us as their sudden welcome round some old corner of life. — Canadian Churchman.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

THE GENERAL CONFERENCE

I have been deeply interested in the General Conference of our church which closed recently in the city of Boston. The Jurisdictional Conference will follow next in El Paso, Texas. That many things have, and will be done, to quicken the life and activity of our beloved Methodism in America, I have no doubt.

I am primarily concerned that something may be done to stimulate the warmth and glow of the services and the activities of our church. As I see it, Methodism is in danger of losing her heritage. The fires are apt to go out on her altars, which would be a tragedy beyond compare.

I am earnestly praying that from the oldest bishop to the youngest member, the entire church may receive a baptism of fire,—that there may come a second Pentecost, sending out the workers, spirit-filled, fire-baptized and God-intoxicated. Methodism is entitled to a holy glow that will enable her to burn her way through sin and indifference until the whole church may be characterized by power from on high.

"O Lord, send the power just now,
And baptize every one."

IS ANYTHING SACRED IN THE EYES OF LIQUOR INDUSTRY?

(Continued from Page 1)

use of liquor with the business of being a good father. The picture in the ad was of a happy young father and his son with glove and bat in hands apparently discussing the clean sport of baseball. In the ad the father is being exhorted to play ball with his son in the game of life by "sticking to the rules." According to the ad, "a worthy pattern of right living" means to "abide by the code of moderation." So far so good.

As is common in some form in such ads, however, there follows immediately the insidious, perverted lie that "moderation MUST (capitals ours) mean, among other things, wise and sensible drinking." Of course anyone except a liquor-blinded propagandist would realize that it would be possible to practice "moderation" even if there were not a drop of alcoholic drinks in the world. For the liquor propagandist to say "moderation must mean . . . wise and sensible drinking" is about as near the truth as many of the deliberate mis-statements made in such advertising usually are.

Purpose is what gives life a meaning.—C. H. Parkhurst, Forbes.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. S. B. BRYANT writes from Bells, Texas: "I am now pastor of the Bells Circuit down here in Texas and plan to enter S. M. U. this fall. Brothers Holifield and Bagley left records here that made another Arkansas preacher welcome. My present address is Box 369, Bells, Texas."

REV. R. E. SIMPSON, superintendent of the Methodist Hospital in Hot Springs, will preach at both the morning and evening hour on June 27 at the Grand Avenue Methodist Church, Hot Springs, while the pastor, Rev. S. T. Baugh is attending the South Central Jurisdictional Conference in El Paso, Texas.

FOR this generation, brought up on movie thrillers and silly comics, I covet a childhood nurtured on the Word of God. It might seem the depth of boredom to a modern youngster fed upon trash and jaded from worn out excitements, but life was happier before the Amen Age gave way to the era of So What.—Vance Havner in JOURNEY TO FAITH. (Revell)

THE World-famed Allahabad Agricultural Institute, founded at Allahabad, India, by Dr. Sam Higginbottom, Welch American Presbyterian pioneer in agricultural missions, is to have its third principal. He is Dr. Arthur T. Mosher, an agricultural engineer who has been in missionary service since 1933. He succeeds the late Dr. John L. Goheen. The founder, Dr. Higginbottom, is living in Babson Park, Florida.

JUDSON COLLEGE, famous American Baptist pioneer educational institution in Rangoon, Burma, has given two of its alumni to the new cabinet formed by Thakin Nu: U Ba Gyan, minister for Commerce and Supply; and Mahn Win Maung, minister for Industry and Labor. A third councillor, San Po Thin, minister of Education, is a Baptist Christian and a graduate of Redlands University.

WHATEVER opinions we hold on other matters, I know you will agree with me that be we Armenians, Calvinists, Premillennial, Postmillennial, Baptists, Methodists, Presbyterians, or non-denominational, what this world needs most of all, what it may have, what it can have, what we must offer to it, is Christ and Him crucified. We can unite all on this one transcendent, tremendous proposition.—Hyman J. Appleman in CHRIST IS OUR STRENGTH. (Revell)

IT has been announced that the Woman's Division of Christian Service has appointed Miss Theresa Hoover as Field Worker in the Central Jurisdiction. For the past two years Miss Hoover has served as associate director of the Little Rock Methodist Council. Miss Hoover, who is a graduate of Philander Smith College, and has taken work in Garrett Biblical Institute, Evanston, Illinois, will assume her new duties September 1.

REV. AND MRS. JOHN CAPERS GLENN of West Palm Beach, Florida, have announced the engagement and approaching marriage of their daughter, Sarah Modean, to Ernest Gerard Fiedler, the ceremony to be performed at the First Methodist Church, West Palm Beach, on Sunday, July 11, at five o'clock. Brother Glenn was formerly a member of the Little Rock Conference and was associated for some time with the Arkansas Methodist.

AT the First Methodist Church, Ft. Smith, Rev. Fred G. Roebuck, pastor, the contract has been let for a new copper roof for the sanctuary to replace the present tile roof in use since the church was built. The copper roof will cost approximately \$10,000. With the roof well under way, the redecorating of the interior will begin. This will be a project of the Woman's Society and most of the funds for this are in the bank. All this is planned to be completed before First Church entertains the North Arkansas Conference in October.

WORD comes of the tragic death on June 18 of Mrs. Lewis, wife of Rev. W. C. Lewis our pastor of the Washington Circuit. Mrs. Lewis'

death was caused by burns received when her clothing was ignited by sparks from an overturned electric fan. She is survived by her husband, a son, Eugene L. Nelson, of Little Rock, a brother, E. B. Cone of Eudora; five sisters, Mrs. M. D. Paine of Franklin, Mrs. J. L. Alsbrook of Montrose, Mrs. J. P. Riley and Mrs. Walter Otey of Eudora and Mrs. Julian Hassell of Memphis. Funeral services were held on Sunday at the Ozan Methodist Church at 10:00 a. m.

ANNOUNCEMENT is made of the marriage on Thursday, June 16, of Rev. Winslow Eugene Brown, son of Mr. and Mrs. Leslie Brown of Centerton, and Miss Lottie May Palmer, daughter of Mr. and Mrs. H. C. Palmer in Fayetteville at the First Christian Church in Fayetteville where both were students at the University of Arkansas. The ceremony was read by Rev. J. Robert Moffett. The groom has been a supply pastor for the Methodist Church on the Madison County Circuit, serving churches at Delaney, Huntsville and St. Paul. After finishing his academic work at the U. of A., he expects to enter Southern Methodist University for further training.

SOME years ago, a youth named Wray entered Princeton as a volunteer for foreign missionary work. Once in the mission field, he simply lived the Christian life before the natives. And one day, according to the custom of the country, some of these natives were seated in a circle on the ground, listening to the instruction of one of their teachers, when the question was brought up, "What is it to be a Christian?" And no one could answer. Finally a native pointed to where this young worker sat, and replied, "It is to live as Mr. Wray lives." Not one of them could read the Gospel according to Matthew, Mark, Luke or John, but every one there could read the Gospel "according to Wray."—Emile Caillet in THE BEGINNING OF WISDOM. (Revell)

A CITY-WIDE revival sponsored by Immanuel Baptist Church, Little Rock, is in progress in a tent at 11th and Bishop and will continue until July 4. The pastor, Rev. W. O. Vaught, is doing the preaching. Homer Rhodeheaver, who will be remembered as Billy Sunday's song leader, is the song leader and B. D. Ackley is the pastor. R. G. LeTourneau, a leading Christian industrialist layman, will fly here from Longview, Texas, and speak on June 24. On Thursday night, July 1, Dr. R. G. Lee, pastor of Bellevue Baptist Church and new president of the Southern Baptist Convention, will preach his famous sermon, "Pay Day Someday." On Sunday morning, June 20, Congressman Brooks Hays flew from Washington, D. C., and taught the Men's Bible Class with all classes of the church participating.

DR. C. M. REVES, pastor of the First Methodist Church of Conway, writes: "On the recommendation of the Quarterly Conference of the First Methodist Church of Conway, William Pierce Connell, son of Rev. R. E. Connell, district superintendent of the Conway District, was licensed to preach, June 14, by action of the committee which met on the campus of Hendrix College. William is a graduate of Paragould High School and is now a sophomore in Hendrix College. Work on the parsonage of First Church, Conway, began on June 14. The building committee is composed of G. L. Bahner, E. W. Martin, S. T. Smith, Mrs. Ed Bauer and Mrs. Harold Bumpers. The parsonage is being erected on the lot near the church which has been the parsonage site for many years. It is hoped that the structure will be completed by Annual Conference this fall."

Religion reveals the place of man in the scheme of things—and the reason many do not want anything to do with religion is because they do not want to face what they really are.—Houston Times.



In Anticipation Of Amsterdam

The Churches' Witness To God's Design



By PAUL GRISWOLD MACY

(The following article is the fourth in a series of interpretations of the World Council of Churches and its forthcoming First World Assembly in Amsterdam, August 22 to September 4, 1948, issued by the Department of Ecumenical Education of the International Council of Religious Education and the Midwest Region of the World Council of Churches of which Dr. Macy is director.)

FROM its very beginning the Christian Church has accepted for its own the Great Commission which was given to the disciples—"Go, preach!" In whatever terms it has been or may be interpreted, the Church still is under an imperative to witness to its faith before the world until that witness has reached out to "every creature". To preach the Gospel—the good news about God's plan for His world as revealed in the Life and Death and Resurrection of Jesus—is a primary obligation which is laid upon the whole Church and not just special groups and agencies within it. "Christianity has a bad conscience unless it is missionary."

There are still wide reaches of the earth where the Good News has not been preached. More people are ready and waiting to hear the Gospel than there are messengers to carry it. It has been said that the day of the missionary enterprise is over. That is one of those partial truths which is most misleading. It is quite possible that in some areas the day of certain phases of missionary work is over, but it is just as true that there are still "fields white unto harvest" and the laborers are too few. In our age, as in every age, a part of the Church's duty to evangelize is on the far-flung frontiers.

But the missionary task, conceived in terms of what has usually been known as "foreign missions", is not the whole of the Church's duty to evangelize. When Christ claimed the whole world for His Father it was a totalitarian claim, demanding the whole of man, and the whole of his society, and the whole of his culture. (This means that any totalitarian political regime must come into conflict with Christianity.) In the face of this claim, much of the world which would resent being called "a mission field" is just as badly in need of evangelization as the portions of it where the gospel has never been preached at all. Indeed it presents a task that is gigantic in proportions, complex in character, and calling for every resource which the Church can muster.

Look at some aspects of the field: (A) There are millions to whom the war has brought such demoralization and despair that it has led to sheer nihilism. (That attitude was described by Pastor Martin Niemöller in a popular saying: "I do not know what I care less for.") Many of these have a Christian heritage, but it was not strong enough to survive the ordeal of war and now they have an attitude toward the Church that is tinged with hostility. (B) There are other millions who have a secular religion—that is, one which completely denies what Christians understand by the words "supernatural" and "spirit-

ual". The numerically largest branch of secular religion is made up of those who follow the materialism of Karl Marx. Elsewhere we find a confidence in science and mechanics: the belief that man has the power to manage his own affairs without reference to an eternal spiritual force. This religion is called humanism. In addition to these groups are people who, under the conditions of modern city life, have become demoralized, have no roots in the community, and are an easy prey to a materialistic view. They are not opposed to religion but have a general feeling that it is out of date and irrelevant. (C) Finally, there is the group which may be the hardest of all to reach. It is made



DR. PAUL G. MACY

up of those contented but ineffective church members of whom we spoke in the last chapter. They are not only the hardest to reach but they hinder the evangelization of those who are outside of the Church because so often they are the ones by whom the Church and the Christian Faith are judged.

In the face of these challenges old techniques fail. Reports from many countries show that various evangelistic efforts are being made but so far there has not been any large breakthrough to those who have become alienated from the Gospel and the Christian way of life. Now, when most of the news that one hears is bad, it would seem as though a needy world would happily receive "Good News". We believe that the Gospel is good news. It is possible that our present methods of evangelism present the gospel in such a way that it does not seem to be either good or news? On the so-called mission fields the Church labored long and diligently to perfect special techniques for reaching those of other religious faiths. It is clear that now there must be just as painstaking study to find techniques which will really touch the modern secular world.

The solution of the total problem of witnessing to God's design in our modern world has not yet been discovered but on certain aspects of the problem there is wide-spread agreement.

A—To a secularism which has replaced Christian faith there must be a sympathetic, understanding approach. Nothing is accomplished for the Kingdom of God by preaching at those who have embraced a philosophy of militant materialism because they were among the dis-inherited, poverty-stricken victims of vicious social and economic systems. There is a special vocation for those who will make themselves one with these pathetic millions in an evangelism where actions speak louder than words. No one embraces a system of thought or action which does not present itself as an immediate good. And, to lift men and women to the best, the bringer of the good news of Christ's Gospel must have an understanding of why other ways have seemed good.

B—The task of evangelism in the face of the present challenge simply cannot be left to clergymen or professional evangelists—it is the responsibility of the laity, of every member of every church. In the early Church it would have been unthinkable to have committed the privilege of spreading the good news of the gospel to any small group of specialists. This, of course, is true only because "evangelism" was not thought of in narrow terms of preaching, and special meetings and campaigns. The validity of this proposition—that evangelism is a major task of the whole membership—is attested by those who during the war years have been "under the Cross". We need to hear and heed what they have to tell us.

C—Evangelism is something more than getting people interested in the Christian faith or in attending a church. The Lordship of Christ must be presented in such a way that men are personally challenged to make a total commitment. Faced with the Gospel, a man's answer may be "no" but that answer should be one given with real understanding of what it is that one is refusing.

