

Arkansas Methodist

Serving One Hundred

"The World is My

Thousand Methodists in Arkansas

"Go ye into all the world—" — Mark 16:15

VOL. LXVII

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NO. 29

It Is Surprising That We Should Be Surprised

WITHOUT raising the question of the propriety of the demands made by southern delegates at the recent Democratic convention, we would like to make the observation that it is surprising that we should be surprised that desires and demands of southern delegates in a national political convention receive so little consideration. It is surprising that we should be surprised at such lack of consideration since, with a few exceptions, this has been an almost uniform reaction in these conventions for more than a half century.

This indifference to the will and wish of southern delegates to national political conventions is not confined to the Democratic conventions. It exists to an even larger extent with reference to southern delegates in a Republican convention. It is not so noticeable there since long ago southern delegates to Republican national conventions gave up any expectation of being heard. Their major function in the convention is the perfunctory privilege of swelling the number of votes cast in the nomination of a presidential candidate. Except for a lot of loud talk, that is condoned rather than seriously considered, that is about the only real privilege that has been exercised in a Democratic convention by southern delegates for many years.

The reason for this indifference to the voice of the south in both of our national conventions is not hard to find. Leaders of the Democratic party feel that it is unnecessary to give consideration to the south since the electoral votes from the "solid south" are "in the bag" for the Democrats regardless of what happens. Leaders of the Republican party feel that it is useless to give consideration to the south since they expect no consideration from the south regardless of what happens. Hence we are largely disregarded in the plans of both parties while they both make their play to the north, east and west where political fortunes are more uncertain.

So long as the south prefers tradition rather than proper consideration we may expect the governmental attitudes of the past half century toward the south to continue very much as they have been. Leopards do not change their spots. Neither do the motives that determine political policies.

The Berlin Crisis Grows

THE tense situation in Berlin appears to grow worse with the passing days. There is the feeling in some quarters that Russia is deliberately attempting to provoke an incident of some kind that would furnish an excuse for the extreme action some fear is eminent.

If Russian leaders carry through their announced purpose to use the air corridor for practice flights, that is now filled with allied planes carrying supplies into Berlin, this action could easily make possible an "incident" at almost any time they will it.

We have announced our determination to stay in Berlin. Russia gives every evidence of a determination to drive us out. The "irresistible force" has met the "immovable body." It appears that an age-old question is about to be answered since the present situation will almost inevitably furnish an answer to the Berlin problem in the near future. It will require the wisdom of well-balanced world leaders, directed by the wisdom of God, to find the right course in time. It is an hour when Christian people should sincerely pray for Divine intervention and guidance.

You Can Help Your Preacher Preach

YOU can help your preacher preach by BEING PRESENT IN THE PREACHING SERVICES. We have heard of the preacher who, because of weather conditions, found himself facing an audience of one when preaching time arrived. Despite the small "audience" the preacher preached a great sermon resulting in the conversion of the lone listener who later became a great Christian leader. That makes a good story and is possibly based on facts. However, in reading it one can hardly help being reminded of the statement of the preacher who said that he could always make his illustrations more effective if he was not hampered by the facts.

Regardless of how effectively a few preachers may have been able to preach



to small groups, every minister knows the depressing feeling that one experiences when he must speak to a fraction of the crowd he has a right to expect to be present. He knows, also, the inspiration that comes when he stands before a large crowd of people who have turned their faces expectantly toward the pulpit.

The fact that many members of the church are absent from the services, who could be present, is not the reason for the deeper hurt many pastors feel; it is the fact that most of those who are missing are absent because they do not want to be present. It is not enough to promise to be present "in spirit" if it is possible to be present in body. Furthermore, it is doubtful whether one can truly be present "in spirit" if he is absent in body without a reason justifiable before God. It is not hard to understand the predicament the preacher would face if all of his people were present only "in spirit." It would be a difficult job indeed to preach to a house full of spirits.

The presence of members of the church in its services in large numbers is a tonic, not only to the preacher, but to the whole spirit and program of the church. When the editor asked a preacher friend about the attendance at his Sunday services he replied that the church was not quite full at the morning service and not quite empty at night. He was indirectly saying that his evening services were largely powerless because his people were ignoring them.

A preacher likes to preach to people. Their voluntary absence from his services throttles, and stifles the very spirit which enables him to preach effectively. Their presence enables him to preach at his best.

Jurisdictional Plan Strengthened

WHATEVER else was accomplished at the recent Jurisdictional Conference at El Paso other than the election of a Bishop, certainly the strengthening of the Jurisdictional idea, plan and program was the most significant. While the eight states composing the South Central Jurisdiction represent varying groups and interests, agriculturally, culturally, industrially, socially, and while the various conference delegations were at times certainly not of one mind, one came away from the conference impressed with the soundness and practicability of the Jurisdictional system in The Methodist Church.

Much of the ground work for this significant development was laid in the 1944 Jurisdictional Conference which made provision for and organized the Jurisdictional Council. This council composed of the effective Bishops, chairmen of the various Jurisdictional Boards, and other leaders chosen because of their place of leadership or qualifications, has general supervisory and advisory relation to the various annual conference boards of the churches of this Jurisdiction, seeking to effectively promote the General Conference program in terms of the Jurisdictional needs and possibilities. This council employs a Jurisdictional Executive Secretary and to his leadership during the past quadrennium much of the credit for such significant Jurisdictional progress is due.

But much happened at the Jurisdictional Conference which bears out the development of the Jurisdictional idea, plan and program. Bishop Charles C. Selecman, in the reading of the Episcopal Address, directed the conference's attention to the powers and duties of the conference which heretofore have not in any sense been fully utilized. The Bishop concluded the paragraph dealing with this subject by recommending on behalf of the Jurisdictional College of Bishops that "This South Central Conference give serious, profound and constructive thought to the inauguration of Jurisdictional activities in accord with the directive provisions of the Church."

In following out this strong recommendation made by the Bishops of the Jurisdiction, the conference adopted a constitution for the South Central Jurisdictional Council, whose items set forth as one of the functions for the Council "to provide for the correlation and execution of the program of The Methodist Church within the South Central Jurisdiction" (Article IV, Sect. I, Par. 4). Strong leadership from over the Jurisdiction was named to membership on the Jurisdictional Council. With its work of the past four years receiving high praise by the conference, it is to be expected that the council will move forward with confidence and courage in the forthcoming quadrennium.

Another development at the sessions of the conference was the adoption by the conference of a budget totaling \$240,000.00, which amount is exactly twice the amount of the budget of the past quadrennium. While the enlarged budget does not reflect any great increase in appropriations to the various Jurisdictional Boards, it does represent substantial expansion along several other lines of related work, calculated to strengthen the Jurisdictional program.

The whole matter of the development and training of leadership, on the annual conference level as well as Jurisdictional level, is receiving added emphasis as a result of the Jurisdictional program. Accepted Supply pastors will benefit as funds become available for additional

The Power Of God For Salvation

By BISHOP W. ANGIE SMITH

(The following sermon was preached by Bishop Smith on The Methodist Hour broadcast. The Methodist Hour originated in Atlanta, Ga., and was broadcast as a public service feature on sustained time by an independent network of sixty-six stations.)

"And Jesus looking upon them saith With men it is impossible, but not with God: For with God all things are possible." Mark X:27.

MAN faces the future confused and afraid. We are discouraged and disillusioned. Though the second World War is officially over the strongest nations are in a constantly enlarging race for more material power and military might.

Is there a message from Christ in His teachings to give to all mankind assurance and faith? Does He have the answer to our present needs? During the next three months at this same hour consecrated men of God will speak to you in the light of Christ's revelation of our day.

In and through all of our confused state of mind we must not lose faith nor repose confidence in man's ability to create his own salvation for this is reserved alone for God. As long as we disregard God and the teachings of Jesus there can be no peace. For years we were taught that a new day of goodness truth and righteousness was just beyond the tomorrow. How interesting are the memories of slogans we used for inspiration: "Evangelize the world in this generation," "Poverty would soon be a thing of the past," "Fight a war to end all wars."

In the thinking of many science and education were accomplishing miracles. We failed to appreciate that our standards of judgment were all material. The mind of man was reaching out into the unknown and making it the reservoir from which all our needs could be supplied. We were rapidly becoming all sufficient. While God and His power were still in our conversation we firmly believed we were rapidly reaching the place where man controlled the means of his own salvation.

Two World Wars and a devastating economic catastrophe shocked us into the realization of our own impotency. Like man of old we had been building Towers of Babel and were no nearer to God nor salvation because we enjoyed the unbelievable benefits of modern conveniences. There must be a faith in the power of God and a confidence in the possibility of men becoming like Christ. We soon discovered man is no better off to travel in an airplane unless he has some place to go and something to do after he gets there. That he really becomes weaker through his ability to speak to the world if he does not have a message from God to deliver. We have invented machines we are unable to control and unless spiritually consecrated we can become the victims of our vaunted scientific knowledge.

What will come tomorrow, no man knows and no man dares predict. In an editorial in a great paper recently entitled "Winter of Decision," we read this striking first sentence, "Never in time of peace and seldom in time of War has the modern world been in such danger as it is today." This we do know, that never again will be we the same superficial humanists we were. Our faith must be in God alone as revealed through Christ for our salvation. We must ultimately learn that the world is governed by moral laws and that we cannot disobey them and fail to suffer.

Faced with staggering financial obligations and the cry of need around the world, America can never honorably and honestly repay our national debt, nor stop the toll of human misery in many lands unless God is given right of way in our lives. Let me emphasize again and again the marvelous revelation of Christ, "With men it is impossible, but not with God: For with God all things are possible." Norman Angell in "The Steep Places" says of man—"It may be true that we cannot change human nature, but we can change human behavior and ideas." This can never be accomplished by legislation nor by social patterns but only through the invisible stream of power as it flows from the throne of God.

The Church established by Christ, as the

institution through which the Power of God can be revealed in these days of uncertainty and confusion, has both a message and a mission. We cannot afford to fail in either. The Church again must be consumed by a great passion as well as an abiding conviction that man without God is lost. For too many times in recorded history the world has gone mad. Many of the great ideals won through long centuries of progress have been sacrificed. There have been too many instances of hatred and a despoliation of mercy, decency and tolerance. Honor, integrity and truth have been crushed to earth while deceit, force and brutality have been honored. The blood bought right of freedom of speech and conscience and even the right of a trial by jury have been extinguished for hundreds of millions of people. In their place is the spy, the secret police and the firing squad. The failures of man to achieve through his own powers any form of salvation is evident on every hand. The skeleton of a bankrupt civilization is



BISHOP W. ANGIE SMITH

a stark reminder that man without God always faces defeat.

Man has taken mighty blows on his optimism during the last twenty-five years. But in and through it all the Ambassador of God has not had to change his message. He has emphasized caution at one time, courage at another. He has warned and pleaded, but always there has been but one Savior, there has been but one Gospel, but one hope for me personally and one salvation for the world—that is the power of God as revealed in Jesus Christ. The Church is in a conflict between Christianity and secularism. If the latter wins it will produce only catastrophe. The response of our generation will determine the direction man will take for generations to come.

The subtle forces of secularism have dimmed the light and almost subdued the enthusiasm of a former day for those ideals that are rooted in moral and spiritual power. Once again the Church, through all its agencies, must begin a thorough education of all men in the higher appreciation of life and the need for personal commitment to Christ for salvation. There is no value in the knowledge of moral laws if we do not have the inner source of strength from God to uphold them. It is well to know of the principles of Jesus but more necessary to understand there is not sufficient human leadership and power to write them into our daily lives without the power and person of Jesus Christ. Knowledge without commitment can stagnate the soul. Commitment without understanding can limit the horizon and dwarf one's growth.

If the hope of the world is in Jesus Christ we can face the future unafraid. The Church must offer Him as the one who is able to guide us and from whom alone we get spiritual power to bring this old world back to sanity and to salvation. Men will resist argument, they dare not contend against a life that will give its all for Christ. There must be a rebirth of a spiritual

attitude. Our vision of one world can only find reality in Christ. Without the power of God the world is divided into many and varied parts according to language, race and selfish desires.

My concern for America and for the world today is deeper and more far reaching than forms of political alignment or economic theories—it is spiritual and moral. My grave fear is that again we may try to lift ourselves by our human knowledge to the heights we desire rather than to reach the ideal by the slow, tortuous road through the Cross. No nation or individual ever reaches greatness except the shadow of the Cross falls across their pathway.

History is one vivid record of warnings from God and we moderns have no superior knowledge in the fundamentals of life and having. We have new manners and devices but inherently there is very little improvement over past generations. We have had many outward evidences and many of the material accompaniments of religion but slight manifestation of genuine desire on the part of many to really let Christ live in their lives.

We have patronized God. We have attempted to keep Him as an ally but with no serious concern for the need of a changed mind and a new heart. It has not been with rivers of oil nor fat bullocks but our attitudes have been equally bad. Hear Him again as He speaks in mighty tones as in thunder, "Obey my voice." But too often our worldly interests defeat our ability to hear His commands. "Ye must be born again" may sound superficial and out of date but modern man must again discover it to be psychologically true in the realm of spiritual force. Modern day civilization is so loud in its harsh materialistic noise the voice of God as found in the teachings of Jesus is misunderstood and seldom followed.

The message of the Church is Jesus Christ. Mankind is kept alive largely by hope. Man crack up under strain when they lack it. The Church has a marvelous message to overcome discouragement. When men hear and see Him as the Power of God they will find a new hope and an enthusiastic faith.

*"On the darkest night of the year
When the stars have all gone out,
Courage is better than fear
And faith is better than doubt"*

Because of the teachings of Christ, the Church is the source of the best in our civilization. The light of the Church has shone through the centuries like the brilliance of stars on the darkest night. As a pioneer in education and a champion of religious liberty and freedom of conscience, the Church has constantly kept the spiritual bells ringing. For all of us today facing an endless number of obstacles—personal, social, business, moral, intellectual—the Church has the message of faith that a man plus God is unconquerable. Faith is an undefeatable force. There is no such thing as an inferiority complex in complete consecration with God. One man in sympathetic fellowship with God always becomes a majority.

The Church is the only institution that delivers an unchanging message for a religious view of life. It has been a voice against despair and defeat. It demonstrates that man has a purpose and that human life is not cheap. Without Christ the life of man becomes as the beast of the field, oftentimes with less value and personal consideration. When an individual or the nation loses faith, it is doomed. The Church must keep burning brightly the fires of faith on every altar. The surest road to recovery of our balance is in giving our mind and heart to know the power of God for our salvation. It is the way of recovery in sorrow. The love of God can bring the comfort that restores our peace. It is the secret of recovery within. This is the way to find anew the joy of life when some misfortune or trouble has taken from us some avenue of pleasure or interest.

In the midst of trials and tribulations let me remind you that God has not failed. Jesus Christ will not fail, and you and I can find salvation through God's power. Love is the world's greatest power as expressed through God. If history teaches us anything it is that

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THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

THE GREATEST OF THESE IS EVANGELISM

Though I speak with the tongues of scholarship, and though I use approved methods of education, and fail to win my pupils to Christ, or to build them up in Christian character, I am become as the moan of the wind in a Syrian desert.

And though I have the best of teaching skill and understand all mysteries of religious knowledge, and lose not myself in the task of winning others to Christ, I become as a cloud of mist in an open sea.

And though I read all Sunday-school literature and attend Sunday-school conventions and institutes and summer schools, and yet am satisfied with less than winning to Christ and establishing my pupils in Christian character and service, it profiteth nothing.

