

# Arkansas Methodist

Serving One Hundred

"The World is My Pa."

Thousand Methodists in Arkansas

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

VOL. LXVII

LITTLE ROCK, ARKANSAS, JULY 29, 1948

NO. 30

## Plans For Buildings At Hendrix College

It will not be necessary to tell business men today that a building program planned three or more years ago could not be carried out, under present conditions, without adjustments so radical that the original plans would either have to be discarded entirely or revised so completely that they would not look the same.

That is about what has happened to the well-laid plans for the building program at Hendrix College. In a meeting of the Planning Committee last week at Hendrix College, the group faced the necessity for either a radical revision of the building plans or for a postponement of all buildings until a later date. It was plainly evident to the committee, and would be to anyone familiar with the facts, that it would be impossible to build four buildings envisioned in the Million Dollar Campaign with the funds now available, since one half of the million dollars was planned for endowment.

In view of the long-time dream of a building on the Hendrix campus that would furnish an adequate place for religious worship and assemblies and because of the immediate, imperative need for the commons building that will house the dining hall and kitchen, the committee is advising that plans be considered for these two buildings now.

When we remember that Tabor Hall, which is now the major unit for the dining hall, was built in 1890, almost sixty years ago, it is not difficult to visualize the need for a new dining hall. It is true that two sides of the building are now surrounded by "shed rooms" and "lean tos" in order to have additional space for the dining room and kitchen. While these temporary additions help some the crowded situation, they increase by more than the same ratio the fire hazards and other hazards that no modern college can afford. Despite increased building costs it was the judgment of the committee that we should consider bids for this building now.

At the next meeting of the Planning Committee, when bids will be considered for the commons building, plans will also be considered for the auditorium-chapel building. We feel sure that our people throughout the state will understand something of the difficulties the building program faces and we feel that they will be patient and prayerful while adjustments in that program are being planned.

## When You Think You Are Warm

SOME years ago we were discussing the weather with a great old saint who was of the sage and philosopher type. My friend said: "Well, I once thought that I got awfully hot in the summer and awfully cold in the winter but I am not so sure now. You can take your temperature anytime, summer or winter and it is ninety-eight unless you are sick."

While we are passing through these hot sticky hot days, we thought it might be well to pass this suggestion along to our readers. When you feel intolerably warm take your temperature. My friend seemed to get some satisfaction out of knowing that his temperature was practically the same on the hottest and coldest days of the year. At least this is something to think about while you wipe perspiration with one hand and fan with the other.

## You Can Help Your Preacher Preach

Last week we said, in this column that "you can help your preacher preach by being present in the preaching services." We all know, however that it is not enough simply to sit in the pew while the preacher is preaching. If our presence is to really help the preacher as he preaches, WE MUST LISTEN TO THE SERMON.

It is a very discouraging experience, in private conversation, to try to talk to some one you know is not listening. There at least you have the privilege of breaking off the conversation and turning to something else more interesting. It is just about as confusing while preaching a sermon, as it is in private conversation, to discover that some of your "listeners" are not listening. An added difficulty in that situation is the fact that the preacher has no recourse



but to keep on preaching since he feels morally obligated to deliver his sermon.

We spoke, last week, of some people who could attend the church services but attempt to excuse their absence by saying that, though absent in body, they will be present "in spirit." People in this group do little to "help the preacher preach." There are some people in the other group who are present in body but absent "in spirit," even though they do not announce it. The fact is, so far as the preacher is concerned, no such announcement is necessary.

It will help a preacher, not only in the delivery of a sermon, but also in the preparation of the sermon, to know that he is to have an audience that will hear attentively what he has to say. Any preacher who has the true spirit of the pastor will give such a congregation the best that is in him.

The opportunity for the audience to help the preacher preach suffered some when we discontinued the custom of saying "amen" in our preaching services. That custom made it necessary for those who practiced it to follow the sermon rather closely in order to be able to give the "amen" at the proper time. Every preacher knows, however, that he can receive immediate, direct help from his audience without the audible "amen." The twinkle of an eye, the facial expression, a nod of the head, these and other silent methods of expressing interest in the sermon and approval of the truth taught are almost as effective for the sensitive soul of a preacher as audible expressions.

More than most people realize, you can help your preacher preach by listening attentively and sympathetically to what he has to say.

## Must Liquor Be Sold Near Public Schools?

It might be more appropriate if the caption of this article read simply, "Must liquor be sold?" That short question is growing in sweep and importance across the nation. The answer to that question in Arkansas, and in many other states of the union, is pushing back the lines of the legalized liquor traffic and confining it to an ever-narrowing area.

The spread of temperance sentiment in many places is materially aided by the tendency of liquor dealers to assume that the unhindered sale of liquor must take precedence over any interests that hinder that sale, be those interests as sacred as they may.

The fight now in progress in North Little Rock over the sale of beer near public schools is an example of the strong-lunged protest that may be expected from the liquor interests any time limitations are placed on the sale of their wares, be the grounds for those limitations ever so reasonable and proper.

When the prohibition amendment was repealed about fifteen years ago, it appears that the city council of North Little Rock passed a city ordinance prohibiting the sale of beer within six hundred feet of a public school. Regardless of the fact of the existing ordinance and regardless of self-evident propriety of taking this little precaution for the sake of our children, it develops that there are now fourteen beer dealers selling beer in North Little Rock nearer than six hundred feet from a public school. With the hundreds upon hundreds of acres of land now to be found within the city limits of North Little Rock, it would appear that liquor dealers could find a place for the sale of their wares without crowding the playgrounds of little children.

The legality of the ordinance prohibiting the sale of beer nearer than six hundred feet from a public school has been questioned and the attorney general's office has been asked for a ruling on the matter. Regardless of the decision of the attorney general's office, the fact remains that it should not be necessary to pass such an ordinance anywhere. This insistence on the right to sell their products across the street from the playgrounds of school children is characteristic of the general attitude of liquor dealers that is rapidly driving them out of the state of Arkansas and is producing a growing sentiment for prohibition across the nation.

## We Discredit Ourselves Before The Nations

THIS is election year from the national President on down to county offices. In such a year, what we say about each other—the parties in power and the parties that want to be in power—is enough to destroy the world's confidence in our honesty and integrity as a nation.

In view of these periodical, political civil wars, it is little wonder that the Kaiser and Hitler and now Stalin misjudged the power and unity of America. This misjudging of our strength got us into two World Wars, and may produce another.

There should be some way to elect the officers needed in a democracy without the political tirades, the political opportunists and the political crack-pots creating the impression on the rest of the world that we are about ready to commit national suicide through our political differences.

# The Christ Who Makes Men Whole

By Dr. MARVIN A. FRANKLIN, Pastor,  
Highlands Methodist Church, Birmingham, Alabama

(The following sermon was preached by Dr. Franklin on The Methodist Hour broadcast on Sunday, May 30. 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. Dr. Franklin was elected bishop at the recent North Central Jurisdictional Conference.)

The increasing need in our nation for the services of the psychiatrist is an alarming fact facing us today. It reveals a lack of wholeness in personality and the presence of a sense of failure and frustration. Vast confusion abounds in human lives. Eyes are blinded, ears are heavy, minds are set or unsettled, emotions are seared, and men grope in their darkened world like lost children "crying for the light, with no language but a cry."

We recall that in our college days an erudite guest-speaker would tell us how necessary it was that we become integrated personalities. He did not make his meaning very clear, and it was long afterward that I truly comprehended what he had said. The way I learned it was by going back to my Grammar School arithmetic, finding the word "Integer," and discovering anew that it means a whole number and not a fraction. Then it came to me that an integrated personality is one that is whole and not one that is fractional.

I turned again to the moving story of Jesus in the Temple and read those revealing words: "And Jesus increased in wisdom and stature, and in favor with God and man," and I was sure that in Him are the fundamental characteristics of the completely integrated life.

The integrated person is one who honors his body, knowing it to be "the temple of the Holy Ghost." During the recent world war, the operation of the Selective Service Act revealed a startling state of the physical unfitness of millions of our young men. And, indeed, in all ages of life, devastating habits, utter neglect, and wanton wickedness take a terrific toll. The sins of the body are largely the wrong or excessive use of otherwise legitimate functions. Health habits are of the first importance. In what Dr. Sorokin describes as a "sensate civilization," one is under necessity to follow the example of Saint Paul, who declared that he kept his body under strict control. The body is to be the servant and never the master. The mind and the spirit must hold the reins and compel the body to do their bidding.

Nevertheless, there have been many notable example of people who refused to let physical handicaps prevent them from becoming completely integrated. Helen Keller, blind and deaf and dumb from childhood, threw off these invidious bars and became more than master of the fell circumstances of her life. Robert Louis Stevenson, with a body wracked by pain and suffering, became great and winsome, not withstanding. Sir Walter Scott, the victim of infantile paralysis, was a pre-eminent man of letters. Time would fail me to name them all. But, after due acknowledgement of those who bravely overcame their handicaps, it remains true that a sound body is an essential requirement of a completely integrated person.

A mind fully developed and used for its highest function is indispensable to a life that would be whole. There has not been an era in the long history of our race when there was quite as much need for creative and independent thinking. Propaganda has come to high tide in our day, all of it making a bid for the minds of men. From every quarter we are being subjected to thinking already wrought out and handed down. Radio commentators, educators, columnists, editorial writers, and preachers, too, are bombarding us with enticing words. Every ideology is making a bold effort to command the minds of men. The call is most insistent for clear and discriminating thinking, so that we may arrive at logical conclusions around which we may build our convictions upon which we may safely take our stand.

In our day men must think with their minds and not their emotions. It is imperative that they think without bias or prejudice or bigotry. They must see to it that their minds are not poisoned

by hate and vindictiveness. Their thinking must be vastly more than a rearrangement of their opinions and prejudices. Mob thinking will lead to enslavement and never give the truth that makes men free.

Every area of life calls for constructive thinkers. Only such people can lead our confused world out of its wilderness on to the highway that ends in the fulfillment of man's fondest dreams and highest hopes. Demagogues, either political or ecclesiastical, cannot rise among a people who think deeply, logically, creatively, constructively, and independently. "As man thinketh in his heart, so is he."

The completely integrated person keeps an



DR. MARVIN A. FRANKLIN

open mind, and a growing mind. He will entertain new ideas, and enlarge the ones he has. He is oriented in the world of truth and is unafraid of the light. He hungers for larger knowledge, constantly pushes back the horizons of his mind, and becomes more and more at home in realm of rational thinking.

Another feature of the completely integrated life is that of social adjustment. By this I mean learning the art of living together wholesomely and successfully with other persons and groups. The cause of most of our trouble and tension today is the lack of adjustment in the social area. This maladjustment appears in every phase of life where people are thrown together. Since modern science and inventions have caused our world to shrink so much in our day the problem of living together in peace and good will with others is intensified.

A major reason for the enormous and appalling increase in broken homes is this matter of social maladjustment. Two people meet at the holy altar of the church and make a solemn pact that they shall live as one to build a beautiful and abiding home. Most of love, honor, loyalty, and understanding, keep this pact inviolate until death. An alarming number, that has been steadily increasing, are not able to live successfully with one another and their marriages go on the rocks, all too often bringing the greatest woe and misery to the innocent children of their broken homes. The secret of a successful marriage is for the two involved to respect each other's personality and walk together in loyal devotion and continuous understanding.

Racial tension runs unusually high today. Our nation has been called the melting pot of all racial groups wherein they live together in mutual respect and cooperation. It should seem natural for each individual to be very proud of the race to which he belongs and do all he can to maintain its integrity and solidarity. Those of all races who are themselves whole and complete will strive to build a bridge across the chasms that divide, so that all races may live together without fear or tension. A morally mature majority race will never take advantage of any minority race, but rather will undertake to guarantee educational, judicial, and economic fairness and justice to that race. Racial hate

and prejudice have no place in a Christian nation. A holier-than-thou sectional attitude will not solve our racial problems. Each section must meet the racial problems peculiar to its area and work them out on the Christian level. No solution less than Christian can stand the judgement of time or of God.

In our economic life today we face the peril of a breach between management and labor. We believe in the system of free enterprise which has brought our nation to unparalleled heights. The welfare of the man who labors and the man who hires him is equally involved. A bridge must be built across this widening breach so that labor and management can sit down together with sympathetic understanding and work out their common problems in the atmosphere of mutual goodwill.

So soon after the most destructive war in human history, the international air is filled again with tension and suspicion. The rattling of the sword calls for completely whole individuals in the places of government who can turn the points of friction among the nations into occasions of friendship, to the end that a world of many nations may become at last one world that will "beat its swords into plowshares and its spears into pruning hooks," transforming all armaments of destruction into constructive implements for the blessing of mankind.

I repeat: The biggest problem facing the world today is that of learning to live together happily as individuals, races, groups, and nations. This leads to the final word for this hour.

No personality is finally complete until it is properly related to God and is transformed by the Spirit of God into a new creation. This is the keystone in the arch of the building of an integrated personality and an integrated world. Man, to reach the noblest proportions, must know a Supreme Being to love, to worship, and to serve. This gives him a sense of moral responsibility and places him under inescapable moral controls. God is his highest authority and gives him a compelling reason to keep under the base demands of his flesh, to think God's thoughts after him, to respect human beings as such, wherever he finds them, and to learn to live peaceably and constructively with all men.

We may assert, therefore, with finality, that our only hope is to bring the world to recognize God, to submit to His will, and to walk in His ways. Man cannot live by bread alone, nor by thinking alone, nor by social adjustment alone. Man is a living soul and is incomplete apart from God.

For a long time the preacher has been making the bold declaration that God alone is sufficient for this hour, but sometimes he has felt that he was only a voice crying in the wilderness. Of late he has been joined by some valiant allies. As I mount my pulpit on Sunday, again and again, I feel someone tugging at my sleeve. When I look around, I find it to be an eminent educator who is saying, "Let me preach to your congregation today." When I move over I hear him saying with intense earnestness, "With all our learning, we shall be lost if we do not enter the School of Christ and acquire His spirit and project His teachings into the hearts of men." On another Sunday morning it is the renowned scientist saying, "Let me speak to your people today." And he says with deep concern: "We have laid hold upon the secrets of God and have found such power that the world can be blasted into bits. I exhort you to hear the awful truth that unless God controls the finding of science, we are near the end of our civilization." Likewise, the editor, the commentator, and the professional warrior are uniting their voices with that of the preacher to call men to join the fellowship of all true disciples of Jesus Christ to save the world from disaster and set it upon a holy quest again.

Jesus stands over our troubled world in its failures and frustrations, its warring madness, its growing tensions, and all its ills, and cries again today, "Wilt thou be made whole?" Then He says, "Come unto me and I will give you health for your sickness, hope for your despair, faith for doubts, comfort for your sorrows, and salvation from your sins. Come unto me, ye nations, and

(Continued on Page 4)

# THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

## NARROW-MINDEDNESS

By Roy L. Smith

The preacher is sometimes accused of being narrow-minded because he insists upon the Christian's forsaking all, to follow Christ.

But all of life is narrow, and success is to be found only by passing through the narrow gate and down the straight way.

There is no room for broad-mindedness in the chemical laboratory. Water is composed of two parts hydrogen and one part oxygen. The slightest deviation from that formula is forbidden.

There is no room for broad-mindedness in the mathematics classroom. Neither geometry, calculus, nor trigonometry allows any variation from exact accuracy, even for old time's sake. The solution of the problem is either right or it is wrong—no tolerance there.

There is no room for broad-mindedness in biology. One varying result out of a thousand experiments will invalidate an entire theory.

There is no room for broad-mindedness on the athletic field. The game is played according to the rules, with no favors shown for charity's sake.

There is no room for broad-mindedness in the garage. The mechanic there says that the piston rings must fit the cylinder walls within one-thousandth part of an inch. Even between friends there cannot be any variation if the motor is to run smoothly.

How, then, shall we expect that broad-mindedness shall rule in the realm of religion and morals?—Church School Journal

## THE POWER TO EMANCIPATE

The Bible has power to emancipate. It has burst more shackles and liberated more millions of human beings than all other influences combined. One need only recall the personalities and movements which broke the strangle hold of human slavery the world over, and the clear testimony as to the motivating factor in their triumphant efforts. The same is true with reference to superstitions which have darkened the souls of mankind. Christianity as set forth in the Scriptures is the best means of overcoming all forms of exploitation of life. It has indeed been the Magna Charta of the poor and the oppressed the world over. The rich and the poor, the learned and the unlearned, the master and the servant, under the influence of the Bible became sons and brothers of one another.—John R. Mott, in Bible Society Record.

## SMILES

Nothing on earth can smile but man. Gems may flash reflected light, but what is a diamond flash compared to an eye flash and a mirth flash? Flowers cannot smile—that is charm even they cannot claim. It is the prerogative of men only; it is the color which love wears, and cheerfulness and joy; it is the light in the window of the face by which the heart signifies it is at home and waiting.—Darmouth Yellow Jacket.

## I LOST MY SONG

By Mary Lindke

*I lost my song somewhere along  
Like's bleak and sun-baked road;  
A little bitterness crept in,  
A chafing at my load.  
I'll turn aside and rest a while  
From crowding cares apart,  
Until God sends the grace of tears  
To melt my stony heart.  
I cannot be good company  
To other travelers here,  
Or have one jot of help to give  
Until my own sky clears.—In The Gospel Banner.*

## Two Superstitions

Many superstitious ideas have crept into all phases of life—ideas for which there is no background in truth or reality. Such, for example, as the fact that a black cat running across one's pathway angers ill fortune, or the walking under a ladder leaning against a wall, or the beginning of some task on Friday which cannot be completed that particular day, or Friday the 13th superstition. On and on one could go. These are merely a few of the superstitious ideas which are more or less widely held.

