

Arkansas Methodist

Serving One Hundred and

usand Methodists in Arkansas

"The World is My Parish"

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

VOL. LXVII

LITTL.

ARKANSAS, AUGUST 5, 1948

NO. 31

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)

The Conquest Of Evil

By DR. ORMAL LEROY MILLER

The following sermon was preached by Dr. Ormal Leroy Miller, The Methodist Hour broadcast on May 31. The Methodist Hour originated in Atlanta, Ga., and was broadcast as a public service to persons, limited time by an independent station, by many stations.)

WHEN Jesus gave to His disciples a model prayer, He included the petition: "Lead us not into temptation, but deliver us from evil." Knowing the realities of life, He recognized that evil is ever present as a power that cannot be taken lightly. If one is to live at the level of the best, he must successfully meet the temptations of evil, and that requires a source of power beyond our own limited human strength.

Each of us needs to be reminded that evil is at work in the world today. It is often true, however, that we have very hazy notions as to what constitutes evil, and we lack a positive program for coping with this iniquitous power.

There is a familiar story which illustrates rather well our modern temper. Calvin Coolidge was a novel politician in at least one sense: he never used more words than were absolutely essential. Returning one Sunday from a church service, someone asked him what the preacher had talked about. The reply was given in one word: "Sin." Making another attempt to create conversation, the friend inquired what the preacher had to say about sin, and received this reply: "He was against it!"

Most persons are against sin in a vague way that lacks specific application. One of the prophetic functions of religion is to label evil when it appears, and to suggest a constructive means by which it may be overcome. This is equally true in our personal lives, and in the wider areas of society. Religious faith ought to assist us in distinguishing between right and wrong; it should furthermore provide us with resources of power that will enable us to wage successful conflict against the forces of evil that confront us.

The New Testament gives many glimpses of persons who found such resources of power. Taught by the redemptive spirit of Jesus of Nazareth, many who were in the grip of evil were able to escape from the bondage in which they were held. Mary Magdalene, reputed to be a woman of the streets, became one of the honored followers of the Nazarene. Another woman, taken in adultery, was rescued from the path that threatened to stone her, and she found both physical and spiritual redemption in the presence of Jesus. Zacchaeus, the tax-gatherer, found new life. Tax collectors have never been especially popular, but under the Roman system there was usually a good deal of reason for that hatred. Assigned a certain district, the agent was expected to produce a stated sum in taxes—to be secured in any way he saw fit. It was assumed that he would collect enough to pay him for his trouble, and usually the tax-collector secured a handsome profit for himself. When Zacchaeus came under the influence of Jesus, he was ashamed of this whole shabby game, and immediately took steps to make restitution for his crooked dealings. Reading the Gospels, we find the way for the conquest of evil in our generation.

Our first need is to establish a standard by which we distinguish between right and wrong. When a lawyer asked Jesus for a summable standard by which to live, he referred to the Great Commandment: "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." God has established certain laws which must be respected if life is to be happy and wholesome. When we do that which is contrary to the will and the purpose of God, we are doing something that is evil in the sight of God, and that evil brings with it punishment. The laws of God can be a source of life and when they are obeyed, or they are extremely dangerous when violated.

Electricity is one of the great servants of mankind. We know rather well the laws that govern its operation, and when those laws are followed, electric current can be guided and controlled to produce light and to operate our machines. When we disregard the rules, we create a short-circuit, blow out fuses, and instead of attaining light and power we unleash a deadly force that can burn and blast.

What is true in regard to God's physical laws is also true in the moral realm. There are laws of the spirit that can lead to happiness and significant life. The experience of the race has demonstrated repeatedly that certain patterns of conduct are good and others consistently cause trouble. The Ten Commandments are a familiar example of these basic moral laws which have the power to bless us, but which we violate at our peril. Whether these Commandments came miraculously from



ORMAL LEROY MILLER

God on tablets of stone, or whether they resulted from the growing insight and long experience of the race, they represent truth that is dependable. These truths are not only found in our religious literature, but they have been written into the legal code of the land. People living together in organized society must respect the truth and value of these regulations. When we keep the law, we find happiness and approval of society; but the lawbreaker is penalized, and if necessary is restrained forcibly from his evil ways.

Evil is that which violates God's moral laws, which scorns the truth. Therefore our first concern must be to "love the Lord our God," to give loyal obedience to His commands. Of course, it is not always easy to be sure of God's will, for we may be confronted with conflicting opinions as to what is right or wrong. Even when we have weighed the evidence and made a decision, later insight may indicate that our judgment was wrong, and then we need to correct our practice to conform to that which is true. A professor of mine had a phrase which is worth heeding: "Think wrongly if you must, but think!" The honest seeker after truth is apt to have his search rewarded ultimately. By studying the experience of history by prayer and meditation, by the voice of conscience we can learn God's will. That is the first step in the conquest of evil: "You shall know the truth, and the truth shall make you free."

The Great Commandment which was commended by Jesus as the way of eternal life does not suggest simply that we recognize what is true and what is false, that we distinguish between the good of obedience and the evil of disobedience to God's will. We must "love" His way: the informed mind must be linked with a consecrated will. Having discovered God's purposes, we must then have faith that His way is the best course to follow, that it is bound to triumph ultimately, whereas evil is self-defeating. Our lives are strengthened by the conviction that we are allied with that

which is destined to prove victorious in the long run, and even though our personal interests may seem to be sacrificed temporarily, we are willing to pay that price because of the assurance that "all things work together for good to those that love God, who are called according to His purpose."

Jesus set a very high standard for His followers in this respect. It was not enough that they should compare favorably with the average standards of the society of which they were a part, but He said to them: "You must be perfect, as your heavenly Father is perfect." That seems to be an impossible goal, and Jesus no doubt knew that it was very unlikely that any of His disciples would attain perfection. Nevertheless He did not want them to be content with being persons of average respectability who merely stayed within the laws which society had placed upon the statute books. Most of the laws of society represent a minimum level of conduct; they reflect the progress which the average person has made. But there must be some who are interested in more than mere respectability; there must be restless pioneers who have set for themselves the goal of perfection. Such persons are not content with outwardly observing a law which forbids killing; they want inner attitudes that rise above hatred, which might ultimately lead to murder or to war. The law may be satisfied to exact justice: an eye for an eye. The follower of Christ wants to make some creative contribution to removing the source of the original evil, so he exhibits love for his enemy, doing good to those who have mistreated him, and thereby he does something positive to conquer evil. Our troubled world sadly needs persons of this spirit, who recognize that war is contrary to the will of God, that it solves no problems but only creates greater tensions. "Thou shalt love thy neighbor as thyself" is a brighter standard than any of our existing ways of selfish power politics.

An important aspect of the Christian conquest of evil is found in this positive element. By adding qualities of goodness and truth we smother and starve sin. Those who hunger and thirst after righteousness have lives that are too full to permit evil thoughts or purposes to exist. Confronted with such social evils as Communism, the Christian solution is not one of armed conflict, but involves the creation of a truly abundant way of life based upon freedom and opportunity, thereby removing the desire to try the way of Communism or Facism.

This suggests the third important contribution which religious faith makes to the conquest of evil. Not only does it set standards of truth and right; not only does it summon us to consecrated loyalty to the will of God; it also provides resources of power beyond our limited human strength. There are many persons who know what they ought to do, who honestly want to do the right, but who find themselves frustrated by lack of will power.

The Apostle Paul certainly had a high standard of personal conduct, and was as thoroughly committed to the way of Christ as any man who ever lived. Nevertheless he confessed that the problem of sin was acutely baffling. He described his dilemma in these words: "I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do. Wretched man that I am! Who will deliver me from this body of death?" Being a man of faith, Paul discovered that he need not depend alone upon his own resources; the answer to his problems was found in the power of God. "Through Jesus Christ our Lord" he achieved a victory.

The members of "Alcoholics Anonymous" have demonstrated that these resources of power are available and adequate for any need. Caught in the grip of the drink habit, the alcoholic discovers that his own unsupported will is too weak to achieve victory. When he is willing to admit this fact, and turns with repentance and humility to God, he opens the way for new power to come into his life. Countless persons have grappled with this terrible evil of alcohol, and at last in desperation have found spiritual

(Continued on Page 13)

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

RULES FOR DAILY LIVING

The following from the pen of the late Mrs. Minnie B. Schelahmer:

For the regulation of my life, and balancing of my conduct, I resolve:

1. That the salvation of my soul shall be my first and great concern.
2. That I will always be ready to confess a fault, or ask forgiveness for it, no matter what the character or position of the person whom I have offended.
3. That I will guard myself, and never show the least symptom of impatient emotion; not even by an altered tone of voice, or expression of countenance. That I will do this even if from physical cause I feel fretful and uneasy; no one else should suffer on this account.
4. That I will live only to serve God and for the good of others. Never seek my own pleasure or satisfaction at the expense of anyone else; but as far as possible forget that there is a self to please.
5. That I will always carefully speak the truth; never indulge in the least equivocation, but always be both verbally and substantially correct; and to this end I will carefully watch the meaning of all I utter.
6. That I will daily study the Scriptures.
7. That I will never waste a moment.
8. That I will be temperate in eating and drinking. —In Gospel Banner.

A MOTHER OF METHODISM

Had not Susannah Wesley been the mother of John Wesley, it is not likely that John Wesley would have been the founder of Methodism.

Susannah Wesley was the mother of John and Charles and seventeen children. She was beautiful, energetic, devout. She knew Greek, Latin, French and Theology.

In counsel to John she said, "Take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself.

This Christian mother's counsel to her son John needs the attention of every mother and father and child today. If more parents would be Christian in character as Mrs. Wesley was there would be less sabotaging of the children's lives with parental delinquency. —The Bible Vision

Speeches with a spiritual message are like beautiful gulls winging their way in graceful flight over the sky-blue waters of a fathomless sea. But—without the spiritual message our gulls become only as quacking ducks dragging their tails through the muck and mire of some barnyard. —Chas Cover, "Gulls . . . or . . . Ducks?" Toastmaster.

NOT IN VAIN

*I'm sure I shall not climb the steep to fortune,
Nor recognition gain for outward show.
This matters not to me, can I but lighten
The burden of some friend or ardent foe.
If I can leave behind me, when departing,
A word of comfort or some sweet refrain,
Though destitute of fame and fleeting fortune,
I shall not have lived in earth in vain!*

—In Our Times

The Christian Way of Life

Man needs a way of life and Jesus said, "I will supply that need." "I am the way, the truth, and the life." Again, we find him saying that this way is narrow, "Enter ye in at the narrow gate."

Jesus represents life as a journey. The poet sang, "We are traveling home to God in the way our fathers trod." That idea is in keeping with the teaching of Jesus. This does not mean that life on earth is not important. The chances are it is more important than any other period of time we will spend anywhere. How we spend our time here will determine our future millions of years hence. Life is so important yet so brief here on this earth that we can't afford to waste our time.

Man is a free moral agent and thus has the power of choice. To make this choice there are two ways — Satan's way and Christ's way. The Lord compares and contrasts these two ways.

Satan's way is the broad way. It is easy to enter. People do not have to give up anything to enter this way. They can practice all kinds of evil indulgences and travel this broad road. They can violate every principle of justice and break every rule of righteous relationship and yet walk this broad way. Because of this fact people fancy this to be a way of freedom, but such is not really the case. All of us have witnessed, time and time again, people who have become slaves of evil habits. Jesus said: "Whosoever commits sin is the servant of sin. Now the servant abideth not in the house forever but the Son abideth ever. If the Son, therefore, shall set you free you shall be free indeed." Many fancy themselves to be free because they have never tried to amend their ways. Let them make an effort to leave off their indulgences and immediately they will be conscious of the galling chains with which they are bound. This is especially true of the hardened, habitual sinner.

Satan's way is a popular way. Jesus said, "Many there be who go that way." It is popular because it requires no sacrifice. People who travel this way can practice self-interest to the fullest extent. Many are deceived because of the large number who travel this way. They instinctively feel that surely so many people could not be wrong. There is an old song of several years ago entitled, "Everybody's Doing It". The idea suggested by the song is, "Follow the crowd." One may rest assured that usually when he follows the crowd he is

going wrong. The crowd often follows the broad way. We sorely need in our age — as has been the case in every age — individuals who will stand for the right even though they have to stand alone. All together too many church members, in spite of their affiliation, are following the crowd. They fear that to do otherwise might brand them as being narrow.

Satan's way leads to destruction. When a person starts on a journey he needs to consider both the beginning and the end. The way may be ever so broad, so popular and so easy but if it leads to destruction it should be shunned as poison. Life here is short. On out beyond the grave is a never-ending eternity. If in making preparation for a never-ending eternity of joy and satisfaction, one had to live in hell while here, it would pay him to do it. The truth of this statement is readily seen when one compares the length of life here with its continuation on the other side of the grave. The true Christian, however, has the advantage in both instances. The follower of Christ lives the happiest, most satisfying life both here and hereafter. The Satan way of life leads to the destruction of all that is high, holy, fine and worthwhile both for time and eternity.

The Christian way of life is narrow. One enters it only as he dies to self and self-interest. Paul was thinking of this when he said: "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." In the life of every person either Christ or self is on the throne. There can be but one center in any life. One is either self-centered or Christ-centered. To be Christ-centered means that one lives for others. His life is one of sharing. One continues in this way of life only as he restrains himself from that which would hurt himself or through his influence hurt others.

The Jesus' way of life is not popular. There are but few who find it. People like to practice self-indulgence; they do not like to be restrained. The hardest thing for any person to truly say is,

*"Have Thine own way, Lord!
Have Thine own way!
Thou art the Potter;
I am the clay;
Mould me and make me
After Thy will
While I am waiting,
Yielded and still."*

The Jesus' way leads to life. It leads to a life of ever increasing joy, satisfaction and usefulness

A NEWSBOY'S SERMON

The day after the great earthquake and fire in San Francisco, a newsboy was showing a dazed man through. As they walked, the boy said this:

"It took man a long time to put all this stuff up but God tumbled it over in a minute. Say, mister, it's no use for a feller to think he can lick God." —The Lord Reigneth

here. Jesus said: "I came that they might have life, and have it abundantly." That was the chief cause of his coming to this earth. He means that this type of life be lived here and now. He taught the disciples to pray, "Thy kingdom come; they will be done on earth as it is in heaven." He was thinking primarily, not getting people home to heaven, but of getting so much of the heavenly condition in them that they would build a righteous social order on this earth. This social order he called the Kingdom of God.

The great evangelist, Dwight Moody, once said: "By and by you will hear people say, 'Moody is dead.' Don't believe a word of it. At that very moment I shall be more alive than I am now. I shall then truly begin to live. I was born in the flesh in 1837. I was born of the Spirit in 1856. That which was born of the flesh may die. That which is born of the Spirit shall live forever."

Finally, the Christian way of life leads to all that is worthwhile on this earth, to a life of ever increasing usefulness and to heaven in the end. May all of us walk in that way. Remember, it was Jesus who said: "If any man will come after me, let him deny himself and follow me." —H. O. B.

PLAN HOSPITAL AND DISPENSARY IN AFRICA

Two new medical projects for Central Africa are now well under way. Bishop Newell S. Booth, of Elizabethville, Belgian Congo, reports.