D—Evidence is piling up that success in the task of evangelism depends upon one factor more than any other—the recovery of a sense of community. In the last analysis the Church has to be built up on the basis of neighborhood and community, with a worshipping fellowship at its center. In this recovery the Christian family plays a vital part. "Where the family lives—and part of the difficulty in many modern situations is that families cannot be said to 'live' anywhere—should be the place where the Church makes real the actual fellowship of the larger family of God." This recovery of a sense of community is as difficult as it is indispensable. The problem is complicated by the divisions in the Church. Instead of being the force that "holds together" the community, the church situation is often a principal source of division. For that reason all true evangelism is ecumenical evangelism and one of the "gifts" most needed in the Church's program is that of winning souls to a faith which is not limited by denominational, national or any other human horizon.

YE SHALL KNOW THE TRUTH

(Continued from Page 2)

of conscience is but the pressure of God's hand trying to turn us from dangerous paths. All is God.

It is an art, this interpreting the daily life in terms of God, and sometimes it is even something of a game. A friend of mine used to try to keep a space between himself and other people as he walked the sidewalks, so that he might imagine that God was walking there beside him. A prominent New York preacher has adopted the entrances to subways (of all places!) to remind him of God's presence in the busy life of the city, and every time he enters one he is conscious that God is there in the confusion,

Luther used to put an empty chair in front of him and imagine that God was sitting there (as of course He really was). Jesus found God in the wild flowers and the wilder birds of the air.

V

Finally the day which began with God also ends with God. In a moment of devotion we offer the day to Him as our living sacrifice, imperfect as everything human is imperfect, and drift off into quiet sleep, knowing that the night and the light are both alike to him.

If any man will do the will, he shall know of the teaching. All really significant doctrines were discovered before they were written; they were facts of experience before they were formulated as doctrines. And the only way to prove

them is to reduce them to experience again.

Once a body of theologians tried to argue with a beggar on the streets about the nature of Christ. The beggar was bewildered. But Jesus had just cured him of blindness, and he fell back on the one unanswerable argument. "Whereas I was blind, now I see." Against such facts of experience there are no arguments.

Yet a little while is the light with you. Walk while ye have the light lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light believe in the light, that ye may be the children of light.—John 12:35, 36.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

JUDY . . . WHO WANTED TO BE CALLED MARY ELIZABETH

By Bernice Erickson

It was on the way to kindergarten Monday morning that Judy decided to change her name. Her new name would be Mary Elizabeth, and she would tell JoAnne, her very best friend, about it first. Judy waited on the corner for JoAnne to come. Arm in arm they walked to school, being very careful to step over every crack in the sidewalk and to say softly to themselves.

*"If you step on a crack
You break your mother's back."*

Then Judy began. "JoAnne, do you like your name?"

JoAnne was astonished. "Why of course. Don't you like yours?"

Judy shook her head. "No, I don't. And I'm going to change it."

"Oh, Judy! What are you going to call yourself?"

"Mary Elizabeth. I want you to call me Mary Elizabeth, too."

"All right, Ju—I mean Mary Elizabeth."

Judy hugged JoAnne tightly. "Don't forget, will you? Maybe it will be hard to remember at first, but you'll get used to it."

In school Judy took her seat importantly. She could hardly wait for Miss Webster to ask her to pass out papers and crayons.

"Judy," Miss Webster had a lovely smile, "here are the crayons and papers for your row. Give everyone two papers today, will you, please?"

Judy sat still. Miss Webster looked at her again. "Judy, didn't you hear me?" she asked quietly.

Judy stood up. "I'm not Judy any more, Miss Webster. My name is Mary Elizabeth."

"What did you say?" Miss Webster looked as though she couldn't believe what she had heard.

"I've changed my name." Judy spoke in a clear voice. "I don't like Judy for a name, so I have named myself Mary Elizabeth."

"Well!" Miss Webster wasn't smiling now. "Does your mother know about this, Judy—er—Mary Elizabeth?"

"No, but I am going to tell her when I get home."

Miss Webster was talking again. "For my part, I think Judy is a lovely name. I don't know why you would want to change it. Let's continue to be Judy. And now please pass out the papers and crayons."

Judy decided to drop the matter until she had talked to her mother. When she reached home, she found her mother making chocolate cupcakes. Quickly she began, "Mother, I changed my name today."

Her mother stopped spooning out the batter. "You did what?"

Judy repeated, "I changed my name. I'm not Judy anymore. I am Mary Elizabeth."

Her mother put the cupcakes in the oven before she spoke. "Judy, did you tell Miss Webster? What reason did you give?"

"I told her I didn't like Judy for a name. I want to be called Mary Elizabeth. It's all right, isn't it?"

"Well, I suppose, if you want it

that way." Her mother sounded doubtful. "But I had always wanted my little girl to be named Judy."

Judy laughed lightly. "Oh, you'll get used to it, Mother. Mary Elizabeth is such a lovely name."

Her mother sighed. "You know, Judy—er—Mary Elizabeth, it really is too bad you decided this today, because a letter came this afternoon, addressed to Miss Judith Louise Brown. Of course, since you are now Mary Elizabeth, we shall have to send it back."

Judy did not answer, and her mother continued. "Did you know that you got your name from your two grandmothers? Judith was my mother's name, and Louise the name of your father's mother. Judith Louise. I always thought it was very pretty."

Judy couldn't understand. "You mean grandmother in Chicago is named Judith and grandmother on the farm is named Louise?" She giggled lightly. "Why, I thought their names were just 'grandmother.'"

Her mother hugged her and laughed. "Of course they have names. And because we loved both grandmothers very much, we named you after them."

"Mother," Judy said quietly, "could I see my letter?"

Her mother took the letter from the shelf. "It is from grandmother in Chicago."

Judy looked at it carefully. She was eager to open it, but first she asked, "Mother, was it silly to want



THE NEW KITE

*Today when we went riding
I took my kite along.
The wind was blowing merrily;
The string was new and strong.*

*I opened the car window,
The wind snatched at my kite,
And up and up and up it went—
It was a pretty site.*

*But when I tried to haul it in
The new string broke in two;
My kite was just a tiny speck
Against the sky's deep blue.*

—Margaret H. Francis in
Christian Evangelist.

JUST FOR FUN

Father: Remember, my child, curiosity killed the cat.

Jane: How, daddy?

Housewife (to salesman at door): "I am not in the market for a vacuum cleaner, but try the people in the next house. We borrow theirs and it is in a terrible condition."

Little sisters, aged two and four years, were treated by a neighbor friend to a ride upon his small pony.

to change my name?"

Her mother smiled. "I think not. There are times for all of us when we would like to change things or do things differently, but if we stop to think, we find good reasons why we should not. You don't want to be Mary Elizabeth now, do you?"

"Oh, no," Judy's thoughts were racing ahead. Tomorrow she would tell JoAnne and Miss Webster and everyone that her name was Judith Louise, and that it was really very important to be named after two grandmothers.

Her eyes were bright with excitement as she began to open her letter. "No, I want to be Judy. But, Mother, sometimes when you think of it, instead of calling me Judy would you please say JUDITH LOUISE?"—In The Christian Advocate.

IN THE WORLD OF BOYS AND GIRLS

DOG SURVIVES FOR THREE DAYS IN WELL

This is the story about a little dog—a little dog that wouldn't quit. In the dead of winter, when water is at its coldest, Brownie spent three days and nights swimming around in a well frantically seeking to find a way out. He couldn't for wells aren't built with ladders in them.

Brownie is a chow dog belonging to Willard Owens, of Toccoa, Ga. Right now he's undergoing treatment in the Burris Veterinary Hospital and Clinic in Anderson under the care of Mack Burris, who has just returned home from the service.

Brownie's toenails are worn down into the pads of his feet, the result of trying to climb the walls of the well; and in places on his legs the skin is broken. This is the result of something akin to a war ailment known to humans as trench foot, caused by standing too long in water.

"He'll be all right in time," explained Dr. Burris. "He's recovering from shock, exposure, and a mighty tough time. Swimming three days in a dark well is enough to drive a dog insane, not to mention wrecking him physically."

The story of Brownie is this: He is a family pet and he disappeared from the Owens home the other day. No trace of him could be found. Mr. Owens inserted an advertisement in newspapers; and he had appeals made over the radio. He wanted to locate Brownie.

A night or two ago, Mr. Owens received a telephone call. It was from a person living not far distant. "We have been hearing strange sounds from an old abandoned well under our house," Mr. Owens was told. "Maybe your dog is down there."

Mr. Owens didn't wait until daylight. Securing a flashlight, he crawled under the house and looked down into the well.

Rescue wasn't long in coming. A Negro boy was procured and so was a rope. Up came Brownie, but he was in no shape to romp and run. Another day in the well would probably have finished him off.

But every story has a happy ending. Brownie is in the animal hospital here recuperating satisfactorily.—Anderson Dispatch in The Lancaster News.

The older child had enjoyed it greatly, then stood by as the younger was placed on the pony. Another bystander exclaimed, "Oh! he is so little I am afraid he will fall." The indignant four-year old cried, "Her ain't no he, him's a she."—Advance.

Little Sister—"Mother, if baby were to eat some tadpoles, would they give him a deep voice like big frogs have?"

Mother—"Sakes, no! They'd kill him."

Little Sister—"Well, they didn't."

Mother: Robert, you're a naughty boy. You can just go to bed without your supper.

Bobby: Well, Mother, what about that medicine I've got to take after meals?



Are You Really Bright?



By BISHOP EDWIN HOLT HUGHES in The Voice

THIS searching question is suggested by two happenings. One occurred years ago in the Adirondacks. I was fishing in a pool made by the widening and deepening of a mountain stream, and chosen as a residence by the speckled trout that occasionally flashed their iridescent sides as an appeal to the anglers. My companion was a Boston business man, somewhat sententious, and prone to find lessons along life's ways and waterways. We were having a real reward for a ramble over the hills and for our crashing of the bushes that lined the banks. Trout after trout seized our tempting bait, had their gills imprisoned on our hooks and were floundering in our pails.

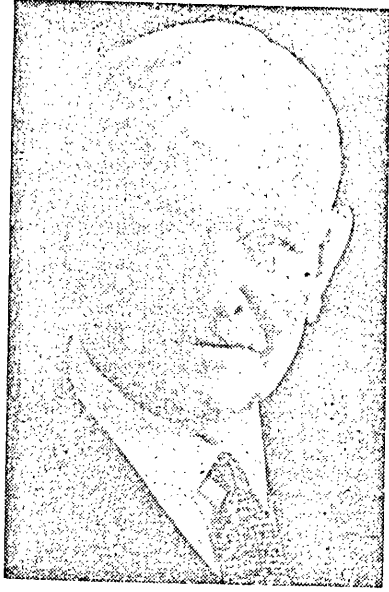
I commented on the folly of the fish, saying how strange it was that they were so lacking in judgment. They had seen their relatives and friends lifting squirming out of their habitat, and their quick hearing must have caught the thud indicated by the misery of the shore. In addition, they saw that the impulsive seizers of the lure came not back to the cool depths of home. Yet the stupid thinks took not the plain warning, and repeated the blunders of their contemporaries. "Why?" I said to my companion, and he replied, "Because they are so much like us. We see what certain things do to our kind. But we follow the unthinking example of our relatives and friends, and soon we are dangling helplessly on the hook and line of the dealers in other kinds of liquids."

Of course, some very smart persons may easily scorn this piscatorial temperance lesson. There may even be an impression that we reformers are hard put to find illustrations. Yet the Bible uses the metaphor based on fishing, in the high evangelistic realm where Christ calls His followers from the nets of the lake and commands them to become "fishers of men."

More recently this simile of the mountain stream was suggested by an event in a hotel elevator. A man whose appearance and conversation did not indicate a surplus of either culture or character spoke with cheap boastfulness of the fact that he had sold a useful commodity and had converted the proceeds into the jovial stimulation of whisky. Evidently expecting sympathy or approbation, he asked a gentleman who was moving higher in the lift, and was plainly not moving down in character, whether he would not have liked to be a comrade in the alcoholic "treat". The man replied rather brusquely, "No! There are already too many fools in this country, and I do not intend to increase the list." The tone was less severe than the words sound—with a gentle quality that evidenced conviction rather than petulance. No quarrel ensued, and the other travelers in the elevator were left to the consideration of this man's belief that the tipplers of the land

were "not bright". Actually, they were fools—and the more so because fashion and appetite were leading them to banish or minimize the scientific and moral arguments always involved in the use of beverage alcohol.

For, after all, if we open up a court within ourselves and become witnesses, jurors, and judge, and summon the liquor traffic before a bar very different from its own, the outcome of the trial, on the basis of personal reason and



BISHOP E. H. HUGHES

social good, can scarcely be in doubt. In every community there are many whose testimony would make long and true indictments of rum. The traffic court officers could come forward with countless tales of innocent persons maimed or slaughtered by drunken drivers. The police court representatives could bring their recital of the thousands who have tossed their reason from the throne and marched along the path of idiocy that means cells and rags. The homes could present mothers and wives and children, and brothers and sisters, whose joy has been driven away by the drunkenness of a member of the family. In the background of all these who might openly testify as to the diabolism of the bottle, there would be "clouds of witnesses" who are seeking to conceal the dissipation of those whom they love, and to have the phrase "drunk driving" modified to the words "reckless driving". The proofs against alcohol offered by the mumbling lips of women in the parlors of our country are in all probability more and more pathetic than those offered in our courts of law. All these records are piling up, and piling

up, and piling up, until the documents would show inconceivable pages of infamy.