A couple of years ago Bergan Evans published a book entitled "The Natural History of Nonsense" in which he exploded many of these superstitions. There is the old belief that if the world were round the people at the North and South Poles would fall off. Then there are the newer superstitions that drunken men walk east because of the rotation of the earth, that the handling of toads causes warts, and that carrying of a potato in the pocket will keep away rheumatism.

These superstitions are not confined to the natural realm of life. They also creep into the spiritual. May we note a couple of these in this particular phase of life.

There is the oft quoted and widely believed superstition "that it doesn't make any difference what a person believes, it is what he does that counts." This foolish notion does not take into consideration the close contact there is between what a person believes and what he does. This contact is just as close as that which exists between sowing and reaping. It would be just as sensible to say "it doesn't matter what a farmer sows, it is what he reaps that counts." The truth about the matter is, a farmer reaps what he sows, and it is equally true that deeds are the fruits of faith. What a man believes, more than anything else, influences his actions.

Our last General Conference took cognizance of the importance of faith. It insisted that during the next quadrennium great emphasis be placed upon the cardinal doctrines of the Bible and of our church. If this is faithfully done much good will come from it. We are told in the Bible that, "as a man thinketh in his heart, so is he." We live like we think, and we also live like we believe. All will agree that

correct thought makes for right faith on any given doctrine, and these two working together become the motive power back of activity.

Methodist people—as well as all other Christians—should, therefore, rethink the great doctrines of religion, such as those which deal with God, Christ, man, sin, salvation, the kingdom of God and the future life. Sermons on these subjects may not move as smoothly or appear as dignified as a religious essay but they will be more productive of righteous life and good character. Many members who have heard only one side of God's nature, namely, his loving memory, may squirm a bit when they come to know about the awfulness of sin and God's judgment against it, but after all if they will accept God in his entirety they will come to a greater appreciation of him and a deeper respect for his way of life. This in turn will lead to the very heart of all spiritual religion, namely, a harmonious, conscious fellowship with God. They will realize that people are saved from sin and not in sin. The elimination of wilful, premeditated, habitual sin from their lives will bring them a joy that is unspeakable and full of glory. It will also bring them greater power for Christian service.

This procedure may lead to fewer joiners, at least for a while. But number are not all that count. In the days of Gideon God was able to do more with a few who went all out for him than he could with a multitude of nominal followers. He even turned to the twelve and said, "Will ye also go away?" The church will finally reach more people when the masses realize that it stands for nothing less than Christ's way of life—love to all mankind and the sharing of the good things of life.

Another superstition that we need to eliminate is the idea that we can have a truly Christian social order without having real Christian individuals. Some would try to get the cart before the horse. They want the chicken without first having the egg. We must have both the saved individual and the saved society. The ideal is a saved man in a saved society. We can't have one without the other. Let us illustrate: here is a pile of bricks. We want to build a beautiful and enduring house with them. But they have not been

## UNCOMPROMISING

I am told today that what the church of God needs in order to succeed is to catch the spirit of the age. I reply that the church succeeds only in proportion as she corrects the spirit of the age. I am told that if I am to succeed as a Christian worker I must adopt the methods of the world. Then, by God's help, I will be defeated. We are not in the world to borrow the world's maxims and spirit. The world would crucify Jesus as readily now as nineteen centuries ago. The Cross is no more popular in the world today than when men nailed Him to it on the green hill outside the city gate nineteen centuries ago.—G. Campbell Morgan. Selected.

## POWER IN PRAYER

In the fellowship which is established in prayer between man and God we are brought into personal union with Him in whom all things have their being.

In this fellowship lies the possibility of boundless power; for when the connection is once formed, who can lay down the limits of what man can do in virtue of the communion of his spirit with the infinite spirit of his heavenly Father.—Brooke Foss Westcott in Gospel Banner.

made properly. They have not been properly burned in the kiln. They will not stand the ravages of the weather. We attempt to build the structure with them, but it will not stand. The bricks are comparable to individuals, the house to our social order. A good house can only be built with good material. A Christian social order can only be built with individual Christians.

With regards to the matter of the Christian individual and the Christian social order, the church has, in the past, swung from one extreme to the other. There was a time when most of the emphasis was placed upon christianizing the individual. Men despaired of ever making the social order Christian. This was a false idea and was wholly out of keeping with Christ's doctrine of the kingdom of God on earth. Now, that emphasis has been reversed. We are too much inclined to feel that we can build the kingdom with individuals, many of whom, are not seriously trying to be Christ-like in character. This can never be successfully done. It is like trying to build a house with lumber that is too rotten to hold a nail.

May God help us get rid of these two superstitions. It does make a difference as to what we believe; for we live like we believe. We can't build a Christian social order without truly Christian individuals; for no structure is stronger than the individual units out of which it is built.—H. O. B.

## COURTESY

More than the world needs silver and gold, it needs the bright flame of courtesy to light the way through the dark labyrinth of perplexing problems which vex the nations on all sides at the present time.—Erie Magazine, hm, Erie Ry.



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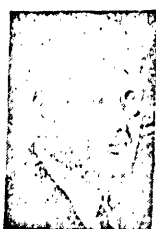
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## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### HOW TO LIVE IN RETIREMENT

Since my retirement in the fall of 1942, my friends often ask me, by letter or word of mouth, how I pass the time now that I am retired. It is not an easy question to answer.

First of all, immediately upon my retirement I was appointed superintendent of the Home Department of the Sunday School in St. Paul's Church. I now have eighty-one members, shut-ins for various reasons, and six visitors to assist me in the distribution of the literature and in visiting the members of the various classes. It had afforded me an outlet which I have greatly enjoyed. Since we organized the department, some have gone on and others have come in. As a whole, the number has been approximately the same. These shut-ins are very appreciative of our visits in their homes, and our efforts to keep them in touch with what is going on in the church as a whole.

In the second place, I have sought to do various kinds of writing. This column has been a very delightful means of communicating with many Arkansas friends, and others as well. Many letters have come, expressing appreciation. Dr. Wayland has been most gracious, and altogether it has been a very gratifying service. I hope it has been an inspiration to many of my old friends, and has helped to create new ones. In addition to my column in the Methodist, I have contributed articles to other papers and periodicals in our church.

Furthermore, and contributory to it, has been the joy of my general and special reading. I want to say with another, "Blessings on the head of Cadmus, the Phoenician, or whoever it was, that invented books." My father was a great reader. He specialized on Shakespeare and the Bible—knew and repeated more of both than any man I have ever known. They always lay side by side on his reading table. I am glad he transferred to me and my brothers his love of books. I have decided now, at seventy-two, that I will never get through, but I do enjoy reading.

In addition to these activities, I often preach in the churches in and about Shawnee.

After all, brethren, it is not so bad to be a retired minister, especially, if one can keep busy.

If you must worry, always do your worrying in advance; otherwise you will miss most of the chances.—Watchman-Examiner.

## NEWS AND NOTES ABOUT FACTS AND FOLKS

DR. CLARENCE W. TWITTY, Newton, Georgia, former student of Hendrix College, and brother of Rev. S. R. Twitty of Fordyce, died in an Atlanta hospital on July 20.

THE sympathy of friends goes out to Mrs. Richards, wife of Rev. C. W. Richards, associate pastor of the First Methodist Church, Little Rock, in the death of her father, C. A. Coltharp, of Newport, on Tuesday, July 13. Burial was on Thursday, July 15.

REV. ROBERT PAUL SESSION, a divinity student at S. M. U., whose memberships is in First Church, Batesville, was appointed associate pastor of First Church recently by Bishop Paul E. Martin. He officiated at the wedding of Miss Lois Mae Fallis and James Franklin Barnett on Saturday, July 17, assisted by the pastor, Rev. H. Lynn Wade.

FUNERAL services were held on July 19 for Mrs. James K. Toofe, whose name appears third on the list of charter members of the Foreman Methodist Church. Mrs. Toofe was the mother of Mrs. Fred Gantt who is a former Texarkana District Children's Work director and wife of the present Texarkana District lay leader.

WALTER WORKMAN, age 15, son of Dr. and Mrs. James W. Workman, of North Little Rock, was stricken with polio on Friday, July 23 while at a Y. M. C. A. camp near Hot Springs. He is now in the Levi Memorial Hospital at Hot Springs. At present the doctors feel the attack is in a mild form and they give hopes of permanent recovery.

REV. W. R. BURKS, pastor of Twenty-eighth Street Church, Little Rock, did the preaching in a revival meeting which closed at Lisbon on July 15. Rev. P. D. Alston is the pastor. The new members received strengthened the church. The charge has paid all finances for the year. Under the leadership of Brother Alston the church has built a new building which is now without debt.

CAPITOL VIEW CHURCH, Little Rock, Rev. A. C. Carraway, pastor, has a newly installed Hammond organ which was used for the first time at the morning service on July 25. The church choir sponsored an open house recently for the purpose of acquainting members of the congregation with the personnel of the choir and to exhibit the organ. A musical program, "songfest", social hour and watermelon feast comprised the entertainment.

REV. ETHAN DODGEN, district superintendent of the Helena District, writes: "James Thomas Clemons, Wynne, was granted license to preach by the ad interim committee of the Helena District Conference, Friday afternoon, July 16. James is a student in Hendrix College, and is president-elect of the sophomore class of 1949. He is a member of the Methodist Church of Wynne, where he has attended the Church School and public worship since childhood. His pastor is Rev. Oscar J. Evanson."

REV. H. LYNN WADE, pastor of the First Methodist Church, Batesville, writes: "A project in interracial relations came into practice when, at the request of the pastor and members of Lafferty Memorial Methodist Church (Colored) of Batesville, the Official Board of First Church agreed to supply the pulpit with lay speakers at both services each third Sunday. The pastor preaches on this Sunday at Sidney, a rural colored church. W. T. Jernigan spoke for them last Sunday at 11 o'clock and Norman Gray ran a sound film for them at the evening hour."

REV. RODNEY SHAW, pastor of the Methodist Church at Union Grove, Wisconsin, sends the following report on his work: "Our charge has two churches, Union Grove, a village church, and Paris Corners, an open country church. In the past year, the active membership has increased 20 percent at Paris and 15 percent at the Grove. The Sunday School increased 28 percent at the Grove and 25 percent at Paris.

World Service giving increased 6 percent at Paris and 21 percent at the Grove. In a special Conference Pension Fund drive, the Paris Church led the Conference, having pledged and paid 141 percent of its quota. We have almost completed the financial phase of our annual stewardship program for the new year. Each church has doubled its World Service quota."

### DR. RICHARD C. RAINES ELECTED BISHOP

Dr. Richard C. Raines, pastor of Hennepin Avenue Church, Minneapolis, Minn., was elected bishop on the second ballot at the recent meeting of the North Central Jurisdictional Conference in Indianapolis, Indiana.

Bishop Raines was educated at Cornell College, Boston University School of Theology, Oxford University and the University of Maine. He was ordained in 1926, and served pastorates in Massachusetts and Rhode Island before going to the Hennepin Avenue Church in 1930. Bishop Raines was the Special Youth Night speaker at the last session of the Little Rock Conference.

### THE ADVANCE FOR CHRIST AND HIS CHURCH

Chicago—Methodism's quadrennial movement entitled "The Advance for Christ and His Church" will be launched at a meeting for district superintendents at Columbus, O., October 4-5, at which time plans and details of this program will be made known to the Church.

The organizational meeting held here July 16, was presided over by Bishop Paul B. Kern of Nashville, Tenn., and attended by members of the Committee of 35 appointed by the General Conference last May. Officers elected to direct The Advance program are:

Chairman—Bishop William C. Martin, Dallas, Tex.; Vice chairman—Bishop Costen J. Harrell, Charlotte, N. C.; Bishop G. Bromley Oxnam, New York, N. Y.; Secretary—Dr. Fred B. Newell, New York, N. Y., and Treasurer—Dr. Thomas B. Lugg, Chicago.

The Executive Committee includes, in addition to the officers, the following persons: Bishop Robert N. Brooks, New Orleans, La.; Bishop Richard C. Raines, Indianapolis, Ind.; Bishop James C. Baker, Los Angeles, Calif.; Mrs. J. D. Bragg, St. Louis, Mo.; President Matt Ellis, Conway, Ark.; F. N. Williams, Chicago; Mrs. E. L. Hillman, Wilmington, N. C.; Rev. F. L. Shaffer, Charleston, W. Va.; Rev. Roy A. Fedje, Salem, Ore., and Rev. Russell J. Humbert, Youngstown, O.

The Committee on Program for the October meeting was announced by Bishop Kern to include the following: Bishop Martin, Bishop Baker, Bishop Harrell, Rev. R. Wright Spears, Charleston, S. C.; Dr. J. Manning Potts, Chicago, and Mr. Williams.

The General Committee of 35 is scheduled to meet in Columbus shortly before the district superintendents' meeting.

### THE CHRIST WHO MAKES MEN WHOLE

(Continued from Page 2)

I will give you trust for your suspicion, unity for your discord, and the way of peace for your ways of war." To all he cries, "Come unto me, and I will be the center of your lives, and the anchor for your souls. Come unto me all ye that labor and are heavy laden and I will give you rest; I will make you whole again, for lo, I am with you always, even unto the end of the world."

### CORRECTION

The Arkansas Methodist is glad to make two corrections of errors made in last week's issue in the article concerning rural work in Madison County. The cut lines referring to the church buildings at Durham and Crosses were reversed; the cut lines referring to the Elkins church should have head "Community Church at Elkins" rather than "The Methodist Church of Elkins."

# Why I Am A Protestant

By Dr. ROY L. SMITH, Editor, The Christian Advocate

("WHY I AM A PROTESTANT" first appeared as a series of eight articles in the CHRISTIAN ADVOCATE and was later published in pamphlet form By TIDINGS from whom it may be obtained for 5c a copy or \$3.50 per hundred Address TIDINGS, 1908 Grand Avenue, Nashville, Tenn.)

## The Protestant Reformation Was Creative

THE vast Christian movement that we know as "Protestantism" began as a profound revival of the spiritual life and interests of mankind which was compelled to break out of the shell of the Roman Catholic church in order to save its own life. The word "protestant," when applied to members of the original movement, meant "one who bears witness to his faith," or "one who testifies that he has had an inner spiritual experience." The word itself comes from two Latin words *pro* and *testare*, which mean "to testify for."

In modern speech, however, the word has come to mean any Christian who denies the authority of the Roman Catholic church and its "infallible pope." This is extremely unfortunate, for it leaves the impression that Protestantism is nothing more than a revolt, whereas actually it is a brave and bold attempt to establish apostolic Christianity among men as it was taught by Jesus and practiced by the early church.

It is true, of course, that the original "reformers" did defy the Roman Catholic church and that they did repudiate its spiritual totalitarianism, but that came only after they had made an honest and earnest effort for many years to bring about a revival of genuine apostolic Christianity inside the church.

In many instances the leaders of the spiritual revival which broke out in widely-separated areas of the Christian world did not exile themselves, but were summarily expelled by the Roman Catholic church. They were branded as revolters by the institution which took an attitude of stubborn inhospitality toward the reforms upon which they insisted. It therefore came about that they established themselves in history and being in three respects much more than mere ecclesiastical insurrectionists:

1. The Leaders of the Protestant Reformation were, without exception, men of extensive scholarship. In a long list of notable cases they were great scholars who were acceptable to and honored by the greatest universities of their time.

In all the long list of those to whom the movement owed its rise (which includes individuals from almost every nation in Europe), there is not one who exerted a commanding influence who was not a graduate with high standing in some university. Many of them were lecturers and scholars who had achieved a reputation for great learning long before they enlisted in the Protestant movement. Their Protestantism was a product of their scholarship.

For partial proof of the foregoing statement consider the vast influence of the great books produced by outstanding Protestant leaders of those early years. They are, even today, powerful factors in Christian thinking, and Roman Catholic scholars continue trying to answer their reasoning after hundreds of years.

It is true, of course, that demagogues undertook to ingratiate themselves into the Protestant movement from time to time for selfish and personal reasons, but their influence was never more than local and temporary. The guiding genius of the movement was always rooted in fact and logic.

2. The leaders of the Protestant Reformation were creative thinkers. It is true, of course, that monstrous immoralities were being practiced under the auspices of the Roman Catholic church against which the reformers cried out with all the power at their command. But they were not cynics who despaired of the church; neither were they men who took any delight in its moral failures. Instead, they offered remedies for the abuses they condemned, cures which were the product of their scholarly researches. When these remedies were rejected

and when immoralities were protected, there was only one honorable course for the reformers to follow—they exiled themselves.

As evidence of the creative quality of the reformers' minds, one Protestant book may be cited: Calvin's "Institutes." In its field it has been as influential as Karl Marx's "Das Kapital," or Adam Smith's "Wealth of Nations" has been in the field of economics. No modern economist can be granted the title of "scholar" who is not familiar with the work of those two great thinkers, and no modern Christian theologian can be called a "scholar" who is not conversant with the teachings of men like Hus, Erasmus, Zwingli, Bede, Luther, or Comenius.

One of the most convincing evidences of the creative quality of Protestant thinking was the counter-reformation which got under way inside the Roman Catholic church soon after the Protestant Reformation began to gather strength. There is no insulation against ideas. Truth has



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always found its way through every iron curtain. Excommunicating Protestants did not destroy Protestantism, nor did it filter the spirit of reform out of the church.

3. Protestantism was a positive movement. In demanding reforms the Protestants made a contribution to the life of Christendom in which Roman Catholics have shared almost as largely as have the Protestants themselves. The results appear in five areas.

(a) Protestantism has taught that every penitent person enjoys an unchallenged right to proceed directly to the heart of God, where he is assured forgiveness, and no man or institution may interfere.

(b) Protestantism has taught that the Bible is the supreme spiritual authority for all Christians in any matter of faith or conduct. As a consequence the Bible is now printed (either in whole or in part) in more than one thousand languages.

(c) Protestantism has taught that any soul in search of God needs no guidance superior to that of the Holy Spirit, a doctrine that frees the sincere man from all spiritual tyranny.