One is the Bishop Lambuth Memorial Medical Center at Wembo Nyama. The plans have been completed and accepted. The Central New York Conference has subscribed \$40,000 to provide the construction equipment. Money is being received by the Board of Missions and Church Extension for the three essential first buildings.

"There are good hopes that the rest of the buildings so much needed will be added," says Bishop Booth. "It will be in time, if we keep on moving, to save the life of a tribe. The tribe is actually being reduced by disease now. But the tide shall be turned."

The other project for which funds are being raised is the proposed Dell Edwin Booth Memorial Medical Center at Kanene, Belgian Congo. At present, dispensary activities at Kanene are carried on by the African trained assistant, Jasow Sandwe, in a dilapidated old residence and a score of grass huts for "wards" and "rooms". The new building will give him more sanitary and comfortable quarters for patients and service.

The Arkansas Methodist

PUBLISHED EVERY THURSDAY
Except the Weeks of July 4 and December 25

SUBSCRIPTION PRICE, \$1.50 PER ANNUM
Retired Ministers and Wives of Deceased Ministers
of the Little Rock and North Arkansas Conferences
Complimentary

Office of Publication, 1136 Donaghey Building
LITTLE ROCK, ARKANSAS

E. T. WAYLAND Editor and Business Manager
EWING T. WAYLAND, Assoc. Editor and Ass't. Bus. Mgr.
ANNIE WINBURNE Assistant to Editor

CONTRIBUTING EDITORS H. O. Bolin Mrs. Sue M. Wayland
O. E. Goddard Forney Hutchinson

OWNED, MANAGED AND PUBLISHED BY THE
METHODIST CHURCH OF ARKANSAS

COMMISSIONERS
Little Rock Conference—J. S. M. Cannon, O. D. Campbell,
J. L. Hoover, O. C. Landers, Aubrey Walton, Burney
Wilson, Fred Schwendimann.
North Arkansas Conference—Martin Bierbaum, R. L.
McLester, H. M. Lewis, C. D. Metcalf, J. G. Moore,
C. M. Reeves, S. P. Brownlee, Jr.

Entered as second-class matter, January 31, 1908,
at the Post Office at Little Rock, Ark., under the Act
of Congress of March 3, 1879. Acceptance for mailing
at special rate of postage provided for in section 1103,
Act of October 3, 1917, authorized September 12, 1918.



A WEEKLY MESSAGE

By FORNEY HUTCHINSON

I HAD CATARACTS

In the fall of 1934, just after I returned from Washington City to Tulsa, Oklahoma, I discovered that cataracts were developing in both of my eyes. It was more noticeable in my left eye than the right, but evidently in both. It was an entirely new experience for me, caught me unawares and without any knowledge of what it meant. The kindly old doctor told me that I faced a very difficult situation, that they would develop one at a time, but that both would have to be removed and my eyes fitted with glasses before I could ever have any more comfortable and satisfactory vision.

I sought prayerfully to adjust myself to a new and trying situation. I found it very difficult to do my work as pastor and preacher while I was going through my cataractous process. After I was rid of the left one, I was advised by Mayo's Clinic to take a subbatical leave until the right one had matured and could be removed. For a year I was marooned on Mount Sequoyah, in Fayetteville, Arkansas, and in July, 1940, had the second one removed and glasses fitted.

Although, it was a very trying experience, I was led to believe that when my glasses were fitted, as friends put it, I would be "as good as new." But while I got good vision, for which I can never be sufficiently thankful, the long drawn-out process took something out of my nervous system which I have never gotten back, and was the chief cause for my early retirement from the active ministry.

As I faced up to the situation, I said, "If possible, I must turn this experience to some good account. It must not be altogether lost." As the years have gone on, I could not begin to remember how many persons, old and young, rich and poor, known and unknown, have come to me, by letter and otherwise, to know about cataracts, and what it meant to have them removed. It has been a comfort to me to share with others the experience I have had along that line. It has given me great pleasure to assure unknown friends that it is not a painful operation, and generally quite successful.

I think now, that from my cataractous experiences, I can interpret that wonderful passage of scripture, "All things work together for good to them that love God, to them who are the called according to his purpose." I sincerely hope that my experiences have been helpful to others who have been likewise afflicted. "Bear ye one another's burdens, and so fulfill the law of Christ."

NEWS AND NOTES ABOUT FACTS AND FOLKS

DR. JAMES W. WORKMAN, of North Little Rock, reports that his son, Walter, who was stricken with polio is very much improved and there is hope for his complete recovery.

THE parsonage family at Russellville, Rev. and Mrs. W. F. Cooley and David and Carol, are on a vacation trip in the East. They will return about August 8.

DURING the summer months the First Methodist Church, Hope, and the First Presbyterian Church have united their evening services. Rev. Steve Cook and Rev. J. E. Cooper alternate in preaching at these services.

THE fourth National Assembly of the United Council of Church Women will be held in Milwaukee, Wis., from November 15 to 18. Every woman who is a member of a Christian church is invited to attend.

DR. D. STEWART PATTERSON, executive secretary of the Methodist Commission on Chaplains, calls attention to the fact that Bishop A. Frank Smith of Houston, Texas, was appointed a member of the Commission from the South Central Jurisdiction.

REV. S. T. BAUGH, pastor of Grand Avenue Church, Hot Springs, on Sunday night, July 18, received ten members into the Piney Grove Church, a total of twenty-two members this year. This is a church Brother Baugh is serving in connection with his work at Grand Avenue.

DELEGATES to the World Council of Churches which convenes late this summer in Amsterdam include Bishop Ivan Lee Holt, St. Louis; Bishop William C. Martin, Dallas; Mrs. J. D. Bragg, St. Louis; and Dr. Paul Quillian, Houston. The Methodist Church has twelve delegates to this world meeting, four of whom are from the South Central Jurisdiction.

THE acting chaplain of Columbia University, who was in charge of religious observances in connection with that school's mammoth commencement observances in June, is the Rev. Shunji Forrest Nishi, an American-born Japanese, graduate of the University of California and of the Episcopal Theological School in Cambridge, Mass., and an ordained clergyman of the Protestant Episcopal Church.

REV. ALVIN C. MURRAY, pastor at Gentry, sends the following announcement: "The Methodist Church at Gentry has some pews from an Army chapel to sell. They are in excellent condition and finished. There are thirty-two of these pews, most of them 16 feet long and some 14 feet long. If interested, contact Alvin C. Murray, Gentry, Arkansas."

REV. J. E. COOPER, pastor at Hope, announces that all general and conference items in the church budget for the year have been paid. A new attic fan has been installed in the parsonage. Brother and Mrs. Cooper are happy in this pastorate. They report the work moves along well. They have as their guests for the summer their grandson, Carrol and James Bird of Washington, D. C.

TO help meet China's urgent need for persons equipped to teach problem children and mentally deficient adults, mission-supported University of Shanghai has opened a clinic to train education majors in mental, personality, and intelligence testings. It also gives tests for visual and speech defects. The purpose of the clinic says President Henry H. Lin, "is to find out the causes of these defects and to send the patient to specialists to have the defects remedied."

AT an impressive service at The First Methodist Church in North Little Rock last Sunday morning John Workman and William Connell, sons of two of our ministers of the Conway District were licensed to preach. John Workman is the son of Dr. and Mrs. J. W. Workman, pastor and wife of First Methodist Church in North Little Rock. William Connell is the son of Rev. and Mrs. R. E. Connell, district

REV. H. H. HUNT PASSES AWAY

Rev. H. H. Hunt, a retired Methodist minister of the North Arkansas Conference, living at Salem, Arkansas, died at the Methodist Hospital in Memphis, Friday, July 30th. Brother Hunt was a life-long resident of Arkansas. He joined the old White River Conference in 1894. He retired in 1935.

Brother Hunt is survived by his wife, Mrs. Callye Hunt, of Salem, five sons and two daughters. The funeral was held at Salem on Sunday, August 1. Rev. L. K. Wilson, pastor at Salem, was in charge of the service. Burial was at Mammoth Spring. A more complete report of his ministry will be given at a later date.

superintendent and wife of the Conway District. Brother Connell was present and had charge of the service assisted by the pastor, Dr. Workman.

DR. RALPH E. DIFFENDORFER, executive secretary of the Board of Missions and Church Extension of the Methodist Church, and Mrs. Diffendorfer, sailed on July 29 on the SS Queen Mary, enroute to the Assembly of the World Council of Churches in Amsterdam, Holland. Dr. Diffendorfer will attend the Assembly sessions as the official consultant on foreign missions elected by the Foreign Missions Conference of North America. Following the Assembly he will remain in Holland to attend meetings called by the International Missionary Council. He will return to New York in September.

REV. FRED R. HARRISON WILL ATTEND WORLD COUNCIL OF CHURCHES

Rev. Fred R. Harrison, district superintendent of the Camden District, will attend the World Council of Churches which opens in Amsterdam, Holland, on August 22 and runs through September 4 as an accredited press representative. He will represent the ARKANSAS METHODIST and the ARKANSAS GAZETTE. He will sail on the Queen Mary on August 14.

DEATH OF BISHOP JOHN R. MOORE

Bishop John M. Moore, retired, died at his home in Dallas, Texas, on July 30, at the age of 81.

Born at Morgantown, Ky., he attended school there and later received degrees from Lebanon College, Lebanon, Tenn., and from Yale University. He also studied abroad. He became a licensed minister in 1887 and went to Dallas as a pastor in 1902, leaving in 1906 to become managing editor of the Christian Advocate at Nashville, Tenn. He was elected bishop in 1918.

Bishop Moore was in charge of the work in Missouri and Arkansas from 1934 to 1938. He was a member of the Joint Commission on Unification and in 1939 he was given an appreciation dinner in Dallas and acclaimed as the man who had largely made unification possible. He was the author of a number of books.

OUR METHODIST YOUTH ENTER FOREIGN SERVICE

(Continued from Page 1)

The writer knows personally two of these young people, their parents and the churches that nurtured their spiritual lives. They come from homes of fine Christian laymen, and they will be worthy representatives of their churches and our Christ.

The Arkansas Methodist, in behalf of The Methodist Church in Arkansas, congratulates these young people upon their being accepted by The Methodist Church for such posts of responsibility; we bid them God-speed in their journeys and pray for the blessings of our Father on them and their work.

Why I Am A Protestant

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

(Continued From Last Week)

("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.)

Protestantism Points Us to the Bible

IT is a moment of profound spiritual significance is a Protestant service of worship when the minister steps forward to the pulpit, or the lectern, opens the Holy Bible, and begins to read therefrom to the waiting people. It is an act which is of the very essence of Protestantism.

Here is a solemn act expressive of the faith that God has provided for plain men a medium through which he can reveal his mind and will directly to the soul of the individual believer, altogether independent of any priest or preacher. In the very fact that the scripture is read in the hearing of all the people is the intention that they shall believe God is attempting to speak directly to their hearts through his holy word. It is not the preacher speaking; it is not the church speaking. It is God himself!

The Roman Catholic church also believes in the Bible teaches that it has been preserved for men, that through it they may be guided in their efforts to please God and find their way to heaven. But between the Catholic and the Protestant attitudes towards the Bible, there is a very great difference.

The Roman Catholic church teaches that the mind and will of God have been recorded in the Holy Bible for the guidance of mankind. Alongside that teaching, however, it sets up another which is of equal importance. It teaches that a certain divine authority has been given to the church which makes it the one dependable interpreter of the scriptures. The faithful Roman Catholic would not think of setting his personal judgment in such a matter over against that of his church.

There is a mistaken belief, widespread among Protestants, that Roman Catholics are forbidden by their church to read the Bible, but that is not true. The difference between the Catholic and the Protestant teaching is concerning the ability of the individuals to interpret what he reads.

The Roman Catholic church proposes to give to the individual the "true teaching" of the scriptures. It does not encourage him to read the Bible except under its direction and guidance, lest he be led off into error.

The Protestant position is exactly the reverse. Protestantism says, in effect: "You will find the mind and will of God revealed in the Scriptures. Read them in humility and with an open mind, and the Holy Spirit will guide you into the truth as Jesus most surely promised you he would."

It is true, of course, that Protestantism furnishes its people with teachers, and it is also true that the various Protestant denominations have reached, in most instances, some reasonable agreement to what the correct interpretations of particular texts may be. But no Protestant sect has ever presumed to declare that it, and it alone, was in possession of the one correct and infallible interpretation of the Holy Bible and that no other sect or individual could differ with it except at the peril of his eternal salvation. That, however, is the Roman Catholic position.

According to the Protestant faith and belief, every man by the very fact of his divine creation has been made capable of fellowship with God. This means that the humblest human being is capable of knowing at least some part of the mind of God and of sensing some part of the will of God, entirely independent of any other individual or institution. The fellowship of Jesus Christ and the guidance of the Holy Spirit are sufficient.

When a Protestant opens his Bible, then, it is in the belief that somewhere among its ancient lines and archaic phrases he will discover the will of God for him. The Holy Spirit will make it plain to him. He does not need a priestly

interpreter at his elbow to tell him what the sacred chapters mean. He accepts the promises of help which Jesus made on behalf of God, and reads his Bible believing that the light he receives is light that comes directly to him from God.

And this, according to the Christian testimony of Protestants, is exactly what has happened again and again. Moreover, any Christian may expect it to happen to him when he has met the spiritual conditions which are attached to the divine promises.

One of the most famous instances of such an experience is that of John Wesley at the little meeting of humble Christians gathered at the obscure house on Aldersgate street in London. On that historic night the little Oxford scholar felt what he described as a "strange warming of his heart."

A humble believer without priestly ordination or scholastic title (whose name we do not even know) was reading from Luther's "Introduction to Romans." Hundreds of men had read it before, and thousands have read it since with-



DR. ROY L. SMITH

out a miracle taking place as a consequence. But in that holy hour when the soul of John Wesley was groping for the light and truth of God, the Holy Spirit illuminated prosaic words so that they glowed with a radiance that set a great spirit on fire.

John Wesley's discovery of God was a spectacular occurrence and the life he lived thereafter had a profound effect upon human history. But millions of the "humble and nameless" who have approached God through the Scriptures have experienced revelations no less vivid and convincing to them.

There is a very great deal in the Bible which only the scholars can explain, of course. Historical references must be cleared up; literary devices must be explained in some instances; archaic words and phrases must be interpreted. But it is one of the fixed beliefs of Protestantism that there is enough plain truth lying on the surface of the Scriptures that even the dullest and the most unlettered is able to discover the will of God for his own life by reading the Bible for himself.

It is one of the fundamental beliefs of Protestantism that God will always meet the honest soul somewhere among the Scriptures and lead him into the way of life. Again and again it happens that, as some plain person is reading the Bible in the privacy of his own room, a word, a text, or even an entire chapter suddenly comes to life and glows with an inner spiritual fire as if it had been written specifically for the reader. "The word of God matches the need of man."

Protestants and Their Preaching

The Christian church was born at Pentecost (Acts 2). Previous to that amazing event there had been those who believed in Jesus' divine mission, but they had never thought of themselves as being members of a "church." The

word itself was seldom on the lips of Jesus and appears only twice in the four Gospels (Matt. 16:17; 18:17).