This question, then, comes inevitably: Are you "bright", if you play with that luring hook and line? The mountain trout might conceivably claim that they were "wormists" by nature and that they should be conducted to a hospital rather than consigned to a frying pan. In the tribunal for fishes, the ichthyological psychiatrist might advance this theory, although just how it could help the fish after they had died in the creel is not evident. But our general idea about human beings is that they are endowed with conscience and will, and that men do actually know, in advance of their bibulous initiation, just what that bait has done for millions of their kind. Is it "bright" to insist on crossing the same thin ice which has broken to cause the death of some of their companions? Is it "bright" to declare that though the quick-sands of destruction are ready to suck men down to smothering torture, you are still determined to experiment with their yielding softness? Is it "bright" to argue your right to frequent the pest-house that has already infected a community with scores of cases of typhoid or smallpox? To ask these questions is to answer them.

We may well be warned against forms of over-statement, that put the cause of temperance at a disadvantage. A raging and uninformed propagandism will not help the crusade. Especially is care needed when it comes to the quotation of definite figures. But, as Bishop Hammaker has recently pointed out, "No Statement" may be as bad as over-statement. There is, also, one sense in which the evils of liquor in our day defy exaggeration. Who has a dictionary capable of furnishing a ritual adequate to describe the harm now being increasingly wrought upon our people by alcohol? In their uttermost flights of speech, John B. Gough, Francis Murphy, Father Matthew, and Frances E. Willard were never able to put into language any sufficient indictment of the liquor trade.

The writer of Proverbs states well the folly that forms the theme of this article. The passage cannot be too much quoted: "Wine is a mocker." It is today laughing at millions. "Strong drink is raging." The newspapers of every day give witness to its heinous effects. "Whosoever is deceived thereby is not wise." We have in our republic at this very moment regiments and regiments of these hoodwinked persons. Deceived! Deceived! Deceived! That is indeed the word. Perhaps the author of that shrewd book in the Old Testament was a bit more polite than this present chronicler, but our meaning is essentially the same. So I modify his language slightly, and ask the tippler over steins, and bottles, and decanters:

"Are you really bright?"

A BUSY PASTOR'S WIFE

Mrs. Emily Shacklock

All pastor's wives are busy. But for at least three months Mrs. Fleischmann, wife of the Methodist pastor, at Zwickau, Germany must have had to get up at the crack of dawn, to begin preparing food for her increased family. Two thousand children of the town were fed a supplementary meal, one meal a day for four days each week. Mrs. Fleischmann had her share of the 2,000. Did she mind it? Not a bit. "On the first day I began this work", she writes, "I do not know who was happier, the children or I. But of one thing I was conscious, that I was given an opportunity to make the lives of our children a little more bearable."

As you read farther into our report you can understand why this pastor's wife would have been glad to have even greater responsibility if only it meant more food for starved little bodies.

They came bringing their bowls

and stood impatiently to get a helping of oatmeal. I filled their bowls, and even as I was doing that, their eyes seemed to devour the food, because it was too hot to start right in, and they were very hungry. A small, delicate boy of 9, one of four children in a family, received his share. His stomach was empty; he had no food, and wished to start right in. Beads of perspiration broke out on his small, round face, and tears of joy ran over his face. A boy five years old received his. Without a suggestion being made, he prayed at his bedside: "I thank Thee, dear Father, that I am able to eat enough so that I am no longer hungry". He carried his card around the house, showing it to everyone, then went to the next village to show it to his grandmother, to show her, he said, "that our Heavenly Father has heard my prayer". Once more we had been able to make many children happy, and had given them enough to eat. I waited, feeling that some of the children would approach me again. One such came to

me and said: Yesterday I ate so much, I thought I would just burst, but today it tasted even better. And What do you plan to cook tomorrow? Macaroni—Oh! I shall be happy all night long just thinking about it."

Yes, we are happy and proud that we were able to give such joy to the children of Zwickau though even for such a short time. But we cannot forget the letter of a district superintendent near Zwickau who wrote, "We have 5500 children in our Sunday Schools. All the children in my district are undernourished. About 80 percent have tuberculosis." Obviously we cannot rest upon what we have done. Continued feeding of the children is urgent. You can help by sending cash to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, N. Y.

Good manners consist largely in treating the other fellow as though he were as important as he would like to have you think he is.—Sun Dial.

HOME DEPARTMENT HONORS MRS. REYNOLDS

Mrs. Fred C. Reynolds, of Washington, D. C., who has served eight years as chairman of the Department of Work in the United States of America, Woman's Division of Christian Service, was honor guest at a luncheon at Wanamakers, New York, June 11. Miss Grace Steiner, former executive secretary of the Bureau of Deaconess Work, presided. Miss Thelma Stevens, represented the Department of Christian Social Relations and Local Church Activities; Miss Louise Robinson, the Department of Work in Foreign Fields, Mrs. W. Raymond Brown, of East Aurora, N. Y., the Department of Work in the United States. Mrs. A. C. Johnson, of Hopkinsville, Ky., secretary of the Home Department, presented a gift to Mrs. Reynolds.

The Grecian ladies counted their age from their marriage, not from their birth.—Homer.

CHINESE STUDENTS JOIN METHODIST CHURCH

According to Bishop Carleton Lacy of Foochow, China, there is a strong evangelistic movement going on among the high school students of the area, and may be being baptized and received into church membership.

"Last Sunday at Nanping it was a great day when fifty-one persons were baptized, many of them students from our Chien Ching Middle School", the Bishop reports. "Others were teachers and government employees who had been won during the New Year's evangelistic services at the institutional church."

"I had eight night and three morning chapels with the Chien Ching School. Before the end of the week nine students in Principal Ling's Bible Class—boys with non-Christian background—decided to join ten others who earlier had asked for baptism. Of the senior class, the three remaining non-Christians decided and were in the group baptized Sunday. The military instructor, a government appointee who has been in the school for six years, came Saturday morning and said he wished to join these students in becoming a Christian. Another teacher, who had graduated last June without being converted, decided some weeks earlier to join the church. I do not know how many decided for the ministry—the president of the Y. M. C. A. told me he wished to follow his preacher-father. The principal and our missionaries and teachers in that school have been doing rewarding personal work."

"At Sienyu we were happy at the large number of students from the government schools who came day after day to our meetings and then asked for one more meeting on Easter Sunday. At Hamilton School I baptized nine girls, received sixteen into full membership and 23 on probation—these had all been prepared before our visit. Also at Guthrie High School, two weeks after we left, they received about fifty on probation, forty into full membership and baptized thirty. It is just steady good work going on in our schools."

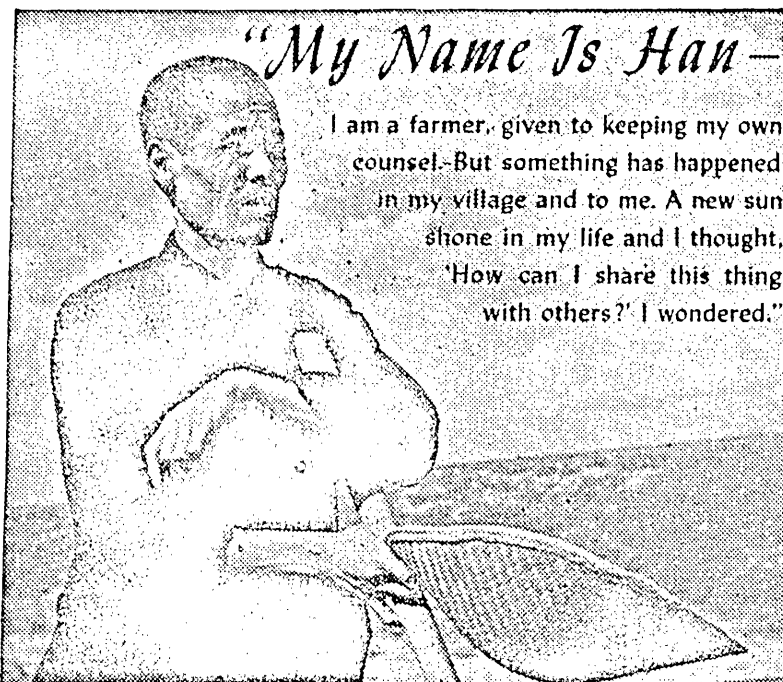
VACATION SCHOOL AT SYLVAN HILLS CHURCH

The Sylvan Hills Methodist Church of North Little Rock closed its first annual Vacation Church School on Friday, June 11th, with a picnic at the church playground. The church, which only has an enrollment of fifty members, had a record attendance at the Bible School, with forty-five receiving diplomas out of sixty who were registered for the school. Attendance and cooperation of teachers and children made the school extremely successful.

The children were divided into three sections, according to their ages. Mrs. L. H. Tull was in charge of the Beginners, ages three to seven. Mrs. Doyle Hines and Mrs. L. R. Rusher were in charge of the Junior group, ages 8 through 9; and Mrs. Paul Dollarhide was in charge of the Intermediates, ages 10 through 13. Mrs. W. H. Collins was responsible for the refreshments, which were served each day.

Thursday night, a closing program was held, and each group of children was responsible for some part of the program. Around one hundred people were present for the service.—Reporter.

Life is what a man thinks, all day.—Rev. Geo. A. Franz.



Han's amazing story is told in the great new motion picture produced by the Protestant Film Commission, official agency of the nineteen major denominations. It will be featured in the 1948-49 mission study pro-

grams of the churches. Recently photographed in China, this film presents an authentic account of postwar conditions in addition to telling a heart-warming story.

Churches Unite To Serve Japan

By JOHN B. COBB, Methodist Missionary to Japan

PERHAPS the most significant event in recent months in Japan has been the organization of the Council of Cooperation.

Many of you know that eight of the great denominations in America have decided to work unitedly in Japan in cooperation with the Kyodan (the Church of Christ in Japan). These are: The Methodist Church; the Presbyterian Church, U. S. A.; the Congregational-Christian Church; the United Church of Canada; the Evangelical Reformed Church; the Reformed Church of America; the United Christian Missionary Society, and the Evangelical United Brethren. In America these have formed the Inter-Board Committee for Work in Japan. The counterpart in Japan is the Council of Cooperation. This is composed of nine representatives of the Kyodan, eight representatives of the Christian Education Association, and eight missionaries. It is my honor to be the Methodist missionary representative on the Council.

These eight churches have agreed not to organize independent missions again but to carry on their work through this Council of Cooperation. The Northern Baptist Convention is working in the Kyodan and is closely affiliated with the Council of Cooperation though not a regular member. In the initial stages of the Council there are many problems to be faced, but we do believe that we are pioneering in a new united approach to the evangelization of the world.

Work in the Council of Cooperation and as a member of the Commission of Six and of the Reconstruction Committee has required frequent trips to Tokyo and to other parts of the country. It has been interesting to visit the places where our Reconstruction Committee has helped erect temporary church buildings for burned-out congregations and to help others make plans to receive pre-fabricated buildings or other aid in getting back on their feet. It has been interesting, too, re-

cently to visit some of our schools, especially the Fukuoka Girls School and the Nagoya (boys) Middle School, and see the really nice buildings they have been able to put up with aid from the U. S. Both of these schools were from 75 percent to 90 percent destroyed by the bombings. Sometime this travel is rather strenuous, as when as my Japanese colleague and I had to sit on my suitcase for 13 hours over night from Shimonoseki to Kobe on a crowded third-class train.

Thirty years ago this month my wife and I came to Japan to become teachers at Palmore Institute in Kobe. After some years there, we were appointed to work in other places, but always we have kept in close touch with Palmore and have been deeply interested in it. Though its plant was completely destroyed, Palmore survived the war and has been carrying on in very unsatisfactory rented rooms. Now the Board of Missions and Church Extension has sent out some pre-fabricated units, Steel-Craft buildings, for Palmore. Three of them have been erected for the school on the old site. They give five very nice classrooms and some office space. On the afternoon and evening of April 12 we had opening exercises in our new buildings! It was a happy day indeed for us all. Lower classes will still be carried on in rented rooms elsewhere, but all the advanced classes are meeting in the new plant, half of them in the afternoon and half at night. Palmore is trying to carry on in its sixty-year tradition of giving students a first-class knowledge of practical English and of helping them to build characters on true Christian principles. It was for these principles that Palmore's beloved principal, the late Dr. J. S. Oxford, stood so faithfully for many years.

A fourth pre-fabricated house is being erected at Palmore as a residence for the Cobbs. It has been delayed somewhat as the school buildings had to be finished first, but we hope to be able to move in early

A CALL TO THE CHURCHES

For the Observance of Independence Day 1948

In this year of our Lord 1948, the anniversary of the birth of our nation falls on a Sunday. It is fitting that on such an occasion recognition be given to those spiritual realities which have sustained our national life during these one hundred and seventy-two years. Accordingly the Federal Council of the Churches of Christ in America urges the churches, either at their regular services or in united community gatherings

To Remember

Our Christian heritage which has been the foundation of our national life during the years, which has shaped our individual and civic ideals, and which has influenced our policies both private and public through many generations.

To Give Thanks

to almighty God for his beneficent Providence which has preserved us a nation in which liberty prevails despite the pressure of many adverse forces;

To Make Confession

before God of our shortcomings where we have failed to embody in thought and practice the ideals of our national life and the tenets of our Christian faith;

To Pray

That freedom and justice may be so accepted and practiced in our personal and social relationships as to make evident our sincerity and the worth of our democracy;

That our association with other nations may be so marked by wisdom and goodwill as to establish confidence in our purposes and hope for the future of the world;

That those things which make for peace may so prevail among the nations that men may learn to live together in understanding brotherhood;

That God's holy and redeeming purpose in Christ may be so proclaimed that men shall be drawn to him and find their way into that divine Kingdom which alone is the hope of mankind and the ground of lasting peace.