The soul-winning teacher, the character-building teacher, suffereth long and is kind; he envieth not others who are free from the teaching task; he vaunteth not himself, is not puffed up with intellectual pride.

Such a teacher doth not behave himself unseemly between Sundays, seeketh not his own comfort, not easily provoked.

Beareth all things, believeth all things, hopeth all things.

And now abideth knowledge, methods, evangelism, these three; but the greatest of these is evangelism. —A Paraphrase of I Corinthians 13 by Dr. Joseph Clark. Selected.

DID THEY FOOL THE PREACHER?

A man was sick. All his life he had been a drunkard, and now he was on the verge of death. One day a friend visited him, and they had drink which should strengthen the sick man, who was soon to set out on the last great trip. The pastor had heard about the sick man and made a call that day. When the two friends saw the pastor coming they thought that he might touch on certain things in their lives, which would be embarrassing, and they therefore decided to act very pious. They greeted the pastor with joy and talk of God, and the hope of eternal life. They even quoted a stanza from the gospel song for the pastor, who when he left was very pleased to see the Christian attitude of the old men.

But as soon as the pastor had left the men said: We fooled him, and they got out their bottle and celebrated because they got rid of the preacher in such a fine way.

But who was fooled? They did not fool the preacher, but they fooled themselves.

Love is one of the things we meet so often, when we try to get people to know God, or when we invite them to the church. "Yes, we certainly will try our best. It was nice to see you. Yes, what would we do if we had no church. We certainly will support it."

They just talked in order to get rid of the preacher. But whenever you are not fooling any one but yourself. Your are not fooling God. The loss is yours.—Ansgar Lukan.

...aring multiplies the joy.—Ex.

LOVE

If suddenly upon the street
My gracious Savior I should meet,
And he should say, "As I love thee,
What love hast thou to offer me?"
Then what could this poor heart of mine
Dare offer to that heart divine?
His eye would pierce my outward show,
His thought my inmost thought would know
And if I said, "I love thee, Lord,"
He would not heed my spoken word,
Because my daily life would tell
If verily I loved him well.
If on the day or in the place
Wherein he met me face to face
My life should show some kindness done,
Some purpose formed, some work begun,
For his dear sake, then, it were meet
Love's gift to lay at Jesus' feet.

—Charles Francis Richardson
In Poems With Power To Strengthen the Soul

A Dynamic Power

Love is the world's most dynamic power. In speaking of it Paul said, "And now abideth faith, hope, love, these three; but the greatest of these is love."

Love is great in its sacrificial power. Many illustrations of this came out of the late war. We recall the sinking of a battleship with hundreds of men aboard. Three chaplains were on that ship—a Catholic, a Protestant and a Jew. As the ship was sinking it was discovered that there were not enough life preservers for all. These three men had preservers but they gladly gave them to others knowing that it meant certain death for them. They gave their lives that others might live.

Then, there came the account of the shooting down of a British plane. The plane fell in the ocean and soon sank. The five crewmen managed to get into a rubber raft. It was discovered that the raft would not carry the weight of all. One man bade his comrade farewell, stepped out of the raft and disappeared beneath the waves.

The motive back of the activity of these men was love. Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends."

The outstanding sacrifice of all ages is that which was made by God the Father. It was also motivated by love. God loved the world and gave his Son.

Again, love is great in its redemptive or transforming power. Christians are in the world not to conform to it but to transform it. The great Apostle said, "Be not conformed to this world; but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God. "Love is the only power on earth that can transform the life of an individual or change our social order. Hate our most serious problem and the only antidote for it is love—love even for one's enemies. Very often enemies can be changed into friends by this great power.

Love transforms the individual. A girl went from a country place

into a great city. She cast character to the winds. Her mother was determined to reclaim her to a life of decency. She had some large pictures made of herself and inscribed upon them these words, "Mother still loves you; come home." She hung these pictures in the places of ill-repute. The daughter saw one of them, read the message and was soon weeping out her penitent heart on the bosom of her mother—transformed by love. A little boy was passing away. His father was a drunkard. Other members of the family had tried to change him from his evil ways. They had pled with him and nagged at him but all to no avail. The dying boy called his father to his bedside, placed his arms around his neck and said, "Daddy, I want you to know that I love you even if you do get drunk." It broke his heart. He went from that bedroom never to drink again—transformed by love.

God the Father looked down on a world that was badly in need of redemption. He had made man in his own image and given him the power of choice. Through this power of choice and free-moral agency, man openly rebelled against his maker. The problem was how to redeem man. He was free to choose or reject any plan of salvation that God might provide. God knew that love is the only force of sufficient power to lead man to a change of character. The poet was thinking of this when he penned these words:

"Love divine, all love excelling,
Joy from heaven to earth come down!
Fix in us Thy humble dwelling;
All Thy faithful mercies crown.
"Jesus, Thou art all compassion,
Pure, unbounded love Thou art;
Visit us with Thy salvation;
Enter every trembling heart."

Last, love is great in its holding power. Truly, it is a power that will not let us go. It not only redeems, but it keeps. Jesus said, "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my Father's hand."

APOLOGIES TO ST. PAUL

Though I speak with the tongues of the intelligensia and have not understanding, I am as sounding brass or a tinkling symbol. And though I have the gift of degrees and can read Latin and Greece, and have all knowledge, and though I can prove all manner of theories, and have not sympathy and understanding, I am nothing.

Sympathy nor understanding does not behave unseemly, seeketh not glory, is not easily provoked, flaunteth not itself. Rejoiceth not in high sounding names, but rejoiceth in kindness and truth; commandeth respect, inspireth devotion; comprehendeth many things, endureth all things; succeedeth in all things; where there be condemnations, they fail; where there be punishments, they fail.

If we feel in heart, we understand. This we know in part. And now let sympathy and understanding abide; the two will never fail of some good.—Teacher's Outlook.

In coming to Christ no person loses his free-moral agency or power of choice. If he so desires, he can turn his back upon the Lord and sever his connection with him. He can crucify Christ afresh in his own heart and put him to an open shame. But so long as a person is willing to go along with the Lord, though he may follow afar off, he will never be cast out. Christ's promise is, "I will in nowise cast him out." If a person is cut off at all he does it himself by the act of his own will or the failure to bear Christian fruit. The fault is never with the vine. The trouble lies in the non-bearing branch.

Yes, love is the greatest force in all the world—great in its power of sacrifice; great in its power to transform; great in its power to keep. Each of us might well ask himself these questions: Do I love God with all my soul, mind and strength and do I love my neighbor as I do myself? Can I truthfully say that I love my enemies, not merely in a sentimental way, but in the spirit of active good will and helpful service? If so, then the greatest force in all the world throbs in my heart and operates through my life. Little wonder John would say, "God is love." This great force stands out as his chief attribute. In love there is life; the very life of God. In hate there is death. Sin faithfully pays its wage. The writer's greatest wish for all of us is that we may fully respond to God's love for us and radiate that love to others.—H. O. B.

A biologist tells how he watched an ant carrying a piece of straw which seemed a big burden for it. The ant came to a crack in the earth which was too wide for it to cross. It stood for a time, as though pondering the situation, then put the straw across the crack and walked over upon it.

What a lesson for us! The burden can become the bridge for progress.—War Cry.

For thus saith the Lord God, the Holy One of Israel, In returning and rest shall ye be saved; in quietness and in confidence shall be your strength.—Isa. 30:15.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

A GREAT VICTORY

In one of the towns which constituted my first parish, lived an unusually interesting man. He was very devout, was always in his place at church, but did not belong. His wife was a consecrated and faithful member. One day I asked him why he did not belong to the church, and with much feeling, he told me the following story:

He said that for many years he had been an active member of the church, but a few years ago he had withdrawn his membership. He had become enamored of the wife of one of his next door neighbors, which resulted in a shooting scrape. He confessed his sin, had repented bitterly, and claimed to have found complete forgiveness.

He told me the story of his experience during that period. He said he had become so deeply convicted that for days he had been unable to eat or sleep. Finally, in a fit of desperation he took his Bible and caught the midnight train to Memphis. Upon his arrival, he secured a room in a hotel and locked himself in. Opening his Bible, he turned to the passage found in 1st John 1:9, "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." He got down in the middle of the floor, put his fingers on the passage, his face on his fingers, and said, "I will never get up until the truth of this promise becomes real in my experience." He said he lay there for hours, until by and by the passage began to glow and shine, the burden was lifted from his soul and he felt assured of divine forgiveness. He came home and until the day of his death lived a consistent, Christian life, but he was so embarrassed over his humiliating escapade that he never joined the church again. He felt he could do more for the kingdom of God out of the church than in it. The memory of his sin held him back. God had forgiven him, but he was not so sure about his fellowmen.

His home was always open to the minister and I spent many pleasant hours under his hospitable roof. He was always at church, would lead in prayer, testify in the experience meetings, and would do all he could to further the interests of the Master's kingdom, but he never could see his way clear to re-unite with the church.

Long ago he went to meet his Maker. There I believe he will rank high amongst those who, like my friend, are themselves "sinners saved by grace." Anyway, there I expect to meet him again.

NEWS AND NOTES ABOUT FACTS AND FOLKS

A TWO weeks' revival meeting was closed on July 4 at Asbury Methodist Church, Batesville. The pastor, Rev. M. L. Kaylor, conducted the meeting. The church was much revived and five new members were added.

WORD comes of the death of Mrs. Tamley Faulkner, aged 90, of Alpena, on July 14. Mrs. Faulkner was the mother of Rev. E. W. Faulkner, pastor of the Cotter Methodist Church.

REV. ETHAN DODGEN, district superintendent of the Helena District, and his family have spent three weeks in the West. They attended the Jurisdictional Conference at El Paso, then visited in California enroute home.

MRS. B. R. Walden of Russellville, aged 75, died at her home in Russellville on July 10. Mrs. Walden was the sister of Rev. C. H. Bumpers of Pampa, Texas, a former member of the North Arkansas Conference, and the mother of Clint Walden, prominent layman of Ft. Smith.

THE Fort Smith District Methodist preachers and families held a picnic at Cove Lake, south of Paris, on July 8. Rev. Cecil Culver, district superintendent, and Mrs. Culver provided cold drinks. The basket dinner was spread on a hillside overlooking the lake. About seventy-five enjoyed the fellowship.

MRS. ED W. CROZIER of near Searcy, the mother of Mrs. Linza Harrison of Monette and Rev. Clyde E. Crozier of Hartford, underwent an operation for the removal of her left limb and is recovering very satisfactorily. She has been with her daughter and son-in-law, Dr. and Mrs. R. O. Illyes of Lawrenceville, Illinois, for the past four months where she has been receiving special medical treatment. She expects to return to her home within two or three weeks.

FOR one month this summer beginning July 25, First Church, Hot Springs, will have as guest minister the Rev. A. C. Waggoner of Reidsville, N. C. The Rev. Mr. Waggoner is a graduate of Duke University, from which institution he received both the B. A. and B. D. degrees. He has also done graduate work at Vanderbilt, Emory University, Union Theological Seminary, New York, and the University of Chicago. He is now in his fourth year at Main Street Church in Reidsville. Rev. F. A. Buddin, pastor of First Church, Hot Springs, will be special minister at Reidsville for this period and he and Mrs. Buddin will occupy the parsonage there.

THE Christian Youth Conference of North America, to be held in Grand Rapids, Mich., from August 31 to September 5, is expected to draw an attendance of more than 5,000 young people—high school and college students—from every state in the Union, from Canada, Mexico, the island possessions of the United States, and from several South American nations. The United Christian Youth Movement, an adjunct of the International Council of Religious Education, and representing youth of forty denominations and sixteen national agencies, sponsors the Conference. Principally it will consider the Christian church and personal commitment of life to Christ as the answers to what is wrong in the world today; it will consider also methods of teaching, Bible study, etc.

DR. ROY H. SHORT ELECTED BISHOP

Dr. Roy H. Short, who has been editor of *The Upper Room* since 1944, was elected bishop at the recent meeting of the Southeastern Jurisdictional Conference. Dr. Short was a member of the Louisville Conference of which he had served as secretary since 1931. He was pastor of St. Paul's Church, Louisville, Ky., when he became editor of *The Upper Room*.

Nature had made two kinds of excellent minds: the one to produce beautiful thoughts and beautiful actions, the other to admire them.—Joseph Joubert, quoted in *Ladies' Home Journal*.

CENTERS OF RELIEF

During the first two months of this year nearly 6,000,000 pounds of relief supplies were sent overseas by American church people through CWS. This total was valued at \$3,500,000.

The cargoes already shipped included chiefly clothing, shoes, food and medical and church institutional supplies. They went to aid destitute people in 28 countries of Europe and Asia.

The CWS warehouses to which contributions may be sent are at:

236 Beacon St., Boston 16, Mass.

214 E. 21 St., New York 10, N. Y.

New Windsor, Md.

134 Patterson Blvd., Dayton 2, O.

510 S. Elm Ave., Webster Groves, Mo.

740 Esplanade Ave., New Orleans 16, La.

7122 1/2 Compton Ave., Los Angeles 1, Calif.

2534 Florida Ave., Richmond, Calif.

2247 E. Marginal Way, Seattle, Wash.

These are the centers to which Methodists (and others) should send relief supplies, as listed above. All cash for relief should be sent by Methodists, through the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, N. Y.—The Pastor's Journal.

"PEACE AND ORDER" ON A RAILROAD TRAIN

While riding on a train from Chicago to Cincinnati recently, a young man of the Marines came into the Pullman car where I was sitting, with his eyes black and his face swollen, his mouth bleeding, and staggering from the effects of terrible blows that he had just received in another car.

What had happened? Another Marine who was drunk had attacked this young man. He took the whole of the train crew and a Major and a Colonel, and two or three other officers, to subdue this young man crazed with liquor. With his own fists he had knocked out a window light and the glass in the door of the Pullman. Pandemonium reigned on the train.

Porters came and jerked the drawcords out of their laundry bags for ropes with which to bind the drinker. They had to bind him hand and foot and take him off the train at the next station. Liquor was at the root of it all. But that little episode on the train was only one of many such that happen every night and every day.—Rev. J. C. McPheeters, D. D., in *The Pentecostal Herald*.

JURISDICTIONAL PLAN STRENGTHENED

(Continued from Page 1)

ing. Mt. Sequoyah, with its program of leadership training, will become more in reality a Jurisdictional assembly as the Jurisdictional Conference subsidizes it to the amount of \$1,250.00 each year. It was also pointed out that the matter of annual conferences being represented in General Boards of the church was being considerably strengthened as annual conferences are first represented in Jurisdictional Boards from which the General Boards representatives are chosen. Also, there are one hundred seventy-one Jurisdictional Conference Board memberships to be scattered throughout the eighteen annual conferences of this Jurisdiction where there are only forty-seven General Board memberships to be named. Thus, there is opportunity for representatives of local churches and annual conferences to meet as Jurisdictional Boards in creative study with the leaders of the church. There is no other opportunity for this type of leadership training than this organizational plan.

These developments and others which will become more apparent during the quadrennium all point up the fact that the Jurisdictional plan of organization is being given a thorough testing in the South Central Jurisdiction, and from evidence to date the plan has proved of invaluable worth in carrying out the program of the General Conference.



In Anticipation Of Amsterdam

The Church And The Disorder Of Society

By PAUL GRISWOLD MACY

(The following article is the fifth 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.)