(d) Protestantism has taught that there is a supreme sanctity of the individual, who is always more important than any institution.

(e) Protestantism has taught that there exists a single standard of morality for clergy and laity alike, and it admits no exemption for any man because of a special commission he may carry from the church itself.

## Protestantism Opens the Way

The terrified question which leaped to the lips of the Philippian jailer, "What must I do to be saved?" (Acts 16:30), comes up at some time in some form in the soul of every man. It is a fact of profound spiritual significance that at one time or another each of us develops a sense of guilt, as though we had outraged the whole universe.

The psychologists speak of "inner tension,"

of "orienting the personality." Religion, on the other hand, talks about sin; and every great world religion has undertaken to prescribe some way by which every sinner may obtain the forgiveness of God.

In the year 1505 a serious-minded young German who had been harried by this sense of guilt entered the Erfurt Convent in the hope that the church might be able to furnish him with the spiritual guidance he needed.

If ever the Roman Catholic church had a chance with the soul of a young man, it had that chance with Martin Luther. He did everything the church asked him to do. He fasted, confessed innocent acts as if they had been mortal sins, appealed to the Virgin, besought assistance from all the saints, and spent long vigils in pathetic and fruitless search after God and peace.

Eight years of this sort of thing passed, and he was just as much burdened as when he began. Then one night, while alone in his little cell with his New Testament, he chanced upon the words, "the just shall live by faith" (Romans 1:17). In a moment a divine illumination of great truth dawned upon his mind.

The forgiveness of God is not something that can be bought with sacrifices, vigils, and penance. It is a free gift that awaits all who will appropriate it, confident that the love of God has made it available to the penitent who is truly sorry about his sinning.

This principle is so well established among modern American Protestants that it is difficult to realize how revolutionary it sounded to those who heard it for the first time. The Roman Catholic church of Luther's day had an intricate, and sometimes expensive, system by which forgiveness might be obtained.

Even in our day, more notably in other lands than the United States of America but also before our very eyes, the Roman Catholic church offers forgiveness of sins on those same terms.

In our day if a penitent person seeks the aid of the Catholic church in securing forgiveness of sins from God, he will be required to go through an elaborate ritual, perform certain good works, and in some instances do penances in token of his contrition. The Church, through its priests, will pray for the guilty on the assumption that it has some power to control the mercy of God. Saying prayers for the dead has become a source of considerable revenues for Roman Catholic organizations here and there which make it their business to solicit such commissions.

Protestantism solemnly asserts that none of this is required by any man who is truly penitent. If he is harassed by a sense of guilt, he has a perfect right to expect that the forgiveness of God can be obtained "without money and without price." This glorious right was made available to everyone through the death of Jesus.

Any person burdened by a sense of guilt may have divine forgiveness directly from the heart of God providing he is sincerely penitent and will assume an attitude of complete trust. If he makes an honest and complete confession of wrong-doing and will believe that the mercy of God is granted to any such, he may proceed with his work confident that he is the object of God's love and good will.

"Saving faith" to a Protestant is that complete and confiding trust in the love and mercy of God which produces the sense of release from the burden of guilt.

The different Protestant churches and teachers may prescribe differing devices as aids to the penitent. Among Methodists it has been a tradition to ask men to "come to the altar." Presbyterians have made use of an inquiry room in which the penitent is guided step by step into a definite religious experience by those who have gone that way ahead of him. In recent times we have heard much about "counseling" and "the adjusted life," new terms applied to an old experience.

Protestantism offers any soul which suffers from the sense of guilt this simple proposal:

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# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### THE GARDEN SHOW

By Erma Ellis

It was time for the Garden Show and Bill and Don were picking vegetables for their exhibit. It was fun to select the finest, most perfect vegetables and to talk about the prizes.

"That softball catcher's mitt will suit me fine," Bill stated.

"I could use the fishing tackle in Wilson's window," Don said, and grinned as he pictured himself proudly bringing home a big trout or two.

"Mr. Wilson is a grand man. I didn't even ask to borrow his steel wheelbarrow to show our vegetables in. He said, 'This new-style wheelbarrow would make a good background for your garden produce for the show, wouldn't it, Don?'"

"Oh, Boy! Wouldn't it? I said."

"Go ahead and wheel it home and arrange a fine display. I'll expect you and Bill to win a good prize. That's a friend for you."

Bill looked toward the back steps where the wheelbarrow waited for its load. "That's a handsome big rubber-tired wheel, isn't it? The rubber handle grips on the steel tubing are as slick as those on a fine bicycle. We'll have to win to show him that we appreciate his lending it to us."

"We should do it easily if the prize were given for good vegetables alone. We know that no one around here has any bigger, finer cabbages, tomatoes, or squashes than ours. And no one's corn could taste any better than ours!" Both boys burst into laughter as they thought about the pile of cobs left on their plates the night before. "But that word 'arrangement' is what decides the winners," Don continued. "I wish mother could help us, but they said no adult help would be allowed."

The boys carefully carried their crate of vegetables to the back steps and proceeded to try different arrangements in their wheelbarrow. First they made a border of corn with vegetables in the center. Then they tried a display with everything laid out in rows. A row of green, then red, then yellow squash and carrots. That didn't suit them, either, and their tempers began to be on edge.

"The stuff will have a used look if we don't stop handling it so much," Bill complained.

Then they stopped to eat their evening meal. Mother was serving it early so that they could take their garden truck to the armory and get it placed for the show next day.

After dinner Don went into the living room and sank into a deep chair. He picked up an open magazine that mother had been reading and stared at a colored advertisement of a plate of seed. There were two colored pictures of the same food, except that the potatoes and something creamed were the same color in one picture, and in the other the potatoes had brown gravy on them and the vegetables were beets and bright green peas. Something was printed below the picture about contrasts in colors looking

more appetizing. "Wow!" exclaimed Don and called to his brother to come and look.

Bill studied the colored pictures and said, "We could decorate the wheelbarrow to represent a plate of food."

"That's what I thought and we could tilt it with one side higher than the other so everything would show up well," Don agreed.

They hurried outside and arranged their display carefully. When they had finished Don said, "If anyone else has any better arrangement they will just have to have it, I guess."

"When the prizes were announced the next night Bill and Don had won first prize. It was a wheelbarrow exactly like the one in which they had their vegetables arranged."

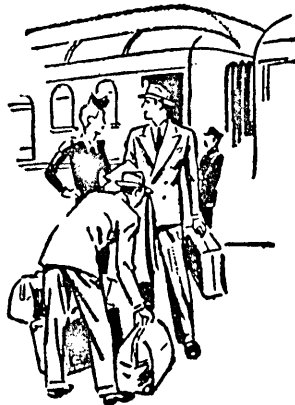
"Maybe it is better this way," Don sighed, still thinking of the fishing tackle, "we never could have decided whether to choose the mitt or the fish pole."

Their father overheard them talking. "I'm very proud of you, and pleased at the way you have both worked all summer to have such a splendid garden," he said. "You have earned your mitt and fish pole, and you shall have them as a prize from me."—Religious Herald.

Little Eddie was almost finished with his night prayers. "Bless my mama, bless my papa, bless Aunt Kate, and please make St. Louis the capital of Missouri."

"Why, darling," exclaimed his mother, "Why did you say such a thing?"

"Because," answer Eddie, snuggling down under his blanket, "that's what I put on my examination paper."—Young Catholic Messenger.



### EXPRESS TRAIN

A Vacation Poem

*Rumbling it's coming  
Far down the long track!  
Where is it going?  
When will it come back?  
Now it is passing,  
Just see the wheels fly!  
The engineer waves  
As he goes speeding by.  
Now it's a tiny  
Black speck far away—  
I hope we can ride on  
That big train some day.*

By Marjorie Allen Anderson—  
In The Christian Advocate.

## IN THE WORLD OF BOYS AND GIRLS

### THE LAND OF LET'S PRETEND

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

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

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

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

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

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

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

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

### AS A BOY SEES IT

The earth makes a resolution every twenty-four hours.

The difference between air and water is that air can be made wetter and water cannot.

We are now the masters of steam and eccentricity.

Things that are equal to each other are equal to anything else.

Gravity is chiefly noticeable in the autumn, when the apples are falling from the trees.

The axis of the earth is an imaginary line on which the earth takes its daily routine.

A parallel line is one which, if produced to meet itself, does not meet.

Electricity and lighting are of the same nature, the only difference being that lightning is often several miles long, while electricity is only a few inches.—Ex.

### JUST FOR FUN

In a school examination paper appeared the question, "Give an account of the creation of man."

One little girl answered: "First God created Adam. He looked at him and said, 'I think if I tried again I could do better.' Then he created Eve."—Essex Courier.

Shoe Salesman: "Here's a good strong pair, sir; last you a lifetime."

Customer: "Good. That's the kind of thing I've been looking for. I'll take those."

Shoe Salesman: "Thank you, sir. Will one pair be enough?"

Friend: "Did you raise any cucumbers this year in your garden, as you expected?"

Bride: "No. The directions said

to plant the seeds in hills, and you know our lot is perfectly level."

Around midnight the absent-minded professor left his berth for a drink of water, and, upon his return found that he was lost. He appealed to a porter for help.

"Don't you remember the number of your berth?" the porter asked.

"I'm afraid not," replied the prof. "Haven't you any idea where it was?" asked the porter.

"Why, yes," the prof. brightened, "to be sure. I did notice one time this afternoon that the window looked out on a little lake."—Leo J. Burke, Tracks, hm, C & O Ry.





## In Anticipation Of Amsterdam The Church And International Disorder



By PAUL GRISWOLD MACY

(The following article is the sixth of 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.)

THROUGHOUT recorded history there has never been order on a world scale. There have been fortuitous periods of peace when the fundamental lack of order had no immediate expression in the life of nations. We all know of "orderly" communities. Our nation and others have achieved periods of relative order. A semblance of order has even obtained over large areas of the globe under the sway of mighty empires. But an ordered world community of nations we have never known. We have dreamed about it and prayed about it. The loftiest passages from the prophets portray the joyous time when nations shall learn war no more. The Gospel story begins with a song of Peace and Goodwill. It ends in the vision of a new heaven and a new earth where God's will is perfectly expressed and all is joy and peace.

Now, while the state of the world has always been evil and has been the concern of wise and good men of all ages, "in the days that are now passing over us even fools are arrested to ask the meaning of them . . . . We must have a new world if we are to have any world at all." \* With the enormous expansion of the means of travel and communication the world has shrunk to a community smaller than small states of a century ago. And with the dawn of the atomic ages has come the possibility of self-destruction on a global scale which staggers the imagination.

As we have seen, problems of a disordered society on the local and national scale cry out for solution. They have a bearing on the world problem. But the immediate situation in international affairs is so filled with dire possibilities that unless some solution to world anarchy and disorder is found, and that quickly, we may not have a chance to solve the problems nearer in hand. The situation was serious even before "the-bomb-that-fell-upon-the-world" was dropped on Hiroshima. Two global wars within a generation were alarming enough. Now there is constant talk about impending global war III. Indeed, all over the world, war is being accepted as the natural state of affairs. Nationalisms are on the upsurge. Little wars are in progress. Treaties of peace remain unwritten, to say nothing of being unsigned. The United Nations machinery is set and in operation but the production has been disappointing and some of the wheels seem to be running in reverse.

"For such a time as this" has come into being the "Permanent Commission on International Affairs", set up by joint action of the World Council of Churches and the International Missionary Council in February, 1946, and given definite form at a Conference on International Affairs the following August. Individual Christians have long been concerned for world order. They have banded themselves together in many worthy organizations to work for peace and international problems. Now a permanent Commission has been established in response to a growing awareness that the Church itself holds the key to the solution of the problems of world order.

Not that the solution itself is evident. That was made clear in the Preamble to the statement adopted by the Conference which set up the Commission, as follows:

In these days of bewilderment and confusion, of disillusionment and fear the Church is called upon to affirm its faith in the unlimited resources of Almighty God, and to do His service of reconciliation. We, as Christians, have to proclaim to the world not that we have the solution of all problems,

but that God rules, and that He will show men the way in the measure of their obedience to His will and their trust in His grace. Since the invention of the atomic bomb the problem of peace has acquired an unprecedented urgency. No one knows how much time is given to mankind to find a way out of the political and economic conflicts of our day into an order of mutual trust and stable peace. But we do know that if the nations do not find a new way of regulating their relationships we are doomed to mutual destruction. Our hope for the ordering of the world, for its redemption from all that threatens chaos, is grounded in the goodness and power of the God and Father of Our Lord Jesus Christ. His Kingdom in the Heavens is unshakable, and the good work which



PAUL GRISWOLD MACY

He has begun on earth in Christ and in the Church can never be finally undone. In the Church He has founded a community of love and peace, brotherly sharing and cooperation. The Church of God purposes it is a unique community of men without boundaries of nation or race, culture or tradition—unconditioned unity grounded in the unconditional love of God.

It is true that the Churches have been sorely deficient in demonstrating this unity throughout the world. But in the last 30 years we have come to recognize where we have failed. The ecumenical movement is at least an approach to world unity among Christians which we may thankfully say that God has blessed, since its ties have held firm through all the dreadful political conflicts of these years. This brotherly unity which God has given and blessed will surely be further strengthened if we acknowledge our obligation to use it for the benefit of mankind.

The nations are faced with the necessity of political action of unprecedented gravity. Peace must be achieved. The chaos of war must be overcome. The economic and political life of the world must be reshaped. International law must be established. In what spirit shall this be done? Here the Church has a word to say that no one else can say. It does not speak as the representative of any one nation, class or group but on behalf of the God who is no respecter of partial interests and is the Judge and Savior of all. The Church knows of a forgiveness which includes but also transcends justice and so makes possible a new beginning where international relations have broken down.

To interpret the will of God in relation to the tangled problems of world politics and economics is a formidable task demanding accurate information and prudent judgment as well as spiritual insight. It is an inescapable duty of the Church at the present hour to contribute

to those who bear responsibility in these fields the aid of Christian perspectives and to remind them of Christian imperatives.

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The Commission on International Affairs is now studying the ways in which this statement of purpose can be implemented and will make its report at the Amsterdam Assembly. We shall be looking to it for guidance on the issues that are puzzling sincere Christians. What attitude shall the Church take toward the United Nations? Should Christians, as many are urging, work now for a true world government in place of a league of sovereign powers? What is a Christian solution to the towering tension between the United Nations and Russia? How shall the new nations, emerging from the status of colonial peoples, be made secure from aggression? What shall be done with the question of armaments which place a staggering burden upon the people of all lands? In the welter of propaganda how shall we know the truth? How shall the wealth of the world in the form of natural resources—the gift of God and not the handiwork of man—be made accessible to all of His children?

All of these are important and pressing problems. They must be solved in accordance with the Divine will, for there is no other solution. It is difficult to point to this or that phase of the problem which most needs the attention of Christian people. But it is not difficult to point out where the main contribution of the Church to the problem of world order lies. That is in making the Church what it set out to be, and what we believe God purposes it to be, "a unique community of men without boundaries of nation or race, culture or tradition—unconditional unity grounded in the unconditional love of God." St. Paul set forth the program of the Church in his letter to the Ephesians which has been called the charter of the Church; "For He (God) has made known to us in all wisdom and insight the mystery of his will, according to his purpose which He set forth in Christ as a plan for the fullness of time, to unite all things in Him." (Ephesians 1:9, 10).\*

The Christian Church began as a infinitesimal minority in a pagan, totalitarian empire. It was a community in which the old divisions were not continued: "neither Greek, nor Jew, circumcision of uncircumcision, Barbarian, Scythian, bond nor free." In a little over a century that tiny community had spread throughout the Roman Empire, in spite of dungeon, fire and sword, and was shaking it to its foundations. By the middle of the second century it was reported of Christians that "they hold the world together."

Herein lies the importance to the order of the world of the ecumenical movement which is the "latest but not necessarily last" expression of the will to unity. As a Preamble noted, the unity in this ecumenical movement was real

(Continued on Page 8)



# Bishop Ward Writes From China



To Friends in America—It has been a long time since I sent you a bit of personal report from China. You have been often in my thoughts. Many of you have sent us very special help, in prayer, in money and in other ways. Of our gratitude—my own personal gratitude I could write at length.

The Christian Church in China lives in that post-war struggle which found in many other countries. Eight years of war left vast devastation, social destruction and upheavals. There is economic confusion. There is political confusion. There is moral breakdown in many places. But, more than ever before, there are Chinese of fine character, good preparation and efficiency who grapple courageously with the baffling problems.

Inflation of Chinese currency is a token—much more serious than a token if you have to cope with its effects. If a Chinese wishes to borrow money at the banks he is fortunate to get it at twenty-five percent per month. The banks will pay nine or ten percent per month interest on short term deposits. The decrease in value of the money is greater than such interest.

The issue with totalitarian Communism is drawn—not merely by proclamation of the National Government. It is drawn in stern and menacing reality. China is but a section of the world-wide struggle-ground. Despite isolated "show-places" or where local "Communists" are not typical or are using the "popular front" there seems no immediate hope for the organized, evangelistic, out-reaching Christian Church under a thoroughgoing Communism of present type. Illustrations of that fact are ominously numerous.

We do not prove the value of Christianity by calling the roll of generals or statesmen who are Christian. Neither do we contend that Christians in "high places" are faultless. But realism reveals "would be" Christians, at the center of major struggles in China today and they make the situation more promising.

Generalissimo Chiang Kai Chek has been elected president under the new constitution. China is now further on the road actually to implement constitutional government, not dicta-

torship by a party. The fact that elections have been held at all, with millions of Chinese voting for the first time, is significant progress in registering political differences without resort to warfare.