That fact alone is very significant, for it is commonly agreed among Bible scholars of all shades of theological opinion that the Gospel of Mark represents the gist of Peter's preaching as reported by his secretary, Mark. Now the Roman Catholic church makes large claims for Peter in connection with the founding of the church at Rome, and if those claims are in any sense true it would be natural to expect him to make some reference to the church. The word itself does not appear, however, either in Mark's Gospel or in any of the epistles which carry Peter's name.

In the vast throng that crowded into Jerusalem on that historic Pentecost, there were at least a few who came from Rome (Acts 2:10), some of whom may have been—probably were—among the 3,000 added to the church that day. If this presumption is in fact, they were doubtless the first churchmen of Rome; but it is only a presumption.

Concerning the founding of the Christian church at Rome we have no exact information in the New Testament. The first mention of a congregation at the capital appears in the book of Acts (28:15) when it is reported that Christians came out to meet Paul as the great Apostle came up to the city, a prisoner under an armed guard. Somewhat earlier Paul had written a letter to the church at Rome from which epistle we learn that it was widely known for its piety and faithfulness (Rom. 1:8).

It was inevitable that the church in the world's capital should soon assume a position of leadership. The pastor would inevitably become very influential in the process, for he presided over the spiritual interests of Christians who lived at the political and economic center of the world.

The Roman Catholic church has long claimed that Peter was the founder of the church at the capital, but the claim rests upon extremely dubious evidence. It is also claimed that Jesus' words to Peter concerning "the rock" upon which the church is to be built (see Matt. 16:17) constitutes the proof of the Pope's right to supreme spiritual authority. This claim breaks down, however, at two points: (1) Protestant theologians teach that Jesus did not refer to Peter, the man, as the rock, but to the confession, "Thou art the Christ, the son of the living God"; and (2) there is absolutely no evidence of any kind to support the proposition that Peter was empowered to pass his authority on to his successors, even if it should be conceded that Jesus did refer to him as "the rock" upon which the church was to be built.

As a matter of fact, the pastor of the church at Rome was frequently in conflict with the pastors of other important Christian churches through the first three centuries, any one of whom would have denied his superiority and several of whom did.

In the course of time, however, a succession of political events gave the pastor at Rome a pre-eminence, with the result that he became very influential and in time the titular head of the church. It was not, however, until 1870 that the formal claim was made that he was "infallible."

The official explanation of the doctrine of papal infallibility sets forth the doctrine that the Pope is, actually, two different personalities, the one being fallible and the other infallible. On those occasions when he speaks officially as the spiritual judge of faith and morals, he is divinely "preserved from errors of judgment"; but on the occasions when he speaks in a strictly private capacity, he may be mistaken.

This doctrine is incredible to a Protestant. He finds it impossible to believe that an election at the hands of the college of cardinals can have the effect of transforming the personality of a human being no matter how holy he may be in his personal life.

But the true basis of the doctrine of papal infallibility is a doctrine equally unacceptable to Protestants. Cardinal Gibbons, one of the

(Continued on Page 14)



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

THE LEGEND OF THE WHITE CHRYSANTHEMUM

Long, long ago in a plain not far from the city of Kyoto, at that time the capital of Japan, two little blossoms grew side by side, one the color of bright new gold and the other a pure white.

Straight and tall the stems grew, and wider and wider the little blossoms opened, while they happily listened to all that the sunshine and the whispering breezes could tell them.

By and by little Goldy grew discontented and said she wished she could go to the great city where there were so many beautiful things. But her white sister said: "No, no, we are placed here, so here we ought to stay with the flowers and the grasses that love us"

But Goldy was not convinced; and when one day a man came and looked at the two flowers and said, "This yellow flower is just the one I need for my collection. I will take it home with me," Goldy was too happy to care, though here little white sister wept with loneliness.

"Please take me, too," begged the little flower in sorrow. But the gardener said, "No I have plenty of white and do not need you," and went off without her, carrying her little sister home.

Goldy was so cared for and petted that she grew large and handsome, so that one would not know her for the same blossom. Sometimes she thought of her sister, but she never wanted to go back to comfort her.

In the meantime the poor, lonely little flower, after crying a while, thought: "This will not do. I must be bright and cheery, even if I am sad." So she turned a smiling face to the grasses and flowers who tried to comfort her.

Ever so many days went by, when at last a very great man, who was traveling along the road, stopped at the door of the gardener's house and asked if he knew where he could find a white chrysanthemum with sixteen petals. The gardener did not know, but he showed him his handsome Goldy, whose petals were just that number.

"No, no," said the man, "it must be white and it must be in its natural state," and he went off disappointed.

Now, it so happened that his road passed right by the spot where the lonely little white flower stood. As she heard footsteps approaching the tears stood on her petals, for she remembered that some one who walked like that had taken her sister and had not wanted her.

But the great man stopped as he drew near in his palanquin and in a tone of joyful surprise said: "Why, here at last is just what I've been seeking so long!" And he lifted the dear little plant very gently from the ground, saying: "Go with me, little flower; I need you in my palace."

"But I am only a poor flower of the field," she answered modestly. "How can I be of service to you?"

"You are pure white and have sixteen perfect petals. You are



DOLLY'S WARDROBE

*I'm so busy with my dolly's clothes
I've looked her wardrobe through
To see how much she has to wear
With fashions that are new.
But what she has is not the kind
To make a proper show;
For nothing is in favor now
That was a year ago.
Then hats were tilted toward the left,
With decorations bright;
This year they're trimmed with
sober tints,
And tilted toward the right.
The skirts that were so very short,
Much longer now appear;
It's plain no stylish doll can wear
One thing she wore last year!—*

In Ex.

JUST FOR FUN

Some lumberjacks were hiking to the nearest Ry. station after breaking camp. They stopped at one of the lonely houses on the way, and the lady of the house agreed to feed them. The meal featured pork chops, and one of the men complimented the lady on the fine meat.

"Ought to be," she snapped. "Ain't none of your butchered stuff."

just the one I have been searching for for months," he told her. And she went with him, her heart filled with happy wonder that she could be wanted in a palace.

Of all that befell the white chrysanthemum after this, I can stop to tell only this: she was joyfully received in the palace and came to be the best loved flower in the empire, even by the great emperor himself, and it was all because she was a perfect little flower that could be brave and cheery in misfortune. Do you suppose the same thing would be true of children as of flowers? I think it would.—
From Boys and Girls of Sunrise Land.

That hog died a natural death."—
Geo Fry, True.

A bricklayer down in Ala awoke from his noonday nap, stretched, and grumbled: "Hit ain't nothin' but wo'k from mawning' till night. Wisht I was daid."

Just then another worker accidentally dropped a brick from the scaffolding above, hitting the grumbler on the head. He staggered, recovered his balance, and picked up his trowel. "Dawgone," he mumbled, "de Lawd, He don't see no jokes. He take ever'thing serious."—Capper's Wkly.

At the age of 88, Aunt Sarah went to Europe all alone, shortly before World War I, for what she declared was her "last look around." She came back to this country to take up during her final illness the study of Hebrew. When a friend remonstrated with her for the effort this involved, she said she had always intended to take up the language and had put it off too long as it was. "I wish to be able," she said with some finality, "to greet my Creator in his native tongue." — Cleveland Amory, The Proper Bostonianse (Dutton)

IN THE WORLD OF BOYS AND GIRLS

BUNNY AND THE MOVING PICTURES

Uncle Pink Nose was standing at the mirror trimming his whiskers and singing his favorite song. "Are you going to the moving pictures tonight?" asked little Bunny Pink Nose. "Please take me, Uncle Pink Nose. I've never been to a moving picture."

"If you are a very good little bunny. I will take you tomorrow night to see a moving picture," said Uncle Pink Nose. "But you must be good all day today and all day tomorrow. Do you think you can do it?"

"I'll be good, Uncle Pink Nose," said Bunny. And sure enough, little Bunny was as good as it is possible for a little rabbit to be.

So the next evening at seven o'clock Mother Pink Nose had Bunny ready to go to the show. Uncle Pink Nose took Bunny by his little paw, and they were soon going through the door of the Rabbit Town Theatre. "Why it's all dark!" whispered little Bunny holding very tight to Uncle Pink Nose's paw. "May be we'd better go home."

"It needs to be dark so we can see the pictures," answered Uncle Pink Nose. They were shown to their seats by a rabbit dressed in a pretty red suit and holding a searchlight in one paw. Then in about five shakes of a rabbit's tail, suddenly Bunny saw a little rabbit almost like himself. It was up on the platform where a big curtain hung. "What is that little rabbit doing up there, Uncle Pink Nose?" asked Bunny.

"Hush! Sh-h" whispered Uncle Pink Nose. "You must keep quiet when you come to see the moving pictures. This is a picture of a little rabbit named Peter Rabbit. The pictures will tell the story of Peter Rabbit. If you are quiet, and watch the picture, you will see what happens to him."

Bunny sat very still for quite a while and watched Peter Rabbit go into a garden and nibble delicious turnip tops. It made Bunny hungry. Then suddenly a big man came through the gate and started after Peter. This excited Bunny so greatly that he jumped right up on the seat and yelled, "Run, Peter, run for your life!" And every one of the lady and gentlemen and children rabbits turned and looked at Bunny.

Uncle Pink Nose pulled Bunny down into his seat and whispered, "If you don't keep still, I'll never again bring you to a moving picture."

Bunny was quite ashamed. Yes, quite ashamed. "I forgot it was just a picture rabbit, Uncle Pink Nose," said he.

At last the picture ended; the lights were turned on, and every one started at once for the door. Bunny kept a tight hold of his uncle's paw, and finally they found themselves out on the sidewalk. Soon little Bunny Pink Nose was at home, and while his mother undressed him for bed, he told her the moving picture story of Peter Rabbit.

(Continued on Page 15)

Methodists Launch Four Year Program of Christian Teaching

By JOHN Q. SCHISLER

GO Ye, Therefore, and Teach. These words of Jesus recorded in the nineteenth verse of the twenty-eighth chapter of St. Matthew's Gospel, point the way—the only way—for the advance of the Church. Christian teaching is the essential element without which the Church cannot grow. Profoundly convinced of this, the Methodist Church has launched a four-year plan of study and action. The heart of this plan is, (and I quote from the minutes of our General Conference) "a teaching and preaching endeavor in which Methodists may achieve a deeper understanding of and commitment to our Faith, our Church, our Ministry, and our Mission." At the same time there will be "a World-wide Advance in which Methodists may share in a ministry of relief in carrying the gospel of Christ to the peoples of the earth" at home and in other lands.

For four years, Methodists will also be engaged in a ten-point program of advance in their church schools under the title Quadrennial Church School Goals and Emphasis. That is proper and right, for the church schools with their classes and teachers provide the church with her best opportunity for regular, systematic teaching. This program includes the very goals and emphasis which almost any pastor with his church school teachers would set up for their own church.

Every Methodist church school teacher should be encouraged and happy over this plan. Whether he has a class in a small rural church, a village or town church, or a large city church, he should be quickened and inspired. These plans of his Church mean that his humble task of teaching a handful of boys and girls has been recognized and lifted up by his Church as being worthy of the interest and concern of her bishops, her church press, her pastors and her church members.

Let me give you a quick summary of these goals and emphases for our church schools:

There is, first, a continuous effort to reach Methodism's share of the religiously untaught multitudes in America and to present them with the challenge to accept Christ as their Savior and Lord, and membership in the church of their choice.

In this effort, let us keep individual persons in mind—boys and girls, youth, and men and women—our neighbors who are a vital part of our community life and whose attitudes and habits and conduct help to determine the kind of community we have. Who are those whom we seek for the church and for Christ? They are potential juvenile delinquents, youth delinquents, parent delinquents. They are the potential drunken drivers and alcoholics. They are the potential criminals. On the other hand, they are potential Sunday school teachers, members of official boards, and of the women's organization. If the church teachers these multitudes who today are religiously untaught, a majority of them will by reason of Christian teaching go in the direction of sobriety, of good citizenship, of Christian living. If the church fails to reach them, a majority will go in the opposite direction.

Vivid evidence of this fact is found in the experience of Judge Sam Tatum of the Juvenile and Domestic Relations Court in Nashville, Tennessee. A few months ago he wrote the following letter to Dr. W. P. King:

He said: "I became Judge of the Juvenile and Domestic Relations Court on June 1, 1939. Since that time I have tried approximately 8,000 boys and girls under seventeen years of age for violating the law. Of that number only forty-two were regular in attendance in Sunday school or church. Of course, others of the children had at one time gone to Sunday school or church, but many of them had not. Another unusual fact is that of these children there has not been a child in the Court whose father or mother attended Sunday school or church regularly."

Let it be said in this connection, that there is no narrow sectarianism in the effort of the Methodist Church to achieve this goal. It is Methodism's attempt to answer the challenge of her share of responsibility for a great Chris-

tian advance in reaching America's spiritual illiterates. We must lift the level of moral and religious living in America to the place where she can meet her unprecedented opportunity for the moral leadership of the world. In this effort all Christian churches must engage and we say Godspeed to other churches who are also leading great programs of advance. The times are ripe for such a movement. The conditions of our world call for it.

Another goal in this advance is enlisting youth for full-time service in the church—in the ministry, in educational service, in missionary service, in nursing in church-related hospitals. This will be one of the most significant phases of the new program because youth are needed now for these all-important services.

Recognizing that the home is the bulwark against every effort of false and dangerous doctrine and that the home provides potentially



the best environment for Christian teaching, unusual attention will be given to challenging and teaching parents and young people for Christian home-making.

The facts about alcohol will be taught as well as its effects on the human body and in the social order of our mechanized society. Stewardship will receive attention in Sunday school classes. Systematic giving to Christian causes will be encouraged, recognizing the tithe as a principle in proportionate giving.

Believing that the needs of the rural church demand unusual attention at this time and that the Sunday school is and must be an essential part of any constructive rural church program, unusual effort will be made to strengthen Sunday schools in rural churches.

Realizing that the social implication of Christian teaching and the deep concern which church members should have with social issues, and also recognizing that constructive social action must be based upon study and understanding, men and women and youth all over the nation will be called to the study and application of the Social Creed of the Methodist Church.

Thus the Church seeks to lay strong and sure foundations upon which the structure of Christian citizenship and a Christian world order can be laid. We people in America are afraid and troubled because of the many evidences of uneasiness, suspicion and hatred in the heart of mankind today. Why is this true? It is true in large measure because we have never seriously attempted to bring every person in our country under the influence of the Christian religion.

One may well contemplate what would be our present state if, during all the one hundred and seventy-five years of our history as a nation, we had been able to teach the principles

of religious living to every child born in this nation in all these years. I profoundly believe if that had been done, the war between the states, and World Wars I and II, with all their death and destruction and their terrible aftermath, would have been avoided and this nation would now be so nearly Christian that we could provide a moral leadership for the world in which there would be peace and prosperity for all mankind.