TO say that we are living in a disordered world is putting it mildly. At the Second World Conference of Christian Youth held in Oslo (July 1947) the delegates spent a full day on the theme "Confronting Moral Chaos" and at its close there were few who thought the phrase was too pessimistic. Ten years before there had been apprehensions of coming disaster expressed at the Oxford "Conference on Church, Community, and State." Even then the delegates were troubled over the signs that "the foundations of communal life in generally accepted systems of customs, social distinctions, moral and cultural values, and religious beliefs have been so shaken as to threaten the essential structures of various communities." Two years later came the onset of a war of such diabolical fury and destructiveness that foundations were not only shaken but in many instances shattered. The social scene over large areas is so tragic that it beggars description. Even in more fortunate countries there is bewilderment, cynicism, and paralyzing fear. We wait for light, but behold darkness: for brightness, but we walk in darkness....and judgement is turned backward, and justice andeth afar off: for truth is fallen in the street and equity cannot enter." (Isaiah 59:9, 14.)

The disorder of society cannot be explained by the convenient device of finding devils in certain persons or even nations. Its roots are much deeper than that. They must be found if we are to bring any order out of the chaos. It will be helpful to concentrate attention not upon any one nation but a continent. Our cultural heritage is largely that of Europe. What has happened to that heritage is of immense importance to us. We do not forget the vast areas of Asia and Africa and South America. It is true that there are more Indonesians than there are Germans and "Little" Thailand has a larger population than Canada or Scandinavia. But the particular problems of these continents do not throw direct light upon our own except in the area of world relationships which we shall consider in a separate chapter; and many of the developing problems of Asia and Africa spring directly from their association with the West and empires.

What has happened to European culture? Developed upon two foundations—Christianity and reason. All the great political and social structures and cultural expressions flowed from these two currents of thought. Now we see Europe's civilization disintegrating, and with our own, because in the last few decades economic, political and social forces have developed independent of the traditional values and without any regard for each other. Consequently, there are no longer any authentic standards and abiding principles on the basis of which material forces can be coordinated and directed for common good.

A—"Things are in the saddle and ride mankind." "Production, techniques, machines—these words which dominate life. The prevailing idea is that anything which succeeds technically must be good. Mechanistic judgements have become and more taken the place of moral and ritual values.

B—Along with these changes has gone the extension of the function and power of the state. In where there is no authorization, or statist, doctrine the power of the state continues to increase and the basic liberties of man disappear. All this means that society tends to become totalitarian even if it be a voluntary totalitarianism.

C—There is a titanic struggle between political and economic power. We have political

democracy. That means that political power belongs to the people, even if they fail to wield it. But in general the people do not control economic power. That belongs not to the great majority but to the tiny minority. In a world where things and property count for so much it is possible to have virtual slavery, through economic power, while enjoying theoretical political power. And, as is only natural, those who have economic power seek to get political power as well. How can economic power be made responsible power—that is, responsible to the welfare of the community—without sacrificing political liberties.

Where does the Church come into the picture? Is it directly concerned with the disorder of society? There was a time when there might have been considerable debate on that question. Advocates of what used to be called the "social gospel" were told that religion—and therefore

with the "established order of things."

The first task, therefore, of the Church is to recognize its failure and make humble confession of sin. The Church cannot lead the world to repentance and regeneration until its own house is in order. And this is not a matter of regaining lost prestige, of currying favor with secular society, of being "successful." What is needed is a "re-Christianizing of Christendom!" Only a "fresh outburst of redemptive social energies from a reborn Church, and a costly rededication of Christians to the work of God's design in the communal life of man, will suffice to bring the order of God into a disordered world."

The church has a vital stake in the political life of the world. The defeat of Nazism did not destroy the threat of totalitarianism. Many people see no way to solve the economic and social problems of the day except through state control. Just as in Nazi Germany, such a situation lends itself to a growth in the power of the State to the extent that it destroys free society. In that event freedom for religion disappears along with freedom of discussion and assemblage. The Church must proclaim that the State is not an end in itself, that governments which do not recognize the eternal laws of God are doomed to perish. The Church must always uphold the majesty of law—not the statutes which are enacted in individual or group interest but those which derive from the authority of a Divine law giver.

Opportunities for the rebuilding of the total culture of the world—opportunities which demand a world outlook, prophetic certainty, and informed wisdom—find the Church quite unprepared, parochial in its outlook, timid in its message, and heavily involved in the disorder of bourgeois society and Western imperialism. The forthcoming Assembly at Amsterdam must study and pray to the end that the Church, under God, may be the center around which all the values of life can be integrated. "The Church's call to the world is a call to the recovery of both holiness and wholeness. Having lost its reverence for the Divine Holiness, the world has lost its wholeness."



DR. PAUL G. MACY

the responsibility of the church—is concerned only with the inner life and destiny of the individual soul. That position has been largely abandoned in the face of what World War II taught us. As the Church, in Germany and occupied territory, faced the tyranny of the state it became clear that *Christ is the Lord of all life, public as well as private*. There is not yet agreement as to just how the Church should discharge its obligation to be the "conscience of the state" and the "guardian of society" but there is general acknowledgement that the disorders of society, as well as disordered lives, are the Church's business.

As the Church faces the disorder of society it must at the outset recognize that it is itself involved in the disorder. In its own economic life it is bound up with the general practices of secular society. It reflects, all too often, prevailing social attitudes.

The Church is not only involved in the disorder of society but it has surrendered to secular organizations ministries which it formerly exercised, and it has avoided responsibility which clearly belongs to it by its Divine charter. Formerly all great humanitarian ministries were within the sphere of the Church. Now a larger proportion are maintained by social agencies, private corporations or the state. Even the cure of souls is being surrendered to psychiatrists! Once in our American scene the church was the center of the common life of every village and town. Now it is all too often pushed off into a corner.

Most serious of all, the Church has abandoned what Prof. Ellul of Bordeaux has called its "mission of permanent revolution," only to have it fall into the hands of secular political parties. The Church is supposed to be concerned with establishing the order of God in the world. That means constant change in society to bring it ever more into conformity with His will. Instead, the Church has contented itself

"WILL MARTIN COMES BACK TO DALLAS"

"A man named Martin, Will Martin, is coming back to Dallas. He was pastor of one of the larger congregations in the city from 1931 until 1938. He had nothing against rich people, but he spent an astonishing part of his time looking after the poor, the humble and the little known. The sick, the aged and the bereaved never had to send for Will Martin; he had his own way of hearing about them, and was promptly on hand with encouragement and comfort.

"When he left Dallas, it was a Bishop W. C. Martin of the Methodist Church. It was an honor which he neither sought nor wished. But he has thrown into that work all the energy, fidelity and good will which endeared him to Dallas as a local pastor. Assigned to the West Coast, Martin visited every Methodist meeting house in California before holding his first annual conference. When conference convened, the new Bishop was able to recognize by name every Methodist preacher who arose on the conference floor.

"The return of this outstanding religious leader to the city is gratifying not only to the friends and constituents of Bishop Martin, but also to the city generally. He is a welcome addition to the company of great spirits which make Dallas more than a market place for material gain." — (Editorial, Dallas News, June 30, 1948).

A friend whom you have been gaining during your whole life, you ought not to be displeased with in a moment. A stone is many years becoming a ruby; take care that you do not destroy it in an instant against another stone. —Tony Wons, quoted in Wesleyan Advocate.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

THE JEWELERS

They were playing jewelry store, Edith and Corinne, when Mrs. Barr called from the back door. Edith ran up at once.

"Haden't you better invite Mrs. Mills' granddaughter over to play with you?" her mother asked.

Edith scowled. "We don't either of us know her," she said.

"It won't take long to get acquainted. She looks lonesome."

"Well," yielded Edith.

The two little girls talked together in whispers for a moment; then Edith softly crawled through the place in the fence where the pickets were off, and walked toward the little girl in the big, old-fashioned garden.

"Would you like to come and play with us?" she asked. "We're going to have a jewelry store; we're making the jewelry store now."

"Oh, thank you! I'd love to!" cried the other. "I'll run right in and ask grandma. You will have to teach me how to play it; I never did," she said.

"Oh, we're stringing snowberries for pearl necklaces and making pins cut of asters, and doing things like that. When we get enough we'll ask the other children to come and buy."

"It must be fun!" and Laura Mills' faced glowed with pleasure.

The bench, which was now a counter for the display of jewelry, showed several necklaces.

"How pretty!" cried Laura. "Oh, I know what I'll make!" and she ran back into her grandmother's garden.

"I don't think that's very polite—to go off first thing!" said Edith, as the visitor did not return.

"Let's tell her she can have a store by herself," suggested Corinne. "Probably she won't make anything nice."

So Edith called through the fence: "If you want to you can have your things on your side!"

"All right!" came back to them from behind the flowerbeds; but it did not have a joyful sound.

For a long time the three worked quietly. Finally Edith and Corinne were ready for customers. "We'll have to go and tell her," whispered Edith.

Together they approached the fence.

"Oh, what a lot!" exclaimed Corinne.

"Why, it's just like a real jewelry store!" cried Edith.

"Aren't they pretty?" said Laura, smiling.

There was a large wooden box close by the "gate," and on it, in small paper boxes, lying on white and pink cotton, were the articles she had made. The blossoms of scarlet sage strung together looked almost like a coral necklace, red, rosy lips made a pretty bracelet, yellow baby roses put together with wire answered for pins and belt buckles, while fuchsias were pretty earrings.

"Nobody will want to buy ours after seeing yours," declared Corinne.

"Oh, I think they will!" returned Laura. "But why not put them all together? I'd rather."

"Would you, really?" asked Corinne, her face growing hot, as she remembered that she had been the



I WISH

When Mother makes brown gingerbread
She lets me scrape the dish.
I take a spoon and eat and eat
And while I eat, I wish
That I were in the ginger dough . . .
I'd wade up to my waist!
Then I could gulp down so much more
Than just this little taste.

—By Grace Sayre
In The Christian Advocate

BEDTIME

Three little girls are weary,
Weary of blocks and play;
Sad is the world and dreary,
Slowly the time slips away.
Six little feet are aching,
Bowed is each little head,
Yet they are up and shaking,
When there is mention of bed.
Bravely they laugh and chatter,
Just for a minute or two,
Then when they end their clatter
Sleep comes quickly to woo.
Slowly their eyes are closing,
Down again drops every head;
Three little maids are dozing,
Though they're not ready for bed.
That is their method ever.
Night after night they protest,

one to propose separate "stores."

So more shallow boxes were obtained and the whole stock was soon in readiness for the real play to begin. Business was brisk, and Laura soon had to leave her place behind the counter in order to fashion more jewelry.

By dinnertime all the children were wearing pretty ornaments, and both Corinne and Edith thought there could not be a pleasanter playmate than Laura Mills.—Montreal Star.

Claiming they're sleepy never,
Never in need of their rest.
Nodding and almost dreaming,
Drowsily each little head
Still is forever scheming
Merely to keep out of bed.

—Author Unknown.

JUST FOR FUN

The teacher asked little Ruth what her father's name was.

"Daddy."

"Yes, dear but what does your mother call him?"

"She don't call him nuthin,"

Ruth answered earnestly, "she likes him."

* * *

A little boy returned home dejectedly from his first day at school. "Ain't going tomorrow," he said to his mother.

"Why not dear?"

"Well, I can't read 'n' I can't write, 'n' they won't let me talk; so what's the use?" —The State.

* * *

The visitor who was examining the class asked: "Can any little boy

IN THE WORLD OF BOYS AND GIRLS

A PRAYER

God make my life a little light
Within the world to glow;
A tiny flame that burneth bright
Wherever I may go.
—The Children's Newspaper.

A CHILD'S CREED

By F. P. Fletcher

I believe in God, my Heavenly Father, who loves me and cares for and helps me day by day.

I believe in Jesus, who was once a child Himself, and who loved little children and took them in His arms and blessed them. I shall try to grow up to be like Him.

I believe in my church, and love to come to its service and to help in every way I can.

I believe there is a difference between right and wrong, and that happiness is on the side of right and God.

I believe if I do wrong I ought not to think it smart; but to be sorry and ask to be forgiven, and to try hard to do right next time.

I believe that in prayer I may talk with God and He with me. That God speaks to me through the Bible also; so I shall love it and read it.

I believe in being happy and in making others happy, too.

I believe this is God's world. Sometimes when I watch the stars or the mountains, or walk among the flowers, I am sure God is near; and I am glad.

I believe in my home, in father and mother; that I may trust their love and care and guidance; that I have a share in making my home a happy one.

I believe in growing up by and by into a good and true man or woman.

Dear God, help me every day to live what I believe. Amen.—Zion's Herald.

THE BEGINNERS CLASS IN OUR VACATION SCHOOL

The name of our book was "The World About Us." We had fifteen enrolled. Monday we made folders. On Monday our story was about "Joan's Surprise." After the story we had our refreshments. From then on we had something similar each day. On Friday we closed with a picnic and invited all of our parents and friends.—Don Louis Riffin, Hermitage.

tell me what a fish net is made of?"

One boy jumped to his feet eagerly. "Yes, ma'am," he volunteered, "It's made of a lot of little holes tied together with a string."—Locomotive, hm, Hartford Steam Boiler Inspection and Ins Co.

* * *

The senator was back home looking after his political fences, and was asking the minister about some of his old acquaintances.

"How is old Mr. Jones? Will I be likely to see him today?"

"You'll never see Mr. Jones again," repl'd the minister. "He has gone to heaven."—Wesleyan Christian Advocate.

Youth Enjoy Week Of Spiritual Adventure At Kiwanis Campground

By CARL E. KEIGHTLEY

"I'VE had the best time I've had at any camp."

"Yes, and besides the good times, think of all the wonderful things we learned."

"And think of the permanent improvement we've made by fixing our chapel."

"When do you read your Bible? I think Morning Watch is the most meaningful part of the day."

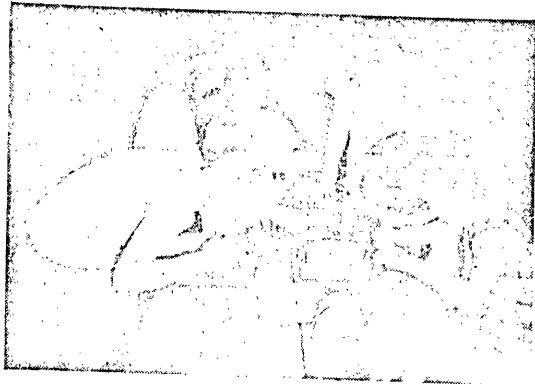
Such were the comments as Intermediate boys and girls lay talking for a few minutes after "lights out" at the Christian Adventure Assembly held for Conway-North Little Rock Areas of the Conway District of the Methodist Church. The camp was held June 21-25 at Kamp Kiwanis, north of Conway on Cove Creek. To the Kiwanis Club of Conway, which opened their campsite to us, the Methodist Churches of Faulkner County and North Little Rock are sincerely grateful.

Thirty-seven Intermediate boys and girls attended the camp which was set up on a family basis with two counselors and 10-15 Intermediates living in each of four cabins. Because of the family situation which was achieved, many youth were heard to say a couple of days after camp opened, "I didn't know many people when I came, but now I know nearly everyone." In their cabin councils after "lights out," many of the campers shared their happiest and most meaningful experiences of the day. Under the cover of darkness, even those whom one might superficially describe as "not very religious," spoke with such meaning about the experiences of the day that the counselors had a sense of responsibility and joy awakened in them by the knowledge that God had touched the lives of their "family" during the day's activities.