Probably if a vote could have been cast by the total population of China the Generalissimo



BISHOP RALPH A. WARD

would have been elected by a greater plurality than any American who has been elected president of the United States in a century. Many people oppose him. The masses suffer from delayed reconstruction. They are having "hard times." In China, as in America, the Government (be it Democratic or Republican) gets the blame. Yet President Chiang, unlike war-time leaders in most other countries, still remains the major personality round which forces for national unity and strength will rally more than around any other person. Without the experience of actual living in a democracy like the United States he is determined to develop China as a real member of the family of democracies.

What is happening in China, and presently will happen, is of critical concern to the rest of the world—including the United States. International struggles elsewhere reach into China. Their outcome in China will help to determine their outcome in other parts of the world. Chinese are increasingly conscious of their role in world affairs.

In this post-war situation lives and works the Chinese Christian Church. It needs help from other countries. But Christianity in China is no longer mere "foreign missions." The fierce war-time testing of its faith has occasioned the strengthening of its faith. Chinese Protestant Churches are not political partisans. But individual Chinese Christians are in politics and should be. There is a difference.

The chief asset in any organization is personnel—the human factor. To keep thousands of Chinese pastors, teachers, doctors, nurses and other Christian workers efficiently on a subsistence level in reasonably good physical condition is a "relief" measure. But it is far more than that. It provides an ideological and spiritual force to offset opposing ideological and destructive forces which are rampant. The Christian, the Christian spirit, attitudes and social outreach are a dynamic for a new and better social and national way of life.

Confusion? Yes. Mixed motives? Yes, queer combinations of them. Dangers? Always present. Possible and actual failures? Enough to discourage one who looks too much at them only. But new life? Yes. Promise for better things? Yes.

It takes a long time—contrasted with the years and decades of our short human lives—to regrow a civilization and develop a government of the people by the people, with reasonable competence for themselves and others. But the growth continues. It always takes time from seed planting to harvest. The harvesting of one crop goes on while we plant for another crop. This is another time of both harvest and seed planting in China.

The Christian seed is the best seed to plant in China today.

## HENDRIX STUDENTS GIVE \$18,000,000 CONTRIBUTION TO SHANGHAI UNIVERSITY

CONWAY, ARKANSAS—Officers of the Hendrix College Christian Association have received a letter of thanks for an \$18,000,000 contribution to help needy students in Shanghai University, China.

The Hendrix group's gift was made through the Rev. George Workman, former Arkansan who is now a Methodist missionary instructor in the university.

The gift of 18,000,000 Chinese dollars cost the Hendrix students only 20 dollars of the American variety, but Rev. Mr. Workman wrote that the gift created millions of dollars worth of better understanding and good will for America among the students at Shanghai.

"It happens that your gift comes just at a time when many Chinese students are quite agitated over American policy in Japan," Rev. Mr. Workman wrote the Hendrix Christian Association. "Chinese students are under the impression, partly created by political groups, that America is rebuilding Japan to the point of renewed danger to China. Your gift coming now will no doubt help to reassure some of them of the genuine interest of America and American students in the true welfare of China."—Methodism on the Campus.

## IN ANTICIPATION OF AMSTERDAM

(Continued from Page 7)

enough to hold Christians together in miraculous ways across the barriers of war. It is not yet at the point where it can "hold the world together" but its path is clear. There is a familiar slogan, "One World or No World." May it not be equally true that it is literally a case of "One Church or No World"—not one church in the sense of a rigid and unyielding uniformity

## STATISTICS SHOW RELIGION ENJOYING 'ROBUST HEALTH'

New York—Religion in the United States "is enjoying the most robust health it has ever known," according to the annual report compiled by The Christian Herald, national interdenominational monthly published here.

Church membership, the magazine said in its August issue, stands at 53 per cent of the population, "the highest in our history." The total number of persons allied to religious bodies—Protestant and non-Protestant—stood at 77,386,188 at the end of 1947, a gain of 3,713,006 over 1946.

Of this total 223 Protestant denominations have a membership of 46,149,676, or a little more than 60 per cent. Roman Catholic membership, the Herald said, was 25,286,178 as of Jan. 1, 1947—a little more than 33 per cent. (According to the Official Catholic Directory for 1948, which gives later Catholic statistics, there are 26,075,697 Catholics in the U. S.)

"The Jewish congregations," the Herald said, "for whom we've had no new figure since 1936, last listed 4,641,000—or about six per cent. And the remaining one per cent is divided between such diverse bodies as the Greek and Russian Orthodox (300,000 each), Polish National Catholic (250,000), International General Assembly of Spiritualists (150,000), and others."

Commenting on these statistics, the Herald said:

"America is still preponderantly Protestant, and is likely to remain so for a long while. But

but of a unity within which there are "diversities of gifts, but the same Spirit, differences of administration, but the same Lord . . . diversities of operations but the same God which worketh all in all." (I Cor. 12:5; 6).

\*\* Revised Standard version of New Testament.

what do the figures tell about comparative gains made last year? Just this: percentage-wise, the Catholics made a somewhat better gain than the Protestants.

"During the past year, the Roman Catholic Church reports, it added 866,049 members—making a gain of a little better than 3.5 per cent. In the same period the churches of Protestantism reported adding 1,173,962—or a little more than 2.6 per cent."

"Put together, these gains represent a respectable advance for religion in America. Religious faith in our land is not hitched to a skyrocket, 'tis true; but neither is it on the toboggan. Instead, it's climbing gradually, steadily, surely."

The largest growth among Protestant denominations was enjoyed by those Church bodies with memberships ranging from 200,000 to 1,000,000 and not by the "small sects" (between 10,000 and 49,000) nor the "giant-sized" denominations (1,000,000 or more members).

Below is a partial list of the Churches together with their 1947 and 1946 membership, as given by the Herald:

CHURCH	1947	1946
Methodist	8,567,772	8,430,146
Southern Baptist Convention	6,270,819	6,079,305
Nat'l Baptist Convention, USA, Inc.	4,122,315	4,122,315
Nat'l Baptist Convention of America	2,580,921	2,575,621
Presbyterian USA	2,234,798	2,174,530
Prot. Episcopal	2,160,207	2,118,980
United Lutheran Church in America	1,778,943	1,748,183
Disciples of Christ	1,703,010	1,889,066
Northern Baptist Convention	1,541,991	1,592,349
Lutheran Church-Missouri Synod	1,469,213	1,422,513
Congregational Christian	1,157,764	1,140,824



## Two Arkansans To Be Missionaries In Japan

By W. W. REID

IN response to requests of educational authorities in Japan, 43 college trained young men and women have been selected by the Board of Missions of the Methodist Church to go to Japan as missionary teachers for terms of three years each. On June 19 they began a six-weeks intensive training course at the Riverdale Country School, Riverdale-on-Hudson, New York City, and in August they sail for Japan from San Francisco.

These young educators are going largely to teach English in Japanese School, but some will also be related to existing missionary schools and will teach Bible and ethics and related subjects as well as English. Some will serve under the United Church of Japan, and in interdenominational schools. The group includes Presbyterians, Quakers, Congregationalists, Evangelical and Reformed church members as well as Methodist, and they will serve also in Baptist, Friends, and Congregational schools. All are college graduates, most of them with postgraduate pedagogical training.

Seven of the missionary-teachers were GI's during the recent war and are anxious to build goodwill between the races. They are: Eliot R. Shimer, of Maywood, N. J.; Keith W. Johnson of Seattle, Washington; William D. Porter of Berkeley, Cal.; Peyton L. Palmore III, of Hampton, Va. who was born in Japan of missionary parents, W. B. Swim of Baird, Texas; James W. Wilson of Hardy, Ark.; and Leon K. Walters, Jr., of Columbus, Ohio. A minister who comes from a Japanese American family, the Rev. Morse T. Saito, of Chicago, is also in the group.

Because of the food shortage in Japan, each member of the group will take along six month's food supply. And to help in the housing situation, four prefabricated houses are being taken. One will be set up in Nagasaki, one in Nagoya, and two in Tokyo—at Aoyama Gakuin, the Methodist college, and at the Wesley Foundation.

Those missionary-educators going to Korea will serve at girls' and boys' schools in Songo, South Korea; and at Iwa High School, Paiwai High School, Pai Chai High School, Chosen Christian College, and Iwa

College for Girls, all in the capital city of Seoul. One specialist will serve with the Y. M. C. A. in Nagasaki, Japan, and another in social settlement work in Hiroshima.

The special training course at Riverdale-on-Hudson has been set up as a fellowship, with Dr. and Mrs. Floyd Shacklock, of Drew



REV. WILLIAM ELDER

Theological Seminary, Madison, N. J., as directors. Dr. Shacklock was formerly a missionary to Japan. Faculty members include Dr. Eileen Kitchen, of Teachers College, Columbia; Dr. Lowell Hazzard, of Illinois Wesleyan University; Dr. Liston Pope, of Yale Divinity School; Dr. Matthew Spinka, of the Foreign Missions Conference of North America; and Prof. Harold DeWolfe, of Boston University School of Theology.

The school will remain at Riverdale-on-Hudson until August 2 and then spend two weeks more at Centenary Junior College, Hacketts-town, N. J.

Other men and women selected for this educational missionary service in Japan and Korea include: Fred A. Cappuccino, of Scranton, Pa.; the Rev. Herbert R. Coston, Jr., Decatur, Ga.; Wayne H. Cowan, of Baltimore, Md.; Lyman P. Taylor, of Russell, Pa.; Richard L. Hudson, of Watertown, N. Y.; the Rev. Law-

rence A. Zellers, of Weatherford, Norman W. Parsons, of Springville, N. Y. George W. Parrott, of Owatonna, Minn.; John A. Moss, of Albany, N. Y.; William M. Elder, of Little Rock, Ark.; John L. Riebhoff, of Burt, Iowa; Raymond P. Sims, of Marion, Ill.; Paul W. Yount, Jr., of Charlotte, N. C. Shirley Lois Webb, of DeRuyter, N. Y.; Frances Irene Nix, of Amarillo, Texas; Phillis Beatrice Walker, of Englewood, Kan.; Martha Jewell Thomas, of Arlington, Texas; Elizabeth Rebecca Tennant, of Portage, Wisc.; Ruth Myers Taylor, of Waynesboro, Ga.; Jeanne K. Taylor, of Pattonsburg, Mo.; Audrey Alice Stall, of Waukegan, Iowa; Alice Melvin Southern, of Louisville, Ky.; Joann Grace Reynolds, of Indianapolis, Ind.; Margery Louise Mayer, of Toledo, Ohio; Martha E. Lewis, of Chillicothe, Ill.; Ann Katesen, of Milledgeville, Ga.; Elizabeth Nelson Howell, of Center Hill, Fla.; Muriel Eileen Hayward, of Oakland, Calif.; Doris Arzelia Hartley, of Quincy, Calif.; Mariam Anna Hansen, of Lincoln, Nber.; Sara Rebecca Giles, of Urbana, Ill.; Sarah Jewell Ellington, Tacoma, Wash.; Elizabeth Jane Clarke, of Sparta, Wisc.; Milley Chapman, of Bloomington, Ind.; Constance Miriam Brattain, of Portland, Ore.; Alice F. Boyer, of Quentin, Pa.; Frances Rogers, of Barney, Ga.; Lola Ruth Eveans, of Mackinaw, Ill.; Adrah Ruth Dent, of Montgomery, W. Va.; Marion Elanor Bundy, of Saranac Lake, N. Y.

Mr. Elder, whose home is in Little Rock, is president of the South Central Jurisdictional Conference M. Y. F. He served last year as vice-president of the Jurisdiction and served as Little Rock Conference M. Y. F. president for the year 1946-47. He is a graduate of Hendrix College and attended Southern Methodist University last year and also served as assistant to Dr. L. F. Sensabaugh, director of Religious Education, at Highland Park Methodist Church, Dallas, where Dr. Marshall Steel is pastor.

Mr. Elder is now in New York where he is taking special training for his new work and will fly home to attend the Jurisdictional Conference at Mt. Sequoyah, August 3-13.

His sailing date is September 14.

## REPORT ON THE WORK ON THE GRAVELLY CHARGE

The Methodist Churches on the Gravelly Charge are making a good record this year. All four churches, Gravelly, Bluffton, Briggsville and Wing have made much improvement.

The Wing Church has made progress in the remodeling of their building. Although this church at Wing is not as large as some of the others, you will find some people who are willing to work hard for the building of a better church.

Briggsville Church has almost completed a new church building this year. There were more people at Sunday School last Sunday at Briggsville than had been there for over three years.

Bluffton has made much progress this year. It has had one revival with twelve additions to the church. The women have organized a W. S. C. S. The young people are carrying their M. Y. F. duties in an encouraging way. They have planned to paint the church building. The Bluffton Sunday School is one of the best in Yell County.

The Gravelly Church is making great advancement. The Sunday School has more than twice the attendance of a year ago. The church has just closed a very successful revival in which seventeen people accepted Christ. This was a revival in which all who attended were revived and given a greater vision of what a church can do in the building of God's kingdom. Rev. W. O. Scroggins, Jr., did some of the finest preaching we have had in this church for years. Brother Scroggins can do a job in anybody's church in preaching for a revival. This church has surely received a vision for work and the Sunday School has three times its enrollment of before and the young people have organized a Methodist Youth Fellowship. Truly this church has been revived.

The people of the charge have been showing much interest in the parsonage. Since we moved here the first of June they have covered the parsonage and redecorated it inside. The women have bought new rugs, curtains and drapes, a new cook stove and numerous other small things for the parsonage.—Thomas Kinslow, Pastor.

A bad conscience has a good memory.—Religious Telescope.

## WHY I AM A PROTESTANT

(Continued from Page 5)

"If a person will confess his sins fully and freely to God, and assume responsibility for making such amends for his misdeeds as may lie within his power, he may be sure that forgiveness is granted to him by God immediately and without the necessity of paying a price or performing any ritual."

It is one of the fundamental teachings of Protestantism that any man may come directly to God, and that no man who is truly penitent is ever turned away. Moreover, it is a part of this same doctrine that no penitent person ever needs the prayers of any other person to secure for him the benefits of God's grace.

There is something about the sense of guilt which makes the guilty afraid of God. The man who has done what he knows to be evil suffers a grave sense of apprehension. It becomes difficult for him to believe that a righteous and holy God will hear his prayer.

The Roman Catholic church has taught the guilty that the prayers of godly persons, living or dead, may be added to their own, and that if a sufficient volume of such prayers go up to God, he will hear them and grant mercy. In the belief that the mother of Jesus has

special influence with her divine son, the world's Savior, it has encouraged its people to pray to the Virgin.

Protestantism teaches that no middleman is necessary. There is a direct route from every man's heart to the heart of God, a route which was opened by the death of Jesus upon the cross and over which any guilty and penitent person may proceed immediately to the loving heart of God, his Father.

It is, a Protestant believes, entirely unnecessary for any man to go through any priest, ritual, confessional, or ceremony in order to make his pleas heard at the throne of God. Certainly it is never necessary to pay fees in order to obtain divine mercy and forgiveness.

(Continued Next Week)

## DR. McKEOWN HONORED

Nashville, Tenn.—Dr. Boyd M. McKeown, secretary of the Department of Public Relations, of the Methodist Board of Education, and director of the Joint Committee on Public Relations for Methodist Educational Institutes, has received the 1948 member award for distinguished service in the interpretation of education of the American College Public Relations Association.

He also received an award of an encyclopedia from the Encyclopedia Americana Corporation. The awards were made at the annual convention of A. C. P. R. A.

The American College Public Relations Association is the professional society for college public relations personnel, and is dedicated to the accurate interpretation of higher education and the constant improvement of its relations with its public. The Association unites in its membership those persons interested in any and all phases of public relations activities of colleges and universities.

Dr. McKeown has pioneered in developing a joint program of public relations for the 142 educational institutions related to The Methodist Church. He has also served for several years as director of the Public Relations Workshop conducted each year in connection with the Institute of Higher Education held at Scarritt College, Nashville, Tennessee.

Another A. C. P. R. A. award went to E. D. Whittlesey, public relations director of Denver University.

The successful man lengthens his stride when he discovers the sign post has deceived him. The failure looks for a place to sit down.—Chrysler Airtemp News, hm Chrysler Motor Co.

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

# CHRISTIAN EDUCATION

Contributing Editors:  
Ira A. Brumley  
Pryor Reed Cruce

## PLACEMENT BUREAU FOR DIRECTORS OF CHRISTIAN EDUCATION

Nashville, Tenn.—A recently inaugurated project of the Division of the Local Church, General Board of Education, is a placement bureau for local church directors of Christian education carried on under the direction of Dr. W. McFerrin Stowe of the Board's Department of Leadership Education.

Service of the bureau is open to both men and women applicants for positions and to pastors and others desiring to secure a director.

The procedure is as follows: A person applying for a position will supply information concerning his or her qualifications, training and experience to the placement bureau, where it is filed. Then upon request from a church seeking a director sheets of information concerning several applicants are sent to the church. The church then may get in touch with applicants and follow up the references given since the bureau is not in position to furnish recommendations.

Both applicants and pastors are requested to notify Dr. Stowe of the outcomes of contacts.

There are more demands for directors than there are trained personnel to fill them. The bureau gets requests almost every day from churches wanting directors, it was said, but inquiries from persons seeking employment average three or four a month.

Churches seeking directors or qualified persons desiring to serve in that capacity are invited to write to Dr. W. McFerrin Stowe, 810 Broadway, Nashville 2, Tennessee, or to their conference executive secretaries.—Division of the Local Church.

## CHURCH SCHOOL ENROLLMENT GAINS ANNOUNCED FOR SPRING CONFERENCES

Nashville, Tenn.—Total net gain of 187,192 in church school membership of the spring conferences has been announced by the Department of General Church School Work of the General Board of Education.

Reports from seven spring conferences still to be heard from will probably bring the gain to 200,000.