Ungirded all other goals and emphases and efforts to improve the teaching of the church school and to increase its attendance, will be the tenth goal, which is to cultivate commitment to teaching Christ in all of life's relationship. That is the foundation upon which the entire program of the Christian Church must rest. Let it be said that Methodists make no apology for teaching Christ as the basis and the method for an advance by the Christian Church. At the heart of every goal, every emphasis, every plan and program of the church in this new quadrennium, there must be found this goal of goals—teaching Christ. Let us inaugurate great financial programs and carry them forward to glorious success, but let us not fail to teach Christ. Let us extend the services of the church and erect church buildings in the open country, in the village and in the city, but let us not fail to teach Christ.

Let us use in our teaching illustrations from nature and literature as we try to enlighten and quicken the minds of our pupils, but let us not fail to teach Christ. Let us draw upon the experiences of the heroes, the martyrs, and the saints, as these are recorded in history, that their experiences may throw light upon the experiences of our pupils, but let us not fail to teach Christ. Let us use more Scripture and let us make better use of it, but let us not fail to teach Christ. He is the Way, the Truth and the Life. He is the candle in the dark night through which the world is groping its uncertain way at this hour. Open the eyes of your pupils that they may see him, for he is the hope of the world; unstop their ears, that they may hear him, for his is the only authentic voice in the wild confusion of voices which clamor for our attention in this hour. Inspire their hearts and quicken their wills that they may determine to follow him to the ends of the earth, for he and he alone can lead them out of their uncertainty and confusion into hope and peace and security. Let us not fail to teach Christ.

GAMEWELL HIGH SCHOOL GROWS

When the Mary Porter Gamewell High School of the Methodist Church opened in Peiping, China, seventy-five years ago, there were only two students enrolled, and one of these ran away, frightened by the new manner of life, before noon of the first day. Now there are 900 girls in the school, and there is a continual waiting list for admission. Several thousand girls have graduated from its courses, and many hundreds of them have gone to college. The school is headed by Mr. and Mrs. Chang Nai Ching, the former a graduate of the University of Michigan and of Garrett Biblical Institute, and his wife a second-generation graduate of Gamewell High School. They kept the school open all through the war years, even when a Japanese "adviser" sat in the principal's office to see that proper "thought" was given the students.

BIBLE

Some part of the Bible has been translated into 1,080 languages and dialects, according to the latest report. The complete Bible has been translated into 185 languages or dialects; the New Testament has been translated into 230 additional languages or dialects and some substantial part of the Bible, but less than a Testament, has been translated into 656 languages or dialects.—Philadelphia Inquirer.

O give thanks unto the Lord: call upon His Name; make known His deeds among the people.—Psalm 105:1.



An Evaluation Of Visual Aids



By ALFRED KNOX



AS is true of many other agencies of the church, the whole program of Visual Education in all the departments of the church looked to the General Conference for the direction which it would follow in the new quadrennium. There were two roads open to the groups who discussed the matter in Boston: 1) The memorial sent up from the Council of Bishops and the Board of Evangelism that there be created a new agency in the church to handle all the audio-visual problems for the whole church, and 2) the direction recommended by the Board of Education, Board of Missions, and the publishing interests that an inter-board agency be set up to consider together all the problems of "audio-visual" for all the groups of the church, but leaving the actual allocation of funds for production and the guidance in use to each individual agency. Without discussing the plans, I think it was inevitable that the latter plan should have been the one recommended on the floor of the General Conference and it was passed without any discussion.

This means of course, that we are just about where we have been during the past quadrennium, with the exception of the interboard committee as an official General Conference authorization. The major problem of financing productions is still unanswered. If a new agency could have been set up with a budget of its own, it seems that many pieces of materials which we need but which have been held up for lack of funds to produce them, could have been put into production now. As it is, those who have the responsibility of audio-visual work in the various boards will have the difficulty of getting funds for their work out of jealousy-guarded board treasuries. This means that we are not apt to have any significant pieces of material produced in the name of The Methodist Church.

The last two summers have seen Visual Workshops outlining those materials which were urgently needed in our programs. Very little has been done about them, and the excuse for delay was that we must wait and see what the General Conference is going to do. Now we know. And if any of the Boards are serious about this matter, they will earmark substantial sums from the expected increases in World Service for the productions of these materials, realizing: 1) that there will be some income back from the rentals of these materials, and 2) that certain other denominations not hampered by our system of church machinery have gone full speed ahead in the production of significant materials.

One of the candidates for governor in Arkansas has been recommending that surplus state funds be invested in roads. I wonder why some of the Methodist agencies could not invest some of their surpluses in self-liquidating visual materials. —A. K.

MY NAME IS HAN, 16 mm sound film, Protestant Film Commission,

running time 25 minutes, rental \$8.00, Grimm-Williams, 719 Main St., Little Rock or Methodist Publishing House

Those of us who have been hoping that the Protestant Film Commission would take care to preserve the quality of its first production are convinced that they have done it in their second. Done in an entirely different way from "Beyond our Own", photographed in China by Julien Bryan's International Film Foundation, we have here a documentary film which speaks with terrific impact of the native Chinese Christian Church on one Han (Chinese for John Doe) who returns to the nothingness of his war-destroyed village and farm.

The story is of a Chinese family returning to their homes after the war. All the members of the family except the father are Christians, but he sees no incentive to become Christian and nothing for which to thank God. Appeals of his wife and the native minister are useless, but when tragedy strikes his son, the mission hospital serves him and the friends of the Christian community cultivate his fields for him, and his heart is softened to this Christian way of life.

It is to be noted that not one missionary is brought into this picture, but we are rather shown how the indigenous Chinese Church is at work. The film has many uses in almost every group to which you would be showing films and is highly recommended.

We are grateful to the Grimm-Williams Co. of Little Rock for the print of this film which we previewed at Pastor's School.

ONE MORE COMMANDMENT, 16 mm sound film, Cathedral Films Production, running time 13 minutes, rental \$3.00, Grimm-Williams, Little Rock or Methodist Publishing House

Cathedral Films has tried something new here, which I frankly do not feel comes up to their usual standard. They have taken the poem, "The Master is Coming" by Emma A. Lent, and let the reading of that poem be the only commentary while the story is acted out. Now the poem has a very important message, and the dramatization of that story should have made a good film, but the reading has been so slowed down to wait for the action that it makes dull listening and one follows it with difficulty. It might be said in defense of Cathedral Films, that they did not produce this film, but evidently purchased it from an independent producer.

For those not familiar with the poem, "The Master is Coming" it is the story of a woman who hears that Jesus is going to pay a visit to her town and she starts to work preparing her home to entertain him. She cannot see that the old man, the needy woman, and the crippled child who interrupt her work are themselves the master coming to her home. In the end she asks for forgiveness, the voice of Jesus speaks the significant words, "Thy sin is forgiven but the blessing is lost to thee".

FOR TIMES LIKE THESE, 16 mm sound film, running time 8 minutes, rental free, Association Films, 3012 Maple Street, Dallas

Here is a rather interesting short subject on the Bible. It is presented somewhat like a March of Time subject, with the narration by Lowell Thomas, famous news commentator. It leans a little toward the Fundamentalist viewpoint, but not far enough to render it useless in any of our churches. It is an attempt to show the usefulness of the Bible "for the living of these days". It is a sponsored film, and is available without cost.

UMT — PRO AND CON, 35 mm Filmstrip, Film Publishers Inc., 50 frames with written speechnotes, Purchase price, \$2.00 from the producers at 25 Broad Street, New York 4, N. Y.

This is a filmstrip from which to launch a discussion on the still controversial subject of Universal Military Training. It is not prepared by a church agency, so does not approach the subject from the Christian viewpoint. It is rather dealt with from the technical side—that UMT will not train in the skills which will really be used in another war—and approaches the matter of moving in the direction of totalitarian militarism. Since it is "pro" and "con" it naturally presents both sides of the subject, but to be fair we will want to do that in our discussions.

Audio-Visual News

Miss Pearl Rosser of the staff of the International Council of Religious Education will be director of the council's fifth annual Audio-Visual Workshop at Green Lake, Wisconsin, the week of September 6-11. Dr. Howard Tower of the Methodist Board of Education was the director last summer. Since our board is not promoting a workshop this summer, it is expected that many Methodist leaders will be in the Green Lake workshop.

For the second time, Cathedral Films is using money made available by the United Lutheran Church to produce a film primarily for that church, but which will be available for general release. The first film was "Now I see", while the one in production now is a little longer and bears the title, "Salt of the Earth".

Rev. H. Lynn Wade, pastor of First Methodist Church, Batesville, reports the use of the full-length religious picture, "Reaching From Heaven" and says it is a fine picture and well worth the rental price of \$25. In this picture, we again find the Lutheran Church has invested quite a large sum of money in a major production.

All of the productions of Cathedral Films are being edited and released especially for Catholic Churches under the title of Loyola Films.

A new filmstrip which should be of wide usage is "The Story of the Bible" prepared by Helen M. McKee and published by The Pilgrim Press, 14 Beacon St., Boston 8, Mass. Two scripts have been prepared for use with this filmstrip, one which is used with children and the other for use with adults.

Questions And Answers

I have a letter from Mr. Lamar B. Dodson of Cabot, in which a widely asked question is again raised. It is, "What is there available in the field for religious pictures for 8 mm home projectors?" The

answer to this question, regrettably, still has to be "Nothing." Some of the workshop groups in California last summer were boosting the idea to Cathedral Films that they bring their pictures out on 8 mm film, with the title printed across the frames, but so far nothing has been done. It is hoped that enough demand will be exerted on commercial producers, who still make their decisions on the basis of expected profits, to make them see that there would be a market for pictures in this size.

ALASKA MISSION CONFERENCE TO MEET IN KETCHIKAN

Sessions of the Alaska Mission Conference, scheduled for Ketchikan August 18-22, will be held in the outstanding Methodist Church in the territory. Founded in 1900, Ketchikan church is largest in numbers—350—and in gifts to missions. According to Dr. G. Edward Knight, superintendent of the mission, Ketchikan church's giving to World Service comprises more than 40% of the total of the conference.

Ministers and lay delegates representing eleven charges serving a territory one fifth the size of the United States will reach Ketchikan at the height of the tourist and salmon seasons. More salmon is caught and canned in this area than in any other part of the world. Thousands of men come to this community of 7500 each summer to work in the canneries, and hundreds of boats bring the catch into the harbor.

Conference visitors will see evidence of the missionary spirit of the Ketchikan church in maintaining a chapel in New Town, at the north end of the city which continues for miles along Tongass Narrows. The chapel and the church school for 60 children are led by Mr. and Mrs. Robert Thomlinson, who formerly served as missionaries among the Indians of the North Pacific and were associated for a time with the Metlakatla Mission. Mr. Thomlinson, first white child born in British Columbia, speaks three Indian dialects.

Through financial assistance and interest, the official board of the Ketchikan church, is working to complete the basement of the chapel and to provide kitchen equipment before winter. An oil-burning furnace also is being added. Laymen have given of their time and technical skill to keep the work going.

The worshipful sanctuary in the downtown church contains a number of memorials. Two commemorate the 35 years of faithful service of a lay member, Willis A. Bryant. One is an electric organ, the first to be installed in a Methodist church in the territory; the other a circular window over the chancel which depicts Christ in Gethsemane. Another window, given in remembrance of a former pastor, the Rev. C. M. Van Marter, represents Christ at a doorway. The pulpit furniture and the remodeling of the chancel are memorials to Anna B. Strong.

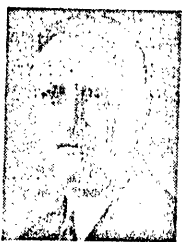
The Rev. A. B. Morgan has supplied the pulpit of Ketchikan church since the Rev. W. Arthur Cox completed a three-year term of office. A new pastor will be appointed at the coming session of the conference.

On A Wide Circuit

"To Minister To Mankind"

By W. W. REID

On High Office



In my high school days we were frequently visited by a prominent alumnus of the institution who never lost the opportunity to tell us that "Every American boy should aim to be president of the United States."

(Perhaps the girls should have aimed at being wives of said presidents.)

By his own standards and measurements, our friend must have counted his life something of a failure, for he died having reached only the distinction of being governor of a territory (and by presidential appointment at that!), and later chief justice of the state that succeeded that territory. He was never in the White House except for lunch.

And I have been told of people who said they knew men who were acquainted with some few ministers who reached old age disappointed—if not embittered—because they had never been elected bishops: their ministerial life had been something of a failure in their eyes.

Some quiet observations of my own in this year 1948 A.D. have helped confirm a conviction that impressed itself upon me in still earlier leap years: that he is a very foolish man who builds his life, or stakes his soul or his success or his happiness, upon the idea that he must be either president or bishop.

What a turbulent, frantic, disappointed, frustrated people we would be if every man connived to gain some ascendancy over every other man so as to be the one in every 35,000,000 who can ever attain the high post of president; and

if every minister strove to acquire those peculiar gifts and qualities needed in a pastor to pastors, an administrator over hundreds of local parishes and with interests to the ends of the earth, a leader in large-scale movements among millions of people. What conventions and conferences, and caucuses, and walk-outs, and static disturbances we would have!

I fear the mad scramble for office would resurrect some of the sins we like to think have been buried or at least trampled under foot by the best people.

Frankly, there is a lot of chance or of providence in election to the presidency or the episcopacy. Occasionally the presidency is reached by the chance of an accident: does one ever reach the episcopacy by that route? There are undoubtedly many others as fully qualified for the post as are those elected. Those who seek either higher office have some laws of mathematics working against them. Those who let the office seek them have no disappointments, and may have the added satisfaction that comes with the unexpected and the unpredictable.

If one may make bold to paraphrase rather immortal lines, they may read thus:

So live that if the summons comes to join

The harassed few who wear the crown or ring,

Or if the summons be to nearer path
Where crown and ring are love and song from those

Thy presence blessed; each day its own reward—

Thou go with equal joy and full content,

Assured that God awards the final prize.

Doing The Work Of An Evangelist In India

By REV. PAUL E. WAGNER, Hyderabad State, India

WE left Udgir at noon to visit Nagarel where people have been asking for baptism for a year. During the year they have been under instruction in the meaning of the Christian life.

We took Simon Nirmal, our oldest evangelist, and Andrew Bagul, a young agriculturalist that we are using for agricultural counsel—he is also studying under our guidance to be a local preacher and teacher. Not a bad gospel team, was it?—Simon, Andrew and Paul!

We traveled by jeep to a village called Togari on the main Bidar road, seven miles from Udgir; then, we crossed a rather high plateau of dry and rocky land for six miles to the village of Deoni. We forded two streams—thanks to the four-wheel drive of the jeep. At Deoni we crossed the Deoni River by a sandy ford and from there the road went along the river to Nagarel—six more miles. There was three feet of water at one place on the road and we had to go through fields of cotton, oil seed and some standing grain on detour. The road is one of the most picturesque roads we have travelled—it is lined on both sides with fields of palm trees. The blue sky and white clouds overhead added to the picture. The palm fronds

brushed our arms and faces as we drove along. At times there was scarcely room to pass between the trees. At 5 o'clock we arrived at the village which was nestled against a steep cliff. It was a lovely spot; however, the village was typical.