Three periods of worship were provided each day. The morning watch in which each person went to his own private place of worship after a brief statement by the leader, and the singing of a hymn, proved for many to be the most significant time of the day. Others were impressed by the 11 a. m. service held in the outdoor chapel under the direction of Bro. Glenn Sanford. Bro. Sanford brought practical inspirational messages which closed the morning activities on a high spiritual level. Rev. George Wayne Martin, Vilonia, led the vespers each evening after supper. As the sun set, once more we were lifted to a new spiritual height, and

the effect of the service left a feeling of confidence and trust in the heart of the youthful worshippers and counselors.

Three classes occupied most of the morning. Mrs. Carl Keightley, Conway, taught a class on "Worship"; Rev. Wm. McMahon, Conway, taught "Brotherhood for All," and Rev. Carl Keightley taught the class on "What It Means to Be a Church Member." Assistants in the classes were Miss Carolyn Bumpers, Conway; Mrs. C. F.



Handicraft group: left to right—Jerry Mabry, Conway; Kay Steel, Conway; Mary Beth Spann, Gardner Memorial, N. Little Rock; Miss Carolyn Bumpers, Conway; Suzanne Whitfield, First Church, N. Little Rock.

Andrea, Gardner Memorial, North Little Rock; and Miss Jeanine Chalfant, Gardner Memorial, North Little Rock.

Afternoons were filled with interest groups and recreation. Bro. Martin directed the recreation. Softball, horseshoes and swimming were the most popular recreational activities. Provision was made for three interest groups: Photography, led by Bro. Sanford; Nature Lore, led by Bro. McMahon, and Handicrafts, led by Mrs. Keightley and Miss Bumpers. Handicrafts, as usual, proved a popular interest group. Both boys and girls found it hard to lay their work aside to work or study. Toward the end of the camp, Miss Bumpers and Mrs. Keightley were reported by one of the campers to have been seen "weaving all over the camp." Bracelets, watchbands, lanyards, watch chains, hand-painted handkerchiefs, hot-dish mats and coasters were among the many items made by the camp-

ers. One thoughtful youngster made a watch chain for "that sorta old man," (Brother Sanford) whom she and all the rest of the campers came quickly to love.

Happiest time in the camp was mealtime. The fellowship as well as good food was responsible. Youth and adults alike led the singing at the tables. "In Christ There Is No East or West" and "He Is King of Kings" became popular throughout the camp. So efficient and pleasant were the dieticians, Mrs. Chester Rider of Conway and Mrs. Harry Huntsman of Greenbrier, and the camp manager, Rev. Alfred Johannes of Mayflower, that the youth were soon singing their 1948 love song to them. The campers brought their own food to camp, a food list having been supplied by Bro. Sanford. Consequently ample food was available, and the dieticians, with the help of other counselors, prepared bountiful and appetizing meals.

After supper and vespers were over, the evening assembly directed by Bro. Sanford, provided enrichment and entertainment.

As the campers left, they left behind a chapel built out-of-doors, and named for John Wesley's heartwarming experience. The chapel, with a lane marked off by rows of rocks leading to the seats, was arranged in amphitheater style with seats of stone facing a rustic pulpit. Behind the pulpit was a tall hickory cross against a background of living cedar. It was identified by a sign in wood and brass which bore the legend "Aldersgate Chapel," and symbolized those times at Vespers and noonday when the campers, like John Wesley, felt a strange warmth, fill their own spirits.

As the camping period came to a close, wishes that the camp might last longer and expressions of gratitude for the week became increasingly frequent. Loud but lingering good-byes gave evidence that parting was "such sweet sorrow," and that God had made himself known through the personalities of new friends as well as the beauty of his rocks and trees and streams. As quietness settled down upon the campground again and the sun came out from behind a cloud that had brought a passing but cleansing shower, a cardinal lifted its voice above the forest's silence, a cowbell tinkled on the far hill and one could imagine that God was laughing quietly to himself in joyous gratitude for the hours some of his children had just spent with Him.

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THE POWER OF GOD FOR SALVATION

(Continued from Page 2)

love and not hate is the inspiration for everything worthwhile man enjoys today—his art, his literature, his wise laws, and above all else, his peace. Love is the motive power for our greatest and only true progress. If hatred is epidemic in the world let us not despair. We have to show the world that we have ideals. That our ideals are harder to reach because they are higher. The Kingdom of God rests upon a faith in the ability of men, through God's power, to become better. Also a faith that the universe will align its purpose. We read of periods of history when men, women and children could consecrate themselves to noble ideals and sacrificial deeds. No age ever had a greater appeal or need than we have today for Christian devotion. If the world is saved it will be because the message of the Christ is accepted and moulds the thoughts and hearts of men through the power of God. I do not lose faith nor let pessimism rule my mind for

God is working His purpose out
As year succeeds to year
God is working His purpose out
And the time is drawing near.
Nearer and nearer draws the time
The time that shall surely be
When the earth shall be filled with the
Glory of God
As the waters cover the sea.

Ark.); Mrs. J. H. Rutherford, Stamford, Texas, (Northwest Texas); Mrs. H. King Wade, 737 Quapaw Ave., Hot Springs, Ark. (Little Rock Conf.).

METHODISM AT WORK

By EWING

THE organized church has the divinely given responsibility of caring for the spiritual needs of the people. The Christian church endeavors to meet this responsibility by seeking to bring to bear upon society the message of life and teachings of Jesus Christ. For Christians believe that when an individual believes on and in Jesus Christ, and because of that belief seeks sincerely to make the teachings of Jesus an everyday guide for living, his redemption draweth nigh. Furthermore, Christians believe that this experience is possible for all people in all groups of all races. The ultimate goal of the church is the redemption of all society, the Kingdom of God.

Where the church has actually been at work in any section of society there is little doubt as to what is being accomplished in bringing in the Kingdom. It is for those areas in society that are not being touched by the church with its redemptive message that we should have our greatest concern. If this be true, then the great indictment that can be brought against Methodism or any other great religious movement is not for what The Methodist Church has done where she is earnestly at work, but rather for what she has not done in areas where she is not at work.

One of these areas in our society in which the stronger Protestant churches have lessened their efforts in recent years is the rural section of our country. The gradual shifting of emphasis by certain denominations in their work from rural areas to urban centers cannot be understood apart from the trend of populations leaving the rural areas and centering in the cities. The churches of these migrating people have in many instances moved with the people, leaving in many rural sections no churches or weakened churches to minister to the spiritual welfare of those people who for various reasons did not choose to join the trek to the city. Thus, the city church has become stronger and the rural church weaker. It has been estimated that more than fifty per cent of the membership of urban churches come by transfer from rural churches.

But what of the multitudes of people remaining in the rural section and the thousands of city dwellers who have moved to the rural areas? Obviously, the weakened rural church finds that among other things its financial resources are somewhat limited. It is no longer able to afford the kind of ministerial leadership necessary to keep its head above the water. Sooner or later, unless outside assistance of some character is offered, the remaining lay leadership tires of carrying the brunt of a dragging program, becomes discouraged, and turns elsewhere for spiritual succor. The problem seems at once twofold: lack of trained and willing ministerial leadership to work in these neglected areas; and lack of financial resources to provide for the support of such leadership if it were available.

That the leadership of the stronger Protestant denominations is becoming alarmed at the anemic condition of the rural church is plainly evident. Every church gathering of any significance is taking cognizance of the problem. The Methodist Church only last year called a church-wide meeting for the specific purpose of formulating a policy and program for the weakened rural church. Encouraging enough, in certain isolated instances some leaders with vision, foresight and courage are venturing to grapple with the problem.

The writer chanced to "talk over" the matter of the rural church with a Methodist minister of southern Arkansas, a man who has spent all of his ministry in rural sections. This minister, who

knows rural people, rural conditions, and rural possibilities, made two statements which revealed his own mind and conviction. First, the greatest missionary opportunity which confronts Arkansas Methodism today is within the state and not outside the state; this opportunity is in Arkansas' rural areas. Secondly, the biggest single job which Arkansas Methodism faces is "doing something" for the rural church. He went on to say that if for a period of a year Methodism in Arkansas would focus its attention on this problem and spend its energies in that direction, more could be done for the Kingdom in this manner than in any other way. Apparently these statements also represent a growing conviction among many ministers and laymen who are tremendously interested in the future of the rural church.

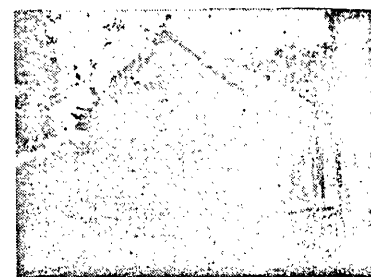
Nothing is to be gained in quibbling over what constitutes "the greatest missionary opportunity that confronts Arkansas, whether that opportunity is abroad or within Arkansas, but the rural pastor made a good point in suggesting that the two annual conferences in the state set about to fashion a constructive, long range, comprehensive program, designed to strengthen primarily the weakening rural charges, and ultimately all of the churches in the state. A study of the various "campaigns" which the two conferences have jointly sponsored should be enough to convince even the skeptical that when the leadership of the state, clerical and lay, are united and engaged in a common task the accepted goal or goals can be reached. This rural pastor had been through several of these campaigns. He is now praying for the day when the Methodist forces of the state will concentrate for a "Campaign for the Rural Church."

Unlike the ostrich with its head buried in the sand, The Methodist Church in Arkansas has not completely ignored what has been happening. Here and there pastors, district superintendents, and laymen have developed a conscience on this matter and have set about to strengthen the work of the church in rural areas. Several notable organized projects in both Arkansas Conferences have been undertaken. The most significant result attained in any of these projects is that, without exception, wherever any serious organized program has been undertaken with capable leadership the accomplishments have been far greater than had been anticipated. Abandoned churches have been re-opened, Sunday Schools have been started, new churches have been organized, communities whose people had no opportunity for worship services now have the privileges of an organized church. Many of these churches in due course of time become self-supporting and in turn are able to assist other communities which need the help they now can give.

It is our purpose to briefly relate the story of the organization and development of one of these rural church projects. This one has not been chosen because it differs so radically from any other project, but rather because this area is typical in many respects of other rural areas. True enough, each area has its own peculiarities and Madison County in northwest Arkansas has its share of them. It is hoped that in due time work of many of these rural projects may be brought to the attention of our readers. An account of the work of the Methodist Church in Madison County should serve well to bear out the point that when long range planning and organization is coupled with good leadership and hard work the inevitable results are more than gratifying. It should be kept in mind that the work is only begun,

but already leadership is being developed, communities are breathing new life, children and young people are being saved from religious illiteracy, and the Kingdom is being built.

When the late Rev. Sam B. Wiggins was district superintendent of the Fayetteville District he visioned the time when The Methodist Church would be a force for righteousness in Madison County. At that time Madison County had an approximate population of 14,500 with less than



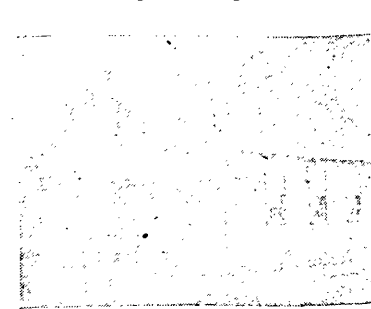
Top row: The Methodist Church, nearing completion; Presley's Chapel Methodist Church, at an early date.

10 per cent belonging to any church. (Federal Religious Survey). There were reported one hundred seventy-five Methodists and only one denomination exceeded that number of members, and it exceeded it by only one. It may seem surprising that such a small percentage of the county's population belonged to any organized church and that only slightly more than one percent belonged to The Methodist Church, but this is more easily understood when one learns that, with the exception of the county seat town of Huntsville and two or three nearby communities, Methodism has not been at work there for a quarter of a century. In the latter spring of 1944, Brother Sam Wiggins called upon Rev. Glenn Sanford, Executive Secretary of the North Arkansas Town and Country Commission, for assistance and the two together surveyed the situation. The results of their survey were conserved in a booklet prepared by the two. They also planned together a long range program to be put into operation at such time as funds and leadership became available for the project. A suggested budget was drawn up and various possibilities of sources of funds were canvassed. The church property at Huntsville consisted of an ancient combination church and Masonic Hall as well as a

Below: Rev. Elmer H. Fayetteville District; Rev. K. pastor; Howard Cox, Minister; Rev. E. J. Reaves, co-pastor.



Lower row: The Methodist Mountain Methodist Church, Recently completed Methodist (All photos by Arkansas Met

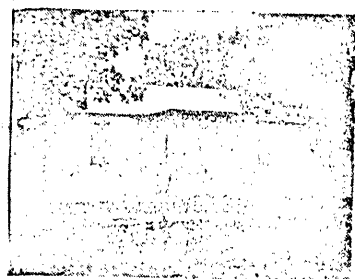


delapidated parsonage; the Huntsville charge had no pastor. It was in the summer of 1944 that funds were provided and Rev. Kermit Van Zant, present pastor, was assigned to Huntsville and the Madison County field. With one exception Brother Van Zant was the only Methodist pastor in Arkansas who had a whole county for a parish.

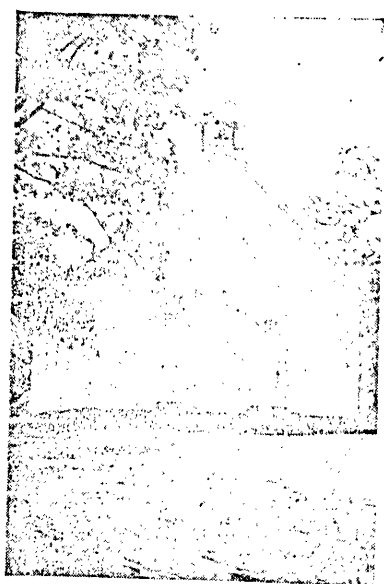
The General Board of Missions and Church Extension, the North Arkansas Conference Board of Missions and Church Extension and Madison County itself contributed the necessary monies to make the project financially sound. Under the guidance of Brother Sanford and Brother Wiggins, and Rev. Elmer H. Hook, present district superintendent who was appointed to the Fayetteville District in the fall of 1945, Brother Van

IN MADISON COUNTY

undertook the direct responsibility of what could be classified in no manner, at the outset, than a missionary outpost. Notable among the accomplishments of the Huntsville Church under Brother Van Zant's leadership is the recent finishing of a lovely and well-furnished parsonage. The building of a native stone and concrete church plant which is pictured, the virtual reorganization of the local church program, a substantial net gain in the active membership of the church, a well organized and function-



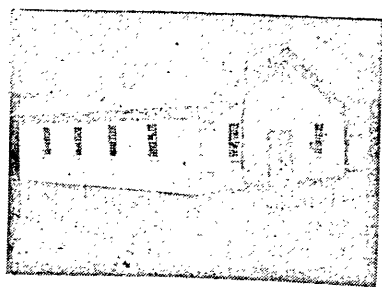
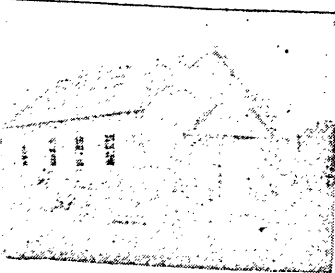
Elkins; The Nickell's Memorial Community Building at Durham; and the new church building at Huntsville, to be completed



District Superintendent, Brother Van Zant, Madison County, is shown in a portrait. He is a man with glasses, wearing a suit and tie, looking directly at the camera.



ch of St. Paul; Brannon church building at Crosses; and the new church building at Delaney.



the Madison County work is not under the supervision of a "mother" church which gives counsel, direction, leadership, and financial assistance. One day is not far distant when the Huntsville church will extend the scope of work to give assistance to a number of other communities in the northern part of Madison County. It then will in reality become itself a "mother" church to other communities which will need assistance in starting their churches started.

is further proof of what can be done when plans have been laid, good leadership is available, a brief review of what has been accomplished in the southern part of Madison County will be of assistance. J. Reaves, whom many will remember as having contributed valu-

able leadership to the Cave City rural project several years ago and who more recently was instrumental in the organization of the Fifth Street Methodist Church in Fort Smith, has the pastoral supervision of southern Madison County. Brother Reaves has as an associate, Rev. Winslow Brown, who shares the preaching duties with the pastor.