If we have no faith in ourselves and in the kind of future we can create together, we are fit only to follow, not to lead. The Bible contains two proverbs we can not afford to forget. The first is "Man does not live by bread alone," and second is "Where there is no vision, the people perish."—Chas. Luckman, quoted in Forbes.

Research has proved that a student who has heard no emphasis placed on the difficulty of a certain subject will make better grades, because he hasn't been "conditioned" against it.—Dr. C. M. Cleveland, Holland's.

in May. My wife has given up her teaching at Kwansei Gakuin and has begun a full schedule at Palmore. I am teaching, too, and will give as much time there as my other duties permit. Miss Schwab, too, gives most of her time to Palmore. Together with our very able Japanese teachers we hope to help the school to reach again the high standards for which it stood in the past. Pray for us that again Palmore may be used of God to bring joy and blessing to many.

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

CHRISTIAN EDUCATION

Contributing Editors:
Ira A. Brumley
Pryor Reed Cruce

VACATION CHURCH SCHOOL AT BLYTHEVILLE

The cooperative Vacation Church School of Lake Street Church and First Church, Blytheville, began on May 31 and closed June 11. The enrollment, including teachers, was 187 with an average attendance of over 150.

Those who planned the courses decided to work in one area of study. "The Church" was the general theme that was used for the entire school. Mrs. William Wyatt, Superintendent of the Children's Division of First Church, served as director for the school.

The Kindergarten used "Happy Times in Our Church," by Elizabeth McEwen Shields as a basis for their study. A rhythm band was organized and during the sharing period at the close of the two weeks they presented several numbers which they had learned. Each child made a hat from a paper bag and colored it to use as part of the rhythm band uniform. Paper containers were made for the nature hike and each child had many things to show and tell when they returned. Kitchen pictures of paper plates were made and tied with bright colored yarn and finished with a design which they colored. The boys and girls enjoyed clay modeling and spatter painting. One morning they were invited to a nearby home for refreshments.

"We Go to Church", by Carrie Lou Goddard was the text for the Primary boys and girls. They learned the names which have been used for the church through the ages. A model church, complete with organ, hymn books, carpet, pulpit stand, chairs, Bible bulletins, flower baskets and flowers, cross and candle worship center, was made.

A notebook of songs, pictures of churches, Bible verses, prayers, an accordion folder about God, the church, and the Bible was made by each child to take home. Flower pot invitations containing live flowers were made and given to the Kindergarten boys and girls to take to their parents, and also for the parents of the Primary boys and girls. They gave their original litany during the sharing program on the last night.

Florence Shearer Feige's "The Story and Work of The Methodist Church" helped the Juniors to know more about John Wesley; how The Methodist Church got its name, and the early Methodists in America. Scrapbooks were made which told the story of the early circuit riders, "Men on Horseback."

A brown domestic map of the United States was made and on it a typical year's journey of Francis Asbury was traced. One group made picture scrapbooks with spatter painted backs which they sent to children in the hospital; another group made posters to be used in the department.

Rev. Theron McKisson helped the boys and girls to understand the organization and work of the Methodist Church now. Miss Martha Stewart talked about the relationship between the church and the school. The Juniors presented an original skit during the last session.

"Our Living Church," by Lucille Desjardins was an interesting study for the Intermediates. Visits were

Vacation School At Horatio

We have just closed a very successful Vacation Church School. We enrolled forty-five children and had an average of thirty-eight each day.

an exhibit of the handcraft work and a program which was open to the public. An offering was taken at the program which was sent to



The Kindergarten group studied, "Let's Go Out-of-Doors"; The Primary group, "Friends at Home and in the Community" and the Juniors, "Living in Our Community."

Following the recreation period each day, the members of the W. S. C. S. served refreshments to the group. The school closed with

made to some of the other churches and some of the rituals and ceremonies of other churches were explained. Pictures were made of all the churches in town and then placed on a map of the town in their correct location. Rev. Allen D. Stewart talked to the group about The Methodist Church.

Much time was spent in making the department more attractive. The tables in each room received a new coat of paint and a new scarf. (We found that boys, too, can sew!) A new bulletin board was made and placed in the assembly room of the department. On one morning a sunrise breakfast at Walker Park was enjoyed by the group. During the sharing period the Intermediates presented an original skit which showed in a very interesting way the things which the group had done during the two weeks and many things which they had learned.

On the last day the parents and friends were invited to come and see some of the things which had been made during the Vacation Church School and to enjoy a sharing program.

The teachers and assistants were: Kindergarten, Mrs. Hugh Whitsitt, Mrs. James Kelly, Mrs. Glenn Ladd, Mrs. Alex Shelby, Miss Ruth McKisson; Primary, Mrs. William Wyatt, Mrs. Ben Hall, Mrs. Tim Estes, Mrs. Clint Caldwell, Mrs. Cecil Graves, Mrs. L. E. Gordon; Junior, Mrs. Henry Arney, Mrs. Herschell Jackson, Mrs. Jimmy Sanders, Mrs. Bryon Moore, Mrs. Leonard Johnson, Mrs. Allen D. Stewart; Intermediate, Mrs. M. C. Webb, Mrs. John Miles Miller, Mrs. Alfred Williams, Rev. H. L. Robinson, Mr. Charles McDaniel.—Mamie L. Adams, Director of Christian Education.

Great peace have they that love thy law, and nothing shall offend them.—Psalm 119:165.

It is probably safe to say that every alcoholic in this country started his drinking socially.—The Voice.

the Methodist Children's Home.

Miss Othelma Hull was director of the school. She was assisted by the pastor and Mrs. Mildred Tompkins, Mrs. D. D. Hector, Mrs. G. B. Pixley, Mrs. L. S. Everett, Betty Jean Greer, Billye Lou Kirby and Betty Lou Ashford.—G. B. Pixley, Pastor.

CHILDREN'S CAMP AT KEENER

The first junior camp of its kind in the history of Arkansas Methodism was held at Camp Keener from May 31st to June 4th. Camp Keener is the recently constructed camp of the Monticello District built by the preachers and laymen under the leadership of the district superintendent, Rev. T. T. McNeal.

There were 137 boys and girls between the ages of 9 and 12 year enrolled for this first camp. There were 67 boys and 70 girls. The highlight of the week was the campfire service of Thursday night under the direction of Rev. Hal Pinnell.

The personnel of the camp included Rev. M. W. Miller, Dean of the Camp, Rev. Bob McCammon, Business Manager, Rev. Clem Baker, dean of boys, Mrs. Curtis Williams, dean of girls, Rev. Curtis Williams, director of recreation, and Mrs. Hal Pinnell, director of evening activities.

Instructors were Mrs. Ralph Clayton, Mrs. Curtis Williams, Mrs. Perry Herring, Miss Edna Bond Gibson, Mrs. Bob McCammon, Rev. W. T. Bone, Rev. Joe Roe, Rev. Roland E. Darrow, and Rev. Hal Pinnell. Miss Hogue was nurse for the camp.

This first experience in pioneer camping was very successful and effective.—Bob McCammon.

SUPREME COURT UPHOLDS LOUD SPEAKERS FOR PREACHING

WASHINGTON, D. C.—(RNS)—The right of a member of the Jehovah's Witnesses to set up a loud speaker out of doors to preach was sustained in a 5-to-4 ruling handed down by the U. S. Supreme Court.

Legal action had been taken in 1946 against Samuel Aaia, a Buffalo, N. Y., city employee and preacher for the Witnesses after he was fined and jailed for setting up his speaker equipment in Outwater Park, Lockport, N. Y.

Speaking for a bare majority, Justice Douglas declared that Saia's

MISSISSIPPI COUNTY SUB-DISTRICT MEETS

The Mississippi County Sub-district of the Jonesboro District M. Y. F. had its monthly meeting at Whitton Monday night, June 14, with approximately 75 attending.

The worship program included a play by the Whitton M. Y. F. entitled "The Gift." Miss Ruth Seay, sub-district president, presided over the business meeting. It was decided that one of the sub-district members will go to the Officers Training Camp at Mount Sequoyah, Fayetteville, in August. The group also decided to direct its Methodist Youth Fund offering toward the equipping of a youth center in Chengtu, China.

The Osceola group won the banner for general excellence.—Sonny Lackmann, Blytheville First Church reporter.

COLLEGE STUDENTS CONDUCT SERVICES AT DE QUEEN

In the DeQueen Methodist Church the College Students conducted both services on Sunday, June 13. Marilyn Bandy and Peggy Graves had the leading parts. In the morning Marilyn led the service and Peggy made the address; in the evening Peggy led and Marilyn made the address. Other students were used in presenting the program and as ushers. At the morning hour a large youth choir sang an anthem, and led the congregational singing. In the evening service the Crusaders Class (young adults) was responsible for the music.

The services were of high order. The congregations were large. The privilege of sitting in the congregation with his wife was one the pastor seldom ever has. These services proved two things: (1) That our youth can be trusted to do a big job when it is laid upon them and (2) their services are effective in Christ's work.—Doyle T. Rowe.

VACATION BIBLE SCHOOL AT HAZEN

Daily Vacation Bible School was conducted at the First Methodist Church in Hazen during the week of June 7-13. Rev. W. R. Boyd, pastor, Mrs. Osburne Coyle, Mr. and Mrs. Robert Berry, Mrs. Leroy Larkman, Mrs. Victor Rhodes, Mrs. Jimmy Groce, and Mrs. Edwin Newsom with assistants from the various missionary groups and Mrs. Frank Kocourek Jr. were in charge of the school. An average of 65 children were in attendance. Films were shown daily to stress emphasis on the world about us.

Children's day will be observed June 13, at the evening church service with the Bible School hour devoted to a special children's program.—Mrs. O. M. Coyle.

conviction was a violation of the Constitution and void on the face of it. "Loudspeakers," he said, "are indispensable instruments of effective public speech."

"Must a candidate for governor or the Congress depend on the whim or caprice of the chief of police in order to use his sound truck for campaigning?" he asked.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

News Sheet, North Arkansas Conference

PRESIDENT'S MESSAGE

Mrs. J. E. Critz

Dear Friends,

The Methodist Church has given me so many wonderful opportunities, the most recent that of being a delegate to the General Conference at Boston. Through the pages of the Arkansas Methodist much of the legislation, business and excerpts from addresses given before the Conference have been brought to you. Other church periodicals have brought pictures and messages into your home so that you know quite a bit that went on.

In the fall a new Discipline will come off the press and we will gradually adapt ourselves to some new ways as a result of action taken in Boston and will set to work on the new quadrennial program, "For Christ And His Church." Except to state that I was in my place with our conference delegation of six persons when Bishop Kern said, "The third General Conference of United Methodism will now come to order," that I met with the Committee on Missions and Church Extension, and that our delegation was intact for the closing benediction Saturday afternoon May the 8th I would like to tell you some of the things I did and saw those three weeks away from home.

Mrs. Walker Milam, past president of the East Oklahoma Conference society and I travelled together and had three delightful days in New York, arriving Saturday morning. We expected to be shoved and pushed in the vast throngs but were amazed at the quiet of the streets. All offices are closed on Saturday. We went to our office building at 150 Fifth Avenue and found Miss Brittingham, Miss Gibson and Mrs. Woolever and her secretary taking advantage of work without the usual interruptions. Miss Brittingham showed us most of the departments and offices on two floors.

At John's Street Church, the oldest Methodist Church in America, we were shown its clock, desk and altar rail of rare historic value, its original paintings and told much of its history of recent renovation by its gracious pastor, Rev. Arthur Bruce Moss. There we met Miss Juanita Brown by appointment. She is a member of this church. Miss Brown showed us many points of interest in the Wall Street area, Trinity Church which is said to be the most valuable church property in the world and St. Paul's, the oldest public building on Manhattan, gave us a good map of the city and initiated us in the use of express and local subways. Midnight found us in the throng of the theatre goers on Broadway.

Sunday morning we worshipped at Riverside Church of which Dr. Harry Emerson Fordick is pastor emeritus; attended Dr. Ralph Sockman's vesper hour at Christ Church on Park Avenue and in the evening enjoyed the cordial atmosphere of Marble Collegiate Church hearing Dr. Norman Vincent Peale.

Monday we saw the city from the heights of the Statue of Liberty, the Empire State Building and the R. C. A. Building in Radio City

LITERATURE AND PUBLICATIONS

Suggestions for District Secretaries

JULY—

Ask the Society to provide the Secretary with a copy of each piece of Literature not already in the files of her Society.

Order Student Introduction Cards, Program Material and Worship Services for 1948-1949.

Have Literature Quiz or Skit for Presentation at meeting.

Meet with Study and Action Committee to plan the program for 1948-49 (Sept. through Aug.).

Inform Officers and members of New Literature.

AUGUST—

Order Week of Prayer materials, Missionary Personnel Literature to give to the Vocational Guidance Director of the High School: "Careers that Count", from the Joint Division; "Help Wanted" and "An Invitation to Decision", from Literature Headquarters.

Inform officers and members of new Literature.

SEPTEMBER—

Order literature for display at October Wesleyan Service Guild meeting.

Take inventory of literature in files of officers.

Start Log Book for each 1949 officer, using an inexpensive sizable notebook, in which all leaflets concerning her office will be fastened, also letters received from her Division, Conference and District officers. The last half of the book should be used to enter each activity of her department. In the back cover attach a heavy manila envelope for carrying the Guide, Handbooks, etc.