We were welcomed and garlanded by the villagers who had long awaited our coming. We visited every home that wanted to become Christian. Inside one house, a man who had been walking with me asked, "Saheb, what can I do about this?" He showed me on his body those marks that are dreaded so much—shining spots of skin, enlarged knuckles, grayish blotches, etc.—leprosy! We are now corresponding with the leper hospital to have him admitted.

Two houses had one half of the little space in which they live covered with tin sheets—all the rest were made from mud walls or thatched walls and grass roofs. Each house was about 7 feet by 10 feet in size. As the men came from the fields and the boys drove the cattle home, people gathered about. We spent an hour or more examining the people on the meaning of the Christian Way of Life. They knew a few scripture verses, a few of the best-known parables, some Christian

beliefs (some), the basic facts of the life of Christ, the two commandments of Christ, the ten commandments, and some of the steps to find new life in Christ—like repentance, receiving forgiveness of sins, trusting Christ, receiving baptism openly, witnessing, etc. As they spoke, some of the caste people who are not yet ready to become Christian stood about and listened. We took time out for dinner to be prepared and finished. After this we had singing and preaching for two more hours—then, the people were reluctant to go to bed. My two friends went into a nearby village house—they prefer to sleep inside—and I put up my camp cot and slept in the open beside the jeep which they insisted on bringing through the narrow and twisting lanes right into the center of the village.

That evening at dinner time, which I ate with them, they prepared tea for me. This is natural that I should share their warm hospitality but in India it goes much deeper than that! They are eager to receive the Bread of Life from me. Am I willing to sit where they sit and receive their daily bread with them? Am I able to drink and share in the cup of humility that they have borne for thousands of years? This is always a time of testing and a time of Sacrament for me!

At the first signs of day, we were up, packed and ready to leave. I promised to return in a month to baptize them all. Ezra Ellis, a classmate of mine, who is flying around the world, will be able to make the trip with me. I'm sure that he will enjoy it.

The sun was just coming up as we started back through our lane of palm trees. The birds were singing as we came along; here was a hunter with his dogs; a frightened peafowl flew up the avenue of fronds before us. We stopped at a small stream to wash; a covey of partridges disappeared in the jungle where we came down to the water. Frightened cattle fled from the road in front of us. Never before had there been a motor up that road and as I tried to manipulate the jeep through some almost impossible places, I questioned the wisdom of bringing a jeep through there again. But we shall go back.

BRITISH METHODISTS WITH AMERICAN AID HELP GERMAN BABIES

Friends made by the Rev. Mr. John W. Waterhouse of London and his wife, Ester Waterhouse, M. D., during their American visit last fall will be pleased to learn that the project of receiving destitute German children into the Methodist National Children's Home and Orphanage, launched, and to, a considerable extent, financed at that time, has resulted in making England the temporary home of 92 such children with 23 more to arrive shortly. A number of sons and daughters of Protestant pastors who suffered to witness to the freedom of the Gospel.

Dr. Cautious A. Choate, 526 North Poplar Street, Wichita 6, Kansas, has served as friendly American representative of the British Methodists' National Children's Home. This "home" by the way, despite its singular name, operates in 39 centers. The Rev. Mr. Waterhouse is the vice principal and Dr. Waterhouse the medical director. About \$46,000 is needed annually for the maintenance of the fortunate Ger-

AMBULANCE GIFT HELPS IN REHABILITATION

An automobile ambulance was recently sent to the Alden Speare Memorial Hospital, Nanking, China, by the Harmony Circle Sunday School Class of the First Methodist Church, Kankakee, Ill. According to the hospital superintendent, Gerald L. Downie, M. D., the ambulance "is on the road three days a week and giving examinations and treatments to from 100 to 150 villagers, and vaccinating all comers who are willing." The vaccinations are because of a local smallpox epidemic. The team that goes out with the ambulance includes a public health nurse, a midwife and an evangelist.

"We have also received a wonderful lot of Crusade hospital supplies purchased in the Philippines," says Dr. Downie. "For the first time in our years we have some real equipment. UNRRA has also made generous donations of drugs and equipment. We are grateful for this help."

A dramatic story of human rehabilitation at the Hospital is related by Dr. Downie:

"Last summer I found a young Chinese woman in the leper village. She had a huge, foul, leg ulcer which her relatives thought was due to leprosy, they had driven her from home. I found no evidence of leprosy, but rather her ulcer was due to a large bone tumor. After we had amputated her leg and she was ready to leave the Hospital we gave her employment, but none of our hospital servants would allow her to live in their quarters because of her previous contact with the lepers in the village. Thus we gave her a room in the new isolation ward which we have built. While we were in Foochow recently, she suggested to a friend that she would like to marry, and before we returned she became the happy bride of a merchant on the street. Miss Pearl Lee, superintendent of nurses, did not consent to the marriage, however, until she had carefully investigated the social and financial status of the groom. In a few months a supposed leper became a merchant's bride! This is human rehabilitation!"

REVIVAL MEETING AT PATTERSON

A revival is in progress at the Methodist Church, Patterson, Arkansas, conducted by the Pastor, Reverend J. W. Sandage.

The sermons are being delivered by Reverend J. H. Richardson, Pastor of the Methodist Church, Melbourne, Arkansas. His well-developed talks are proving to be a refresher course for members of the church, and most helpful to all the people of the community who are in attendance.

Mrs. Ethel L. Patterson, Reporter

man orphans.

Flowering trees at the Brackley Branch, Northamptonshire were named on July 24 for certain American donors. The wife of Ambassador Lewis Douglas was booked to perform the ceremony and Lord Halifax was expected to attend.

While here last autumn, in connection with the Ecumenical Methodist Conference, the vice principal of the Children's Homes and Dr. Waterhouse, visited 28 similar American agencies and addressed 90 meetings.

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

CHRISTIAN EDUCATION

Contributing Editors:
Ira A. Brumley
Pryor Reed Cruce

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

Mt. Sequoyah Bible School

There is to be a five-day Bible School at Mt. Sequoyah, August 23-27.

Dr. J. H. Hicks of Perkins School of Theology, S. M. U. is to teach a course on "The Spiritual Implications in the Book of Genesis." This promises to be a very rich course. This class will meet from 9:00 to 11:00 each morning, beginning on Monday morning, August 23, and closing on Friday morning.

Dr. Wesley C. Davis is to offer the course on "The Book of Revelation." This course certainly is much needed to meet the present theological trends. Dr. Davis is also of Perkins School of Theology.

Persons attending will have the opportunity of taking one of these courses for credit and also sitting in on the other course since one of them comes from 9:00 to 11:00 and the other comes from 7:00 to 9:00 p. m. each day.

Seldom does a person have an opportunity to get such rich Biblical interpretation in so brief a time as will be true in this school.

Plan now to spend five days on Mt. Sequoyah, enjoying two good Bible courses, as well as a lovely period at Mt. Sequoyah.

New Accreditations

Three others have been certified for the courses on Christian beliefs: Rev. J. Kenneth Shamblin, Searcy; Rev. G. A. Freeman, Quitman; and Rev. Elmo Thomason, Rector.

Rev. C. Everette Patton of Dardanelle has been certified for the First Series course on Training for Church Membership.

New Bible Course

There has been a demand for a long time for a better program of Bible Study for our people.

The new three-year cycle of Bible study brings our people a new opportunity for a great Bible study program.

This series of lessons will appear in the Adult Student, beginning with October. We hope that many of our adult classes will recognize the opportunity for a great Bible study of the Bible.

Persons desiring more information about the study program should write our office.

Order your church school literature early and make a study of these new lessons so you may know whether or not you want to begin this new study.

Fayetteville and Fort Smith District Camps

The Fort Smith and Fayetteville Districts will have their camps for Intermediates and Seniors, Camp Oquoyah and Camp Sequoyah, August 16-21. These are to be five-day camps beginning on Monday afternoon and closing at Saturday noon.

Staff members for these camps have been selected and a training day has been held for preparing the leaders for their work in the camp.

A foreign student has been secured to assist with the missionary emphasis.

Materials have been sent out to the pastors to assist them in their

program of enlisting young people to attend these camps.

Batesville District Camps

The Batesville District is planning for two camps for Intermediates to be held the weeks of August 9-13 and 16-21.

Rev. Glenn Sanford and Mr. Richard Pictor are to assist in these camps. Mr. Pictor will be there as a foreign student from Bolivia.

Mr. Pictor has been assisting Brother Sanford in a number of camps this summer. He expects to return to his country and assist in the camping program there.

Youth Activities' Week

The bulletin on Youth Activities' Week has been late in reaching our office but it is now here. We will be glad to send copies to any church desiring them. Should you want a copy of these suggestions please notify our office.

Many churches will want to have Youth Activities' Week just before the opening of school as a means of revitalizing the youth program.

The leaflet on Youth Activities' Week gives a great deal of helpful material in planning for the program.

Conway Christian Adventure Assembly

The Conway Christian Adventure Assembly for the Helena, Searcy and parts of Conway Districts, July 19-23, brought to a close the youth activities of the North Arkansas Conference on the Hendrix campus for this summer. The conference-wide Youth Assembly and Senior Assembly had been held at earlier dates.

This assembly was held under the leadership of Rev. H. O. Eggenberger of West Memphis. Assisted by an excellent staff of leaders, Brother

PIGGOTT VACATION CHURCH SCHOOL

The Piggott Methodist Church closed one of its most successful Vacation Church Schools with a program Sunday July 25.

Classes for the Beginners, Primary, Juniors and Intermediates were taught and each class presented a skit of their work on the program Sunday night.

The Beginners were taught by Mrs. Cecil Crow and Miss Carrie Mowery and gave songs and poems they learned in their course on "My Home and my Family".

The Primaries were taught by Mrs. Bordell Langley and Mrs. Don Richardson and had the course, "Child Life In Bible Times". They gave a scene in the daily life of the Shepherds.

The Juniors were taught by Mrs. Gene Stallings and Mrs. Geo. L. McGhehey. They had the course, "The Story and Work of the Methodist Church," and gave a scene of the Holy Club and John Wesley in Oxford. Also sang some of Charles Wesley's Hymns.

The Intermediates were taught by Geo. L. McGhehey and had the course "Exploring the Bible with Intermediates." They gave a short skit on "How to study and get the most out of your Bibles," using as a worship center the open Bible on a table lighted by a lamp and a candle depicting the Bible as a "Lamp unto my feet and light unto my path".

Mrs. Don Richardson served as director. The Juniors, led by Mrs. McGhehey, made a scrap book of Methodist leaders and a map of the mission work in the United States. She also directed the girls of the Junior and Intermediate groups in Needle Craft. The boys of these classes were directed by Jim Richardson and Geo. L. McGhehey in craft work. The other groups made scenes of their work.

All of the project work of the groups were displayed in the basement of the Church. After the program the congregation was invited to view the work and were served refreshments.

There was a staff of fourteen workers, and of an enrollment of 87; there was an average attendance of 78. Drinks and cookies were served each day by members of the church other than those who worked on the regular staff of the school. —Geo. L. McGhehey.

AT LEADERSHIP SCHOOL FROM THE LITTLE ROCK CONFERENCE

The following persons from the Little Rock Conference were in attendance at the Leadership School at Mt. Sequoyah, closing last week: Mrs. W. F. Bates, Mrs. Louise Francis, Mr. and Mrs. Ben R. Williams, Mrs. K. K. Carithers, Mrs. John W. Rushing, Miss Ary Shough, Rev. George Meyer and family, Rev. W. Neill Hart and family, Rev. and Mrs. Roy E. Fawcett, Mrs. H. M. Scoggin, Miss Sue Patillo, and Miss Fay McRae.—Roy E. Fawcett.

U. S. C. STUDENTS SEND 67,000 BOOKS TO PHILIPPINES

Los Angeles, Calif.—When the American President liner James McKay sailed from Los Angeles Harbor recently she listed among her cargo a collection of 67,000 books for students of the University of the Philippines as a gift from Trojans of the University of Southern California.

Established as a Trojan War Memorial in honor of the 211 men who lost their lives in World War II, library collection was the result of a campaign last May among fraternities, sororities and campus organizations over a period of a month. It was sponsored by the Y. M. C. A. under the presidency of Dave Evans. The sorting and packing of the books into 125 waterproof wooden crates, each weighing 500 pounds, has taken two months by student help.

The original campaign quota was for 10,000 books. By the closing date of the drive over 80,000 had been collected on subjects varying from agriculture to zoology with enough left over on non-text books to contribute 15,000 to the Salvation Army, a girl's orphanage of the Volunteers of America and 3600 volumes on boy's subjects to the LeRoy Boy's Home at La Verne directed by LeRoy Haynes, an S. C. alumnus.

The Philippine collection will form a nucleus to replace the uni-

Eggenberger was able to have one of the best Intermediate programs we have had on the Hendrix Campus. There was an attendance of 90 Intermediates and a staff of 16 adults.

versity's library which was completely destroyed during the Japanese invasion.—Methodism on the Campus.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

THE RURAL BOARD MEETS

The Rural Board of the Camden District of the Women's Society of Christian Service of the Methodist Church has elected the following officers for the coming year: President, Mrs. C. E. Mosley, Secretary, Mrs. W. L. Newton; Smackover, Treasurer, Mrs. W. R. Peters, El Dorado.

The main objective for the coming year is assisting the District Superintendent, the Rev. Fred R. Harrison, in projecting a program of visual aids for the District. The Board, with support from the 37 organizations of the W. S. C. S. in the District, will buy a slide projector and a movie picture projector. A film library will be built up in the months ahead.

The Board sponsored pioneer rural work in the Camden District twenty-five years ago, channelling the program thru the agency of a Deaconess. Today, it is felt, that a new approach is needed, and hence the introduction of the visual aids in the district program. The District Superintendent will be assisted by a Policy Committee composed of the following: Mrs. E. B. Glaze, Secretary of Promotion of the W. S. C. S. and Mrs. J. T. Dodson, president of the W. S. C. S. in the Camden District, and the Rev. Kirvin Hale, Pastor of the Waldo Methodist Church.

BUENA VISTA ORGANIZES W. S. C. S.

The Woman's Society of Christian Service was organized at Buena Vista Methodist Church under the leadership of Mrs. Earnest Glaze, promotion Secretary of the Camden District.