When Brother Reaves was appointed to the Madison County charge in the fall of 1946 he discovered upon surveying the field, that there was no organized Methodist congregation or Methodist Sunday School in that section of the county. Indeed, according to Brother Reaves, "there had been no such work in more than a quarter of a century." In the past year and a half four churches have been organized or reorganized. There are Methodist Sunday Schools meeting regularly in three of these newly revived churches.

Shortly after receiving his appointment to Madison County, Brother Reaves was invited to preach in the public school building at Delaney. The first service was held in December, 1946. The Sunday School was organized January 5, and the following Sunday, January 16, the Methodist Church of Delaney was organized with twenty-one charter members, following a week of special services each night in which Brother Reaves officiated as song leader and preacher. The newly organized church was interested in building their own church plant, and after being encouraged by the donation of a building site by the Central Methodist Church of Fayetteville, construction was begun April 1, 1947 on the new church building. The congregation was able to begin occupancy of the new building June 18, 1947 and since that date the building has been gradually completed, some of the construction process being delayed by non-availability of certain building materials. There has been a net gain of fourteen members since the initial organization. The young people have a Sunday School class of sixteen members and the women of the church will shortly organize a Woman's Society of Christian Service.

What is perhaps one of the oldest church buildings in use in northern Arkansas is to be found in the community of St. Paul. Unused regularly for more than twenty-five years, this building is in a remarkable state of repair for its age. Brother Reaves was instrumental in the resurrection of this church organization, the reorganization taking place November 10, 1946 with eleven charter members. Fifteen have been added since that date and there several more to be added soon. This church, a former Methodist Protestant Church, plans some extensive remodeling of their church plant with a new celotex ceiling, new walls and two Sunday School rooms to be added. The building has just been wired for electricity, kerosene lamps having been used until recently. This church has an active Sunday School of sixty-five members.

The Brannon Methodist Church, located on top of Brannon Mountain, was reorganized in June, 1947 under Brother Reaves leadership with seven members. This church is now completing a new building, their old one having been destroyed by storm in 1945. There had been no Methodist services in the older building for twenty-seven years. As yet no Sunday School has been organized at Brannon, but worship services are held regularly. The gospel is being preached and crowds attend the services. Many people who have no other opportunity of attending a Methodist Church are present for the services.

Just across the west boundary of Madison County in Washington is found

a new Methodist Church recently organized under the direction of Brother Reaves and through the generosity of a former local preacher of the Methodist Episcopal Church, Rev. Luther Dennis. Several years ago Brother Dennis deeded to the County Schools a half acre of land near his home on which a school building was to be erected. Before the building was completed, several school districts were consolidated and the half acre of land with an unfinished building was returned to Brother Dennis by the County Schools. After Brother Reaves had visited Brother Dennis in his home several times he inquired about the advisability of organizing a Methodist Church in the community. Brother Dennis suggested the use of the unfinished school building if means could be found to finance the completion of the building. A way was found and the church was organized May 30, 1947 with ten charter members. The church was named Nickell Memorial in honor of the late Rev. Andy Nickell, a pioneer Methodist preacher who is buried nearby. Many Methodists will appreciate knowing that Crusade for Christ funds and General Board of Missions and Church Extension funds made possible this improvement at Nickell's Chapel.

Two other communities, Durham and Crosses, are being served by Brother Reaves although there are no organized Methodist Churches in the communities. Methodists in these communities have their membership in the Nickell's Memorial and Delaney churches. As might be expected Brother Reaves is now getting urgent invitations from other communities in the southern part of Madison County to preach. He is limited by lack of time, the responsibility of his present duties and lack of funds with which to secure additional help to extend the scope of his work. Incidentally, Brother Reaves is also serving the Methodist Church at Elkins which was transferred from the Farmington-Goshen Charge some time ago. Mrs. Reaves assists Brother Reaves with his duties at Elkins.

Again, we should like to point out that the Madison County project is but one of many such endeavors of the church as it seeks to bring to bear upon society the message of the life and teachings of Jesus Christ. The Methodist Church has not been without reason when she has not sent workers into the many fields where the need is great. We are told that the greatest need in the missions fields at home and abroad is additional personnel. To secure the needed personnel additional financial support is needed. To secure the needed financial support the Methodist people must learn the nature of the need that exists and what can and is being done when ample funds are provided. These unserved areas need leadership, and it is the writer's conviction that leadership will be forthcoming when means to adequately support it are supplied. The church cannot expect God to call workers into the vineyard unless the church is willing to support them. And God will surely bless their efforts when they have answered His call and have given their lives in His service.

In event of an all-out atomic war, insects would come out on top not only because of their greater numbers but because they are able to survive from 20 to 40 times the dosage of radiation that would kill a man.

Number two survivors would be rats, who, though less so than insects, are considerably more resistant than humans to the radiation generated by nuclear fission. According to the Department of the Interior, incidentally, rat population of this country is now about equal to the human population.—Chicago Sun.

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

CHRISTIAN EDUCATION

Contributing Editors:
Ira A. Brumley
Pryor Reed Cruce

LITTLE ROCK CONFERENCE YOUTH OFFICERS—1948-1949

President, Eloise Nelson, Little Rock.
Vice President, Bill Holmes, Little Rock.
Secretary, Louise Martel, Magnolia.
Treasurer, David Williams, Nashville.
Publicity, Edward Hollenbeck, Pine Bluff.
Worship and Evangelism, Marquette Kinard, Hot Springs.
Missions and World Fellowship, Howard Childs, El Dorado.
Community Service, Mary Ann Kincannon, Little Rock.
Recreation, Hettie Wilson, Hot Springs.
Board of Education, SuElla Anderson, Little Rock; Harry Buckley, Carlisle.
Board of Missions nominees, Ann Tennyson, Smackover; Nancy Hunter, Arkadelphia, Manchester; John B. Hays, Little Rock; Jan LeCroy, Hot Springs.

MISS OSMENT ADDRESSES SMITHVILLE GROUP

The youth of Smithville community wish to express our sincere thanks and appreciation to Miss Osmont of Jonesboro, a student at Hendrix College, for her helpfulness in better acquainting us with the M. Y. F. work.

An average of fifteen young people attended the M. Y. F. evening meetings on July 20, 21 and 22, where Miss Osmont gave an outline of the work to be done throughout the year. Included in this outline were the four commissions which are proving very beneficial in arousing more interest for the group.

Officers were elected as follows: President, Fred Gene Rudy; Vice-president, Billy Gene Lewis; Secretary and treasurer, Lucille Lewis; Adult counselors, Mrs. Leona Carsh and Helen Rudy; World Friendship and Recreation Chairman, Mary Belle Rudy; Worship and Community Service Chairman, Bonnie Baker. —Reporter.

THE BEN FEW SUB-DISTRICT M. Y. F. MEETS

The Ben Few Sub-district of the Methodist Youth Fellowship met at the Holly Springs Church, Monday night, July 5.

The Manchester M. Y. F. had charge of the program. Mary Frances Fite gave a talk on "Who is Your Neighbor?" Nancy Hunter sang a solo.

Rev. Dan Robinson of Malvern complimented the group by telling them that they had the most active sub-district and the largest attendance.

Sparkman-Sardis M. Y. F. won the loving cup by majority vote. Some of the good deeds they did are as follows: Collected money for a CARE package; collected a box for a sick person; cut weeds for an invalid; collected about \$25.00 worth of clothes for a needy family in their town, and helped a district worker prepare for her work.

Miss Ola Faye Riggs of Holly Springs was elected secretary.

Refreshments were served by the Holly Springs M. Y. F. Afterwards

New Officers Of North Arkansas Conference M. Y. F.



First row: left to right—Gloria Johnson, Searcy, Commission, Service; Barbara Pettingill, Plumerville, Worship; Catherine Conine, Batesville, World Friendship; Lola Jean Featherstone, Paris, Secretary; Mary Kay Workman, Fort Smith, Recreation.

Second row: left to right—Stanley Reed, Jonesboro, Treasurer; Rev. Ira A. Brumley, Conway, Extension Secretary; George W. Martin, Morrilton, President; Martin Martin, Fort Smith, Vice-president; Pryor R. Cruce, Jr., Morrilton, Associate Youth Director; Rev. James S. Upton, Conway, Conference Youth Director.

FAYETTEVILLE CENTRAL VACATION CHURCH SCHOOL

Our two-weeks' Vacation School closed June 18th with a family night supper at which the children of the school presented a short program and a display of their work.

The theme for the Kindergarten group was "Our Home and Family." They had a happy time playing, working, worshipping, learning new songs, making posters, and playing in the rhythm band.

"We Go To Church" was the theme for the Primary boys and girls. One morning was spent in the Church Sanctuary while Bro. Galloway explained the order of church service. After this visit, the children made a diagram of the church and also made a "Tent Church." Rev. William Sherman talked to the boys and girls one morning about his early Sunday School experiences and how much the church had meant to him all through the years. Bro. Whitman told about the natives on Anguar Island, where he was stationed during the war, and about how hungry and eager they were to hear about Jesus.

The Juniors studied about the history and work of the Methodist Church, which started with the Wesley family in England and later brought to America by John Wesley. Scrapbooks were made of early leaders and of the Methodist Church.

games were played outside under the direction of Miss Dunlap.

Seventy-seven were present including sponsors. The next meeting will be at Carthage Monday night, August 2, with Sparkman-Sardis M. Y. F. in charge of the program. —Bobbie Jane Hunter, Reporter.

A map was made locating the Methodist missions in the United States. They studied and made many of the Christian symbols from aluminum, sheeting fastened on plywood.

There was a staff of twenty-eight workers, and from an enrollment of 134, there was an average attendance of over 100. Drinks and cookies were served each day following the recreation period.—Mrs. E. R. Hudson.

DRUG STORES BAN COMIC BOOKS

Harrisburg, Pa. —(RNS)—Drug stores in Pennsylvania have decided to stop the sale of comic books until the contents of these publications are "cleaned up" by publishers.

The action was taken at the annual convention of the Pennsylvania Pharmaceutical Association here.

Chauncey E. Rickard, executive secretary of the organization, said druggists would not sell comic books "until the publishers of such books clean them up to meet the standards of decent literature."

And David said in his heart, I shall now perish one day by the hand of Saul; there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel; so shall I escape out of his hand.—I Samuel 27:1.

And thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.—Deut. 6:7.

CONFERENCE FOR TRAINING OF GROUP LEADERS

Nashville, Tenn., July 12—Are you a camp leader? If so don't miss the Conference for the Training of Camp leaders to be held in late August and early September for the southern areas of the South Central Jurisdiction.

These conferences will center largely on camp and out-of-door skills. They will emphasize spiritual values in the out-of-door setting as related to the total church camping program and present opportunities for teaching Christian stewardship of our natural resources. There will be rich and varied experiences in "learning by doing" various camp crafts, cook-outs, games, music, worship, and one or more overnight trips.

The program will be on a workshop basis with all persons participating individually and through committee and various group activities. Guidance will be given in day camping, one of the recent developments in the church camping program for junior boys and girls. There will be practice in the effective care and use of physical facilities. This is especially important for those who have administrative responsibilities in newly developed camps.

This new type of training for camp leaders is proving interesting and effective. Similar conferences already have been held in the Pacific Northwest and within the Northeastern Jurisdiction. A program to serve a comparable need for leaders of the Southeastern Jurisdiction will be held at Lake Junaluska during the annual leadership school.

The locations of the August and September conferences are as follows: Camp Caney Lake, Minden, Louisiana, August 23-28; Camp Ceta Canyon, Canyon, Texas, August 30-Sept. 3.

Camp Caney Lake is a district camp in process of development on a lovely new site adjoining a State Conservation Area. Camp Ceta Canyon is located on a traditional Methodist Camp Ground which is now being remodeled into a camp suitable for present day needs. The canyon, which joins the noted Paladur Canyon, presents possibilities of exceptional interest in rock formations. Both sites have a variety of trees, flora, ferns and water lilies.

Resource leaders will be available in the field of nature lore and nature crafts. Misses Olive Smith and Elizabeth Brown will represent the General Board of Education, serving as leaders, respectively for Junior and Intermediate workers meetings. Pre-registration is requested. For further information write your conference executive secretary or Elizabeth Brown, 810 Boardway, Nashville 2, Tennessee.

One day I came upon a gang of men who were building a mammoth wall. I said to one of the workers, "That's a mighty big job you have on your hands."

He laughed and replied: "It isn't so bad. You do it one brick at a time."—Louis E. Thayer, Telescope Messenger.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

CHRISTIAN SERVICE RETREAT

The Little Rock Conference Woman's Society of Christian Service will sponsor a Christian Service Retreat at Aldersgate, July 31—August 1. The retreat is for all girls and young women in the Little Rock Conference who are interested in Christian Service through the Church. The purposes of the retreat is to:

Acquaint girls and young women with the opportunities and requirements of vocations in the church;

Establish fellowship among those who are anticipating service in the church;

Deepen the spirit of consecration of those who have already made commitments to full-time Christian service.

The Retreat will begin at Aldersgate with registration from 2:00-4:00, Saturday, July 31, and will close after the noon meal Sunday, August 1. Leaders are being secured who have had first hand experience in various types of work in the church. Several Conference Officers will be there to assist in the discussions and inspirations of the Retreat along with the District Secretaries of Missionary Personnel.

An advance registration fee of \$1.00 should be sent to Miss Margaret Marshall, 1018 Scott, Little Rock, Arkansas, by July 25.

The remainder of the cost for the Retreat, \$1.50, will be paid at the camp.

Rich experience of fellowship and worship will stimulate a deeper consecration for all who attend. It is especially appropriate that this first Retreat of this kind to be held in our conference will be on the grounds of "ALDERSGATE", the new camp established this past year for the training of Christian workers.—Mrs. Edward W. Harris, Conference Secretary of Missionary Personnel.

FAYETTEVILLE DISTRICT GUILD MEETS

The Quarterly meeting of the Wesleyan Service Guild of the Fayetteville District was held Sunday June 13, at the Methodist Church in Lincoln. Mrs. Geo Taylor District Secretary presiding. The meeting was opened with group singing of the Guild Hymn.

Opal Morton of the Fayetteville Guild was elected, recording secretary. Mrs. Roxie Dismukes, Jurisdiction secretary of Wesleyan Guilds, Mrs. Sam McNair district President of the WSCS and Mrs. Adella Langill of Muskogee Okla. were introduced to the group.

Prayer was offered by Mrs. Stewart of Lincoln. The Rogers Guild presented a very effective devotional.

The following guilds answered roll call with reports from their guilds Fayetteville, Rogers, Siloam Springs, Lincoln. A report was sent from Bentonville Guild.