Attend District Seminar, suggesting to your society the material and books that should be purchased at this time.

Send Quarterly Report, making the addition to the report as requested in number four of the Conference Recommendation on Literature and Publications.—Mrs. Fred Butler.

(This article from secretary of the Fayetteville District is used as substitute for Conference Secretary, Mrs. J. A. Bretherick, who is convalescing from an operation.)

and a play broadcast for Calvacade of America.

Tuesday was proclaimed a Day of Prayer and Fasting throughout the church and in Copley Methodist Church, Boston, services were led by thirty-three ministers of thirty minutes duration all day and into the evening. I attended a dinner meeting of the Methodist Rural Fellowship at which time Dr. Charles M. McConnell was honored for his fine work and vision.

Wednesday morning beautiful old Trinity Episcopal Church on Copley Square was filled with Methodists for the administration of the Lord's Supper by eight bishops, including our Bishop Paul E. Martin. We were granted this courtesy because of the large capacity of the church of which Phillip Brooks was once rector and the present building his inspiration.

I roomed with Mrs. Joe T. Rogers of Wichita. On Sunday we joined a party for a 150 mile tour and at Plymouth attended the oldest Protestant Church in America, The First Church of Plymouth, founded by the Pilgrims, and wandered through the old burial ground on the hill, which affords a good view of the bay.

The places we visited that afternoon made me wish I had studied my history more diligently years ago or that I had taken a "refresher course" before leaving home.

Many lovely tours and teas were planned by Boston committees but we delegates were unable to attend them. One afternoon when the work of our committee was in the hands of a few for final perfecting we went to Tremont Street Methodist Church where in 1869 the Woman's Foreign Missionary Society was founded in the "Missionary Room"

VICE PRESIDENT

ATTENTION VICE-PRESIDENTS! REPORTING TIME IS HERE AGAIN!

Our financial year is half over. How about SPECIAL MEMBERSHIPS? Please read and re-read our RECOMMENDATIONS on page 59 of the annual minutes and let's be sure we are stressing all phases of our work.

The reports of last quarter were good but there were not enough of them. Let every vice-president do her part that this year 1948 will be the best ever for our work of the Woman's Society of Christian Service.—Mrs. Johnnie McClure.

by eight women. The furniture and general appearance of this room is kept as nearly as possible as when the eight founders met there nearly eighty years ago. Dr. and Mrs. William Butler, our first missionaries to India went out from Tremont Church and a daughter, Miss Clementina Butler is still a member. She was presented to the Conference and honored by the delegates from India.

We also "went through Harvard" that afternoon and on out to Concord and Lexington by bus.

There were so many highlights of the Conference that one could not mention the finest. The Bishops' Address was marvelous in content and presentation; the voices of the Generalissimo and Madame Chiang Kai-Shek thrilled us (probably some understood the Generalissimo); a hushed silence prevailed when the German ministers were presented, each of whom had paid dearly to be a Christian; to have Jewish rabbi and the President of the Southern

JONESBORO DISTRICT

Jonesboro District Executive Committee in the planning of a second quarters "Calender of Special emphases Activities" realized that the deepest need of man today is not food and clothing and shelter, as important as they are. It is knowing God better. With this belief foremost, we began our activity by organizing and strengthening our prayer groups throughout our Spiritual Life line of work.

We set 9 a. m. for the Special Prayer time. Small groups are to gather in their own neighborhood for only ten minutes to pray. No social conversation, no cup of tea. Simply and earnestly to pray.

A larger prayer period was recommended for April 27, at which time there was to be special prayers and fasting for the General Conference.

Out of these experiences are coming stronger studies, more supply gifts to the needy world, greater sympathy for our broad Christian Social Relations Program, better reports and deeper religious experiences. Also new members and one new society with 18 members in the organization meeting. We move on to greater things in the remaining two quarters of 1948.—Miss Mildred Osment.

HELENA DISTRICT

Helena District is working. The Annual Meeting in our midst was a great inspiration. The Spring District Meeting held in Forrest City in April, with Misses Edith Martin and Grace Badgett as guests had a record attendance of 130, and a fine spirit existed.

Two Zone Meetings are scheduled for mid June, with Mrs. Walter Jimerson, Conference representative at the Washington Churchmen's Seminar, as guest speaker. Mrs. Emory Sweet, District Missionary Personnel Secretary, is working on a scholarship fund, which will be made available soon.

First Church, Helena, reports 30 new members the first quarter, made possible by securing a paid nursery worker to care for small children on W. S. C. S. meeting days. The Calender of Work is being kept before the women. 198 letters and 44 cards have gone out from the District Promotion Secretary this year.—Mrs. Julian H. Vogel, Helena District Promotion Secretary.

Baptist come before several thousand Methodists with a common purpose is gratifying. I cannot say, "This was the finest." But I do want to tell you that our Mrs. Bragg made an excellent appearance on Sunday evening when she addressed the gathering and also in the fine work she did as chairman of the Committee on Missions and Church Extension.

After several days in Philadelphia and Washington, I decided on May the 15th that home was the finest place in America.

A good education enables a person to worry about things in all parts of the world.—Winnipeg (Canada) Tribune.

PROMOTION

At the end of the second quarter we need to pause and evaluate our work. Are we achieving the goals outlined for us to "Make His Way Known?"

Are we continually working to secure new members?

Are we growing in a knowledge and understanding of the great work of the Woman's Society of Christian Service—and are we leading the entire church membership, children youth, and adults to such a knowledge and understanding?

Are we studying our Conference Minutes? Does each society know and study the Annual Report? Is the Methodist Woman used as a continuous guide and help?

Are we becoming alert to the acute needs of the world so that we are willing and eager to sacrifice to help around the world?

Are we following the suggestions that come to us through our officers to carry out specific projects?

I hope so! —

Remember—we have many churches in our Conference in which there is no Woman's Society of Christian Service. Do what you can to help in this matter.

Be thinking of our School of Missions at Hendrix College, July 26-28th.

Now is the time to get your new program material and plan for the year's program, September 1948—August 1949.

Be sure and read carefully Mrs. Woolver's article in the July-August Methodist Woman on changes in our organization. Yours in Kingdom Building, Mrs. W. F. Cooley.

CONWAY DISTRICT

The Woman's Society of Christian Service of the Conway District continues to move forward. Perhaps we believe, "Slow but Steady wins the race". The district is fully organized with officers functioning. All lines of work have been emphasized. The local ladies have cooperated wonderfully in the work to be done. All societies reported the first quarter.

New societies have been organized at Naylor, Mt. Vernon, Oakland, Cato and Republican. This brings our total of societies for the district up to thirty-three. Our objective is a society in every charge. There are eight W. S. G. organizations in the district.—Mrs. Jas. M. Bell.

PARAGOULD DISTRICT

The Paragould District has made some progress this year. We have three new societies, which were organized the first quarter. This makes a total of twenty-six societies.

Our spring meeting was well attended and was truly a day of inspiration and information with Miss Edith Martin and Miss Grace Badgett as guest speakers.

Two very helpful executive meetings have been held so far this year. There has been an increase in most all lines of work for which we are very grateful.

Our district officers are almost all new in their work but are working with enthusiasm for a good report at the close of the year that, "His Way May Be Known."—Mrs. T. C. Chambliss.

I heard one man who was growing old and cynical say that he had consolation in the knowledge that years were no respecter of persons, that they were adding to everyone's age just as they were to his. —L. E. Eubanks, "Is Life a Tyrant?" Royal Neighbors.

Arkansas School Of Missions

The Arkansas School of Missions will be held July 26-30, 1948, at Hendrix College, Conway, Arkansas.

"By His Light Shall the Nations Walk" is the theme for the school program.

The following officers will be included in the district delegations: Secretaries of Missionary Education and Service, Christian Social Relations and Local Church Activities, Spiritual Life, Wesleyan Service Guild, Youth Work and Recording Secretary.

If the district officer is unable to attend, alternates should be officers in the same lines of work from the local societies. Reservations must be made between the dates of June 1, and July 1, 1948. These reservations should be made with your district president. Please write her whether or not you will be able to attend.

THE SUCCESS OF THE FALL SEMINARS AND OF OUR STUDY PROGRAMS FOR THE NEXT YEAR WILL DEPEND LARGELY ON THE SUCCESS OF OUR ARKANSAS SCHOOL OF MISSIONS.

The publicity committee in each district is the President, Promotional Secretary and Secretary of Missionary Education and Service. Please use all your persuasive powers to get the quota from your district filled. Let's see how many districts can register 100%. Mrs. Glenn F. Sanford, Conway, Arkansas, is the registrar for the School and Presidents will send their district registrations to her before or by July 1.

The courses to be offered are: "America's Geographical Frontiers", Miss Ruby Van Hooser, Instructor; "The Bible and Human Rights", Mrs. J. Russell Henderson, Instructor.

There will be seminars, workshops and other educational activities. Ample time will be allowed for study periods.

The policy regarding the subsidization of officers will be that used last year. The cost of room and board is \$8.00. Bring your own sheets, towels and pillow cases. Registration fee is \$2.00. Pay your registration fee when you register at the School. Registration begins at 2:00 p.m., July 26; Faculty and Group Leaders Conference, 5:00 p.m.; Dinner, 5:45 p.m.; First Class Sessions, 7:15 p.m. Those coming from the same districts will probably be able to travel together, thus saving some car expense. This is another point you will want to check.

We do hope you will be at the School and shall look forward to seeing you there.

Sincerely,

Mrs. Erick Jenson, Secretary Missionary Education and Service, Little Rock Conference, Stuttgart, Arkansas.

Mrs. W. Henry Goodloe, Secretary Missionary Education and Service, North Arkansas Conference, Jonesboro, Arkansas.

SEARCY DISTRICT

The visits of Miss Edith Martin and Miss Grace Badgett were highly enjoyed by the women of our district. They spoke to a group of Wesleyan Service Guild women at a dinner meeting in Searcy, the evening of April 5, and at the District meeting of the W. S. C. S. at Kensett, April 6.

The District Promotion Secretary has spent much time in visiting the smaller societies of the district. The woman's work seems progressing. New circles have been formed, a new Wesleyan Service Guild for the younger business women of Searcy has been organized, missionary study classes have been held, prayer groups have met, and social affairs have been given by the women of the district under the leadership of the Woman's Society of Christian Service. The woman's work was presented at District Conference at Harrison.

Miss Helen Stevens presided over the District Wesleyan Service Guild meeting held in Searcy, June 6. McCrory guild was hostess.

Heber Springs will be hostess to the district meeting of the Woman's Society of Christian Service, June 29. Mrs. Walter Jimerson of Augusta, district Christian Social Relations Secretary has planned much of the program. It will be based upon material and information gained from the Churchman's Washington Seminar which Mrs. Jimerson attended in April.—Mrs. H. H. Fubright.

When the freshman returned a volume of Shakespeare to the library he was asked what he thought of his writing.

"I don't see why people make such a fuss over his work. All he has done is bring together a bunch of old, well-known quotations."

WOMEN IN THE CHURCH

By Mary Fowler

For the first time in the history of China "the thoughts and ideas of women are forces to be reckoned with," Says Professor Siu En-lan of mission-supported Ginling College, Nanking. "Since the war," Dr. Liu declares, "Chinese women have become released from their traditional bondage as dependents and are becoming as essential as men in earning a livelihood for the family. Another change that has taken place in China is the political attitude of the people. Formerly they simply managed their own affairs, cultivating the land to feed the nation and doing business for the economic life of the country, and they left politics to their leaders. Today they themselves are concerned with the political problems and policies of the nation, and are also feeling concerned enough to enter into political activities. Women, too, are interested and are working to get seats on national and city political councils."

There are 165 foreign students (in addition to Canadians) on the campus of the University of Washington. The Seattle Council of Church Women has entertained most of these young people in their homes on such holidays as Christmas, Easter, and Thanksgiving Day. The hostesses have been delighted with the new friends made, and the students have seen something of American Christian home life to take back with them to many distant parts of the earth, the reports indicate.

Protesting "war talk and hysteria," the executive committee

FORT SMITH DISTRICT

Mrs. J. K. Fraser, Pro. Sec.

The Fort Smith District meeting held in Clarksville, April 12th was fine in every way.

Fourteen of our District Officers were present, and each one presented her particular line of work.

Miss Edith Martin was truly an earnest speaker and eager attention was given her.

Mrs. Cooley, our Conference guest, gave a very helpful quiet time.

Our most able President, Mrs. Monroe Scott, gave inspiration in her closing message.

One hundred and fifty women with Bro. Culver, our District Superintendent and some other pastors made up the group.

A number of societies have been visited by District Officers for the outstanding activity in the District this quarter.

MISSIONARY PERSONNEL

Anna Ruth Ball who has attended Scarritt for the past two years was graduated at the close of this school year.

Marilyn Hindman, daughter of Rev. and Mrs. D. G. Hindman of Wheatley, Arkansas, entered Scarritt on the 14th of June at the beginning of the summer term.

Grace Badgett, who has served as Rural Worker in Van Buren County, is in New York where she is to be commissioned on the fifteenth of June. Grace is to be re-assigned to the work in Van Buren County.—Mrs. E. E. Sexton.

CRUSADE FOR CHILDREN

The response to the American Overseas Aid and United Nations Appeal for Children campaign in Arkansas has been very disappointing. The quota is far from being reached. The appeal has been modest—only 40 cents per capita. This is truly a time when the traditional generosity of Christian, American people can, in addition to meeting in a humanitarian manner the desperate needs of the distressed abroad, offer substantial evidence that our national purposes aim toward peace and good will among the peoples of the world.