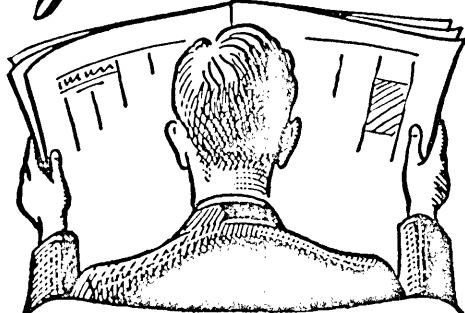
Church school membership for the entire church, as of December 31, 1947, was 5,346,987. Including the reports from the 1948 spring conferences the total now reported becomes 5,534,179. The spring conferences comprise something over half the conferences of the church.

Texas conference of the South Central Jurisdiction had the largest gain for the year, 12,370. A close second was the Florida conference of the Southeastern Jurisdiction with 11,167. Ohio ranked third with an increase of 8,990. Other conferences having large church school membership gains for the year were: North Georgia, 8,480; Louisiana (South Central Jurisdiction), 7,695; Rock River (of the Chicago Area), 7,519; Illinois, 7,057; West Oklahoma, 6,485; and Pacific-Northwest, 6,293.

In the matter of total church school membership, Ohio conference reported the largest, 206,443, with Northeast Ohio recording 158,570

SO LONG AS YOU LIVE,

*you learn*



FACE PRESENT  
DAY PROBLEMS  
WITH CHRIST'S HELP

*Attend your*  
CHURCH SCHOOL!

## REGIONAL STUDENT CONFERENCE AT NORMAN, OKLAHOMA

Eight students attended the conference from this state, and Mrs. J. E. Harris, director of the Wesley Foundation at the University of Arkansas. The students included the president of the Arkansas Methodist Student Movement, Pat Baker, A. S. T. C., Lola Jean Featherston, Hendrix College, Bob Brooks, Glenna Charles Sec, and Allen Robert Shaver, all from Arkansas State College, and Wallace Jones, Les Thurman, and me, (Bob Pitts) representing the University. These eight were the only students from Arkansas who were in the student directory that the conference published. Forty-five colleges and universities in ten states sent 151 delegates and 41 adult leaders.

A telegram containing the first resolution passed by the Conference was sent to Hon. Leo Allen, Chair-

man of The Rules Committee, Hon. W. H. Andrews, Armed Services Committee, Hon. Charles A. Eaton, Foreign Affairs Committee, Hon. Joseph Martin, Speaker of the House, and Hon. Chas. A. Helleck. The resolutions are:

I. One hundred fifty-one students and 41 adult leaders representing 45 colleges and university campuses from ten southwestern states meeting at the Regional Student Leadership Training Conference of the Methodist Church at Norman, Oklahoma, June 7-12, including many veterans of World War II voted overwhelmingly to support the stand of the Conference of Church People on World Peace held April 6 and 7, the positive program of peace adopted April 26, by the Federal Council of Churches, and the position of the Methodist Church General Conference on the Church in War and Peace adopted May 6.

We further emphasize our opposition to peacetime Selective Service and Universal Military Training as stated by the Conference of Church people on World Peace and we urge you to do the same.

II. Compelled by our Christian conscience we cannot be indifferent to the moral wrong inherent in racial segregation be it therefore resolved:

That all individuals at this Conference return to their respective campuses and home communities dedicated to the necessity of working through education and the Christian gospel to free men's minds from the chains of prejudice and to ultimately bring in a world-wide Christian brotherhood.

III. In the light of our Christian conscience we feel compelled to support specific legislation which can successfully combat some of the most glaring injustices in our country today. We recommend that fed-

(Continued on Page 15)

## CHRISTIAN EDUCATION WEEK SEPTEMBER 26 - OCTOBER 3

The week beginning the last Sunday in September has been proclaimed by the President of the United States and by the governors of some of the states as a time to emphasize Christian education. During this period an effort will be made to call to the attention of every citizen in the Nation the importance for Christian training and to give opportunity for all Christian churches to make a united effort to strengthen their influence in the community.

This year the major emphasis in Methodist churches during Christian Education Week will be placed upon "Better Teaching Through Knowing the Home." A program of visitation will be featured, with special emphasis on reaching more people with Christian teaching and on having church school teachers become acquainted with the homes from which the new pupils come. A further important item in the training program for the occasion will be the guidance materials appearing in the teachers magazines of the church.

Other activities suggested for the 1948 observance are: Sermon on Christian education; a dedication service for parents, teachers and officers in the church school; an interdenominational meeting of churches in every community with a speaker using some such theme as "The Importance of Christian Teaching in Our Time"; a reception honoring the new persons who have enrolled in the church school as a result of the emphasis on increasing church school enrollment and attendance; an open house where parents and teachers may discuss the problems which they have in common; "at home night" with suggestions sent to each family for family worship and recreation; and a church fellowship supper for families.

An appropriate closing for Christian Education Week would be the observance of Rally Day on Sunday, October 3. A special program for the occasion, "These Hands United," by Elsie Miller Butt, is being distributed through The Methodist Publishing House.

Other materials include a leaflet on Christian Education Week for 1948 (available from the conference boards of education or from the Division of the Local Church, 810 Broadway, Nashville, Tenn.); and articles in The Church School and Child Guidance in Christian Living for September. A consecration service for parents and church school workers has been prepared by Miss Alleen Moon and will appear in the September Church School.

Helpful leaflets on training visitors, "Go—To the People" (455-B, free) "Visiting in the Home" (172-B, 80c per 100) are available from the Division of the Local Church.

## CHARACTER

A child whose experience with saints had come to him when his large, roving eyes had admired the sun-filled stained glass windows of his parish church on Sunday morning, said: "A saint is a person that the light shines through."—Orate Fratres.

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## SEARCY DISTRICT MEETS

The W. S. C. S. of the Searcy District met at Heber Springs First Church June 29th. Mrs. H. H. Fulbright, district Promotion Secretary, presided in the absence of Mrs. P. B. Davidson, president.

The devotional was given by Mrs. Vera Bone. Mrs. H. H. Fulbright brought a message on "Where we Stand To-day." Mrs. Walter Jamerson, Christian Social Relation Secretary, gave a report on the Seminar in Washington which she attended recently.

The roll was called and the ten societies represented made reports of the work being done in each society.

The Rev. Ralph Hillis, pastor host brought a very interesting and helpful message on "Brotherhood."

A memorial service was held by Mrs. Carl White of Beebe for the seven members who had passed away during the past year.

District officers present and participating in the program of the day other than those previously mentioned were: Mrs. Jack Andrews, Secretary of Missionary Education, Mrs. O. L. Cole, of Beebe, Secretary of Supplies, and Mrs. T. W. Killough, Treasurer.

The program closed with a prayer by the Rev. O. L. Cole.—Reporter.

## W. S. C. S. OF CLARENDON ENTERTAINS

There were twenty-seven members and two guests, Mrs. Homer Williamson of Wheatley, and Mrs. J. H. Calhoun of DeValls Bluff present to enjoy the hospitality of Mrs. A. L. Brown in her lovely home, June 30th.

At this time the different officers gave attention to their quarterly report. Later the guests were invited into the yard beautiful with trees and summer flowers, where tables were arranged for a pot-luck supper.

After partaking of the bounteous supper of food, the guests assembled for a study of the Conference Minutes conducted by Mrs. A. L. Brown presiding officer. Each local officer and secretary was asked to name her District and Conference officer, and tell something of the nature of the work outlined by each.

Mrs. Williamson spoke briefly of her work as promotion secretary of the Helena District, which she had served for seven years, during which time through her faithful and efficient service she endeared herself of the entire membership of the District. She is now secretary of Status of Women.

Mrs. Julian Vogel of West Memphis is present Promotional Secretary.

Rev. E. E. Stevenson the pastor was special guest.

The guests departed after expressing their thanks to the genial hostess, for such an enjoyable and profitable evening, realizing anew the truth contained in the lines of that grand old hymn—"Blest be the Tie that Binds" declaring the fellowship of kindred mind to be like unto that above.—Reporter.

All our troubles in the world arise because we feel foot-free to violate the golden rule, while we demand that others live up to it.—Origin unknown.

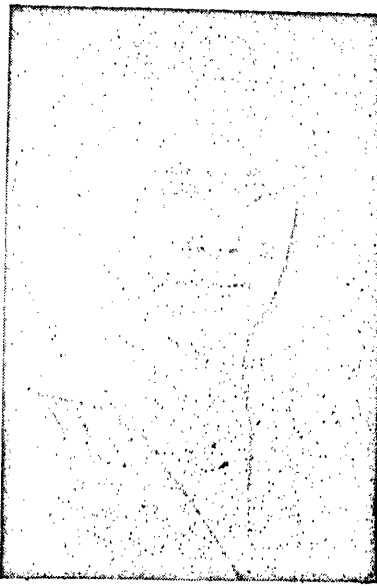
## HONORING MISS MARY MITCHELL

Miss Mary Mitchell, who in late August will sail for China as a Missionary under the Woman's Division of Christian Service, has been honored in many ways by individuals and groups of friends in recent weeks. One of the largest groups to gather in her honor was at First Church Conway on July 14th, for a party following the midweek service.

The Wesleyan Service Guild was sponsor for this occasion. The members had notified friends of the variety of things a new missionary to China must take with her, in order to function effectively in a country where scarcity is the rule. Thus informed, the guests arrived with offerings ranging from stoves to jello, and including needed linens, clothing, and other items. Money totaling about \$150 in cash and checks were given to buy still other greatly needed articles.

Mary had a nice shower but there are still a few things she really needs. She owns a camera and projector, but needs more films, Eastman Kodak film 135 (black and white preferably as the Kodachrome must be returned to the States to be developed.) A table lamp, wool hose, size 9½, curtain yardage, Aluminum cooking utensils, bed spread, sheets (72x108), Ribbon for Royal portable typewriter.

Miss Mitchell is second generation missionary to serve in China, being the daughter of the former Dora Otis, who went to China in 1910 to serve a number of years under appointment of our Mission Board. Mary received her A. B. degree at Hendrix College and did graduate work at Scarritt College and Yale University. She expects to sail from



MISS MARY MITCHELL

San Francisco late in August.

First Church takes great pride in this missionary daughter child of Mr. and Mrs. Mason E. Mitchell whose fine personality and high scholarship, prepare her to become an outstanding leader in the field of service which she has elected.

## ATTENTION TO ALL W. S. C. S. MEMBERS

On page 14 of this issue you will find copy of the "Changes In the Organization of The W. S. C. S. in the Local Church". This will be something for your files until you are thoroughly familiar with the changes in your local church. Be sure to keep this for reference. This is the same thing that was in your Methodist Woman in the last issue.

## FINANCIAL STATEMENT OF LITTLE ROCK CONFERENCE W. S. C. S. SECOND QUARTER, 1948

### RECEIPTS:

Adult Membership Offering	\$ 7,289.95
Bible Women	40.00
Lenten	229.08
McKimsey Fund	333.80
Boneville	61.20
Little Rock Methodist Council	449.72
Margarite Williamson Hospital	25.00
Special Memberships:	
Hon. Baby (9)	45.00
Adult Life (12)	300.00
Memorial (1)	50.00
Total Adult Credit	8,823.75
W. S. G. Pledge	815.90
W. S. G. Project	44.50
W. S. G. Special Mem. (1) Adult	25.00
Total Conference Credit	9,709.15
Youth Fund	530.95
Children's Service Fund	36.89
W. S. C. S. Supplies	626.45
W. S. G. Supplies	461.05
W. S. C. S. Cultivation Fund	209.95
W. S. G. Cultivation Fund	53.05
Elizabeth T. Workman Special	171.50
Alcohol Education	211.90
Student Loan Fund	118.30
Conference Rural Work	120.00
Treasurer's Books	14.70
Baby pins	2.00
European Relief	47.08
Camden District Rural	18.00
World Fed. of Meth. Women	4.32
Supplementary Gift	12.10
Total Receipts from Districts	12,347.39
Transferred from Endowment	
Fund for Miss Shough's Salary	225.00
Grand Total	\$ 12,572.39
C. S. R. & L. C. A.	
Reported	8,998.18

### DISBURSEMENTS:

To Division:	
Undirected Pledge	6,959.02
Special Projects	1,538.03
Special Memberships	195.00
Conference Work	62.50
W. S. C. S. Credit on Pledge	8,744.60
Wesleyan Service Guild Pledge	815.90
W. S. G. Projects	44.50
Adult Life Membership	25.00
Total Credit on Pledge	9,630.00
Youth Fund	530.95
Children's Service Fund	36.89
Foreign Supplies	132.15
Home Supplies	3.00

Conference Supplies	422.90
Division Cultivation Fund	25.03
For Lucille Sexton Browsing Book	100.00
Supplementary Gifts	24.60
Total to Division	10,961.92
Other Disbursements:	
Officer's regular expense	82.12
Bal. on Annual Meeting	81.44
Elizabeth T. Workman Special	225.00
Conference Supplies, sent direct	18.00
Printing & Mimeographing	101.17
United Council of Church Women	25.00
To apply on gift for Mrs. Bragg	5.00
Delegate's expense to Central	
Jurisdiction Meeting	36.53
Methodist Committee for	
Overseas Relief	47.08
Miss Orlene McKimsey,	
for Camera	79.00
Repairs on Camden District Car	12.40
Bank Charge	1.47
Student Loan Fund	118.30
Alcohol Education	211.90
Refunds	267.90
Jurisdiction Cultivation Fund	312.30
Total Disbursements	12,503.53
Bank Balance	4,065.61

### SPECIAL MEMBERSHIPS

Arkadelphia District: Rebecca Ann Sargo, Fountain Lake.  
Camden District: Ronnie Lee Ballard, Bethel; Mary Alma White, Camden First Church by Mrs. C. E. Mosley; Mrs. P. E. Murphy, Junction City.  
Little Rock District: Carol Ann Hinson, Primrose; Mrs. J. W. Wileman, Bauxite.  
Pine Bluff District:

### MEMORIAL

Mrs. Mary G. Cline, by her daughter, Mrs. Clara McPherson, Stuttgart Grand Ave.  
Adult Life: Mrs. Carl H. Tarver, Star City.  
Hon. Baby: Shelia Jo Gustafson, Stuttgart Grand Ave.; Cherry Lee Scott.  
Prescott District: Hon. Baby, Dan Walter Pittman, Prescott.

### ADULT LIFE

Mrs. R. L. Broach, Hope.  
Texarkana District: Mrs. U. C. Högreffe, Foreman, by District.  
Mrs. J. P. Carpenter  
Conference Treasurer

## LITTLE ROCK CONFERENCE WOMAN'S SOCIETY SPONSORS CHRISTIAN SERVICE RETREAT

The Christian Service Retreat sponsored by the Woman's Society of Christian Service for the girls and young women in the conference who are interested in Christian service through the church will open at Aldersgate this Saturday, July 31, with registration between 2:00 and 4:00 p. m.

The Retreat is under the direction of the Department of Missionary Personnel with Mrs. Edward W. Harris, Conference Secretary of Missionary Personnel, and Miss Margaret Marshall, Miss Florence Whiteside, Mrs. C. A. Evans, Mrs. Harvey Parnell, Mrs. W. E. Arnold, Mrs. Nolan Tollett, and Mrs. Allen Harrell, District Secretaries of Missionary Personnel. A number of conference officers will be at the Retreat serving as resource people along with Miss Orlene McKimsey of Little Rock, missionary to Mexico; Miss Mary McSwain of Mineral Springs, Arkansas, missionary to Brazil; and Miss Mary Mitchell of Conway, Arkansas, missionary to China.

The key-note address of the program will be given by Mrs. E. D. Galloway, Conference President, on "The Challenge of Christian Service." Various Fields of Christian Service will be presented by experienced people, followed by discussion and conversation groups with the girls and resource people. The Retreat closes at noon Sunday, August 1, with the Communion Service.

The main purpose of the Retreat is to acquaint the girls of the conference with the vocational opportunities through the Methodist Church. It is hoped that many girls throughout the conference will take advantage of this opportunity.

Any needing transportation to Aldersgate Camp from Little Rock on Saturday should contact Miss Marshall at the Little Rock Methodist Council, 1018 Scott Street.—Mrs. Edward W. Harris, Conference Secretary of Missionary Personnel.

## TILLAR GUILD VISITS McGEHEE

The members of the Wesleyan Guild of the Methodist Church of Tillar were the guests of the McGehee Methodist Guild Tuesday evening, July 13, at the church. A pot luck supper was served by the hostesses. The tables were centered with colorful flowers.

The Tillar Guild presented an inspiring program on the subject: "His Way in Poland." Those taking part were Mrs. Lucille Honeycutt, Miss Vivian Grisham, Mesdames Joseph Roe, Ben Salter and Joe Carroll.

Mrs. H. B. Tichenor and Mrs. S. L. Cleveland of McGehee were in charge of the recreation which followed a patriotic scheme.

Mrs. M. W. Miller, co-ordinator of the McGehee group, was presented a gift of silver in honor of her birthday.

There were 25 present.—Reporter.

All that is human must retrograde if it does not advance.—Gibbon.



# CURRENT NEWS IN ARKANSAS METHODISM

## M. Y. F. SUB-DISTRICT AT LOCK 1

More than two hundred young people from Batesville churches and churches in near-by towns attended the Methodist Youth Fellowship sub-district picnic held Monday evening at the U. S. Lock and Dam No. 1. This was the largest crowd to attend sub-district meeting since the group was reorganized after the war.

The group arrived at the dam at 7 p. m. and enjoyed group singing led by Miss Martha Love, youth director of the First Methodist Church. The evening worship service was opened with the singing of "Now on Land and Sea Descending," after which Miss Glenna Foster gave the devotional, using as her subject, "The Angelus." The service was closed with the singing of "Into My Heart."

Following the program a delicious picnic supper was spread and the remainder of the evening was spent in informal entertainment.