"What is the Wesleyan Service Guild?" was discussed by Mrs. Dismukes. Mrs. Adella Langill talked very enthusiastically on Missionary Education and service. Miss Sarah Carl of Prairie Grove Guild presented a very interesting discussion on Christian Social Relations. Mrs. Taylor and Mrs. Dismukes discuss-

Third Annual School Of Missions

Sponsored By The W. S. C. S.

Of The

North Arkansas and Little Rock Conferences

Hendrix College, Conway, Arkansas, July 26-30

Miss Myrtle Charles, Dean; Mrs. Glenn F. Sanford, Registrar,
Mrs. W. Henry Goodloe and Mrs. Erick F. Jensen,
Conference Secretaries of Missionary Education

COURSES AND INSTRUCTORS

America's Geographical Frontiers

Instructor: Miss Ruby Van Hooser, Secretary Children's Work, Woman's Division

Text: On Our Own Doorsteps—Mead

The Bible and Human Rights

Instructor: Mrs. J. R. Henderson, Little Rock Conference Secretary of Christian Social Relations

Text: Packet, containing:

The Bible and Human Rights—MacArthur

Here is the Way to Secure these Rights—Desser and Phillips

Study Guide - What Difference Does It Make?—Mrs. Edmund Soper

Noon Day Devotional Leader — Dr. James W. Workman, Pastor

First Methodist Church, North Little Rock, Arkansas

Platform Hours:

Tuesday, July 27

Miss Orlene McKimmey, Missionary to Mexico

Miss Mary McSwain, Missionary to Brazil

Wednesday, July 28

Visual Aids, Miss Margaret Marshall, Executive Director of Little Rock Methodist Council

Thursday, July 29

Miss Ruby Van Hooser, Secretary of Children's Work, Woman's Division of Christian Service

LEADERS OF DEPARTMENTAL CONFERENCES

Missionary Education and Service—Mrs. Erik F. Jensen,

Christian Social Relations and Local Church Activities—Miss Ethel Millar

Spiritual Life—Mrs. T. S. McLean

Youth Work—Mrs. H. H. Bumpers

Recording Secretary—Mrs. Fred Harrison

WORK SHOPS

Teaching Procedures—Mrs. E. H. Hook

Program Building—Mrs. W. Henry Goodloe

DAILY SCHEDULE

Monday, July 26,

2:00-5:00 p. m. Registration, Administration Building

5:00-6:00 p. m. Faculty and Group Leaders' Conferences

6:00 p. m. Dinner

7:15 p. m. Class Sessions

Tuesday, July 27, - Thursday, July 29

7:20 a. m. Breakfast

7:20 a. m. Breakfast

8:40 - 9:30 First Class Session

9:40 - 10:30 Second Class Session

10:30 - 10:40 Recess

10:40 - 10:50 Departmental Conferences

11:55 Noon Day Devotions

12:50 Lunch

2:00 - 4:00 Rest and Study

4:00 - 5:00 Workshops

5:45 Dinner

7:45 Assembly

8:00 Platform Hour

Friday, July 29,

Same schedule as above to noon.

School closes at noon Friday.

The cost of room and board is \$8.00. The registration fee is \$2.00. Bring your own sheets, towels and pillow cases.

Write or telephone Mrs. Glenn F. Sanford, Conway, Arkansas, for reservations. Pay your registration fee when you register at the School.

UNTIL THE QUOTA IS FILLED THE SCHOOL IS OPEN TO ALL WOMEN WHO WISH TO ATTEND.

ed highest use of leisure time.

A very lovely solo was given by a student of John Brown University.

Mrs. White told how to have a very interesting Guild meeting.

Announcements were made concerning the Guild Conference to be held on Mt. Sequoyah, July 10-11.

During the business session it was decided to hold district meetings quarterly. The next meeting to be

in September at Rogers. It was also decided to pay 10c per member each quarter for promotion and cultivation funds.

Mrs. Dismukes opened the question box and discussed questions which had been dropped in during the day. Mrs. Taylor presented each president with the booklet "How To Pray." The meeting closed with prayer by Mrs. McNair.—Reporter.

EDITH MARTIN SAILS FROM NEW YORK FOR AFRICA

Dear Mrs. Wayland,

After being transferred to another boat and waiting some more, I am scheduled to sail about noon tomorrow July 10th. Since I am this far on my way, I shall be happy to move on.

It was a real pleasure to visit the women in the conference and to tell them about the work that they are making possible in Africa. You good women are doing so much to "make His way known throughout the whole earth." I sincerely appreciate all that you are doing for Africa. The world is moving fast into that country and the Church must increasingly do more to help the Africans find the "full abundant life" which we find in Him.

It is with sincere gratitude to the women of our church that I was able to put in an order yesterday for a Ford or Chevrolet car for our work at Minga Station. I also ordered a large type typewriter with type similar to the kind found in children's books) for our use in producing literature. We can type off pages of books and try out with the children and adults before printing them in book form. What a blessing this will be!

I will be stationed at Minga Station working in the field of religious education and literature.

I shall spend three months in Europe studying French literature and language before going on to the field.

My address in Europe will be:

To Madame Hooijer,
46 avenue Huart Hamoir,
Scaarbeck, Bruxelles,
Belgium.

My address in African will be:

M. M. C. C. Minga Station,
Lusambo, Congo Belge,
Afrique.

I shall be happy to hear from you women.

Continue to remember me in your prayers.

May God Bless you.

Yours and His,
Edith Martin

IMBODEN W. S. C. S.

The Woman's Society of Christian Service of the Methodist Church, Imboden, met at the home of Mrs. J. D. Fortenberry, for the program meeting, Monday afternoon, June 28th. The subject for the worship period was "I Am My Brother's Keeper" The topic for discussion, "The Christian, Alcohol and Public Health", was entered into by all the members present. A special number a vocal solo by Mrs. L. A. Solan was beautifully rendered. Mrs. Leona Best was the splendid leader of this very interesting program.

The hostess served cake and an iced drink.—Lilly Steadman.

No one can live wrong and pray right; no man who prays right can live wrong.—Origin unknown.

Friendship is like that famous cathedral which took a century to build, but only a minute to destroy.—Sun Dial, hm. Peninsular Telephone Co.

The voice of the Lord divideth the flames of fire.—Ps. 29:7.

CURRENT NEWS IN ARKANSAS METHODISM

SILOAM SPRINGS CHURCH MAKES RAPID STRIDES

Under the fine consecrated leadership of our pastor, Rev. J. T. Byrd, the First Methodist Church of Siloam Springs has made rapid strides materially and spiritually.

During the three years and eight months of his pastorate, Brother Byrd has received 412 persons into the membership of our church. He has baptized 41 babies, held 66 funerals, and a number of weddings. Under his enthusiastic guidance, the church bought and paid for a beautiful Renter pipe organ at a cost of approximately \$10,000.

The Youth Division is reaching a fine group of our young people. Their spiritual growth and leadership will insure the continued spiritual development of the church. They have purchased a motion picture machine.

A full-time nursery has recently been opened with suitable equipment and personnel.

Our Church School has grown in all departments. A wide-awake young adult class has been organized. It is one of the largest and most influential classes in the Sunday School.

A training program for church workers has been carried on with the able assistance of out-of-town personnel. This has added spiritual zest to our workers.

Our Vacation Church Schools each year have cemented Youth interests and loyalties to the church.

The Arkansas Methodist comes into 112 homes and there are about 50 subscriptions to the Christian Advocate.

The Woman's Society of Christian Service has done many constructive things for the church. They have purchased and installed venetian blinds in the parsonage. A gas range and other needed furniture have been installed by these loyal workers. They have redecorated the interior of the parsonage recently, and have purchased needed pieces of furniture.

The large increase in attendance of the Church School and Church services is indicative of the fine spiritual leadership of our able consecrated pastor, Brother Byrd, and his splendid family.—Harvey H. Haley, Board of Stewards.

NEWS OF THE PRAIRIE VIEW-SCRANTON CHARGE

The fellowship team of the Paris Methodist Church conducted a four-day training school at Prairie View Methodist Church for the M. Y. F. July 4 through July 7. The theme of the school was based upon the four Commissions, Worship and Evangelism by Carmine Stall, Community Service by Lola Jean Feasterton, Recreation by Patsy Hixson, World Friendship by Jo Cravens.

The Daily Vacation Bible School in progress at the New Blaine Methodist Church since June 21 closed Friday night July 2 with a social at the home of Mr. and Mrs. Ples Venable.

Rev. Walter Johnson of Conway was dean of the school. He was assisted by Misses Rose Lee Kincannon and Virginia Bradley. Classes were held five days a week with a total enrollment of 41. There were 8998 chapters of the Bible read during the school.—Earl B. Carter, Pastor.

New Educational Building At Mena



The First Methodist Church of Mena has recently completed a new educational building which has been under construction since the first of this year. A remodeling program, on the old building, completed two years ago, left the Church School seriously hampered by a lack of space for the work of all its divisions, particularly the youth division.

Incorporated in the new structure are assembly and class room spaces for all departments of the Church School and for one class of the Adult Division. A unique feature of the building is that the space which otherwise would have been used for the assembly of Intermediate and Senior groups was combined to allow for a small chapel which will seat one hundred persons. The two youth groups will use the chapel for their assembly purposes at alternate times during the Church period. The senior group

will use the chapel for its night MYF meetings.

Planning for the new building began when the late Dr. B. H. Hawkins left to the church \$5,000 to be used in the construction of such a building. Since that time the building fund has steadily increased and interest has grown.

Most of the planning and architectural work was done by Rev. Mark F. Vaught, pastor of the church. The building was erected at a cost of \$20,000, unfurnished, and was built by day labor under the supervision of the pastor and Building Committee. The committee has for its chairman K. H. Skinner. Those serving with him are Alan Bradley, Carl Barham, Orville Ogden, L. B. Cartwright, and Ed Watkins. Martin Banning was in charge of the construction. Furniture is being installed and the building was first used on Sunday, July 11.—Reporter.

A DREAM COMES TRUE AT GEYER SPRINGS

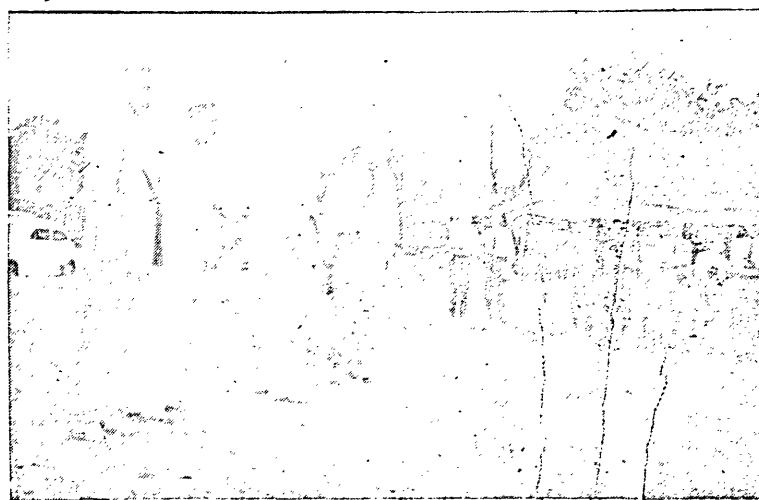
Several years ago when Rev. Curtis Williams, Mrs. Williams and their two daughters, Carolyn and June, were the parsonage family for this charge, Grandma Jones began dreaming of a parsonage. Of course, at the time this seemed almost impossible in the eyes of most of us. Under the leadership of Brother and Mrs. Williams two circles of the W. S. C. S. were formed, circle No. 1 and No. 2. Grandma Jones who was in circle No. 1 began talking about her wishes and dreams and the circle decided they would start raising money for a parsonage even though some thought it could never be. They put everything they could into a fund called the parsonage fund. Circle No. 2 began raising money that was called the building fund. They took care of the necessary things that the church needed.

Then the sad day came when our church burned. It seemed for a little while that we just could not build another church, but we found out that "All things are possible to them that love the Lord." Brother Williams was full of zeal and willing to put in hard and long hours of labor and with the help of the congregation and friends decided we were not licked yet. We would build us another church and make it beautiful. A basement that was fire-proof was decided upon to start with. We worshipped in the school while the basement was being built. After a few short months we moved into our basement and we were very proud of it. Then we became anxious to get the auditorium built so we could have Sunday School rooms in the basement. Brother Williams with the Board of Stewards began making plans for raising more money. Circle No. 1 still kept on raising money for the parsonage which seemed further away than ever, but Grandma Jones still kept talking parsonage.

Before the building was started Brother Williams was sent to Pullman Heights, Hot Springs, and Rev. and Mrs. B. F. Fitzhugh were sent to us. Under Brother Fitzhugh's leadership the auditorium was started and work was well under way and almost finished when they were sent to Bauxite-Sardis Church. Rev. and Mrs. L. C. Gatlin were sent to us. He stayed with us that year and finished the job. It is one of the most beautiful auditoriums to be found anywhere in the rural sections. The W. S. C. S. bought the pulpit furniture and piano and

(Continued on Page 13)

Ground-Breaking Ceremony



Left to right—Rev. M. L. Kaylor, pastor of Asbury Church; Rev. S. B. Wilford, district superintendent of Batesville District; Rev. H. Lynn Wade, (Largely responsible for the organization of Asbury and pastor of First Methodist Church, Batesville) turning the first shovel of dirt, and W. W. Lawhon, chairman of Building Committee. The tent in the background is now being used to hold services until the building is completed.

A large and enthusiastic crowd Neeley Streets, Batesville, on June was present at the new location of 13 at 5:00 p. m., when District Superintendent S. B. Wilford presided at Reporter,

a ground-breaking ceremony in preparation for the erection of a new church.

Representatives from the First Methodist and Central Avenue Churches and others were present to lend encouragement and pledge financial support. The beautiful native stone veneer structure will cost \$8,000.00 and actual construction is scheduled to begin about July 1.

Rev. M. L. Kaylor, the pastor, and the congregation of Asbury expressed appreciation to all who have expressed interest and pledged cooperation in their building program.—Reporter,

CHRISTIAN ADVOCATE SPONSORS CONTEST FOR VETERANS

CHICAGO—As its share in the second annual writing contest for hospitalized veterans and hospitals, THE CHRISTIAN ADVOCATE, official publication of Methodism, is sponsoring a feature article contest on the subject, "God As I Know Him."

This contest is one of six covering various fields of writing in the Hospitalized Veterans Writing Project which is directed by a national committee of free-lance writers, editors and publishers. Paraplegics, tuberculars, amputees, medical, surgical or nervous cases requiring long convalescence especially are invited to compete. The contests are geared to introduce a hobby "to occupy minds and well as hands and win funds as well as fun." Awards in each contest will be granted by the various voluntary donors.

Winner of the first prize in THE CHRISTIAN ADVOCATE contest will receive \$25; second prize, \$10. Winners of the three honorary awards will receive gift subscriptions to the ADVOCATE, which has a circulation of about 380,000.

Open to any hospitalized veteran, man or woman, participants may enter one or all contests, but are eligible for one prize only. The rules are simple, calling only for unpublished, original work, owned exclusively by the contestant. The manuscript must be limited to 1,000 words or less, and typed or plainly written on one side of the paper. All entries must be postmarked before July 31, and mailed to Hospitalized Veterans Writing Project, 919 N. Michigan Avenue, Chicago, Ill. Names of winners will be announced in September.