Although the fund-raising activities of the Crusade for Children will come to a close in Arkansas on July 1, it has been announced that contributions may be sent to campaign headquarters, 118 W. 4th, Little Rock, Arkansas beyond that date in order that all may have an opportunity to give.

It will also be appreciated if all chairmen of Christian Social Relations will report to the State Office the amount of money raised through their groups during 1948 for Church World Service inasmuch as these contributions will be credited to Arkansas' quota and help reach our State goal.—Mrs. T. O. Sparks.

Service of the Methodist Church, has sent to President Truman and other government officials a statement calling for "specific steps toward peace" while there is still a chance for peace, according to Mrs. J. D. Bragg, of St. Louis, Mo., national president. These "steps" include full use of the UN machinery, carrying on the ER program, direct peace negotiations between Pres. Truman and Premier Stalin, plans for a world disarmament conference, opposition to UMT, admitting

CURRENT NEWS IN ARKANSAS METHODISM

CLOSING EXERCISES FOR CHURCH SCHOOL AT CONWAY

One hundred seventy-five children and workers were enrolled for the annual church school at the First Methodist Church which closed with a program at the church. Mrs. Arley B. Shields was director of the school. The average daily attendance was 128 and the largest attendance any day was 135.

The theme for the school was "This is my Father's World."

The Kindergarten work was taken from "Let's Go Out of Doors," by Jennie Lou Milton. The children took nature trips each day and much of their activity was carried on out of doors. Miss Julia Lee Moore planned activities for the group. She was assisted by Mrs. Paul A. Jones, Miss Clara Frances Hayden, Ruth Anderson, Ann Holloway, Sue Taylor, Barbara Taylor and Mary Jean Packard.

Mrs. E. W. Packard was in charge of the Primary group, which used "Exploring God's Out-of-Doors," by Rebecca Rice, as their text. Activities ranged from observing polliwogs, frogs, fish and turtles to studying wild flowers and plants of various kinds. The daily activities included worship play and work periods. Assisting Mrs. Packard were Mrs. Joe B. McGee, Mrs. Roy Brogley, Mrs. J. A. Winebright and Misses Anna Callan, Peggy Gordon, Carolyn Bumpers, Betty Sue King and Estelle Packard.

"Understanding God's World," by Mary S. Warren, was the text used by Mrs. Carl Keightley, superintendent of the Junior department. Activities by that group included a visit to the garden and hydroponicum of Dr. E. A. Spessard and a fishing trip. Miss Vivian E. Hill, Rev. James S. Upton and Joe G. Robbins were guest speakers. Assisting Mrs. Keightley were Mrs. Paul Page Faris, Mrs. James S. Upton, Mrs. James R. Berry, Misses Blanche Foreman, Rachel Mitchell and Dorothy Christopher, J. E. McGuire and Jack McMahon.

Rev. Carl Keightley directed an Intermediate retreat for one week. "Di covering God in the Beautiful," by Nathan L. Clyde was the text. The group made vases to be presented to the hospitals.

Mrs. Glenn Sanford was refreshment chairman for the school. She was assisted by Mrs. C. M. Reeves, Mrs. R. Percy Coyne and Mrs. John S. Warren.

The school was sponsored by the Men's Bible Class of the Sunday School.

Attending the school every day were Michael Ann Keightley, Peggy Mae Jones, Jeanette Holloway, Danny Thornton, Timmy Faris, David Doyle, Vivian Lawson, Jack Upton, Danny Morse, Charles David Thornton, Nannie Sue Brittain, Jay Mack Fortner, Tom Markham, Jeanne DeJannett, Linda Kay Cox, Molly Paulk, Sidney McCollum, Virginia Upton, Mel Lawson, Gay Joe Hegi, Allen McGee, Virginia Ann Hodges, Robbie Sims, Novella Stanley, Patricia Gordon, Laura Lou Goyne, Mary Ann Faris, Martha Weatherly, Charles Anderson, John Patterson, Walter Hegi, Carolyn Ward, Clyde Paulk, Marka Holloway, Doris Maxey, Ann Cox, James Upton, Virginia Livingston and Wanda Berry.—Reporter.

NEW CHURCHES NEAR CAMDEN

On March 1, 1947, two new Methodist Churches in virgin territory were founded near Camden, Timothy Church, two and one half miles southwest of Camden and West Side, four miles northwest of Camden. Both were founded by Rev. James Robert Scott, University of Arkansas graduate and now assistant pastor of Asbury Church in Little Rock. He was assisted at Timothy by his father, Rev. M. E. Scott, and Rev. Arthur Terry, then our district superintendent.

West Side secured an abandoned rural high school building but a totally new building was erected for Timothy. This beautiful new building is free of debt and is flourishing under the present leadership of Rev. M. E. Scott.

Land, money, labor and materials were generously donated to Timothy Church by friends all over Ouachita County.—Ross Patterson.

MEN'S CLUB TO HEAR NOTED ARKANSAS SPEAKER

At a Ladies Night meeting June 21, the Men's Club will hear one of the most popular after-dinner speakers in the southwest. He is the Rev. J. M. Hamilton, of Texarkana, Arkansas. Mr. Hamilton has spoken to church and civic groups over the entire southwest, including men's clubs of Highland Park, Dallas; First Church, Houston; Ft. Worth; Beaumont and Corpus Christi, in Texas and many similar groups in Arkansas, Louisiana, Tennessee and Oklahoma. He has also appeared on the Knife and Fork Circuit. Plan now to hear him on the night of June 21, at 6:30 o'clock—Trinity Men's Club night.—The Trinity Methodist Messenger, El Paso, Texas.

HOMEcoming DAY AT WESLEY MEMORIAL CHURCH

Sunday, June 6, was observed as Homecoming Day at Wesley Memorial Church in Conway. We had 77 in Church School and about 100 in the morning service. The morning sermon which was enjoyed by all was preached by Dr. J. M. Workman, retired minister. The Lewis trio sang, "Kneel at the Cross".

After the morning service a basket lunch was spread in the hall and all had a very enjoyable time around the dinner tables which were loaded the entire length which was about fifty feet. After all had eaten the tables looked slightly bare as we all had done ample justice to the food.

Following the feast all gathered for group singing led by W. H. Lewis. At 3:00 p. m. all went home to get ready to come back for the night services when Brother Charles Castrol brought the message. Bro. Castrol is a ministerial student in Hendrix College.

All in all we had a wonderful day on the first anniversary of our Homecoming Day. A cordial welcome awaits all to visit our church and enjoy our services. It is a treat just to hear the junior choir. Our church door is always open to all visitors. "Watch us grow."—Reporter.

THE WORK AT ELKINS

Rev. and Mrs. E. J. Reaves and Robert Ritter, student minister from Rogers, closed a most successful Bible school here Friday with a program and pageant on Sunday night. Fifty-seven pupils were enrolled with an average daily attendance of forty-seven. Pat Barron was awarded first place by receiving the most merits in the school and also in the Junior Class; Geneva Lee Davis won first place in the Young People's Class and Tommy Howard in the Primary Class. Wanda Sue Reed and Doris Hennigan won honorable mention.

Ladies of the town who assisted with the work were Mrs. Beatrice Webb, Mrs. Hazel Shofner, Mrs. Lela Barron and Mrs. Billy Lee Griffin.

A cooperative luncheon was served in the church grove Friday at the noon hour.—Mrs. Fannie Carigan.

THE WORK AT ATKINS

Our work goes well. The attendance at Sunday School is growing. The Youth Fellowship is gaining in interest and membership. The Woman's Society of Christian Service is in a splendid growing condition. All this is due largely to splendid leadership. David Griffin is superintendent of the Sunday School and carries a splendid program for the worship service each Sunday morning. Miss Lillian Sweeded is program chairman.

Mrs. Ethel Martin is sponsor for the Youth Fellowship where good wholesome programs are planned and carried out. Once each month through the summer the youth group goes out to some lovely spot and has a swimming party, then their evening meal followed by the program.

Mrs. A. B. Bates is president of our W. S. C. S. and this organization carries a full program. Mrs. R. S. Hughey is secretary for the Conway District and Mrs. R. L. Haney is district secretary of Children's Work. We are fortunate in having two district secretaries in our local W. S. C. S.

In April, Rev. C. E. Patton from Dardanelle assisted us in our revival. Brother Patton is a splendid preacher and is a rare soul to be associated with. The results of the revival were nine additions on profession of faith and two by letter. The church was greatly stimulated for the work ahead.

Our Vacation Bible School was a splendid success. Mrs. Joe Stroud was general superintendent. There were 64 enrolled. In the Kindergarten there were 22 enrolled with Mrs. Wade Henry, Mrs. Leonard Stout, Mrs. Roy Mathews and Mrs. Bob Rackley as teachers and workers. In the Primary Department there were 9 in attendance. Teachers were Mrs. Joe Stroud, Mrs. Irl Darr, Mrs. Roy Spencer and Mrs. H. C. Minnis. The Juniors numbered 22 with Miss Bessie Gibson, Mrs. Troy Austin and Rev. H. C. Minnis as teachers.

We are planning some needed improvements on the church building.—H. C. Minnis, Pastor.

Those who do the most for the world's advancement are the ones who demand the least.—Henry L. Doherty.

INTERMEDIATES WELCOME YOUTH WORKER TO BATESVILLE

Ann Wilford was hostess to the Intermediate group of the First Methodist Church at Batesville when they met in the yard of her home Sunday evening, June 6, to welcome Miss Martha Love of Jonesboro who came to work with our young people this summer.

After a picnic supper provided by the W. S. C. S. Miss Love led us in amusing games and songs before we went into the church for our worship service and program with Marjorie Stuart as leader and with Ann Wilford at the piano.

Present at this reception besides our own group of twenty-six were Rev. and Mrs. H. L. Wade, Rev. and Mrs. S. B. Wilford, Mrs. Craig Johnston, president of the W. S. C. S., Mrs. Paul McNeeley, counselor of the Intermediates and Mrs. Larry Potter, Church School teacher.—Reporter.

GEYER SPRINGS NEWS

Rev. Gerry Dean preached his last sermon at our church the last Sunday night in May. He and his family did a fine job here in our community for which we are very thankful. Our church presented them with a flower made from new one dollar bills. The flower resembled a large sunflower except for the color. It was a real beauty.

The Douglasville-Geyer Springs Churches each have a full-time pastor now. Brother Dean went to Douglasville and Rev. Clyde Parsons, who has just finished his work in the Seminary at Dallas has come to Geyer Springs as our pastor. We feel very fortunate indeed in getting Brother Parsons, his wife and son, Tommy, as our parsonage family. We are already making plans and working hard to reach our goals for the year.

The parsonage was not ready by June 1 as we had hoped due to some materials that were hard to get. Mrs. Edna Blackwell was kind enough to let the parsonage family share her home for a few days, however, they are now living in the new parsonage that we are so proud of. It is one of the best to be found in any rural community.

Our Sunday School is growing rapidly. We feel sure in having a full-time pastor to help us we will be able to really grow.

We have just completed a successful Vacation Church School. We had a total enrollment of 54 children. Mrs. H. B. Griffith was the dean. She did a fine job and we know her efforts will not be in vain. Other workers were: Kindergarten, Mrs. Glenn Terral. Her assistant was Miss Betty Jo Crippen, one of the young people of the church; Primary, Mrs. C. E. Boyd; Junior, Mrs. S. E. Whitsell, assistant, Mrs. Alfred Boyd.

Mr. and Mrs. Lovett furnished ice every day so that they might have cool water. Charley McCardell saw that plenty of water was on hand.

The W. S. C. S. ladies furnished refreshments each day. With the cooperation from the church we feel that this school will be a real help to the children of this community.—Mrs. Roy Huffstutler.

PARAGOULD DISTRICT CONFERENCE

The Paragould District Conference convened at Piggott Methodist Church May 18th, with Rev. E. B. Williams, district superintendent, presiding. The devotional on "Spirituality" was conducted by Rev. E. B. Williams. The service was felt deeply. After the devotional the Conference was in session with Rev. Elmo Thomason elected secretary and Rev. Roy Henry, assistant.

The conference was highlighted by some great preaching and speaking. Rev. Ira Brumley brought to the attention of the conference the fine work being done with reference to the Crusade for Christ. Rev. Albert Gatlin spoke concerning the effects of General Conference, also the wonderful messages brought there. Rev. Eugene Hall spoke concerning the developments of the Wayland Springs Camp. Rev. G. C. Taylor spoke in behalf of evangelism in the North Arkansas Conference. The speeches brought to the conference delightful messages concerning the connectional work of the church.

Visitors present were: Rev. Ira Brumley, Conway; Rev. J. A. Gatlin, district superintendent of the Jonesboro District; Rev. Martin Bierbaum, pastor at Manila; Rev. G. C. Taylor, pastor at Morrilton; Rev. C. C. Burton, pastor at Dell; Rev. Sam Watson, pastor at Marianna, and Rev. Eugene Hall, pastor at Leachville. The visitors added greatly to the spirit of the conference.

At the eleven o'clock hour a most inspiring and gracious message was brought to the conference and visitors by Rev. H. H. Griffin. His message showed the greatness of his spirit and the kindness of his heart. All were deeply moved.

The following committees reported: Woman's Society of Christian Service, Mrs. T. C. Chambliss; Ministerial Relations, Qualifications and Recommendations, W. J. Spicer and LeRoy Henry; Pastors' Reports and Recommendations, Guy C. Ames and Elmo Thomason; Lay Activities, J. A. Waldron and Lee Ward; Quarterly Conference Journals, J. J. Decker; Courtesy, T. C. Chambliss.