Officers for the sub-district are Miss Sara Lou Mack of Moorefield, president; Dorothy Williams of Central Avenue Methodist, secretary; and B. M. Huddleston of the First Methodist Church, adult counselor.

Among the churches present at the meeting were Desha, Cave City, Moorefield, Bethesda, Cushman, Central Avenue, Asbury Methodist, First Methodist, McHue, and Pleasant Plains.

Pastors present for the meeting were Rev. Van Hooker of Cave City, Rev. A. O. Hayes of Pleasant Plains, and Rev. M. L. Kaylor of Moorefield, Rev. J. H. Hoggard of Central Avenue and Rev. H. Lynn Wade of First Church. —Batesville Daily Record.

## MUSICAL PROGRAM AT FOREMAN

The musical program presented at the Methodist Church Friday evening was one of the most pleasing and entertaining that has been presented. A full house was present to enjoy the numbers, and those on the program really demonstrated their training and ability in the musical field.

Mrs. C. E. Key was the director, and she is to be commended and congratulated for securing the services of our talented musicians and arranging such an entertaining program. A repeat performance for the hundreds who missed the program Friday would be appropriate.

Following was the program:

"Above the Hills" and "Hear Us We Pray"—Junior choir, directed by Mrs. E. H. Hill.

"Liebestraum" (piano and organ)—Mrs. Claude Hawkins and Mrs. C. E. Key.

"Strange Music" and "Into the Night"—Miss Estalee Sikes.

F Minor, Organ Sonata—James Raymond Harris.

"The Blind Ploughman" and "If God Left Only You"—Mrs. Ethridge Hill.

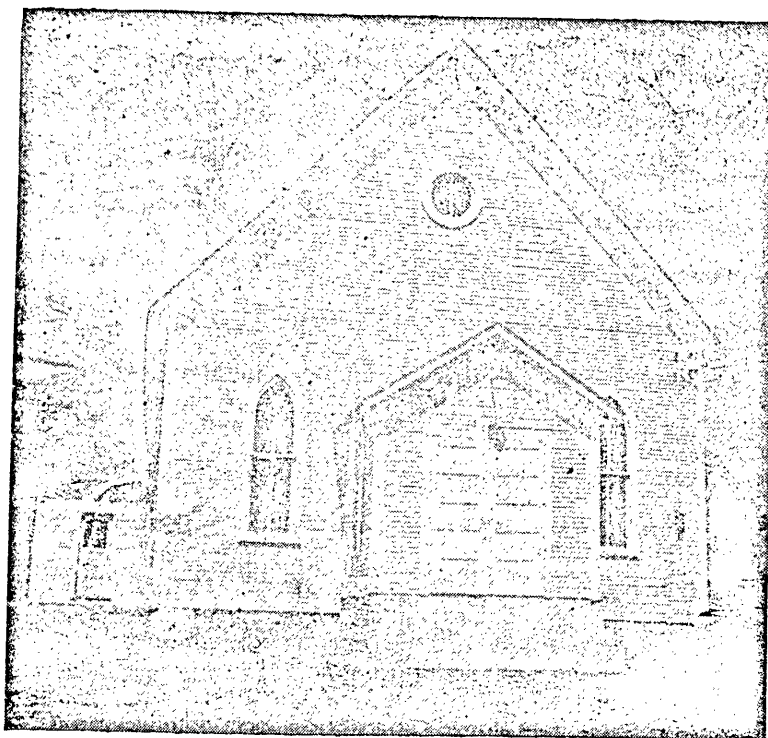
Hungarian Rhapsody No. 2—Miss Margie Taaffe.

"On the Road to Mandalay"—Dale Franks, Ashdown.

"Dawn"—Mrs. Claude Hawkins.

"A Perfect Day" and "Now is the

## Completion Of Building Program At Pea Ridge



The original building was erected in the year 1907. Rev. William Sherman was presiding elder and Rev. H. H. Griffin was pastor. Since that time a number of pastors have served the charge, several of whom are now serving pastorates in Arkansas, some in other states, while still others have answered the roll call in heaven.

At the Annual Conference in Searcy, October 1946, the present pastor was assigned to the Pea Ridge Charge. Last year the former building was remodeled, both inside and out at a cost of \$2,500.00. New lighting and floor furnaces were installed. This year a new educational building was annexed to the remodeled auditorium at a cost

of \$5000.00. Today the entire plant is valued at \$12,000.00 and is almost free of debt.

The completion of this building program is largely due to the following committee: Chris Walker, director and chairman, Orville Crabtree, Russell Nichols, L. N. Martin, and Scott Nichols. The Finance Committee was composed of Mrs. Chris Walker, Mrs. L. N. Martin and Mrs. Scott Nichols. The entire membership cooperated beautifully, contributing of their time, labor and finance wherein lies success.

Rev. E. H. Hook is our district superintendent and is having part in building programs throughout the district. —C. R. Nance, Pastor.

## BOY SCOUTS MAKE RECORD

Nine Plainview Boy Scouts represented Troop No. 73, of the Westark Council at the Annual Boy Scout Camp for Western Arkansas at Devil's Den, near Winslow during the week of July 11-17.

Attending were, Thomas English, Larry and Bid Hopper, Robert Lee Watson, Billie George Blackard, Billie Wayne Biggs, Donald Ray Gossage, Bud Barton, and Kerry Strickland. They were accompanied by the Rev. W. O. Scroggin Jr., pastor of the Methodist Church and Scoutmaster.

While there the Scouts earned eight merit badges and set a record for Westark Camp by winning all three first prizes offered by the Camp. The first time in history

Hour"—R. E. Paterson, La.

Offertory—Mrs. C. E. Key.

Malaguena—Mrs. Claude Hawkins and James Raymond Harris.

The Young Adult Bible Class, who sponsored the musical, publicly expresses their appreciation to the artists who appeared on the program and their thanks to all who helped make it a financial success. —Reporter.

of the camp that this has been done by a troop. The ribbons were for First Aid, Honor Troop, and President's ribbon given only to troops making 100% in everything everyday.

They also won the dining room prize for eating all the food and cleanliness. This prize consisted of a Coca Cola Bottle with a three pronged stick with an apple, an onion, and a potato impaled on the prongs.

Don Gossage was the "Unofficial Champion" of the camp in boxing. They also held the championship in swimming and softball.

Of the eight contests that counted on the total score for the Honor Troop Ribbon, these boys won six firsts and one second place.

The competing troops were, one from Fort Smith, one from Gentry, one from Rogers, and two from Fayetteville.

Hiking, swimming, and exploration were daily events.

All agreed that they had the best outing of their lives, and are anxious to attend Westark next year and win further honors. —W. O. Scroggin, Jr., Scoutmaster, Wayne Lazenby, Scout Scribe.

God is and all is well.—Whittier.

## VACATION CHURCH SCHOOL AT HARMONY GROVE

A vacation Church School was conducted at Harmony Grove church Texarkana Ct. from July 12th through July 16th.

There were 42 children enrolled with an average attendance of 36. There were 13 workers and all were busy.

A workshop period was the first feature of the session, a class session, recess and study period.

The Beginners studied "Our Daily Bread." They made books of Bible pictures, did some crayola work, learned Bible verses, a prayer and a song. Mrs. D. L. McCauley had charge of the class assisted by Mrs. Richard Boykin, Mrs. Alta Palmer, Mrs. Clyde Sewell, and Mrs. Kelly Davis.

The Beginners studied "The World About Us" They made books in the shape of a globe and used pictures of the outdoors in their books. They also made tiny pictures to carry to their parents. They learned memory verses and songs. They planted seeds and watched them come out of the ground and grow. Mrs. Leon Davis was the teacher assisted by Mrs. Bernie Long.

The Juniors studied "Discovering God in Nature" They studied from the book of Psalms. They studied how God is working with man to make a beautiful and better world. They made books of leaf prints and blue prints of flowers and leaves. Mrs. W. C. Wardlow was the teacher assisted by Mrs. Marvin Woodland, Mrs. Mark Skinner and Mrs. W. L. Drumheller.

The Intermediate class was taught by the pastor Rev. D. L. McCauley. They studied the Methodist discipline and were very interested in the organization of the church and its laws.

Miss Betty Sue Phillips was the pianist and was always there to start on time.

Mrs. Graves Phillips was the superintendent of the school and served as secretary. She is doing a fine job with the Children's Division.

A sharing time together was the conclusion of the school on Sunday morning when the children rendered a fine program and received their certificates of award.

On Friday the teachers served refreshments and all enjoyed a happy time together on the church lawn. —Reporter.

## GOD AND MAN

While Helen Keller was yet shut off from communication with other people by the impenetrable curtain of blindness and deafness, she conceived the existence of God. When at last her teacher had succeeded in getting messages to her, Bishop Phillips Brooks was asked to attempt to transcribe to her fingers from his lips the message of God's love. The girl placed her fingertips on his lips and he talked in simple language about God and His revelation in the person of Jesus Christ. The features of Helen Keller began to work, as her body grew tense and rigid. Suddenly she could stand it no longer, and she cried out: "I knew Him! I knew Him! I didn't know His name, but I knew Him!" —Lutheran Companion.

## NEWS FROM THE FIRST METHODIST CHURCH, MAGNOLIA

The first Methodist Church had a great joy last Sunday. 325 people attended Sunday School and the church was packed in every direction for the morning service, and the auditorium filled, even the front seats, Sunday evening. The sermon subjects seemed to meet a need in human life—"What is a Christian?" "What is a Sinner?" The choir brought to the Church fine music Sunday morning and Sunday evening the Youth choir was fine. The educational building was the scene of activity Sunday morning. The "Open Door" Men's Bible Class ran the place over and chairs were carried from other rooms. Next Sunday they will move into the large assembly room and the High School Class will move into their room. But a year ago they outgrew that room and will do so again. The new "Friendship Class for Young Adults" with Mrs. John Thomas as teacher, has enrolled 38 people during the past month. All classes are on the march. The church is not going through a summer slump, but rather through a summer victory. For this we "Praise God". The past two Sunday people have knelt at our altar in open Confession of Faith in Christ and receiving Him as Lord and Savior and receiving holy baptism in the name of the Father, Son and Holy Spirit. We were all blessed to see a father and mother with their two fine daughters unite with our Church last Sunday. Each Sunday we seek souls for Christ and His Church. A little work during the week helps the Lord's work wonderfully on Sunday.

### Our Church Active In Home Missions

Brother C. B. Harris, a member of this church, has a great report to make on the rural churches, which until a year ago, were closed. He has been working hard all day and going out at night working at Wingfield Methodist Church. They are remodeling and adding Sunday School rooms. This Church has given talent, teachers and some money to these churches. Brother Harris is giving of his services and they love him so much and he loves them. 300 people have been enrolled in the Sunday School at these 4 country churches recently opened by the evangelistic spirit of this church and especially the sacrificial services of this man of God, Brother Harris.

### We Have Helped Our Local Negro Church

We have painted their parsonage; sent flowers to their Annual Conference and recently gave a great deal of material for their first Daily Vacation Bible School. We loaned them the 35 mm Projector and Film Strips, throwing on the screen these wonderful films teaching lessons of our Holy Faith. The School last week enrolled over 100 pupils. The pastor of this Church has preached for the two Colored Methodist Churches. They do greatly appreciate our Christian help. One of our members has given over \$2000.44 to this needy, worthy work.

### Next Sunday Is Victory Sunday

We hope every member will be present and bring a special offerings for our new church. One of our fine families gave \$1000 this week to the Building Fund. COME SUNDAY! at 7 p. m. Paul Carrington, who has



## Proper Music For Church Weddings

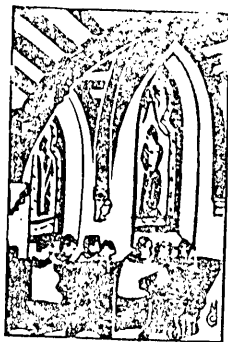
By REGINALD W. MARTIN, Mus. Doc., A. AOG



**O**FTEN the music played and sung at church weddings is in exceedingly bad taste and should not be permitted. The question that should be decided once and for all is whether a church wedding is supposed to be a religious service, or vaudeville show. There is a steadily growing tendency, nowadays, to make it more like the latter, and the stage-prop candlesticks which are used to make the "altar" convincing do nothing of the sort.

But I am referring particularly to the music. Why is it that at most wedding only secular numbers are used? Favorites are such comic opera hits as "Sweet Mystery of Life," and "Indian Love Call". The incongruity of those numbers in a church service should be quite palpable, and I am not saying anything against the music itself—perfectly good numbers in their proper environment. The spectacle of two girls lighting candles to the accompaniment on the organ of "Indian Love Call" is bizarre to say the least, and just what sentiments it is intended to produce remains a mystery.

It is a lamentable fact that to most people the whole field of organ music is a closed book. As every organist knows, music suitable for weddings has been composed by



leading composers for at least two hundred years.

Those who listened over the radio to Princess Elizabeth's wedding may have noticed that all the music used was in keeping with a church service, and all the numbers sung were hymns or anthems designed for the church service.

One wonders why it is not considered desirable for a choir to sing

appropriate hymns which may be found in any hymnal, and choral numbers and anthems which are never inappropriate and would be far more effective and to the point than the usual secular concert.

It may be pointed out, however, that the Wagner and Mendelssohn marches are both secular—at any rate one is from opera and the other from a play—but in answer to that may I point out that both composers are among the greatest and never wrote anything but the finest music? Besides that, music is secular or sacred by association only, and both these numbers have been played in church services for over half a century.

Isn't it enough that the audience at a wedding can hear all the light music they want at the movies or anywhere else, or must the church service be paganized just to amuse them? I should think that church members, at least, would be pleased to have sung at their wedding some of the fine hymns and anthems. This would make the wedding service the solemn and sacred thing which it is supposed to be.

### MEETING OF GREENE-CLAY COUNTY SUB-DISTRICT

The Greene-Clay County Sub-district of the Paragould District M. Y. F. met at Rector First Church on July 12 for their regular monthly meeting.

The program was in charge of the host Church. Jo Cretta Daulton, Wanda Foster and Doris Carter gave brief talks on activities at the Senior Young People's Assembly at Hendrix, July 4-8. Miss Ellen Hill sang "My Task" accompanied by Mary Jo Elsaus.

James Beal, president, presided over the business meeting. The

group voted to send two delegates to the assembly at Mt. Sequoyah.

After the business meeting the newly elected officers were installed by Mrs. Glenn Curtis. They are: James Beal, president; Betty Hathcock, first vice-president; Jeweldine Roy, second vice-president and Alfred Lockwood, secretary-treasurer.—Alfred Lockwood, Secretary.

### REVIVAL AT CROSSROADS

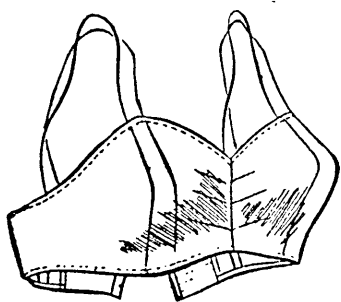
The Crossroads Methodist Church of the Kingsland Circuit closed a very successful ten-days' revival Wednesday Night July 14, with Rev. Coy Rodgers of McCaskill, Arkansas, the evangelist.

There was much interest shown and truly the Lord blessed us in each service. To quote a large number of people of the community there was a larger attendance at each service than there had been in over twenty years.

We received six by letter and had six conversions of which three joined on profession of faith and two others will come in later. Not only were souls led to Christ but the Sunday School was re-organized.

Brother Rodgers is a very forceful speaker and I would like to commend him to other ministers to work in a revival campaign.—Rev. Elbert B. Jean, Pastor.

just returned from Japan, will show pictures in the auditorium to the Youth and Adults. He has traveled 20,000 miles and has about 5000 pictures. Be present at 7 p. m. then at 8 p. m. for the evening service. Pray for next Sunday. Visit our neighbors and tell them of our wonderful Christian work here. Bring them with you. **OUR CHURCH IS ON THE MARCH!**—(The above paragraphs of news comes from a newsletter sent to the members of First Church, Magnolia. Rev. John McCormack is pastor.)



*Sambra*

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# Changes In The Organization Of W.S.C.S. In The Local Church

By MRS. ELOISE A. WOOLEVER, Executive Secretary,  
Woman's Section of the Division of Educational and Cultivation

FOR two quadrenniums the Woman's Society of Christian Service has functioned through the pattern worked out in ad interim committees prior to the unification of the Woman's Societies of the three branches of Methodism. It was felt wise to test the organization for a sufficient period of years before considering any major changes and two quadrenniums seemed not too long a time for this experimental stage.

Looking toward the third quadrennium, a careful study was made of the Foreign and Home Departments, the Department of Christian Social Relations and Local Church Activities, the Section of Education and Cultivation, the various Division committees and jurisdiction conference, districts, and local societies. This study was carried on for months. In general the pattern established in the beginning has proved the wisdom of those designing it. It is surprising that so little alteration in the setup seems necessary and wise. However, this study did result in a few amendments to the constitution and by-laws, which were adopted by the Woman's Division of Christian Service at the 1947 annual meeting. It is believed these will add to the effectiveness of the society on every level. The aim held in view was, as someone expressed it, "to unify and simplify."

Because some of these changes were constitutional amendments it was necessary that they be adopted by General Conference before becoming effective. This was done at the General Conference meeting in May. The following changes are the major ones affecting the society in the local church:—

1. The fiscal year of the Conference Woman's Society of Christian Service is changed from January 1 to December 31 to June 1 to May 31, beginning in 1949, to correspond with the fiscal appropriation year of the Woman's Division of Christian Service. This will mean that in the local society the last transmission of funds by the local treasurer must be made as of April 30, so that the treasurer's report and the society's funds will reach, through proper channels, the Division treasurer on May 20, in order that the books may be closed by May 31.

Beginning June 1, 1949, officers in the local society, with the exception of the treasurer, will send their reports to their respective district or conference officers June 1, September 1, December 1, and March 1.