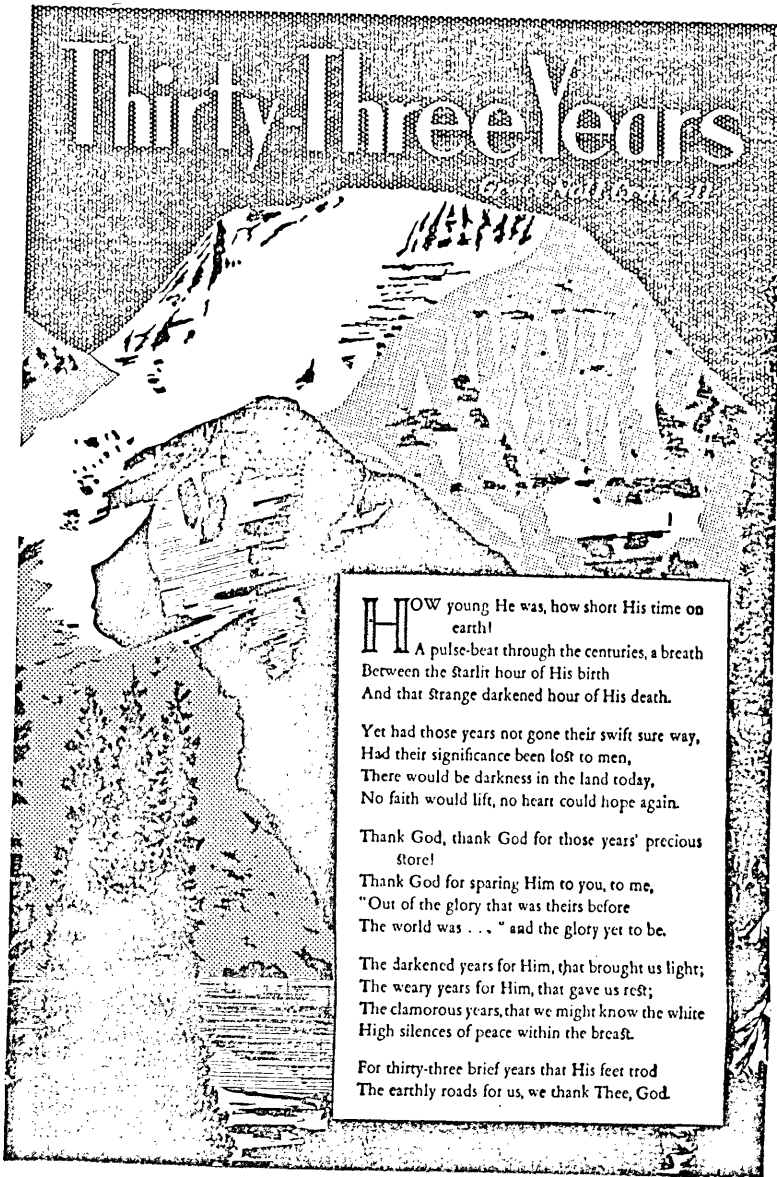
Miss Lalla Thorton, Spiritual Life Secretary of the District, gave an interesting devotional on the subject of "How to Pray."

The following officers were elected for the new society; President, Mrs. James Shirey; Vice-president, Mrs. Eddie Ross; Recording Secretary, Mrs. Frank Landers; Promotion Secretary, Mrs. J. M. Curtis; Treasurer, Mrs. J. D. Henson; Missionary Education, Mrs. Zelma Hodnett; Secretary of Children, Mrs. Earl McGaughey; Youth Work, Mrs. Eddie Ross; Christian Social Relations, Mrs. J. C. Hodnett; Supply Work, Mrs. Elbert Landers; Literature and Publications, Mrs. James Landers.

There were fifteen ladies present and voted to meet at least three times each month. The organizational meeting was closed with prayer led by Mrs. Ernest Glaze.—Reporter.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE IS GLOWING

The Woman's Society of Christian Service—a division of the Board of Missions and Church Extension of the Methodist Church—is said to be the largest organization of Women in the world. Its latest membership report is 1,508,924 women, organized around 40,321 churches. In 1947 the Society contributed \$14,793,689 Missionary projects and local church activities. Mrs. J. D. Bragg, of St. Louis, Mo., is president of the Divisions. —World Outlook.



HOW young He was, how short His time on earth!

A pulse-beat through the centuries, a breath Between the Starlit hour of His birth And that Strange darkened hour of His death.

Yet had those years not gone their swift sure way, Had their significance been lost to men, There would be darkness in the land today, No faith would lift, no heart could hope again.

Thank God, thank God for those years' precious store!

Thank God for sparing Him to you, to me, "Out of the glory that was theirs before

The world was . . . " and the glory yet to be.

The darkened years for Him, that brought us light; The weary years for Him, that gave us rest; The clamorous years, that we might know the white High silences of peace within the breast.

For thirty-three brief years that His feet trod The earthly roads for us, we thank Thee, God.

A VIVID PICTURE OF AMERICAN OCCUPATION IN WESTERN EUROPE

Approximately 80 members WSCS, Wesleyan Guild, friends and guests enjoyed a rare treat Friday Evening July 16th in the First Methodist church basement, at Siloam Springs when Mrs. A. L. Smith, leader of program, presented her niece, wife of Major Lewis Vance Smith, and red-haired twin daughters; Elanor Jo and Ann Louise, who brought an up-to-the-minute report of present day Economic and Political conditions in Western Europe, particularly American occupied Austria, Germany, Switzerland, Italy and France.

Major Smith's family consisting of wife, 16 year old son and twin daughters aged 10, flew to New York via Pan American Airlines June 21st, where they spent two weeks awaiting arrival of their household goods and car, having been residents of Vienna Austria for past 2½ years. Major Smith served American Occupation forces as Judge Advocate in Staff of Headquarters command. The twin girls in native Austria costume sang songs in German, French and Czechoslovakian languages, giving English translations.

Work toward the restoration has been under way since 1942 with funds donated by the Hearst Foundation.

MISSIONS LEADER TO STUDY ROLE OF CHURCH WOMEN

NEW YORK—(RNS)—Miss Sue Weddell, secretary of India and Pakistan of the Foreign Missions Conference of North America, will leave for Europe shortly where she will confer with missions leaders in France and England.

Prior to attending the First Assembly of the World Council of Churches at Amsterdam, she will meet with 50 women from all parts of the world to consider the results of an international study of "The Place of Women in the Church."

Following the Amsterdam meetings, Miss Weddell will attend sessions of the International Missionary council, to be held at Lieden, Holland, Sept. 8-10. Protestant councils of churches from major countries of the world will be represented at this meeting.

At the close of her remarks covering rehabilitation work of organized Church Red Cross, Army and Civilian Personnel, Mrs. Smith answered questions from the floor. The ladies of Circle 2 served punch and wafers around the festive tea table during social hour. Major Smith and family are visiting his people in Spiro, Oklahoma this week before going on to Oklahoma City and Lawton, Oklahoma to visit friends enroute to his new appointment Ft. Mac Arthur, California.—Reporter

WOMEN IN THE CHURCHES

By Mary Fowler

The Fourth National Assembly of the United Council of Church Women will be held in Milwaukee, Wis., from Nov. 15 to 18. Every woman who is a member of a Christian church is invited to attend.

Representing the China Nutritional Aid Council in the United States at the present time is Mrs. M. H. Kiang, a former executive secretary of the council, and whose husband is a member of the United Nations secretariat. Mrs. Kiang was recently entertained by nurses and nutrition authorities at a luncheon in the New York Hospital.

When the Mary Porter Gamewell High School of the Methodist Church opened in Peiping, China, seventy-five years ago, there were only two students enrolled, and one of these ran away, frightened by the new manner of life, before noon of the first day. Now there are 900 girls in the school and there is a continual waiting list for admission. Several thousand girls have graduated from its courses and many hundreds of them have gone on to college. The school is headed by Mr. and Mrs. Chang Nai Ching, the former graduate of the University of Michigan and of Garrett Biblical Institute, and his wife a second-generation graduate of Gamewell High School. They kept the school open all through the war years, even when a Japanese "adviser" sat in the principal's office to see that proper "thought" was given to the students.

Chinese farmers in the region of Kutien, 100 miles up the China coast from Foochow, Fukien Province, where the Methodist Church has had missionary service for 100 years, are in desperate plight because of recent inadequate harvests, plus general food shortage and the high cost of foodstuffs. Word of their plight comes to the Board of Missions of the Methodist Church from Miss Martha Graf, of Cincinnati, Ohio, a missionary in Kutien. According to Miss Graf, many farm families are digging up the grass roots on the hillsides for food.

Mrs. Harper Sibley, president of the United Council of Church Women, has been named by the War Department as a member of a team which will spend this summer in Germany to aid in the restoration of cultural, religious and social institutions especially among the women.

SAN RAFAEL MISSION TO BE RESTORED

SAN FRANCISCO—(RNS)—Mission San Rafael Archangel—only one of the chain of 21 Franciscan missions running through California of which there is no remaining trace—is to rise again.

The mission was originally built in 1817, and the modern structure in San Rafael will follow the architectural plans of the early 19th century as closely as possible.

Tentative plans for the building have been approved by Archbishop Jolin J. Mitty of San Francisco.

CURRENT NEWS IN ARKANSAS METHODISM

CHRISTIAN COOPERATION IN ROGERS

For the third consecutive summer the First Christian, Central Methodist, and First Presbyterian Churches of Rogers, are cooperating in their Sunday services. Rotating the services in each church, they each have three evening services in July and August, and the pastors have three sermons each. The offering goes to the church in which the service is held, except in cases of regular envelopes, which are turned over to the Church whose name they bear. The tentative plan calls for a musical service by the combined choirs the first Sunday in September.

Our Vacation Church School is also cooperative, each department meeting in one church, and the pastors rotating as deans.

One Sunday night each quarter our Youth groups meet together, Sunday, July 25th they will meet in the Presbyterian Church.

Both people and pastors have found their plans workable and helpful to all concerned. We try to arrange our vacation schedules so that two pastors are always present for the evening services. Petty jealousy and friction have been conspicuous by their absence, and many have remarked that they wished the Sunday evening services might continue through the winter.

Pastor of the Presbyterian Church is Rev. Joseph Knierim, of the Christian Church, Rev. Floyd Leggett.—James T. Randle, Pastor, Central Methodist Church.

NEWS FROM FIRST CHURCH BATESVILLE

Fifty-six members of the First Methodist Men's Club and their guests heard an inspiring talk Friday night by the Rev. Kenneth Shamblin of Searcy, District Superintendent of the Searcy District.

The Rev. Mr. Shamblin's subject was "Negative vs. the Positive." The speaker pointed out the average human's inclination to criticize, to find fault and weaknesses in others. He said all of us would get along much better and we would come much nearer solving our mutual problems and establishing friendship and understanding if we would develop the ability to see the positive rather than the negative—to look for and recognize the good points and make bad points secondary.

The meeting was in charge of Matthew Phillips, president of the club.

Visitors include W. W. Lawhon, James Roland Shelton, K. W. Prickett, Claude Estes, C. F. White, Joe S. Pierce of Searcy, Paul Wann, Carter Jeffery and Kenneth Owens.

A pageant based on Lloyd C. Douglas' "Magnificent Obsession" will be presented by the young people of the First Methodist church at 8 o'clock Sunday evening at the time of the regular service. Miss Martha Love, youth director, is directing the pageant.

Members of the cast are: Robert Merrick—Hugh Kennard; Helen (Mrs. Hudson)—Catherine Conine; Nancy Ashford (Hospital Sup't.)—Billie Ruth Stokes; The Preacher—Ralph Baker; the man from Iowa—Edwin Conine; Grandpa Merrick—Gregory Thompson; and narrator—

M. Y. F. ORGANIZED AT MORO

A Methodist Youth Fellowship was organized at the Moro Methodist Church on July 25 by Mrs. W. W. Warrington, our pastor's wife.

The officers are as follows: President, Robert Reynolds; vice-president, Helen Pigg; secretary, John Clarke Andrews; treasurer, Jackie Clark; pianist, Mary Ann Metzler; song leader, Delia Sue Heath; counselor, Mrs. Maxine Waldrip; recreational counselor, Mr. Foster Norton; fellowship counselor, Mrs. R. L. Hartley; World Friendship counselor, Mrs. George Metzler; recreation committee, Mary Jo Norton, John Andrews, Kary Metzler; World Commission, Helen Pigg, Jackie Clark, Karl Metzler; Evangelism Commission, Robert Reynolds, Mary Jo Norton, Mary Ann Metzler; membership committee, Norma Fay Guynes, Frances Louise Jones; finance committee, Billie Edington, Jimmy Bickertaf, Billie Guynes, Ila Ligon, Buddy Brock.—John Clark Andrews, Secretary.

PARKER'S CHAPEL VACATION BIBLE SCHOOL

The Parker's Chapel Vacation Bible School opened Monday morning, June 7 and ran through Friday, June 18, with Mrs. J. H. Bell as Director of the School. Forty-seven pupils were awarded ribbons out of fifty-six attending.

Mrs. J. F. McKinnon and Mrs. J. B. Cameron taught the Kindergartens on the subject "Let's Go Out-of-Doors." The children took nature trips and made nature posters and constructed paper bird houses. They had a well planned recreational period with refreshments served each day. Mrs. McKinnon and Mrs. Cameron were assisted by the Misses Betty Nash and Dorothy Mae Pyles.

The Primaries used the course "Our Daily Bread" with Mrs. Guy Ober and Miss Emma Jean Cathey as teachers. The group visited corn fields and planted different kinds of seeds and watched their growth. They made booklets on "Our Daily Bread." This group had a recreation period, song service, and an activity period. They were served refreshments each day also.

"Discovering God in Nature" was the text used by Mrs. Noel Morgan, teacher of the Juniors. She was assisted by Mr. Noel Morgan. Much of their activities were carried on out of doors. Posters and booklets were made by the group on nature.

Mrs. Jodie Cammack had charge of the Intermediates. The text for this class was "Boys and Girls Learning About Alcohol." We had as guest speaker one morning Mr. Shannon Goodwin who spoke on the subject of "Alcohol and the Alcoholic Anonymous." The Junior and Intermediate boys made as their handwork "What-not shelves and Knife Holders."

We gave our closing program Friday night, June 18, and gave a display of the children's work. Following the display showing, the teachers of the school served refreshments to the pupils and their parents.—Mrs. J. H. Bell, Superintendent. Children's Division.

Martha Love, Mary Lee Wann will provide the background music.—Reporter.

BUTTERFIELD M. Y. F. HOLDS COUNCIL

The Butterfield M. Y. F. held its regular council meeting at the home of the counselor, Mrs. Frank Spurlin, Thursday, July 8, and made the following plans for the current quarter:

The Worship and Evangelism group under the leadership of Betty Howard, chairman, plans more personal evangelism with extra emphasis placed on reaching those who have slipped from our number, also learning of parts and new songs. There will be a special candlelight service the second Sunday in August which will also be the opening day of our revival.

The World Friendship group planned a program where personal pledges were stressed and made. August 1 a special program on Japan has been arranged at which time the young people will bring articles needed by the Methodist Girls' School in Hiroshima.

The Community Service group planned to visit the sick and make hospital tray favors at various times throughout the quarter. They planned a library for the department which is already growing, also a scrapbook of their activities as well as other clippings. They met at the church Friday evening, July 30, with axes and rakes to begin clearing a place for a community playground which will provide courts for tennis, badminton, basket ball etc.

For recreation the group planned a Mother Goose party for July 27; an ice cream supper and swimming party for the week of August 1, a lawn party the week of August 8 and a weiner roast the first week in September.

The meeting adjourned with the youth benediction.

Out of nursery rhyme book from the bookcase stepped old Mother Goose and many of her nursery rhyme children to enjoy a party at the home of Mr. and Mrs. Frank Spurlin Tuesday, July 27. Prizes for best costume and acting were awarded to Clifford Whitman who represented Jack Be Nimble with second prize going to Ray Rusher who posed as Little Boy Blue.