The following persons had been licensed to preach since Annual Conference: Bennie Parmenter and Lester J. Trout. Three others were licensed at the conference: Mr. Walton Abee, J. W. Williams and Mrs. E. R. Vance.

The reports of the different committees showed some splendid work being done and a spirit to do more. The statistical reports indicated gains on the following items: Additions, subscribers to the Arkansas Methodist Church School enrollment and attendance, salaries and contributions to connectional claims. —Elmo Thomason, Secretary.

SUB-DISTRICT MEETING OF UNION COUNTY M. Y. F.

The Methodist Youth Fellowship of Union County held its district meeting June 7, at Smackover. After a program consisting of four business men who discussed different vocations, the business meeting was held. Officers for the following year were elected as follows:

President, Calvin Fudge; Vice-president, Howard Childs; Secretary-treasurer, Sarah Pickering; Reporter, Virginia Mullen; Adult Counsellor, Mrs. Alice Williamson; Recreation Commission Chairman, Mittsy Harper; Worship and Evangelism Com. Chairman, Helen Beach

LOCKESBURG VACATION BIBLE SCHOOL

A Vacation Bible School began at the Methodist Church May 24th, and continued through June 4th. Seventy-nine pupils were present for the opening morning session for enrollment, and an increase both in attendance and interest marked each day throughout the school with the total enrollment reaching 105.

Children from Rock Hill, Bellville and Lockesburg were in attendance to enjoy the greatest of Christian fellowship, and their studies and work were made so interesting by their teachers that the two weeks passed too quickly.

The school closed Friday night with a program by the children and a display of their work.

The following workers assisted with the school. Kindergarten, Mrs. S. P. Norwood, Mrs. B. F. Wallis, Miss Gladys Faye White and Miss Margaret Johnston. Primary, Miss Claryce Harrison, Mrs. A. P. Gilliam, Mrs. Luther Pickens and Mrs. Henry Bailly. Junior, Miss Dorothy Owens, Mrs. Merry Sharp. Intermediates, Mrs. S. M. Stallard.

Dean of the School was Mrs. R. R. Wallis. We are enjoying a splendid aftermath with a marked increase in enrollment and attendance in the Church School.—L. Gray Wilson, pastor.

FORTITUDE

Out of China comes the story of a traveler who watched the lines of coolies with their heavy packs ascend a steep trail ahead of her. She was interested to notice that, at one certain point in the path, they stepped aside and swerved dangerously near the precipice before continuing their climb.

When she herself reached the place, she watched with interest for the obstacle in the way, and to her amazement saw, growing from the cracks in the rocks, an exquisitely beautiful primrose.

Her guide stooped down, touched it gently, and said, "It is from such as this that we learn fortitude!"—World Call.

and Betty Burson; World Friendship Com. Chairman, Joan Thompson; Community Service Com. Chairman, Jimmie Burgess.

The next meeting will be held at Vantrease Methodist Church July 5, 1948.—Virginia Mullen, Reporter.

METHODISTS COMMISSION FIFTY-ONE MISSIONARY SPECIALISTS

NEW YORK—(RNS)—Fifty-one new Methodist missionaries and deaconesses were commissioned in colorful ceremonies here.

The group is the first of an estimated 1,000 that the denomination's Board of Missions and Church Extension plans to send overseas and to needy areas of the United States and its possessions during the next four years.

Missionaries for foreign life service will sail shortly for fourteen different countries: China, India, Pakistan, Korea, Japan, Algeria, Belgian Congo, Chile, Argentina, Brazil, Liberia, Mexico, Costa Rica, and Poland.

All of the missionaries in this class have post-college specialized training in at least one of the following fields—theology, education, medicine, or social science. Included in this group are the first two Negroes to be sent to China as representatives of The Methodist Church. They are Mr. and Mrs. Thomas A. Harris, of Gainesville, Florida, graduates of Florida A. and M. College.

Several of those going abroad are rural specialists, denoting the new interest on the part of church people for the welfare of farmers in Asia and Africa. There are also rural specialists among the home missions workers who will serve in the farm and isolated sections of America.

Bishop Walter W. Peele of Richmond, Va., conducting the commissioning ritual, Dr. John W. Hawley of Pittsburgh was the presiding officer, and Mrs. J. D. Bragg of St. Louis, Mo., president of the Woman's Society of Christian Service, made the leading address.

DRINK

A man who was an habitual drinker was often repentant and humble after a debauch. He would promise his wife to do better, but he never seemed able to keep his word.

One night he said to his wife sadly, "You're a clever woman, Jenny, a courageous, active, good woman. You should have married a better man than I am, dear."

She looked at him, and thinking of the fine man he had been before he started to drink, she answered in a quiet voice, "I did, James."—Sunday at Home.

PASTOR-JOURNALIST APPOINTED TO METHODIST INFORMATION

NEW YORK—(RNS)—Appointment of the Rev. Arthur West, former pastor of Grace Methodist church, Bangor, Me., as associate director of the commission on public information of The Methodist Church was announced here by Methodist Information.

Chosen because of his journalistic and pastoral background, Mr. West will have his headquarters in Chicago. He first served as a newspaperman on several mid-Western papers. Later he became religion editor of the Providence (R. I.) Journal and Evening Bulletin. During his Bangor pastorate he was church editor of the Bangor Daily News. He was also correspondent for Religious News Service.

Henry Wagner, chef at the Stevens hotel in Chicago, is something of a philosopher. Six students of hotel management had been brought in to study the problems the Stevens has to face in handling its thousands of guests every day, each one of them being put in charge of some major department. As Henry Wagner turned his duties over to a 22-year-old boy for the day, he said: "Don't worry about what to tell the customers when their peas are cold. Just see to it that the peas are not cold!"—Christian Advocate.

Family trees, like garden varieties, are likely to produce inferior fruit unless they are watchfully pruned of spurious growth and dutifully sprayed with the essence of the Ten Commandments.—Chilton Times-Journal.

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"GREATEST STORY" TAKES BRIEF SUMMER REST

For the first time since its inaugural eighteen months ago, the dramatic presentation, "The Greatest Story Ever Told," will take a short vacation of ten weeks during the summer months in order to give creators, producers, and cast a rest. This was announced today by J. K. Hough, director of advertising for the Goodyear Tire & Rubber Company, sponsor of the Sunday afternoon ABC network program which goes on the air without commercial announcements.

The hiatus, the executive said, is to give a much needed vacation from the arduous task of preparing for a weekly broadcast of such high dramatic value. The program will take its brief pause after the June 27th broadcast and resume again on September 12th. Based on the teachings of Christ and presented in modern language, the program remained on during the summer months last year, but it was felt that more than a year and a half of hard work necessitated a brief period of rest for all concerned.

Fulton Oursler, prominent authority on the Bible and a senior editor of the Reader's Digest, conceived the program. It is written under his supervision by Henry Denker and directed by Marx Loeb. The original music is prepared by William Stoess and presented under his direction. Rayshow, Inc., is the producer for the Kudner Agency, Inc., New York advertising firm.

SOME FACTS ABOUT THE CHURCH SCHOOL

A Youth Study Committee made up of teen-agers in the Baltimore Conference (S. E. J.), spent about a year working out and testing a survey of the Church School. They spent another year in securing answers from 1,803 Protestant young people between the ages of 12 and 17. Conducted between an equal proportion of urban and rural youth, the poll revealed the following facts:

54% of the young people who drop out of Sunday School do so as Intermediates, aged 12, 13 and 14. 81% of the young people who continue to attend Sunday School are influenced by their parents' attitudes and examples. (This demonstrates dramatically why the Church School needs to work unceasingly to meet the needs of adults as well as young people.)

12% of the young people who do not attend Sunday School gave "no transportation" as their major reason. Of these, about 79% live in rural areas.

56% of the young people who attend Sunday School stay for morning church service, and 74% of them are members of the church. About 26% of the young people who do not attend Sunday School go to church service.

"To learn about God" is the principal reason young people gave for attending Sunday School, while "just drifted away" was high on the list of reasons given by non-attenders. 19% of non-attenders felt the church "does not care about us."

A summary of the recommendations listed that would improve this situation, according to the survey, is as follows:

"Teach us about God and life; give us quality teachers; get our parents attending, too; show us that the church really cares for us as persons; get busy with the 12-year olds; help our Dads assume their share in guiding our religious

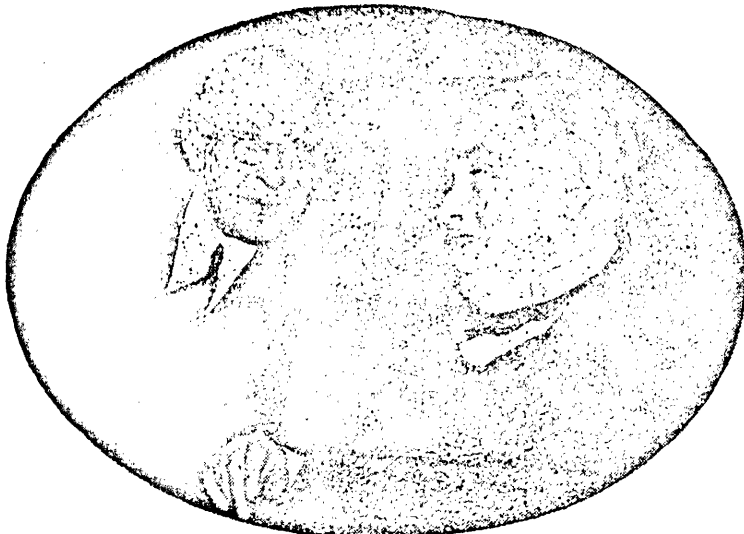
Giant Against The Sky

GIANT AGAINST THE SKY, the biography of Bishop Warren Akin Candler by Alfred M. Pierce, will be published June 23, 1948 by Abingdon-Cokesbury Press.

Methodists everywhere will be quick to recognize this volume as a significant contribution to the history of The Methodist Church, for Bishop Candler was a great and powerful Methodist, alive in a period of tremendous importance to

part.

Alfred M. Pierce in writing this record of the life of Bishop Candler has given it the benefit of full coverage of its every stage, from beginning to end, complete with the detailed analysis necessary to a fair and adequate presentation of a life so varied in interests and filled with activity. All the individual color, personal charm, and human failings of Bishop Candler, the man, are



Bishop Candler and Bishop Ainsworth at the Emory University Centennial in 1936.

Methodism for all time. But it is within the geographic and cultural area of the former Methodist Episcopal Church, South that **GIANT AGAINST THE SKY** quite properly will be received with the greatest sense of appreciation and pride. For without question it is a Southern Methodist book—as Southern as its predominately Georgian locale and as Southern Methodist as its distinguished subject; Bishop Warren A. Candler.

GIANT AGAINST THE SKY will doubtless stand as a fitting tribute, not only to the long life of selfless service of Bishop Candler, but also as a stirring account of the distinctive contribution of the Methodist Episcopal Church, South to Methodism throughout the world. No true biography of Bishop Candler could fail to include a large portion of the history of the church in which he played such important

skillfully revealed as the story of Bishop Candler, the preacher, editor, college founder and president, bishop, and finally university chancellor unfolds.

Eighteen interesting chapters tell Bishop Candler's life story stride by stride. Bishop Arthur J. Moore has written its introduction with warm personal affection and pride and a number of rare photographs of the Candler family will be used as illustrations.

Bishop Warren Akin Candler no longer moves and speaks down center stage of The Methodist Church. The giant in person is gone, but his boys, his university, his influence, and this, his life's record, yet remain to fill in part that "lonesome place against the sky" left open by the death of the short, stocky man, who always stood tall and stalwart, and sometimes as lonely, as a Georgian pine.

TO REESTABLISH WESLEY FOUNDATION IN TOKYO

"When one thousand applicants for the Law Department of the Tokyo Imperial University were asked last spring to write a composition on 'The Future of Japan', 70 percent favored communism, 20 percent nihilism, and 3 per cent Christianity. Unfortunately, while Communism approaches students with a concrete program, Christianity too often fails to offer a program definite enough to attract them. I fear this is our weakness. Please send leaders to Japan with a talent to guide students in their thought life as well as in personal motivation."

So reports the Rev. Yoreichi Manabe of Tokyo, to the Board of Missions and Church Extension. Dr. Manabe, a long-standing leader of Methodist forces in Japan, is now an official in the United Church of Christ in Japan. He urges that

growth, and tone up church buildings and equipment."—Methodist Information.

Methodists send to Japan Christian missionaries especially trained to work among students.

With the expectation of reviving the activities of the Wesley Foundation in Japan, the Board is send-

METHODISTS WANT MISSIONARIES FOR OKINAWA

The Youth Missionary Guild of the First Methodist Church, Glendale, California, has presented to the Board of Missions and Church Extension a check for \$3600 to provide the outgoing expenses and first year's salary for the first missionary from the Methodist Church to Okinawa, the island in the LooChoo chain, off Asia, which figured prominently and tragically in the Japanese phase of World War II. Dr. K. Morgan Edwards is pastor of the Church, and Arthur Peart is president of the Youth Missionary Guild.

The Board of Missions and Church Extension is planning to send a number of missionaries to Okinawa and adjacent islands, in response to appeals of veterans who served there, and of chaplains who saw service there during and since the war. They say that the people of the Islands are eager to learn about Christian missions, and many are even now being enrolled in the churches and classes established largely by GIs. The Methodists are asking young people—some of them probably ex-GIs—to answer this call for Christian service. A medical missionary, married or single, and an evangelistic worker—ordained minister, married or single—are the first to be sought for commissioning as missionaries; but men and women with other training and skills will be sent also. Interested persons are asked to write the Personnel Department, Board of Missions and Church Extension, the Methodist Church, 150 Fifth Ave., New York, N. Y.