This change of year will mean that the election of officers in the local society should occur in May. Also the Officers' Training Day should be held in May. May will become a most important month in the Woman's Society of Christian Service in the local church.

There are advantages in this change of year. One is that officers will have opportunity to go to Summer Schools, to become familiar with the programs and study courses beginning in September, to secure training in leadership and to lay plans for the fall and winter months during the time which is, in general, the "slack season." Another advantage is that more women with ability to lead will be available for officers for they will not have assumed responsibilities in other

organizations, as now is often the case when the Nominating Committee is attempting to build its slate of officers the latter part of the year.

2. Another change in by-laws for the society in the local church is one affecting the treasurer's term of office. While in the past the treasurer has not been subject to the limitation placed upon other officers whose term was limited to four years, now the treasurer is limited, but to an eight-year term. The Woman's Division has interpreted this by-law as meaning that the length of term is retroactive and that if a treasurer has held office eight years she is ineligible for re-election.

3. There are several changes in the duties of the Finance Committee. As is well known, the budget of the local society covers three items—(1) Missions, (2) Christian Social Relations and Local Church Activities, (3) Cultivation Fund. It seemed logical to provide that the promotion and securing of these funds should rest in the hands of the Finance Committee. Since unification, the responsibility for securing the funds for Christian Social Relations and Local Church Activities has been largely the responsibility of the secretary of Christian Social Relations and Local Church Activities. This followed naturally because this department of work inherited the work previously done by the Ladies' Aid Society and often that society was the money-raising organization in the church. The result has been that in many societies the principal emphasis, and sometimes the only emphasis, in Christian Social Relations and Local Church Activities has been the money-raising one. Now the responsibility for promoting and securing funds, as well as recommending the budget to the society for adoption, has been given to the Finance Committee.

The Finance Committee has been composed of four members: the president, the treasurer (who is chairman), one member representing Missionary Education and Service, one member representing Christian Social Relations and Local Church Activities. Now an amendment has been adopted making it possible for additional members to be added, if desired, by the society.

Any suggestion, plans, or information as to financial promotion, policy, and practice will be channeled to the local society from the Division, through the treasurers' line to the local treasurer and through the line of Promotion secretaries to the local president.

Another addition to the duties of the Finance Committee is this: "Requests for funds not included in the budget adopted shall be referred by the society to the Finance Committee for study in relationship to the total financial responsibility of the society. Such requests shall be acted upon by the society."

4. There is a change in the reporting of the pledge of the society. Now the pledge of the Guild to missions is to be added to the pledge of the Woman's Society of Christian Service, but is still to be designated as Guild pledge. This means, of course, that the pledge of the Woman's Society is not to be partially met by the pledge of the Guild, but is to be increased by the amount of

the Guild pledge. A similar change occurs in reporting membership. Guild membership is added to that of the Woman's Society to give the total adult membership.

5. With the major responsibility of securing funds lifted from the Committee on Christian Social Relations and Local Church Activities it is possible for the members to assume another responsibility in its place that of the Fellowship Committee. This phase of the society's program fits well into the work of the Committee on Christian Social Relations and Local Church Activities and at the same time it makes necessary one less committee, the Fellowship Committee, thus simplifying somewhat the organizational setup.

6. One other change which serves the same purposes of "unifying and simplifying" is the assuming by the Program Committee of the duties of the Study and Action Committee. The Study and Action Committee has been made up of the secretary of Missionary Education, the secretary of Christian Social Relations and Local Church Activities and the secretary of Spiritual Life. These three officers, with the addition of the vice-president and the secretary of Literature, also form the Program Committee. It seemed that the function of the Study and Action Committee could well be assumed by the Program Committee and that this committee should consider all plans and make recommendations for the study and action program of the society.

Another change in the by-laws also makes clear that the Program Committee supervises the program not only for the monthly meeting but for other meetings of the Woman's Society of Christian Service.

7. There is an addition to the by-laws which provides for the creation of the Missionary Personnel Committee in the local society, composed of the secretary of youth work (who is chairman), the secretary of Student Work, and a representative of the Wesleyan Service Guild, the president, and the local pastor. Its duty is to create an interest in the need for missionaries and deaconesses and to give information as to necessary qualifications and procedures.

8. Another new by-law sets up the Committee on Christian Social Relations and Local Church Activities in the local society and defines its duties.

## Changes in District, Conference, and Jurisdiction Societies

A few major changes in the district, conference, and jurisdiction organizations will, we believe, make a more smoothly functioning organization. One action which effects the treasurers on each of the above levels (as well as the local) is that her term of office is not to exceed eight years.

An amendment to the by-laws defines the Executive Committee of the jurisdiction and the conference society as the co-ordinating group for the total educational and promotional program in the jurisdiction and conference, respectively.

The purposes of the Jurisdiction and Conference School of Missions and Christian Service is defined. The personnel of the committee is charged somewhat. Provision is

made for the election of a chairman annually and responsibility for formulating and effecting the plans of the committee is delegated to the person, or persons, charged by the by-laws for the particular phase of the education and cultivation program.

There is an amendment to the constitution of the jurisdiction society which provides that all (the previous provisions was for two) of the bishops of the jurisdiction shall be members of the Jurisdiction Society of Christian Service.

Another amendment will increase the membership of the Executive Committee of the conference by the addition of "all members of the Woman's Division of Christian Service residing within the conference." The Division provides the expenses for the attendance of Division members to at least one meeting of the Conference Executive Committee annually.

On the conference level the study and action committee is retained but with its duties somewhat changed and clarified.

In the district, provision is made for a secretary of Missionary Personnel, whose duties are to create an awareness of personnel needs; counsel youth; channel the names of prospective candidates to the conference secretary, and work through the Missionary Personnel Committee of the local church.

While the changes in the organization are not many, it is believed that they will result in a more compact organization, will eliminate overlapping, and will contribute to a more efficient Society of Christian Service, all of which will enable it to carry out more effectively the purpose of building "A World Christian Community."

## WOMAN'S SOCIETY OF FOUNTAIN HILL

The W. S. C. S. of Fountain Hill met July 7th. The home of Mrs. Ethel Starling, for a Spiritual Life program.

Mrs. George Hancock presided over the meeting, and Mrs. Starling led the opening prayer. The topic for the day was a Bible study and the lesson was taken from the fourteenth chapter of St. John. Those taking part on the program were: Mrs. Ethel Starling and her daughter, Virginia, Mrs. Geo. Hancock, Mrs. C. E. Goddard, Mrs. Chester Mabry, Mrs. Pink Denson and Mrs. Frank Denson.

The entire group participated in the lesson discussion. The next meeting will be held at the church. After the closing prayer the hostess, assisted by her daughter served refreshments of iced drinks and cake. —Reporter.

The liquor traffic is so pernicious in all its bearings, so inimical to the interests of honest trade, so repugnant to the moral sense, so injurious to the peace and order of society, so hurtful to the home, to the Church and to the body politic, and so utterly antagonistic to all that is precious in life, that the only proper attitude toward it for Christians, is that of relentless hostility.—General Conference of the Methodist Church, 1888.



## Crusade Scholars From Fourteen Nations Confer At DePauw

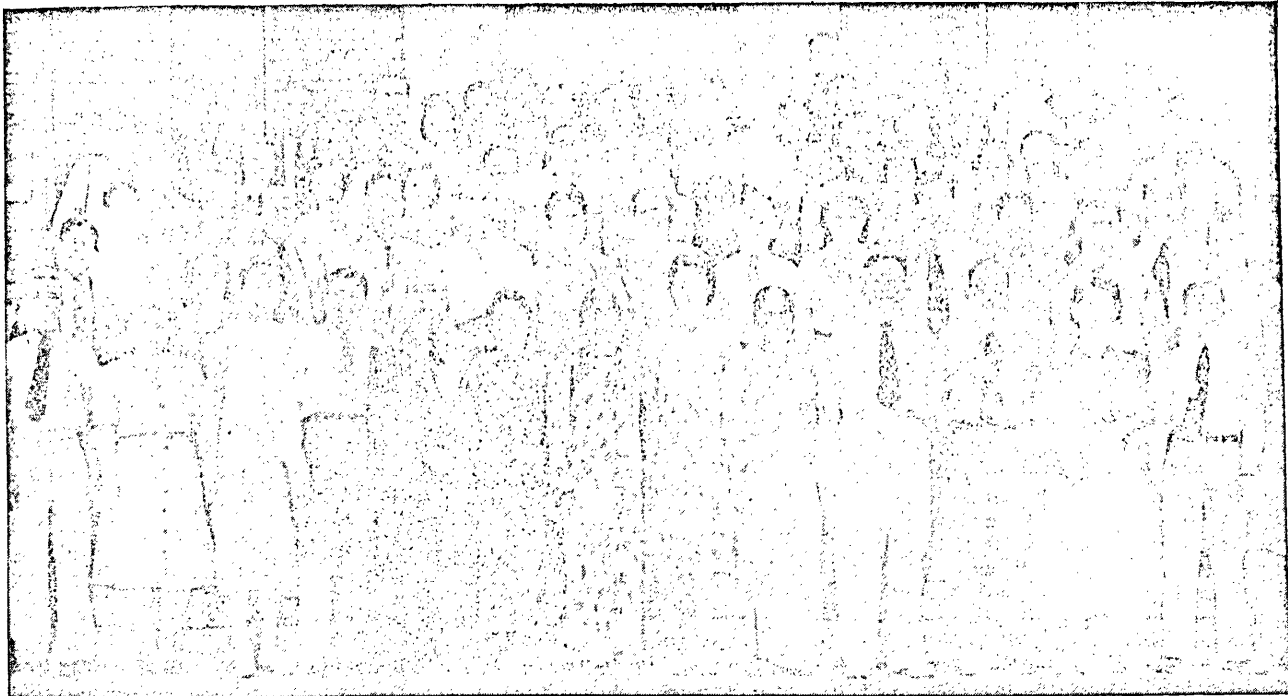
SEVENTY young nationals, representing fourteen overseas countries to which the Methodist Church send missionaries, spent the week-end, June 25 to 29, on the campus of DePauw University, Greencastle, Ind., in conference on educational and religious problems in America and across the world. They were seventy of the more than 300 Christian nationals to whom the Methodist Church has given scholarships for post-graduate studies during recent years—a new and thrilling step in Methodism's overseas ministry.

the professions.

The program of the conference was under the direction of Dr. Ralph E. Diffendorfer, Miss Sallie Lou McKinnon, and Dr. James K. Mathews of the Board of Missions, and of Dr. John O. Gross and Dr. J. Earl Moreland, representing the General Board of Education. These two boards jointly administer the Crusade funds for these scholarships. It is anticipated that in the Methodist Advance program of the new quadrennium another million dollars will be provided to give scholarship for added students from

tors; the Christian witness of the church in the world; the techniques of social action that the Christian church may use to bring change in the world; the training of lay and clerical workers in the church; and work with modern youth.

Part of the program in which the Crusade Scholars participated was jointly with the assembly of new and furloughed missionaries which met at the same time on the DePauw campus. A thrilling and moving feature was the early Sunday morning Communion service in which nationals and missionaries of



Through its "Crusade for Christ" campaign, the Church set aside more than one million dollars for this training of young people, principally from the countries devastated in World War II. One of the thrilling hours of this conference was when each of the seventy was introduced by Dr. Ralph E. Diffendorfer, secretary of the Board of Missions and Church Extension, and each told something of his or her experiences during the war years, of their preparation for service to their fellows, and their hopes and plans for the future. Here were a couple who had engaged in guerrilla fighting against the Japanese in the Philippines, some who had been imprisoned for their beliefs, some who had held churches and schools together despite constant physical threat, some who had lost families in warfare, and some who still bore the marks of the war years. But all were united in Christian fellowship and in plans to serve their countrymen through the church, the arts, and

Asia, Africa, Europe, and Latin America. Scholarships are from one to three years of study, and are largely for post-graduate and professional courses. This year's Crusade scholars are enrolled in more than fifty colleges and universities in America; some others are in high-ranking institutions in their own lands.

Of the seventy Crusade scholars who were in Greencastle, eight were from India and Pakistan, thirty from China, five from South America, seven from Korea, three from Liberia, two from Malaya. There were also students from Czechoslovakia, Finland, Norway, Belgium, the Fiji Islands, North Africa, Poland, and Bulgaria.

The conference program helped the administrators of the scholarship funds to evaluate the whole training program as seen by the participating students. It considered also the church and school situations in America as viewed by the visi-

six countries served the elements under the leadership of Dr. J. W. Tennant, pastor of Gobin Memorial Church, Greencastle. They joined also with the townspeople and missionaries in the Sunday morning service of worship, the sermon being preached by Dr. B. Foster Stockwell, president of the Union Theological Seminary, Buenos Aires, Argentina,

Dr. Diffendorfer presided at the closing session of the joint conferences when the discussion was upon the topic, "The Christian Impact on the Intelligentsia."

According to Dr. Diffendorfer and other members of the Crusade Scholarship committee, the bringing to America of especially selected students for training in Christian leadership and in the professions—principally the ministry, education, nursing, rural economics, and social science—promises to be an ongoing phase of the Methodist Church's service and building of national Christian life overseas.

### REGIONAL STUDENT CONFERENCE AT NORMAN, OKLAHOMA

(Continued from Page 10)

eral laws be passed to abolish lynching and the poll tax as a requirement to vote.

#### IV. Because We Believe:

1. That war has proven itself an inadequate instrument for the solving of international disputes,
2. that the activities of war are contrary to the teachings of Christ,
3. that war and its results retard the advance of mankind and human welfare.

1. We affirm and support the statement made at the General Con-

ference of the Methodist Church, 1948, on "The Church and War and Peace",

2. We request from the government of the United States in the event of a peacetime draft, the establishment of an alternate service program, by which those conscientiously opposed to participation in a war program during peacetime can serve their period of service in a program of peace, reconstruction and rehabilitation.

V. As Christian students who deeply feel the message of Jesus Christ with its emphasis on the sacredness of human personality, we recommend that the Methodist Student groups represented in the

Regional Student Leadership Training Conference held in Norman, Oklahoma, June 7-12, 1948:

Actively work toward the formation of student chapters of the Methodist Federation for Social Action on their campuses.

VI. Recognizing that liberal groups and their leaders are regularly being labelled as communist and recognizing that many individuals would like to identify themselves with such liberal groups if they could be assured of the integrity of the groups and their leaders:

Be it therefore resolved that we the members of the Regional Student Leadership Training Confer-

### "IF THE TRUTH SHALL MAKE YOU FREE"

Through the realization of the power of Christ in me, I am free from every thought of limitation. Jesus Christ showed us the path of freedom, and when we realize that the same Spirit is in us that was in Him, we are enabled to rise above limitation of any kind. Nothing could enslave Him or hold Him in bondage, for He knew that the power within Him was greater than any power in the world. When we come into this full realization, limitation will drop away and we shall be conscious of the perfect freedom that Jesus knew.

No person or situation can control you or bind you when you speak the word of truth with the authority that comes from your realization of your Christ dominion and mastery. Fear, insecurity, lack of confidence, false desire, and all limiting beliefs will disappear when you assert your divine authority. When you are no longer in bondage to limiting beliefs, you will no longer be in bondage to limiting conditions and you will be conscious of your final freedom in Spirit.

For freedom did Christ set us free: stand fast therefore.—Gal. 5:1.

Not my will but thine, O Lord, Be done. Many persons hesitate to ask that God's will be done in their life, because they are not quite sure but that God's will includes suffering or misfortune of some kind. Nothing however could be further from the truth for God's will is good will. God's will for us is absolute freedom from every limitation. It is our divine birthright to be happy, healthy, and abundantly supplied with all good things, but we must accept this good, and not resist it by willfully holding onto thoughts of unkindness and limitation.

Jesus said, "It is your Father's good pleasure to give you the kingdom, and on another occasion, "It is not the will of your father—that one of these little ones should perish." In the garden of Gethsemane Jesus prayed that God's will be done in His life, and the result was glorious resurrection from all sense of limitation.

Christ reveals the nature of God's will toward His people, and Christ is the very incarnation of everything that is beautiful, helpful, and kind. He heal us—he will bind us up—he will raise us up.—Hos. 6:1. 2.

Make this day of gladness, a day of spiritual strength and faith. Keep your vision fixed steadily on the overcoming power of the Christ and let His Spirit radiate through you to bless and uplift all whom you contact.

I am the resurrection and the life —John 11: 25.— Cleve H. Gilliam, Pastor, Fountain Lake Church.

### SELF INTEREST

When the average American starts asking himself, "What can I do to improve this situation?" instead of, "What can I do to profit by this situation?" the future of our country will be safe.—Et Cetera, hm, Commerce Acceptance Co.

If you cannot win, make the one ahead break the previous record.—Sunshine Magazine.

ence, assembled in session at Norman, Oklahoma, June 7-12, 1948, request the Methodist Federation for Social Action to set forth its official attitude toward communism and toward so-called communist fronts or organizations.

# The Sunday School Lesson

By DR. O. E. GODDARD



## EBED-MELECH, THE ETHIOPIAN

LESSON FOR AUGUST 8, 1948

SCRIPTURE TEXT: Jeremiah 38:1-28, 39:1-18

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### A Sane Christian Attitude Toward The Negro.

I know people, North and South, who have an unreasoning, unchristian attitude toward Negroes. Ne-

groes belong to the family of God and must be treated as members of the human family. He who is unchristian in his attitude toward the Negro is unchristian and un-American. Every American citizen, according to the Declaration of Independence has certain inalienable rights . . . liberty and the pursuit of happiness. The negro citizen must not be deprived of the right of suffrage because of the pigment in his skin and the kink in his hair. He is entitled to the same privilege as all other citizens—yellow, red, and white.