In the girls' group first prize went to Betty Howard who dressed as Bo Peep and Inez Dammons won second on her Old Mother Hubbard act. Others worthy of mention were Beverly Wallace as Mary Had a Little Lamb and Fay Rusher as the Queen of Hearts. The gala affair closed with a scavenger hunt and watermelon feast.—Mrs. Frank Spurlin, Counselor.

LEXA YOUNG PEOPLE ORGANIZE M. Y. F.

The young people of the Lexa Methodist Church have organized a Methodist Youth Fellowship with the help of Miss Sue Osment of Hendrix College.

The counselors are Mrs. T. H. White and J. L. Muscalino. The officers are as follows: President, Charles Treadway; vice-president, Don Stafford; secretary and treasurer, Matt Cheatham; youth fund treasurer, Horace Griffin; chairman of recreation and world friendship committee, Nell Russell; chairman of worship and community service committee, Virginia Stafford.—Don Stafford.

METHODIST MINISTERS OF BATESVILLE DISTRICT MEET AT LOCK NO. 1

Methodist ministers and their families at the Batesville District met Friday at the U. S. Lock and Dam No. 1 for a picnic luncheon at 12 o'clock noon. More than sixty-five ministers and members of their families were present.

Following the picnic, the ministers conducted a business meeting at which time plans were discussed for the summer camps which will be held in August.

The ministers' wives held a business session for the purpose of organizing into a group called the "Susanna Wesleys." This group of ministers wives from this district will meet once each quarter in various churches throughout the district.

Mrs. S. B. Wilford of Batesville was elected to serve as chairman for the coming year. Other officers include: Mrs. Claudia McLeod of Bethesda, secretary, and Mrs. M. L. Kaylor of Moorefield, treasurer.

The next meeting of the "Susanna Wesleys" will be held in October at the home of Mrs. Wilford—Reporter.

TWO SUMMER CAMPS TO BE SPONSORED BY BATESVILLE DISTRICT

Two summer camps for Intermediates between the ages of 12 and 14 will be conducted by the Batesville District of Methodist churches, it has been announced by Rev. S. B. Wilford, district superintendent.

These camps will be held at Camp Tahkodah in August and each one will last for a week. The first camp will begin August 9 of Intermediates in this section of the district. The second camp, for the Intermediates around Mountain Home section, will begin August 16.—Reporter.

ALFRED WASSON M. Y. F. MEETS

The Alfred Wasson Sub-district M. Y. F. of Washington and Benton counties met at the Gentry First Methodist Church, July 26.

The meeting was opened with a business meeting with President Marjorie Hammond, presiding. Plans for the summer camp at Mt. Sequoyah were discussed. Connie May, secretary of the Sub-district, resigned her office. Mona Lou Cole of Rogers was elected to fill the vacant office. Marjorie Hammond, Kay Ritter, and Alfred Hathcock, Jr., are the representatives to attend the Young People's Leadership Conference at Mt. Sequoyah, August 3 through the 13th.

The worship program was led by the Gentry M. Y. F. Recreation and refreshments were provided by the church.

The attendance banner was won by Springdale. The next meeting will be held at Gravette, August 23.—Mary Sandlin, Reporter.

Art thou lonely, O my brother? Share thy little with another! Stretch a hand to one unfriended, And thy loneliness is ended.—Oxenham.



A STORY STATISTICS TELL



By REV. R. H. CANNON, Pastor, College Hill Church, Texarkana

THE following somewhat over-all picture of certain of the more important items reported on by the pastors, taken from a study of the 1947 Journal of the Little Rock Conference, may be of interest to certain Boards and Commissions, whose task it is to map out plans for making the expenditure of money and effort in various fields to the Annual Conference, certainly none are more vitally related to the main business of the church than those on church membership and enrollment in Church Schools. Primarily, at least so it seems to this writer, these two items taken together indicate more clearly than any other whether real gains are being made or not; whether the churches are spiritually alive or not. The writer is aware that such things as padded church membership rolls are not unknown, but when people are being saved it is the normal thing that they be added to the church. And for purposes of continued spiritual development, there is no substitute today for the Church School.

To make the picture clearer, the churches of the Conference are divided into two groups: station churches and rural churches. Some few rural churches, it seems, were served by station preachers, but because they are in the country they are counted with country churches. The status of a very few churches was not clear to the writer, and these were omitted by him. But none were omitted that reported any additions on profession of faith or otherwise, nor any that reported a Church School. The omissions were hardly sufficient to affect the results either way. Membership totals given include both the active and inactive members reported. Below are given by districts the number of additions by faith and vows, by certificate, and the number enrolled in Church Schools; Table I,—Circuits; Table II,—Stations.

From the accompanying tables it will be noted that on circuit charges, in five districts out of seven, the

number received by faith and vows exceeds the number received by certificate; while on station charges, in every district, the number received by certificate exceeds the number received by faith and vows.

Comparing the two tables, the total received by faith and vows in Table II, exceeds the number so received in Table I, by 537.

Additions by certificate in Table

by station pastors, 60.1%.

Combined total received by certificate, 3247. Percentage of this total received (Table I.), 25.9%; (Table II.), 74.1%. The reader will note how much greater the percentage of additions by certificate in station charges is than the corresponding percentage of additions on profession of faith, 74.1% to 60.1%; correspondingly, how much smaller the

spending rate on station charges. The continuing drift from rural churches to the larger town and city churches is seen in the fact that increase by additions by certificate on circuits is only a little more than one-half the corresponding conference rate, and is much less than one-half the corresponding rate in station churches. Additions on profession of faith on circuit charges are considerably more than one-half the total additions in those charges, while such additions in station charges are far less than one-half their total.

One reason, perhaps the main reason, why we have a good many abandoned country churches is brought into bold relief here; the membership has moved away and no others have come in to take their place.

This is no fault of the rural pastor, but a trend that is not new in Arkansas, and one over which the rural pastor has no control. A problem begins to emerge here for many of the stronger churches in town and city; what will happen to them when the supply members coming to them by certificate from the country has been drained?

Just a word further needs to be said with respect to Church School enrollment. A comparison of Tables I and II above will show that the total enrollment in Church School is in almost exact ratio with the ratio of church membership in each group as compared to the total for both groups. Circuit charges enrolled 43.6% of the total enrolled by both groups; stations 56.4%. Percentage of total church membership in the respective groups is, circuits, 43.7%; stations 56.3%.

It appears from this that the rural churches and pastors are doing about as good a job as station pastors and churches. There is no room here for complacency on the part of any of us. There is doubtless room for improvement in every church and by every pastor. "Bear ye one another's burdens, and so fulfil the law of Christ."

TABLE I — CIRCUITS

District	Professions of Faith And Vows	Certificate	Church School
Arkadelphia	148	93	3132
Camden	224	191	3809
Little Rock	221	176	3461
Monticello	77	81	2740
Pine Bluff	70	70	2132
Prescott	145	103	3594
Texarkana	177	134	3508
Totals	1062	851	22379

TABLE II — STATIONS

District	Professions of Faith And Vows	Certificate	Church School
Arkadelphia	240	279	3330
Camden	183	374	4767
Little Rock	627	963	9074
Monticello	120	169	2770
Pine Bluff	220	300	3847
Prescott	85	119	2337
Texarkana	124	174	2662
Totals	1599	2396	28787

II exceeds those in Table I by 1545.

Another significant thing is, that Table I. shows that rural churches had an excess of additions by faith and vows over additions by certificate of 211, while Table II. shows that station churches had an excess of additions by certificate over additions by faith and vows of 787.

Again, total additions in Table I., 1913; total additions, Table II., 3995. The total membership served by the pastors of Table I., 39429. Total membership served by pastors of Table II., 50641. A few small churches where it is not clear that they had a regular pastor are omitted from totals.) These totals expressed as percentages of combined total, are Table I., 43.7%; Table II., 56.3%.

Combined total additions on profession of faith and vows, 2661. Percentage of these received by circuit pastors, 39.9%; percentage received

percentage of total additions by certificate is on circuit charges compared to percentage of total on profession of faith, respective rates being 25.9% to 39.9%.

Another interesting comparison is that between conference rate of increase through additions on profession of faith, and rate of increase by certificate, with the respective groups in above tables.

	F & V	Certif.
Conference rate of increase	2.9%	3.8%
Circuit rate of increase	2.7%	2.1%
Station rate of increase	3.1%	4.7%

Note here that the rate of increase on circuits by additions on profession of faith is only two-tenths of one per cent less than the conference rate, and only four-tenths of one per cent less than the corre-

THE CONQUEST OF EVIL

(Continued from Page 2)

power that has alone proved victorious in the struggle.

We know that back of our human striving there is ranged all the power of God. If in a weak moment we deny that which we know to be right, and to which we have promised allegiance, we can turn to God, who not only executes judgment, but who also forgives the truly repentant seeker after strength. That inner power which is at our disposal is mightier than all the legal codes, the police and armies of the world in the battle against evil. God, who rules the universe, who administers the laws which He has established, is primarily a God of love. His love, filling our hearts, can drive out the evil that might otherwise lodge herein. That love is a power that makes us triumphant over the worst within our own nature, and it is invincible in dealing with the evil about us in the world. To be sure, sin may seem to be deeply entrenched, evil may utilize brute force to scourge and crucify the truth, but ever on the third day God's power takes control and sacrificial love marches victoriously into the future.

It is the task of Christian education and missionary zeal to reveal God's will to mankind, to win the allegiance of all men to His truth, to carry redemption from that which is cheap and tawdry and transient. Legal standards may

be useful as social controls along the way, but the ultimate conquest of evil will come when the power of God's spirit controls the heart, soul, mind, and strength of all God's children.

This involves a personal responsibility which must be faced by each of us as individuals. The forces of sin are not intangible, but they are very real and constitute a specific menace. Selfishness, prejudice, hatred, the ghastly menace of war and Communism, the debasing results of the use of alcohol, the easy-going disregard of the sanctities of marriage—these are but a few of the evils that must be conquered if God's kingdom is to be built on this earth.

In essence each of these evils is personal, and must be solved in the lives of individuals. When the lawyer asked Jesus for the secret of significant life he not only heard a summary of the Commandments, but the meaning of this law was made specific in the story of the Good Samaritan. You and I as Christians must likewise relate our faith to the affairs of daily life.

What steps are you taking to discover the will of God for your life and for our world? Are you as interested in knowing God's truth as you are in checking the latest regulations set up by the government in the matter of your income tax? If you really want to know the truth that sets men free, you will join your fellow Christian in the Sunday service of worship today, you will share in the study and discussion of a church school class, you will

search the Scriptures and pray intelligently for guidance.

Then, though the road be difficult and dangerous you must so love God's way that you say with the Master: "Thy will, not mine, be done." Such devotion to God's purposes will not make life easy, but it will make it radiant. It will also make us divinely discontented with any world conditions that are below the level of the idea set by our Lord, and what begins as a personal commitment goes on to be the power of God for the redemption of the world.

Mary Magdalene and Zaccheus, Peter and Paul, and a host of others heard Christ's call; in humble repentance they opened their lives to Him; they found the power of God that sent them forth as transformed persons. In today's mighty struggle with sin there are needed those who will carry the cross of redemptive love to victory, in the conquest of evil—

God of grace and God of Glory,
On Thy people pour Thy power,
Grant us wisdom, grant us courage,
For the facing of this hour.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.—James 1:5.

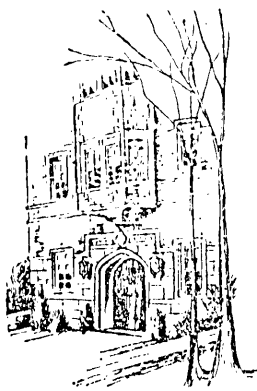
To do justice and judgment is more acceptable to the Lord than sacrifice.—Prov. 21:3.



How Education Fared In The General Conference



By DANIEL L. MARSH, President of Boston University
and Chairman of the General Conference Committee on Education



THE Methodist General Conference of 1948 was a good Conference. It was progressive but not radical. As a body, its members comported themselves with dignity and good common sense. It left some things undone which certain delegates wished might have been done, and it probably did some things that others wished had been left undone; but, taken by and large, it was a

good, sensible General Conference.

This brief article will take a glance only at some of the more significant actions of the Conference as related to education.

The first report of the Committee on Education had to do with our theological schools. It called attention to the fact that during the past quadrennium a survey had been made by a competent committee of specialists, sponsored by the University Senate, the Association of Methodist Schools and Colleges, the Association of Theological Schools, and the Council of Bishops. The verdict of the surveyors was that each of the ten theological schools related to the Methodist Church should receive a minimum of \$250,000 more per year than they now receive respectively from World Service sources, in order to perform adequately the work which the Church expects of them in the training of the future ministers and other leaders of our Church. The report asked the Council of Bishops to appoint a committee of fifteen which should study all possible sources from which additional income might be derived, and report on the same to the General Conference.

The committee appointed under this order made no constructive reply. It confessed its failure to find the desired sources of financial aid; but it did recommend that a review study of the schools, and of the question of adequate support for them be made and reported by the second day of the next General Conference; that a church-wide campaign of information should be inaugurated, and that local churches should be encouraged to contribute to the support of the theological schools. This is not much, but it should at least result in the education of the membership of the Church concerning the vast

importance of our theological schools in the recruiting and training of ministers and other religious leaders.

At another point, the Conference showed its steady good sense in refusing to adopt a recommendation that the Annual Conference might admit a candidate who had no more educational qualifications than merely to have served seven consecutive years as an Accepted Supply in the field and was thirty-eight years of age. The adoption of such a proposal would have been a calamitous regression. Out of the agitation, however, came a recommendation that our schools of theology should cooperate with the Conference Boards of Ministerial Training in providing opportunities for the theological education of young men who had failed to secure it in the regular and approved way.

Another bit of legislation points to advancement of educational standards in that the University Senate was strengthened as the accrediting and standardizing agency for all educational institutions related to the Methodist Church in the United States. This is not new, but the command of the General Conference that no educational institution may be adopted by a Conference, and no educational institution may be "affiliated with" our educational system unless the approval of the Division of Educational Institutions in the Board of Education and the University Senate shall have been previously obtained, is new.

The social implications of another piece of legislation are significant, namely: the action which required the observance of Race Relations Day by all Methodist Churches once every year. (The second Sunday of February is recommended.) The special collection taken on Race Relations Sunday is to be sent to the Board of Education, and administered by the Department of Educational Institutions exclusively for the benefit of Negro Schools related to our Church.

A wise progressiveness is seen also in the legislation which sets up an interboard committee on Christian vocations. Its purpose is to furnish leadership in the developing of a philosophy of Christian vocations, always stressing the potential sacredness of all useful work.

Another action by the General Conference required the district superintendent, at the fall meeting of the Quarterly Conference, to ask the pastor certain questions concerning the young people from his church who are in schools and colleges and universities, ascertaining who they are, where they are, which ones of them are

recruits for life service in church vocations, what young people from the church are studying in our theological schools, and kindred questions. Measured in terms of human values, this may prove to be one of the most significant things done by the General Conference.