Further information may be obtained from Mr. Grant Verhulst, magazine editor, THE CHRISTIAN ADVOCATE, 740 Rush Street, Chicago, who will judge the contest.

WESTERN JURISDICTIONAL CONFERENCE

Three new bishops were elected and a fourth episcopal area was created at the Western Jurisdictional Conference, held in Seattle, Wash., July 7-11. Bishop Glenn Randall Phillips, elected on the second ballot, had been pastor of First Church, Hollywood, Calif. In the case of Bishop Gerald Kennedy, the Conference went outside its boundaries and elected the pastor of St. Paul Church, Lincoln, Nebr., in the South Central Jurisdiction, on the thirteenth ballot. Bishop Donald H. Tippet, of First Church, Los Angeles, was elected on the seventeenth ballot.

San Francisco was named as the fourth episcopal area, composed of the California-Nevada Conference, the California Oriental and Pacific Japanese Provisional Conferences, and Bishop Tippet was assigned to its supervision. Bishop James C. Baker, president of the Council of Bishops, is in charge of the Los Angeles Area, comprising the Southern California-Arizona Conference, the Latin American Provisional Conference, and the Hawaii Mission. Bishop Phillips goes to Denver, Colo. and Bishop Kennedy to Portland, Ore.

The Conference created a Jurisdictional Board of Temperance and discontinued the Jurisdictional Council, which was organized in 1944 to bring in studies of missions, language work, educational institutions and episcopal supervision. Any



In Memory Of Lt. Raymond Sallee

By REV. HUBERT E. PEARCE

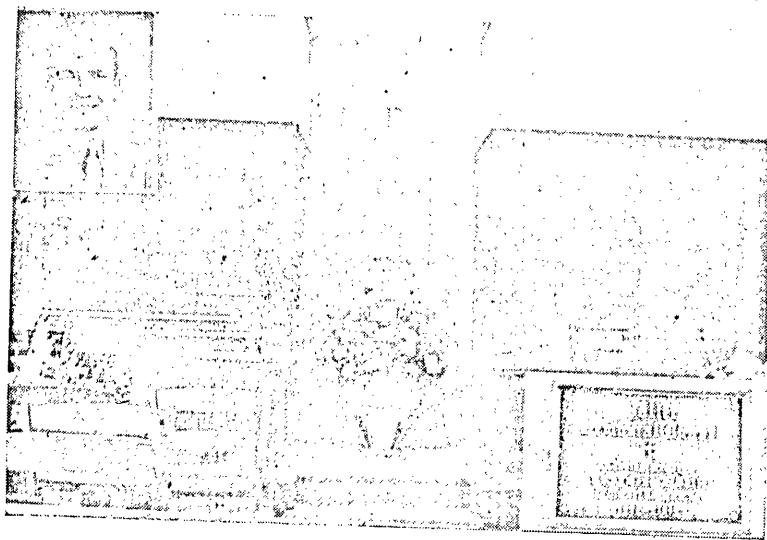
"Support him Lord, that he may come
Leaning on Thee in Faith sublime,
Up to that awful land-mark
Set between eternity and time;
And, Lord, if it must be
That we shall walk with him no more below,
Reach out of Heaven thy loving hand
And lead him where we cannot go."

Upon reading this beautiful prayer there inevitably comes to our mind the image of some young man for whom God did reach out of Heaven

commander gave his life.

Nothing more befitting his memory could be done than the building of a private prayer and wedding chapel as a part of his church, at Pocahontas. It is the gift of his parents—Mr. and Mrs. R. E. Sallee.

The heavy leather doors bring quietness and an invitation to those who pass. It is a rose chapel—done with a delicately tinted ceiling, rich texture plastered walls in a medium tone, and a heavy dark rose carpeted floor. The panelled front and



his loving hand—some one who was the personification of all the fine and the high for which the church stands. So it is that Lt. Raymond Sallee could have gone no other way.

During the years of his growing up he endeared himself to everyone who knew him. The trail of his life through community and church, through school and college, even through the army itself can be traced like a shaft of light through the darkness. Many are the times that chaplains and other leaders in army camps took the occasion to express to his parents their appreciation for his leadership and his influence among his men. Character, stability and serenity were always his.

He loved his church. It came ever first in his thinking.

It is no wonder that his passing was a terrific shock to the whole community, and that the years since have been timeless years—that seem only as yesterday.

The records say that on July 9, 1944, the 331st Infantry launched an attack toward Sainteray and was the right flank assault . . . and captured Sainteray in zone. The enemy troops consisted of the 37th and 38th Storm Shirt Panzer Grenadier Divisions. It was in this engagement that Lt. Sallee, a platoon

further business of the council was left in the hands of the College of Bishops and the secretary and treasurer of the Conference.

Bishop Paul E. Martin of Little Rock, Ark., represented the Council of Bishops at the Seattle meeting, and Dr. Wm. Vernon Middleton, executive secretary of church extension, presented the work of the Division of Home Missions and Church Extension. Dr. Roy L. Smith, editor of The Christian Advocate, gave an address on "The United States Comes of Age."

A service of recognition was held for Bishop Wilbur E. Hammaker on his retirement from the active ranks.

chancel are of figured walnut, with a walnut recessed center altar backed by a rose-velvet dossal hung from a cornice. In front of the upper section of the dossal is hung a golden cross, and the altar is fitted with tapers and an open Bible.

The chapel is seated with walnut chairs. The light fixtures are of hammered bronze, the windows of stained glass.

Lt. Raymond E. Sallee, at 23, died for the things for which he had lived. We honor his memory not with some marble shaft that will in its cold way tell men that he had lived. But in his memory men shall turn aside under the heavy weight and pressure of life and gain new strength for the tasks ahead; in his memory young men and young women shall stand at an altar and pledge their faith each to the other; in his memory little children shall be dedicated to the service of Christ in the building of a new world—a world that shall not claim the lives of the best of each generation; in his memory we all shall stand at an altar dedicated to another young man who gave his life to build a better world and we shall hear His voice as it tells us again, "He is not dead, but lives."

Lt. Sallee's body was returned for burial at his home in Pocahontas on July 7.

SURPRISE PARTY FOR PASTOR

The Belleville and Havana Churches feel that they have a good joke on Bro. Billy Dennis. They suggested that the two churches have a party in the basement of the Belleville Church, July 2nd, to which Billy readily agreed. He took the lead in the planning the party and was very much surprised when Bro. Claud, superintendent of the Belleville Sunday School, presented him with a piece of luggage as a birthday gift from both churches.

We feel that the joke was good enough for him to be brought before the Yell County Horse Swap-

A DREAM COMES TRUE AT GEYER SPRINGS

(Continued from Page 12)

runners for the aisle.

Rev. Curtis Williams preached the first sermon with Robert Fitzhugh and Brother Gatlin taking part in the services; these being the three preachers who helped us build our church.

Brother Gatlin was able to get some C. C. C. buildings given him to be used for the parsonage. We owe him a vote of thanks and appreciation for doing this for us. He was moved to a mission church that First Methodist Church, Little Rock, started out on Highway 10.

Rev. and Mrs. Gerry Dean and son, Dick, were then sent to us. Brother Dean was full of zeal and liked to work. He soon found out about the dream and set to work to make it come true. We then had voted to become a station charge and to build a parsonage. All this had to be done by June 1 and that was January of this year, Brother Dean and members of our church began making plans to move these C. C. C. buildings. Grandma Jones' son Wesley, decided he would help make this dream come true so he and his mother gave a piece of ground that is worth about \$1000.00. Work began with George McCrosky and sons as contractors. Soon our parsonage was built. It was not quite ready when Brother Dean went to Douglassville June 1 and Rev. and Mrs. Clyde Parsons and little son, Tommy, came to us for full-time. There was still some work for Brother Parsons to do before they could move in.

We now have a beautiful church and one of the most beautiful parsonage to be found anywhere. We are proud to say, "That is our church and parsonage."—Mrs. Roy Huffstutlar.

pers Union, but since we hold him in such high esteem, we won't do that.

This charge feels that other churches may have bigger preachers, physically, but they can't exceed our pastor in ability to preach and to minister to our spiritual needs. He is a good worker and we feel that he just can't be beat.—Reporter.



SELL CHRISTMAS CARDS

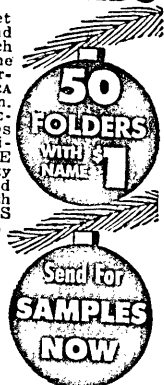
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"Let not your heart be troubled—"

IN MEMORIAM

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

WESTER—Glenn W. Wester, son of the late Dr. and Mrs. W. E. Wester was born in Tate Springs, Tennessee, April 29, 1890, and died at his post of duty on the morning of Wednesday, April 28, 1948. He lacked one day of being 58 years of age.

Mr. Wester was married to Miss Ickle Heath in Lake City, Arkansas, on November 26, 1916, by Rev. O. L. Cole.

Surviving their father with Mrs. Wester are three children: G. W. Wester, Jr., of Pine Bluff; Melvin Wester of Holly Grove and Mrs. Brooxie Nell Miller of Jonesboro; two granddaughters, Janelle and Carol Sue Wester of Pine Bluff; three sisters, Mrs. G. H. Hill, Flint, Mich.; Mrs. Robert Riddell, Detroit, Mich.; four brothers, Charles C. Wester, Yazoo, Miss. and Harold B., Clyde B. and Robin Wester, all of Memphis, Tenn.

Brother Wester was employed as agent for the Missouri Pacific Railroad for thirty-five years. He moved to Holly Grove from Snow Lake in the spring of 1927 and has lived here since then. He was a faithful member of the Methodist Church and served as steward for many years. He was a member of the Holly Grove Rotary Club, the order of Railroad Telegraphers and Kerr Lodge No. 195 F. and A. M. of Holly Grove. He also served several years as mayor of Holly Grove.

He was known throughout the community for his happy disposition. He never bothered others with his own troubles, but was always radiating happiness. He was untiring in his efforts on behalf of everyone in trouble or distress, walking everywhere he could to carry messages to relieve anxiety or to bring good cheer and happiness. He will be missed by those whom he has served so long and faithfully. We wish we had words to express our sympathy to his loved ones in their sorrow. We all shall miss him, and yet we feel that we have been wonderfully blessed to have known him and to have had him as our friend. —His pastor, J. M. Harrison.

ERWIN—With a large group of friends and relatives I wish to express my appreciation and love for the life, character and work of Dr. Ira H. Erwin of Newport. I was associated with him as a pastor for four years. There followed after that many years of mutual friendship and love. I knew him professionally. I knew him as a member of the church. I knew him in suffering and heard of him in his triumphant death.

He used his professional skill as a master surgeon and medical expert with never any thought of pay, praise or glory for he gave himself for the good of all kinds and conditions of people without class or distinction. He was ever loyal to his church, his pastor and his God, one upon whom a church could depend in any time of stress or strain. He was a friend who lasted to the end, one whose friendship never grew cool or cold. He literally went about doing good. As a citizen he was a builder. His shoulder of helpfulness was under the heaviest load of others, not his own but others. He loved his mother with a sweetness and tenderness scarcely ever seen. I know for I was with him many, many hours and to the end he loved

his mother. He was not afraid of death and it became beautiful in that hour. The beauty of God and the light of heaven was there when his spirit ascended to the God who gave it.

He leave a sister, Mrs. Arthur Bailey, a nephew, Claude Erwin and two nieces, Mrs. Kathryn Trice, and Mrs. Mary Renick, and many friends who will miss him, but will always be thankful for his noble life.—Fred A. Lark.

PHILLIPS—Uncle George Phillips passed away on May 14, 1948. He was born on February 10, 1852. He was a churchman loved by all who knew him. He professed faith in Christ at the age of 36 and from then on lived a consistent Christian life. The late Rev. James Jernigan said to him one day, "George, where were you when the Lord found you?" Uncle George said, "I was flat on my back."

He joined the First Methodist Church at Batesville and later moved to Jamestown. He loved God and the church. His home was the preacher's home. His wife passed on twenty-seven years ago. Of the family only one daughter, Miss Minnie, is left to mourn his loss. Jamestown has lost its oldest and beloved citizen. He was a man after God's own heart. He was possibly the oldest citizen of the country. His funeral was held by Rev. T. O. Love and the choir sang his choice songs. —Mrs. H. D. Inman.

NELSON—On November 6th, 1947, Rev. James R. Nelson, of Camden, Tennessee, went to his rest and reward, at the ripe age of seventy-seven years. It was my rare privilege to be a fellow-worker with Brother Nelson for more than twenty-five years. He was my dear friend, and took me into his great heart, which was roomy as love and as fragrant as a flower garden. I came to honor and love him as a good minister of Jesus Christ, and as a great saint. He had truly risen with Christ, and had constantly set his affections on things above. He believed in Jesus, and his church with all his heart, and there flowed out of it rivers of water. For "All his springs were in God."

Brother Nelson, son of M. G. and Mary Nelson, was born in Marshall County, Kentucky, August 4th, 1870, and died November 6th, 1947, at his home in Camden, Tennessee, after suffering for several months.

Converted early in life, Brother Nelson joined the Methodist Episcopal Church, South, and attended the schools of his county. He was given license to preach at the Fourth Quarterly Conference, Paris District, Memphis, Tennessee, October 23rd, 1893.

On September 9th, 1895, Brother Nelson, was admitted on trial in the Illinois Conference, Methodist Episcopal Church, South, and was admitted into full connection September 16th, 1897.

He was ordained deacon by Bishop Joseph S. Key, September 16th, 1897, and ordained elder, by Bishop O. P. Fitzgerald, September 16th, 1899. After serving as pastor and presiding elder several years in Illinois Conference, he was transferred to the West Virginia Conference, then to the Memphis Conference, and then to the White River Conference,

which now forms a part of the North Arkansas Conference. In this conference, he gave twenty-eight years of his life to the ministry. In the fall of 1935, he retired, and moved to Camden, Tennessee, where he made his home until death. He gave more than forty years to the ministry.

He was married to Miss Nannie Wells Jones, at Maple Springs Church near Fair Dealing, Kentucky, September 5th, 1897. She at once dedicated her life to the work of the ministry, which at times was too much for her strength, and she would have to stop her activities for a while to regain her strength, but never a word of complaint or regret.

On Saturday afternoon, November 8th, services were held in the Camden Methodist Church, with the Rev. J. L. Leggett, his pastor, in charge. His body was laid to rest in the Bakers Chapel Cemetery near Camden.

He leaves his wife, Mrs. Nannie Wells Jones Nelson, a brother, Rev. E. W. Nelson of North Little Rock, Arkansas, a sister, Mrs. D. P. Lee of Leachville, Arkansas.—J. W. Moore, Hoxie, Arkansas.

HAMILTON—Rev. Fred R. Hamilton was born January 23rd, 1880, in Iowa, and died Saturday, January 3rd, 1948, at the Brooks General Hospital at Fort Sam Houston, Texas, where he and Mrs. Hamilton were visiting his son, Lieutenant G. Robert Hamilton.

Brother Hamilton came to Arkansas with his family when a small boy. He answered the call to the ministry of the Methodist Church at an early age, attended the School of Religion at Vanderbilt University, and gave twenty-eight years of active service as a minister of his Church.

He held pastorates at Siloam

Springs, Pine Bluff, Prairie Grove, Eureka Springs, Harrisburg, Clarendon, and Goddard Memorial, Fort Smith. He served as presiding elder of the Jonesboro, Helena, and Fayetteville Districts of his Conference, and in 1929, he was elected delegate to the General Conference. He was ordained deacon in 1911, and elder in 1913.