The Baptists are also interested in this field, and Methodists and Baptists have agreed to carry on the work cooperatively and without denominational emphasis. Some years before World War, the Methodists carried on evangelistic work in some of the LooChoo Islands, using Japan as their base. The Okinawans and other islanders, though Asiatic, are not Japanese in origin.

ing two well-trained young Christian leaders to Tokyo for service among the students of that great center. Among the forty young people going out with the Fellowship of Christian Reconstruction for a period of three years of English teaching in various Christian schools and institutions in Japan, there are also many who are prepared to deal with the concepts of communism, secularism, nihilism and other types of ideology claiming the attention and loyalties of Japan's youth.

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METHODISTS OVERSEAS ARE GRATEFUL

By Emily Shacklock

Many people in Germany have been receiving much needed items of clothing through the service of Chaplain Long, a Methodist minister now stationed there. The Methodist Committee for Overseas Relief has been keeping Chaplain Long supplied with articles for distribution.

Following a visit of Chaplain Long to a community of many refugees, a pastor wrote,

"These gifts of clothing have shown them Christianity in practice. Most of them were very glad to possess now one piece more. A father of four children was a millionaire in Silesia. Today his children go in rags and wooden shoes. His son could not be confirmed because he had no suit. A suit from this contribution came just in time for him. The want for men's suits and men's underwear is always greatest."

Especially interesting is a letter from Miss Erika Lucas, secretary to Chaplain Long. It reveals the "plus" value of Christian fellowship which results in relief administered through the Christian church.

"May I as a German and the secretary to Chaplain Long add a few lines to these letters of thanks.

"You can hardly imagine how great the appreciation of all of us is for the many generous gifts which you are sending to Chaplain Long. We all know that these gifts are not given out of abundance but that they mean sacrifices for everyone of you. As much as they help us to overcome our present misery the far more important point is that our Christian friends in the States have not forgotten us. They show us how Christian love works in practice, an example which ought to be followed by every one of us.

"Let me express my thanks and deep appreciation for your good work. My parents and I as refugees know best what you are doing for us, your example excites us to do also our part in this great work and we hope there might come the day when we are able to reimburse somehow what we are receiving today.

"May God bless your work and help us Germans to do our part in these times of distress and help us to find true peace."

Relief through the churches carries a much needed message of peace. Keep the message going through the Methodist Committee for Overseas Relief, 150 Fifth, Avenue, New York 11, N. Y.

METHODIST YOUTH MEET AT FIRST CHURCH, BLYTHEVILLE

The sub-district of the Methodist Youth Fellowship met May 10, at First Church, Blytheville. A skit on "Whose World?" was presented by the host church.

Ruth Seay, president, presided during the business session. At that

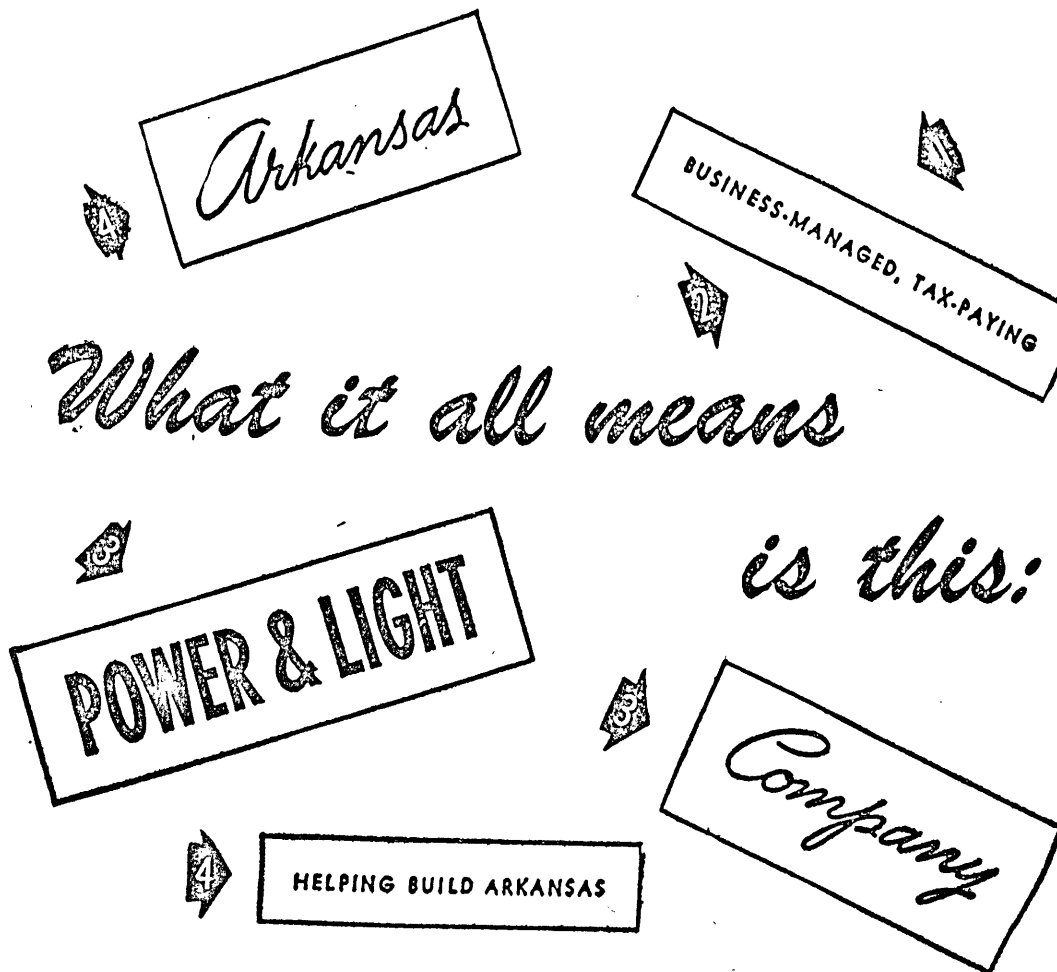
time chairmen for each of the hour commissions were chosen. They are Henry Couchman of Osceola, worship; Robert Adams of Joyner, community service; Iva Seay of Blytheville, recreation and Ella Mae Dixon of Dell, world friendship.

The banner given for general excellence each month was awarded to the Wilson Methodist Youth Fellowship. It was also announced that

two new units have come into the sub-district. They are Dell and Yarbbo.

Refreshments were served and then games were played on the lawn under the direction of Ruth Seay.—Ruth Abbott, Reporter.

The world should make peace first and then it should make it last. —Pathfinder.



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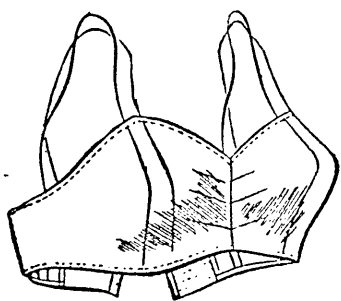
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The Sunday School Lesson

By DR. O. E. GODDARD



MICAIAH, A PROPHET OF ISRAEL

LESSON FOR JULY 4, 1948

SCRIPTURE TEXT: 1 Kings 22:1-40.

GOLDEN TEXT: As the Lord liveth, what the Lord saith unto me, that will I speak. 1 Kings 22:14.

During the whole of our lives, and during the lives of our parents, we have been studying the lives of the heroes and heroines in Holy Writ. We have dwelt with delight upon the lives and services of these illustrious men and women. There is no desire on the part of the Lesson Committee, the Board, or the teachers to dim their glory, in the least. May the luster of their great lives shine with resplendent glory until the end of time.

For the first time, so far as I know, we are to study for thirteen weeks, the lives of the "unheralded characters" of the Bible. These thirteen characters are men and women who played their part in the divine plan as well as did the heralded notables. It is a real joy to pay tribute to the obscure saints.

Micaiah is the first on the list. He is in the midst of a motley, sinful crowd—Ahab, Jezebel, and four hundred false prophets led by Zedekiah. Do not confuse this Zedekiah with the last king of Judah. This Zedekiah in our lesson today was the head man of the four hundred mercenary, sycophantic, false prophets who served Ahab. He also is the one who went to bring Micaiah to the council and advised Micaiah to prophesy good things just as he and his group had done to flatter Ahab. If there ever were a devil of the feminine gender, that one was Jezebel. She out-deviled the devil. If the old boy could be made to blush, his face would be crimson.

Jehoshaphat, the king of Judah was not bad. He was the first king of Judah or Israel who offered to fraternize with a king across on the other side. But Jehoshaphat went up to be friendly with Ahab. When Jehoshaphat heard of the arrival of the four hundred false prophets, he had enough spiritual intuition to suspect that they were not true prophets of God. Jehoshaphat was a Henry Clay sort of man, ready to compromise if it could be done without sacrificing principle.

Micaiah Affirms His Attitude

"As Jehoshaphat liveth, what Jehovah saith unto me, that will I speak." This should be the attitude of every messenger of God—preachers, teachers, parents, friends. This attitude does not guarantee popularity. It is almost sure to provoke disapproval, censure, persecution, and where the law permits, even prosecution. Micaiah got struck in the face by Jedekiah, sent to prison by Ahab, and kept there so far as we know until death. Ahab instructed that he be treated as a criminal. How long he endured it, is not known. He was never heard of again.

The Preacher God's Messenger

Does the preacher keep his heart in tune with the Divine so that he can discern and obey the still small voice of God? A full house and the adulation of the congregation is no guarantee that the preacher is a Micaiah. With as much political

corruption as there is, with as much drinking of intoxicants as there is, with as much sexual sins as are prevalent, with a money-mad people, pleasure wild, how can a preacher today avoid incurring the displeasure of his congregation? Can he hold his peace and have a good conscience?

Teachers God's Messengers

A new book by Dr. Disney, has become a best seller and much talked of book. The title, "Sexual Behavior of Human Males." If what he says is true of our young people, I hardly can see how a public school teacher can sleep soundly at night and be undisturbed during the day. It is appalling, shocking!

Every Parent A Messenger

The most overwhelming responsibility God ever laid upon mortal man, is the responsibility of parenthood. I wonder if parents know the situation of their young people. Are some parents permitting their children indulgences which the parents' parents prohibited.

Why? Are they afraid of being called a back number, old-fashioned, out of date?

If preachers, teachers, and parents are not willing to throw themselves into the breach and turn the currents, where shall we land? Micaiah never would have submitted to such abominations as are obvious in our present day.

Some Micaiahs Of The Past

When the French Huguenots were being persecuted unto death, one group had a little church in a secluded country place. They had a trap door in the floor. When the sentinels saw the destroyers coming they rushed in with the alarm and the trap door was opened and the worshippers were safely concealed. On one occasion a boy in the early teens was late arriving. Just before he arrived the sentinels had rushed in and all were hidden securely under the trap door.

The destroyers caught the boy and demanded of him where were the Huguenots. He refused to tell. They threatened to kill him if he did not tell. When he still did not reveal the hideout, they cut off his head. I do not know what his name was, but it should have been French Micaiah.

The Chinese Boxers about the close of the 19th century, were killing all the Christians who would not renounce Christianity. They came to a home where all were present except the eldest son who was away at college. They told the father if he did not renounce Christianity they would decapitate the youngest child and when he continued to refuse, the child was decapitated. This horror was repeated until every member of the family had been killed. When the son knew what had happened, he continued his studies in the seminary and upon his graduation, asked to be sent as a missionary to those who had killed his own family. That name should be Chinese Micaiah.

I Believe—

That there are thousands of preachers who would surrender their pulpits, or give up public favor rather than lose their self respect, their conscious integrity, and the pleasure of obeying God's voice—I say I believe there are thousands of preachers who would rather obey God and enjoy his favor, than to disobey God and retain public favor. I wish I could say not one would fail to be a true Micaiah in order to curry public favor. God grant to every one of them the power to be and remain a Micaiah!

Questions

Preacher, which do you fear more, public sentiment, or the displeasure of God?

Teacher, do you pray for God's guidance in the preparation of the lesson from week to week, and while before your class do you breathe a prayer to God to help you to say what he wants you to say, and do you have, sometimes, the assurance that he is guiding you?

Parents, is there a sense of God in your home?

Do you realize his promises? Is he the silent listener to all family conversation?

Citizen, do you realize that this is God's country? Do you pray before you vote, while you vote, and after you vote?

Politician, well, I forebear putting you on the witness stand but how I do wish you were a Micaiah!

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AMERICA AT HEART SICK OF DRINK

In Need of a Crusade

The hour is here for a total abstinence crusade across the nation. However satisfied the people of our nation may seem to be with social drinking, America at heart is sick of drink. While forty millions drink intoxicants, one hundred million others do not. The week-end hang-over, the loss of self-control and self-respect, the disgusting liquor advertisements in newspapers and magazines and on the air, the long, thirsty lines at the liquor stores, the crime, the highway tragedies—all have done much to prepare the public mind to respond to a challenge to total abstinence. Are you a potential leader? The field is open to you as it was to Father Theobald Matthew. Do not shrink from leadership. Perhaps you can play the part that his Quaker friend, William Martin, played and urge another to accept leadership.—Excerpts from articles on Father Matthew by George A Gordon, in "Catholic Advocate."

Every time one man puts a new idea across, he finds ten men who thought of it before he did, but they only thought of it.—Tool Tips.

Nothing is really lost by a life of sacrifice; everything is lost by failure to obey God's call.—Henry Parry Liddon.



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