Do you believe in separate schools, churches, and transportation? Yes. This separation is for the comfort and convenience of both races. To thrust children of both races into the same school would result in more fights in every school than policemen and sheriffs could quell. Some of our friends of the North who do not understand the situation in the South, have an emotional spree about the poor mistreated negro down South, but have no tears, not even crocodile tears, for the mistreated Italians, Greeks, and other foreigners in their own midst, crowded in slums where common decency is impossible. Those friends had better have a house cleaning near home before they come to us with pious cant and parsonic tone about our bad treatment of the Negro. The foreigners of New York and Chicago are as truly human as are the Southern Negroes.

All good Southern whites love the black people. Some whites among us are bad. We are sorry and do not approve their tactics. But there are some bad people in the North who exploit the foreigners. Let our dear friends spare some of their tears for the foreigners in their midst. The real Christian of the South can and will solve the Negro problem if our friends in the North will give us time. From 1918 to 1922 I was the Home Mission Secretary of the Methodist Episcopal Church, South. It was the joy of my life to make my work for and with the colored Methodist one of my major causes.

### I Risked My Life for Africa.

This is a little aside from the lesson, but I wish to prove I am Christian in my attitude toward the negro. When I was Foreign Secretary of the M. E. C. South I made a journey into Africa. I was exposed to the torrid sun, to wild beasts, a lion came within thirty feet of my bed one night and I frightened him away with my flash light. I barely missed a herd of wild elephants which would have torn me to pieces if they had encountered me. On another night we outran the wild elephants, in our Ford car. (African elephants are fierce, blood-thirsty scoundrels.)

I was bitten by poisonous crawling, creeping insects, and the tsetse fly whose bite is often fatal. Had I been devoured by wild beasts and my bones bleached on African sands, or had I returned home to die

of some tropical disease, caught while in Africa, I would not have thought for a moment that I did more than is required of a Christian. I had as soon give my life to save black people, as to give it to save white people. I rejoice at every advancement. I see coming to our colored people and weep over every sign of retrogression. But for racial schools, churches, and transportation, and social mixing which lead to intermarriage, I say "No."

I wonder if we have made a mistake in encouraging amalgamation among the nations. "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

It may be God intended the black man to remain in Africa, the white man in Europe, the yellow man in Asia. I am not sure I know what this verse means, but it does cause me to raise the question whether God intended the white, yellow, and black races to amalgamate.

### Ebed-Melech A Kind Man

To say a man is kind is a high compliment. It has implications and amplications of great value. Ebed-Melech was kind to Jeremiah. He was unselfish. Despite his handicaps, he did noble deeds. He was not a citizen. He was a foreigner. He was not a free man. He was not a hired slave, but a chattel. He was bought and sold as blacks were prior to 1861. To say a man is kind is better than to say he rich, cultured, prominent, influential, honored, or famous.

### Everybody Ought And Can Be Kind

A poor man can be kind, a sick man can be kind, a well man can be kind. A merchant, farmer, teacher, lawyer, citizen, office holder, foreigner, everybody from President to hod carrier—can be and ought to be kind. If all were kind we should have a happy world.

### Every Member Of The Family Kind

Father and mothers should not be unkind. In training, in discipline, in every word or deed parents should be kind. No child should ever see or hear an unkind act or word from father or mother. Husbands and wives should be kind to each other, always. No harsh words, no nagging, no quarrelling, no fault-finding should ever be recorded against them. In every word or act each one should be kind to the other; Never disrespectful or discourteous the one to the other. If spouses must talk ugly to each other they should send the children off to Grandmother's, and there at home and alone have it out if they must play the fool. The children should not be the audience.

All children should be kind to every one in their homes. Disobedience, disagreements, quarrelling are all unkind. It would be a lovely home if no unkind words or deeds were ever heard or known in that home.

### Teachers And Pupils In Public And Church Schools

Surely every teacher, whether public or Church School teacher ought to be kind to all his or her pupils at all times and throughout all the weeks. Likewise, all pupils in all schools at all times should be kind to the teachers.

If all the home and all the schools, taught and illustrated kindness, we should have very soon a kind world.

"Count that day lost  
Whose low descending sun

Finds from thee  
Views from they hand  
No worthy action done."

### Suggestions

Make these resolutions every morning when you first awake:

1. I will do no unkind deed this day.
2. I will speak no unkind word this day.
3. I will harbor no unkind thought this day.
4. I will be a good scout this day, and perform my good deed.
5. I will use my tongue today to coin many good words.
6. I will use my brain today to think kind thoughts.
7. If opportunity offers, I will be as kind to some suffering person as was Ebed-Melech to Jeremiah.

## EINSTEIN SEES NO CONFLICT BETWEEN SCIENCE, RELIGION

By Religious News Service

BOSTON—Prof. Albert Einstein, in a message to the American Unitarian Association here, declared there is no insuperable contradiction between religion and science. He further stated that religion could not be superseded by science.

Dr. Einstein wrote that the science-religion question "is complicated because while most people agree on what they mean by science, they are likely to differ on the meaning of religion."

"Our present civilization, from the standpoint of basic religious values," he added, "is motivated too largely by the competitive spirit, engaged everywhere in ruthless striving at the expense of brotherhood."

"However, various cultures have demonstrated that human nature can be cooperative as well as competitive. Thus the great religious teachings are not Utopian ideals unsuited to the guidance of human affairs."

"Science owes its great creative achievements to a timely religious conviction of the rationality of existence as responsive to the rational striving for knowledge. It is the strongly emotional content of this conviction and the inspiration of Love (Spinoza's intellectual love of God) which makes for that untiring devotion enabling men to attain greatly."

"Science therefore can help implement an ethical intuitive religion striving to achieve cooperative brotherhood."

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## Arkansas Has Its First Christian Service Retreat

THE writer had the privilege of visiting for a short while this past week end a most unusual undertaking which, in our judgment, should become an established part of Methodism's program for life-service volunteers. Sponsored by the Little Rock Conference Woman's Society of Christian Service and under the leadership of this organization's Secretary of Missionary Personnel, a retreat was held for the young women life-service volunteers at Aldersgate, the newly acquired W. S. C. S. camp near Little Rock.

The church has long since been aware of the problem of being of assistance to life-service volunteers from the time of their volunteering until the time of their actually taking up their duties in their chosen fields. Many a young person has been lost to the service of the church and the Kingdom because of inattention, lack of interest and neglect during these "forgotten years." During this intervening period life-service volunteers need counsel, guidance, and, above all, encouragement from a church that appreciates their dedication of life.

In an effort to face up to this problem the Little Rock Conference W. S. C. S. invited the young women life-service volunteers of the conference to a "Christian Service Retreat" at Aldersgate. There under the capable leadership of well chosen adult counselors and leaders some sixty young women of high school and college age found spiritual stimulation and guidance. While there, possible fields of service were made known, questions could be asked, and consecration deepened.

While it is quite possible that other annual conferences may have similar programs, one might well hope that such retreats could become part of the program of every conference in Methodism. Indeed, similar retreats should also be held for young men who have dedicated themselves in answer to the call to full-time service in the work of the church. The leaders of the Little Rock Conference W. S. C. S. are to be commended for providing this means of fellowship and encouragement for young women who offer themselves in full-time service.

## Religious Faith Essential To Moral Standards

THE experiences of the past and present have demonstrated that religious faith is essential to high moral standards. Every effort to build social life and good character for the masses on any other foundation has been disappointing.

We are all conscious that there are many good "moral" people who do not make any profession of religious faith. However, it would likely be a surprise even to such people themselves if they really knew how much the standards of their lives have been influenced by the standards fixed by the Christian religion. Without moral standards founded on religious faith, the "moral man" has no authoritative standards.

In a nation or community where religious faith dies, unfortunately moral standards show a disturbing tendency to sink to low levels. This is true because there is no satisfying foundation on which good character can be built when the ideals promoted by religion are lacking. To say that "see preservation is the first law of nature is simply saying that the "law of the jungle" threatens when religious faith fails.

## You Can Help Your Preacher Preach

YOU can help your preacher preach by ENTERING INTO THE SPIRIT AND THE ACTIVITIES OF THE PROGRAM OF WORSHIP. Without question, the congregation plays a large part in determining the spirit and the degree of helpfulness to be found in the worship service. There are several ways in which the members of the congregation can aid in creating an atmosphere in which the preacher may preach more forcefully and more effectively.

If our presence is to add its full strength to the worship service we should be in our place before time for the service to begin. Because of the unfortunate custom so prevalent among church people of seating from the rear of the auditorium it is usually necessary



for late comers to be brought down towards the front, when they come. If we are in our place on time, we will not add to the distracting disturbance often caused by those who arrive late and we will be giving added evidence of the value we place on the service.

Members of the congregation have a very definite and important part in every well-planned worship program. They can give life and spiritual enthusiasm to the service by entering into their part of the program with an earnest, becoming zeal. The congregational singing can be a spiritual blessing to all present or it may become a dull, uninteresting routine part of an "order of worship." Nothing will create better or quicker a wholesome, spiritual atmosphere in which a helpful sermon may be preached than the whole-hearted singing of the great hymns and gospel songs of the church. Help your preacher preach by joining in the congregational singing.

One of the great privileges enjoyed by the editors of The Arkansas Methodist is that of preaching in so many of the pulpits of our brethren in both of our Annual Conferences. In these various visits one can hardly help but notice the difference, at times, in the manner in which some congregations enter into the responsive readings and in the repetition, in unison, of the Lord's Prayer. It is possible for members of a congregation to do their part of the worship program so well that the preacher would not dare do less than his best when the time comes for him to preach.

## The Liquor Question Is Moral - Not Political

ONE smoke screen that the liquor forces throw up when church leaders press the battle of the prohibition cause is the old saw that "preachers should stay out of politics."

The present situation right well illustrates whether or not the liquor issue is a political question. As matters now stand neither of our major, national political parties has a word to say on the liquor question in their platform. In our own state, in the recent run-off primary, no major candidate for the important office of Governor raised the question of "wet or dry." A very wholesome feature of the election was the fact that the only candidate for Governor who did attempt to make a political issue of his wet tendencies was hardly considered by the voters as being in the race.

As evidence that the liquor problem is not a political question, we find it existing today in full force while both of the major parties in government and state are ignoring it. The liquor question is a moral issue now and always regardless of the temporary, fluctuating attitudes that politicians and political parties may have toward it. The fact that a great political party is dry today and wet tomorrow does not change one iota the moral quality of the liquor problem. The use of intoxicating liquor is morally and spiritually destructive regardless of whether political parties are for it, against it, or attempt to ignore it.

For the reason that the liquor evil is a moral question it should have the whole-hearted support of all forces of righteousness regardless of whether their actions coincide with or contradict the fluctuating attitudes of political opportunists. When politicians or political parties play around with the liquor issue, whether they are for it, or against it, or attempt to ignore it, usually the position they take is born of political expediency rather than moral convictions.

No Methodist minister should hesitate to fight the liquor business regardless of the form in which the issue presents itself. He may do so with full consciousness that he is in a great moral battle rather than "meddling in politics." He is fighting a moral battle that began long before there was an America to say nothing of the political parties of America. The writer of Ecclesiastes said, regarding such battles, "There is no discharge in that war."

## Our Methodist Youth Enter Foreign Service

IT is not every month or every year that three of our choice young people go out from among us to become, as missionaries, representatives of Methodism and the Kingdom in distant lands. But in this year of 1948 Methodism's missionary personnel is being augmented by three such workers from our own state, one young woman, Miss Mary Mitchell, Conway and two young men, James W. Wilson, Hardy, and William M. Elder, Little Rock. Mr. Wilson and Mr. Elder are going to Japan for terms of three years as missionary-teachers, while Miss Mitchell leaves late this month for China as a commissioned missionary under the Woman's Division of Christian Service of our church.

In a very real sense these young people are the product of the Methodist Church in Arkansas. (Continued on Page 4)



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By DR. O. E. GODDARD



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I know people, North and South, who have an unreasoning, unchristian attitude toward Negroes. Ne-

groes belong to the family of God and must be treated as members of the human family. He who is unchristian in his attitude toward the Negro is unchristian and un-American. Every American citizen, according to the Declaration of Independence has certain inalienable rights . . . liberty and the pursuit of happiness. The negro citizen must not be deprived of the right of suffrage because of the pigment in his skin and the kink in his hair. He is entitled to the same privilege as all other citizens—yellow, red, and white.

Do you believe in separate schools, churches, and transportation? Yes. This separation is for the comfort and convenience of both races. To thrust children of both races into the same school would result in more fights in every school than policemen and sheriffs could quell. Some of our friends of the North who do not understand the situation in the South, have an emotional spree about the poor mistreated negro down South, but have no tears, not even crocodile tears, for the mistreated Italians, Greeks, and other foreigners in their own midst, crowded in slums where common decency is impossible. Those friends had better have a house cleaning near home before they come to us with pious cant and parsonic tone about our bad treatment of the Negro. The foreigners of New York and Chicago are as truly human as are the Southern Negroes.

All good Southern whites love the black people. Some whites among us are bad. We are sorry and do not approve their tactics. But there are some bad people in the North who exploit the foreigners. Let our dear friends spare some of their tears for the foreigners in their midst. The real Christian of the South can and will solve the Negro problem if our friends in the North will give us time. From 1918 to 1922 I was the Home Mission Secretary of the Methodist Episcopal Church, South. It was the joy of my life to make my work for and with the colored Methodist one of my major causes.

### I Risked My Life for Africa.

This is a little afieled from the lesson, but I wish to prove I am Christian in my attitude toward the negro. When I was Foreign Secretary of the M. E. C. South I made a journey into Africa. I was exposed to the torrid sun, to wild beasts, a lion came within thirty feet of my bed one night and I frightened him away with my flash light. I barely missed a herd of wild elephants which would have torn me to pieces if they had encountered me. On another night we outran the wild elephants, in our Ford car. (African elephants are fierce, blood-thirsty scoundrels.)

I was bitten by poisonous crawling, creeping insects, and the tsetse fly whose bite is often fatal. Had I been devoured by wild beasts and my bones bleached on African sands, or had I returned home to die

of some tropical disease, caught while in Africa, I would not have thought for a moment that I did more than is required of a Christian. I had as soon give my life to save black people, as to give it to save white people. I rejoice at every advancement. I see coming to our colored people and weep over every sign of retrogression. But for bi-racial schools, churches, and transportation, and social mixing which lead to intermarriage, I say "No."

I wonder if we have made a mistake in encouraging amalgamation among the nations. "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

It may be God intended the black man to remain in Africa, the white man in Europe, the yellow man in Asia. I am not sure I know what this verse means, but it does cause me to raise the question whether God intended the white, yellow, and black races to amalgamate.

### Ebed-Melech A Kind Man

To say a man is kind is a high compliment. It has implications and ampications of great value. Ebed-Melech was kind to Jeremiah. He was unselfish. Despite his handicaps, he did noble deeds. He was not a citizen. He was a foreigner. He was not a free man. He was not a hired slave, but a chattel. He was bought and sold as blacks were prior to 1861. To say a man is kind is better than to say he rich, cultured, prominent, influential, honored, or famous.

### Everybody Ought And Can Be Kind

A poor man can be kind, a sick man can be kind, a well man can be kind. A merchant, farmer, teacher, lawyer, citizen, office holder, foreigner,—everybody from President to hod carrier—can be and ought to be kind. If all were kind we should have a happy world.

### Every Member Of The Family Kind

Father and mothers should not be unkind. In training, in discipline, in every word or deed parents should be kind. No child should ever see or hear an unkind act or word from father or mother. Husbands and wives should be kind to each other, always. No harsh words, no nagging, no quarrelling, no fault-finding should ever be recorded against them. In every word or act each one should be kind to the other; Never disrespectful or discourteous the one to the other. If spouses must talk ugly to each other they should send the children off to Grandmother's, and there at home and alone have it out if they must play the fool. The children should not be the audience.

All children should be kind to every one in their homes. Disobedience, disagreements, quarrelling are all unkind. It would be a lovely home if no unkind words or deeds were ever heard or known in that home.

### Teachers And Pupils In Public And Church Schools

Surely every teacher, whether public or Church School teacher ought to be kind to all his or her pupils at all times and throughout all the weeks. Likewise, all pupils in all schools at all times should be kind to the teachers.

If all the home and all the schools, taught and illustrated kindness, we should have very soon a kind world.

"Count that day lost  
Whose low descending sun

Finds from thee  
Views from they hand  
No worthy action done."

### Suggestions

Make these resolutions every morning when you first awake:

1. I will do no unkind deed this day.
2. I will speak no unkind word this day.
3. I will harbor no unkind thought this day.
4. I will be a good scout this day, and perform my good deed.
5. I will use my tongue today to coin many good words.
6. I will use my brain today to think kind thoughts.
7. If opportunity offers, I will be as kind to some suffering person as was Ebed-Melech to Jeremiah.

## EINSTEIN SEES NO CONFLICT BETWEEN SCIENCE, RELIGION

By Religious News Service

BOSTON—Prof. Albert Einstein, in a message to the American Unitarian Association here, declared there is no insuperable contradiction between religion and science. He further stated that religion could not be superseded by science.

Dr. Einstein wrote that the science-religion question "is complicated because while most people agree on what they mean by science, they are likely to differ on the meaning of religion."

"Our present civilization, from the standpoint of basic religious values," he added, "is motivated too largely by the competitive spirit, engaged everywhere in ruthless striving at the expense of brotherhood."

"However, various cultures have demonstrated that human nature can be cooperative as well as competitive. Thus the great religious teachings are not Utopian ideals unsuited to the guidance of human affairs."

"Science owes its great creative achievements to a timely religious conviction of the rationality of existence as responsive to the rational striving for knowledge. It is the strongly emotional content of this conviction and the inspiration of Love (Spinoza's intellectual love of God) which makes for that untiring devotion enabling men to attain greatly."

"Science therefore can help implement an ethical intuitive religion striving to achieve cooperative brotherhood."

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