In 1940, Brother Hamilton retired and moved to Siloam Springs, where he made his home until his death. During his retirement from the ministry, he served two terms as mayor of Siloam Springs. His administration was signal and significant because of the many improvements made in the city during his terms of office.

Brother Hamilton was a veteran of the Spanish-American War, and served as Chaplain-in-Chief of the National Organization of the Spanish-American War Veterans. He was a member of the Legislative Committee of that body, and served as historian for the organization.

He leaves his wife, a son, Lieutenant G. Robert Hamilton of Fort Sam Houston, Texas; two daughters, Mrs. J. B. Reed of Lonoke, Arkansas, and Mrs. Orval Murray of Alhambra, California; three brothers, Floyd Hamilton and Ross Hamilton of LaJunta, Colorado, and Howard Hamilton of Alpine, Texas.

Services were held from the Methodist Church at Siloam Springs, Wednesday morning at ten o'clock, January 7th, with his pastor, Rev. J. T. Byrd, officiating. The district superintendent and pastors of the Fayetteville District sat together in the service in a section reserved for them. Burial was in the Mausoleum in Oak Hill Cemetery in Siloam Springs.

"Servant of God, well done." We shall see you in the morning. It is now good night, but it will soon be good morning.—J. W. Moore.

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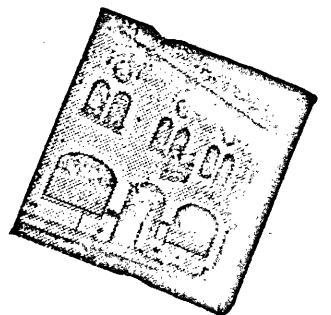
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Furloughed And New Missionaries Consider Common Problems

RECENTLY appointed missionaries of the Methodist Church, who will be sailing for posts on four continents, together with missionaries on furlough who will be returning to their fields for service within a year, gathered in conference on the DePauw Univer-

under the direction of the Division of Foreign Missions and the Foreign Department of the Woman's Division of Christian Service, both of the Board of Missions and Church Extension. Presiding over various sessions were Secretaries Elizabeth M. Lee, Sallie Lou MacKinnon,

missionaries and nationals from China, India, Pakistan, Brazil, Belgium, Mexico, Japan, and the Belgian Congo.

The conference opened with an address on "The Postwar Challenge," by Ralph E. Diffendorfer, in which he explained the Advance program

Christian Service; Dr. Harold Ehrensperger on "Worship and Drama in Religious Education"; a survey of world needs on audio-visual education by Dr. S. Franklin Mack and the Rev. Everett Parker; "Techniques of Social Education and Action", by Miss Thelma Stevens; the relation between the missionary and the home church, by Mrs. Eloise Woolever and a panel; and "Government and Business in Relation to Missions", by Dr. Garland E. Hopkins.

Doing part of the conference the missionaries joined with the twenty "Crusade scholars", also in session on the DePauw campus. They partook of Holy Communion together on Sunday in the Gobin Memorial Church, Greencastle; in the morning service at which President B. Foster Stockwell, of Union Theological Seminary, Buenos Aires, Argentina, preached on "Two Men Prayed"; and in the final session when, under Dr. Diffendorfer's guidance, both groups discussed "The Christian Impact on the Intelligence."

This year's missionary assembly was the third that has been held for our furloughed missionaries in as many years. The Board hopes to make this period of "briefing and orientation" an annual affair for its foreign missionaries.

If a care is too small to be turned into a prayer, it is too small to be made into a burden.—Baptist Bulletin Service.

sity campus, June 21 to 29. They numbered more than two hundred—almost evenly divided between the new who are completing their studies and specialized preparation, and the "seasoned" who have spent at least one term on the field.

The assembly was held jointly

Louise Robinson, Margaret Billingsley, Lucille Colony, Henrietta Gibson, Eloise Woolever, Ralph E. Diffendorfer, James K. Mathews, R. L. Archer, T. T. Brumbaugh, M. O. Williams, A. W. Wasson, Garland E. Hopkins, and Harry C. Spencer. The devotional periods were led by

"For Christ and His Church" for the quadrennium just beginning—a movement that is designed to extend the service of Methodism both in America and overseas. Other featured addresses included: Miss Elizabeth M. Lee on the Advance program of the Woman's Division of

ATTENTION: YOUTH, ADULT WORKERS WITH PASTORS OF LITTLE ROCK CONFERENCE

Fellowship Teams—Ready, Willing And Able To Serve Your Youth Group

This summer we have trained Fellowship Teams trained for service in our conference. Would you be interested in securing such a team to work with your young people (ages 12-23) and adult workers with youth sometime soon—before fall?

Exactly what IS a Fellowship Team and what does it DO? A team is composed of three young people and an adult counselor, who visit a church for several days, usually a week-end, with the purpose of inspiring young people and strengthening the local church program. These teams have been trained to work with your local church people in beginning where they are and helping them to see how they can build a more effective and well rounded youth program of activities. These teams have been trained with special consideration of work with small and rural churches.

Just what could a Fellowship Team do in YOUR CHURCH? There are many possibilities, depending largely upon your needs—the adult could meet and counsel with your adult workers; the youth members on the team could work with your young people explaining how they can revitalize their own Methodist Youth Fellowship—getting into such practical problems as planning worship programs and recreational activities.

In return for the service which the team would render your youth, you would be responsible for taking care of the team's room and board while in your community, and their travel.

In being host to one of these Fellowship Teams you will not only

be opening the door to an enriched youth program in your own church but also you will be giving three outstanding and sincere young people and their adult worker an opportunity for Christian service for which they are so anxious.

Please write Eloise Nelson, 1301 Booker, Little Rock, IMMEDIATELY stating your interest in securing a Fellowship Team and, if you want a team, the dates when you would want them.—Eloise Nelson.

If you are going to fail in an undertaking, why not fail trying to succeed?—Bill Rush, Coal Dealer.

A soft answer turneth away wrath: but grievous words stir up anger.—Prov. 15:1.

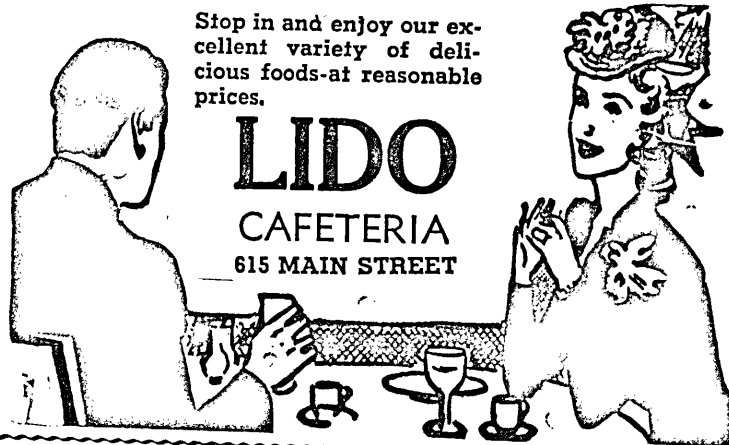
Where there is no vision the people perish.—Proverbs 29:18.

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LITTLE ROCK, ARKANSAS

The Sunday School Lesson

By DR. O. E. GODDARD



BARUCH, THE SCRIBE

LESSON FOR AUGUST 1, 1948

SCRIPTURE TEXT: Jeremiah 32:6-15; 36-37; 43:5-6.

GOLDEN TEXT: Thy word is a lamp unto my feet, and a light unto my path. Psalm 119:165.

Our lesson today is similar to the lesson of last Sunday, Jonathan, the little man, a friend of David, the great man. Today we have Baruch, a small man, a friend indeed to Jeremiah, the big unpopular man. Baruch, as Jonathan, risked his life for his great friend Jeremiah.

Jeremiah, The Unpopular Preacher

Jeremiah has often been mis-called the pessimist. Doleful, hopeless speeches are often called, "Jerimads." This is unjust. Jeremiah had the misfortune of having to tell his people that their sins were leading them to destruction. False prophets were optimistic. They predicted pleasant things. Jeremiah thundered the consequences of sin.

Can A Fearless Preacher Be Popular

Every preacher ought to be popular if he can and keep a good conscience. We are living in the most secular age the Church has ever seen. Money makes life livable. The comforts and conveniences of life lessen our sense of dependence upon God. A subtle worldliness (which is not grossly wicked) makes us ease-loving and self indulgent. This will not lead us into Babylonian captivity but it does diminish the heroic, self-sacrificing spirit within us. We are not willing to bear hardness as a good soldier of Christ. Suppose some pastor should tell us of our sins as bluntly as Jeremiah told his people. Suppose some preacher should make an expose of the looseness of sex life now in the upper zones of society and in our high schools. Would he be a popular preacher? Would anybody tell him, "Oh, Brother your sermons are so comforting"? Perhaps groups would go to the Bishop and whisper, "Bishop, we love our pastor, but we think (Please do not use our name) we should have a change of pastors."

Jeremiah Needed Baruch

When the king burned the scrolls, Jeremiah's sermons would have been lost, had not Baruch been courageous enough to rewrite them. It is not easy for an understudy to stand by an unpopular leader. When Hitler on May 16, 1933, assembled the Bible and other Jewish literature and burned them, he thought he had destroyed the old Testament. Hitler had plenty of underlings ready to apply the torches. When he was going down in inglorious defeat, sycophants were scarce. But Baruch stood firm for Jeremiah when Jeremiah was in jail or out of jail. Baruch was Jeremiah's friend in fair or in foul weather, in sunshine and in storm. Baruch was indispensable to Jeremiah. Neither could have been at his best without the other.

Scribes, Amanuenses, Private Secretaries, Stenographers, Deserve Praise

Many business men, professional men, and politicians, owe much to

their helpers. Many congressmen have been pulled through crises by a sane stenographer. Some of our presidents never could have pulled out of some debacle had it not been for the help of an expert, adept in dealing with complicated situations. College presidents, general officers of the Church have rendered vastly better service than they could have rendered had they not had a wise person at the typewriter. I had twelve years as a general officer of my Church. In 1918, I was elected Home Mission Secretary to succeed Dr. John M. Moore, who had been elected Bishop (He is now Bishop Emeritus.) Miss Minnie Brown had been his stenographer and I fell heir to her. She knew the business of that office thoroughly. My work as Home Mission Secretary would have been much more ineffective than it was, had it not been for her help. If complicated matter came to my desk which demanded an important decision, I would call Miss Brown and ask her to place on my desk all the important matter that had come in or gone out of the office on the subject. In a few minutes it would all be before me. I would digest all this and then with her help render a safe decision. For four years she was always there, ready to help in all perplexing questions. She deserves and has my profoundest thanks for her efficient service.

Some years later, I was chosen as the Foreign Missionary Secretary of our Church, to succeed Dr. W. W. Pinson, so I fell heir to Mrs. Irma Benedict, who had been Dr. Pinson's Secretary during his term of office. I found her thoroughly familiar with the situation in a dozen foreign countries. For eight years she was invaluable to me. If I rendered any worthwhile service to the Church, Mrs. Benedict deserves much of the credit. She was faithful, efficient, tactful, and resourceful. I feel as grateful to her as did Jeremiah to Baruch.

Work For All

"Whoever lives beneath the blue Should find some worthy work to do:

Some work that furthers God's great plan

In service to his fellow man." (C. E. Flynn)

There is considerable controversy among Bible scholars as to whether Baruch was of a noble family or of the peasant class. There is found more than one Baruch in the Bible and it is not always easy to keep them identified. One of the Apocryphal books is called Baruch. It is one of the least esteemed of the Apocryphal books.

A Useless Question

Whether Baruch was of an illustrious family or from the humblest peasant class makes no difference, Pardon me for saying that I think it makes no difference with God. He does not reward people for being

of a distinguished class, nor penalize them for emerging from obscurity.

Be Useful In Your Sphere

1. **The Farmer.** whether he is a big farmer or a little one makes no difference. He can make himself a blessing to his community. No man need be useless or low. Every farmer ought to be and can be a blessing to his neighborhood. He ought to stand for the best possible education for the oncoming generation. He ought to be a faithful, attending member of the Church. If his denomination has no organization in his community, he ought to join the Church that is doing work in his community. Rural people ought to be liberal minded enough to affiliate with the denomination that was first on the ground and does the best work for the community.

It is preposterous to think that several denominations could have a Church near every farmer. Better merge and have one strong Church which the young people would respect, than to try to have half dozen starving Churches.

2. **Business People.** Stores and mills, and other enterprises are needed in all communities. Surely every business man should be identified with all progressive movements, education, religion, recreations, sports and other organizations. A business man or woman ought to serve both man and God. They should be right toward man and toward God.

3. **Professional People.** Teachers, doctors, lawyers—all professional people should be righteous people. The doctor ought to feel his partnership with God in healing humanity, and he ought to be a zealous church man. An irreligious teacher is a danger to village, town, or city. What an opportunity a teacher has to do business for time and eternity! A lawyer who is not a godly man is not an asset to any town or city.

4. **Labor Unions.** One of the surprises of my life is that labor unions think the Church is not their friend. If you want to see what the Church does for labor, go with me to countries where there are no Churches. You will not find a laboring man receiving one-half or even fourth what he receives in a Christian country. A man in a non-Christian country does not get as much for a day's work as a man in a Christian country gets for one hour's work. The doctrine of right, justice, and brotherhood taught by the Churches made it possible for the public sentiment to result in laws that uphold the unions. Union labor ought to be most liberal supporters of the church for the Church has done more for the working man than all other organizations under the sun.

Christianity Helps All Classes

A real Christian employer treats his employees better than a non-Christian does. A Christian employee does better and more honest work for his employer than a non-Christian employee does. The relationship between the employer and employee ought to be what it was between Jeremiah and Baruch.

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MEDICAL EDUCATION THROUGH TELEVISION

Evanston, Ill.—The largest medical classroom in the world opened in Chicago, Monday, June 21. On that day, and the four days following, Northwestern University brought medical education, through the new teaching medium of television, to the 12,000 physicians and surgeons attending the 97th annual convention of the American Medical Association. Doctors-to-be, who are students in the Northwestern medical school, were also served through the radio setup, the first major demonstration of television as an educational medium.

Co-operating with the University in the week-long program of surgical procedures and clinical demonstrations were E. R. Squibb & Sons; manufacturers of pharmaceuticals, which sponsored the project as a contribution to the convention; the RCA Victor Division of the Radio Corporation of America, which installed \$150,000 worth of equipment and sent a staff of 20 technicians to operate it; Passavant Hospital, a Northwestern affiliate in the University's developing medical center on the Chicago campus; and the A. M. A.

The hospital's surgical amphitheaters and other facilities were used exclusively throughout the five days of broadcasts, which was beamed from the transmitter atop Passavant on a special wave length to convention rooms on Navy Pier, in the Sheraton Hotel, and to classrooms of the medical school in the Montgomery Ward building and in Passavant itself. The closed circuit prohibited reception on television sets in homes and clubs.

Enabling thousands to see procedures in the small area during an operation, television offers an educational advantage never before possible in usual teaching techniques, which permit the presence at the surgery table of only a limited number of observers.—Methodism on the Campus.

"A man that hath friends must shew himself friendly . . ."—Proverbs 18:24.

To do justice and judgment is more acceptable to the Lord than sacrifice.—Prov. 21:3.

The Lord is good to all: and his tender mercies are over all his works.—Psalm 145:9.

You can't stop people from thinking—but can you start them? That's what counts.—Wesleyan Advocate.

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