The educational program in the local church was clarified, sharpened, and strengthened with a clear conviction on the part of those who formulated the revision of Discipline at this point that education is the indispensable means by which society shapes its ends and determines its progress, and that it is equally indispensable in training a generation of church members who will be intelligently loyal to our faith, our church, our ministry, and our mission.

The program of education in the local church adopted by the General Conference for the next quadrennium is challenging. Reduced to its barest outline, it aims at the adding of 1,700,000 new church school members; the winning of 1,000,000 persons to Christ and church membership through the church school; the enlisting of youth and young adults in Christian life service vocations; the study of the Bible, Christian doctrines, and the history, work and world mission of the Church; training families to be Christian; the teaching of the facts concerning beverage alcohol; the elevation of the ideal of stewardship, education concerning a Christian social and world order, and a resolve to teach Christ in all of life's complex relationships.

The General Conference took another action which was both brave and prophetic. It adopted a report which called for more adequate support for institutions of higher education. It is too long a statement even to summarize here, but it should be read and studied in its entirety. It will be found on page 148 of the Daily Christian Advocate. If pastors would take this report and make it the basis of sermons to their congregations; if editors of church papers would expound it editorially, and if the laymen of the church would take seriously this thrilling proclamation of our General Conference, then a new day would dawn for the 128 educational institutions related to our Church—institutions in which are enrolled considerably over 200,000 students this year, and in which are investments of more than half a billion dollars. Such an investment made in years gone by and such a present-day challenge as this enrollment offers should guarantee for this report something more than academic interest.

WHY I AM A PROTESTANT

(Continued from Page 5)

most trustworthy spokesmen the American Catholic church has had, wrote: "To the carnal eye the priest looks like any other man, but to the eye of faith he is exalted above the angels, because he exercises powers not given even to angels."

Now a Protestant will respect and reverence his pastor, and will listen with a willing mind to his preacher, but he will not admit that the clergy are different and superior to the laity just because they have undergone an ordination ceremony.

A true Protestant believes he has the only right to differ with his pastor in matters of doctrine and conduct on the basis of that doctrine which declares that the Holy Spirit enters into the spirit of any man who offers him hospitality and obedience. The Protestant preacher may be a man much better informed and much better trained than his layman, but he enjoys no superior status as an interpreter of scripture merely because he is an ordained clergyman.

It is a fundamental principle of Protestantism that the preacher and the layman stand on the same spiritual level before Christ, and that neither can claim any advantage over the other except that which inheres in devotion, obedience, and consecration.

It is widely believed among Protestants that men are "called" to the ministry, but that "call" consists of an increased responsibility and not a

METHODIST MEN OF HELENA DISTRICT ORGANIZE

Elton A. Rieves, Jr., Marion, was elected president of a district-wide fellowship of Methodist Men of the Helena District in a meeting held at Bear Creek Lake near Marianna, Thursday evening, July 29. The meeting was called by M. E. Bird, Earle, District Lay Leader, and Rev. Ethan Dodgen, district superintendent of the Helena District, with headquarters at Forrest City. Ray W. Thweatt, Marion, was elected secretary of the group. An Executive Committee was set up composed of Mr. Rieves and Mr. Thweatt, M. E. Bird, Earle; E. Clay Bumpers, Wabash, and G. E. Dooley, Marianna.

Twenty-five laymen and pastors representing the fifty Methodist Churches of the District were in attendance at this first meeting. Plans were made for a mass meeting in Forrest City on August 26 at which more than 100 men are expected. The objectives of the group are to provide a closer fellowship of laymen in the district through quarterly meetings, stimulate and inspire the organization of local groups in each church, and inform themselves on church

superior spiritual status. No ordination service makes any man holy who is not holy in his living; no privilege inheres in the priestly rank which cannot be shared by the layman who achieves equal piety, devotion, and spiritual insight.

(Continued Next Week)

problems and plans for more intelligent service in their communities and churches.

The program of the meeting consisted of a talk by Mr. Bird, chairman of the first meeting, outlining purposes and objectives. Devotional by Rev. Ethan Dodgen, district superintendent, talk on "The Work of the Layman in the Local Church," Elton A. Rieves, Jr., Marion, and forum on problems confronting Christian laymen in the Methodist Churches today. Following this the group elected officers and outlined tentative plans for future meetings.—Reporter.

HUNGER

Report from an AFSCO worker in Hungary: "I always try to make a spot check on what the children are getting to eat at home. I picked out one thin little girl this morning and asked her what she had for breakfast. She replied, 'Half a cup of milk.' I asked her how much bread she had and she said, 'No bread.' So I asked her what else did she have and the answer was, 'Nothing.'—AFSC Bulletin.

GOSSIP

War kills its millions. I wonder if the tongue isn't a close runner-up. When people tell me not to praise my friends I always answer that for one hurt by praise a thousand are ruined by blame and calumny. We have certain throat-cultures for diseased glands. What is the throat culture that will pacify and heal the tongue?—Philip J. Cleveland, "Tethering the Tongue," Church Mat. 1-48.

After One Hundred Years In China

By REV. LOUIS R. DENNIS, Nanping, Fukien, China

EXACTLY 100 years ago today the first Methodist missionaries to Asia, Mr. and Mrs. White and Mr. Collins, arrived in Foochow about 120 miles from us. During that first year Mrs. White died of illness and privation. After three and a half years of hardship and intense activity Mr. Collins was sent back to America because of broken health. He had sowed the first seed but had to leave without seeing a single convert to the Christian faith. He died in America a year later. It was not until after ten exhausting years of labor and prayer that the first Chinese Christian was baptized.

Now after 100 years, what of the Christian church in China? You, of the American church, have been a faithful big brother to the young Chinese church in sending missionaries and supporting this work with faith, prayer, and money. I cannot in this letter tell you all that the Chinese Christians have done during these 100 years, but I can give you an idea of what this Qenping Conference is doing.

We are one of the youngest conferences, having been formed thirty years ago. Now forty-six consecrated nationals are giving full-time service to the work of the

missionary. In addition twenty-four full-time women evangelistic workers are giving special attention to women and children. Throughout



REV. LOUIS R. DENNIS

this 6,000 square miles of mountains and valleys are nearly 4000 Christians. You see this is not yet one to a square mile. Foundations have

been laid, and some progress made. Christianity has become recognized and established as one of the religions of China. Until it becomes the religion, your task and ours of building the Kingdom is unfinished.

Just as Mr. Collins opened a school for boys and one for girls in his first year in China, so Methodism has always stood for the Christian training of the native leaders. In this area we have primary schools and kindergartens, one good High School and a Nurses Training School. Nanping Methodist Hospital reaches out a healing hand that suffering people can understand. Now they are opening up public health under Mrs. Dennis' direction in villages untouched by medical care or the Gospel. The aim in all of the work is to present Christ so that these people will know our Savior too. Today our Institutional Church was opened for the first time. It is a demonstration center in the heart of Nanping city, where the full impact of the Christian Way is brought to the everyday life and needs of these people. Nanping Christians are entering into this new opportunity of service with real enthusiasm. They are taking the responsibility for this venture.

CHRISTIAN GOSPEL

What is it? When has it been preached? There are two of the most important questions concerning man's present and future state. The teaching and preaching of the gospel that the Christ commissioned the disciples to go and preach to all nations is the greatest work to which God ever called man, or in which man ever engaged. This is true because the gospel offers what all the people of the world are seeking after, a richer and fuller life.

The gospel offers the saving of the soul comparable to which the world is as nothing. The preacher ought to have the best possible education beginning with a sure knowledge of what the gospel is. Then education is desirable in that it enables one to deliver the gospel, truth in the most understandable and attractive way. The gospel is not a science hard to understand as some of the technical courses are, but is as easily understood as the Ten Commandments. People are slow to accept the gospel because it forbids the doing and requires the doing of things that are not desirable to them rather than because they do not understand it.

The failure to love God supremely and one's neighbor as one's self is as much a sin as stealing or violating any of the "Thou shalt not" commandments. When a preacher has told his hearers what the Ten Commandments are, in an understandable way, he has fulfilled the great commission. A man has not had the gospel preached to him until he understands God's requirements for the saving of his soul.—T. E. Cannon, A. Layman.

Worship At The Amsterdam Assembly

By OLIVER S. TOMPKINS, Assistant General Secretary, World Council of Churches, London Office

THE worship of an international conference is both its highest and its most difficult activity: the highest because man is never of greater stature, whether corporately or individually, than he is at prayer; the hardest because it reveals most clearly our weaknesses and failures.

Worship at the Assembly is first and foremost the approach of Christians to their God and Savior, but in its human aspect it will have three facets—the showing forth of our unity, the illustration of our variety and the confession of our sin.

The moment when our unity will be most clearly illustrated will surely lie in the great opening and closing services. It is planned that the whole Assembly begins with an act of worship on the afternoon of Sunday, August 22nd at 3:00 p. m. in the ancient cathedral of Amsterdam, which is always known as the New Church. The service will begin with a great procession of all the delegates, arrayed in their appropriate ecclesiastical dress, which will range from the unfamiliar flowing black robes of the Orthodox prelates to those whose appropriate ecclesiastical dress may be grey flannel lounge suit.

All five presidents of the World Council take various parts in the service, the Archbishop of Canterbury leading in prayer, Dr. Boegner and Archbishop Eidem reading the lessons, Dr. Mott giving one of the two addresses (the other short address being given by D. T. Nilles of Ceylon, speaking both for the younger generation and the younger churches), and the closing prayer and blessing by the Orthodox Archbishop Bermanos. The closing service on Saturday, September 4th, will consist of three short address-

es, and hymns and prayers of thanksgiving, but those who are to lead it will not be chosen until the time of the Assembly itself.

Our variety will be illustrated in the daily act of worship, from 9:00-9:30 a. m. with which each conference day begins, for those who have been invited to lead this act of worship have been asked to do so out of the fulness of the tradition which they inherit. So we shall be able to share in such diverse church and racial traditions as American Methodism, Hungarian Reformed, South Indian Mar Thoma, the Society of Friends, together with Christians from Indonesia, Africa and Japan. Of course, at this morning worship we shall not lack expression of our unity either, for it is astonishing to what extent certain great hymns are the common property at least of all Protestant Christendom.

The short act of worship at the end of each conference day again primarily stresses unity and quietness. For this a simple liturgical structure has been suggested, largely based upon the Anglican service of evening prayer, since it has been found by experience at international Christian conferences that tired minds easily find peace and unity by joining together in an act of worship with the broad outlines of which they become more familiar each day.

Although in all our acts of worship we shall certainly be called to repentance and reminded of the divine forgiveness, we shall realize most acutely that we need it when we come to the central Sunday of the Assembly. This will bring us face to face with the harsh facts of divided Christendom. It is impossible for a conference representing so wide a range of Christians

to express their unity by receiving the Lord's Supper together. Deplorable as it is, it is a fact, and one from which we must not run away.

In order that every single individual in the Assembly may be a communicant at some service without infringing the discipline of some Christian church it is necessary to hold four services of Holy Communion. The biggest service will undoubtedly be that to which our host church, the Reformed Church of Holland, has invited all baptized and communicant members of other churches to participate, in the cathedral on Sunday morning. On the Monday, Tuesday and Wednesday there will be services of Holy Communion according to the church usage of the Anglicans, the Eastern Orthodox and the Lutherans. But even in this spectacle of division there is an opportunity for unity. On the Saturday night there will be a service of preparation for Holy Communion, at which those who must still be divided at the Lord's Table will unite in penitence and in preparation to receive, though according to diverse forms, the Body and Blood of the One Lord in Whom lies the only hope of unity.

There will of course be opportunity for many other occasions of private and corporate prayer and sacramental worship according to the traditions of the various Christians who will be present. But these are not so much activities of the Assembly at worship as opportunities for the individuals who compose the Assembly to practice the life of devotion to which they are accustomed.

The Assembly only lasts for fourteen days, and has much business to get through. Inevitably it will be a time of rush and strain. But

YOUTH ACTIVITIES WEEK AT HARRISON

A "Youth Activities Week" is being held this week by The Methodist Church in Harrison, with a class entitled Friendship and Marriage taught by Rev. E. J. Holifield, the pastor. The recreation is under the direction of Miss Wadene Foreman, the youth director. Rev. Allan Hilliard, the associate pastor, is bringing the devotional messages. A workshop period in the afternoon is directed by Miss Foreman.

BUNNY AND THE MOVING PICTURES

(Continued from Page 6)

And always after that when Bunny went to see a moving picture, he sat still in his seat all the time. —From the Bear Brothers, By A. W. Arnett, Beckley Cordy Co. Publishers

the times of worship may well be a real oasis of refreshment, lest those who are met together on God's business should be tempted to forget that God who called them.

Church Furniture
Work of the Highest Quality
At Reasonable Prices
Write for Catalogue
BUDGE & WEIS MFG. CO.
JACKSON, TENNESSEE

CHOIR ROBES
MADE TO ORDER
VESTMENTS - CHOIR CAPS
PULPIT ROBES - USHER UNIFORMS
FULL INFORMATION ON REQUEST
HIRSCH UNIFORM COMPANY
1006 E. 31st ST. KANSAS CITY, MO.

The Sunday School Lesson

By DR. O. E. GODDARD



ANDREW, THE MAN WHO BROUGHT OTHERS.

LESSON FOR AUGUST 15, 1948

SCRIPTURE TEXT: Matthew 4:18; Mark 1:16-21, 29; Mark 3:18; 13:3-7; Luke 6:14; John 1:37-43; 6:8-9; 12:20-22 Acts 1:12-14.

GOLDEN TEXT: He brought him to Jesus. John 1:42.

I have never thought of Andrew as one of the unheralded characters of the Bible. He was one of the most conspicuous of John the Baptist's disciples. John the Baptist led Andrew to Christ. "Behold the Lamb of God." Andrew was one of the first personal workers for Christ. "He first findeth his brother Simon and he brought him to Jesus." Andrew was one of the twelve chosen from all the disciples to become an Apostle. Luke 6:14) Andrew was also one of the twelve that Jesus called to be sent out to preach. (Mark 3:18)

At the feeding of the five thousand, Andrew brought the lad who had the supply of bread and fishes. With Phillip, Andrew introduced the Greeks to Jesus. (John 12:20-22).

Andrew was one of the four who questioned Jesus. (Mark 13:3). Andrew was one of those who prayed in the upper room and waited for the descent of the Holy Spirit. (Acts 1:12-14). Andrew was a favorite, and was fourth in the rank of Apostles. John, Peter, James, and Andrew—these are still honored names in all Christian lands. Take a men's Bible Class and see how many members have one of these four names. (Try it out in all the men's classes.) Note also how many churches are named, St. Peter, St. John, St. James, St. Andrew.

A Great Personal Worker

Our Methodist Church was slow to come to personal evangelism. In the early days of Methodism, the camp meetings, the brush arbor meetings, the open-air meetings were so well adapted to the times that the early Methodists depended almost entirely upon the annual revival for recruits.

Personal evangelism, at set times and personal evangelism for all the year, is a good but a comparatively new innovation in our Church. But Andrew was an excellent illustration of this method.

Personal Evangelism Enlists Laymen

Guy Black and Harry Denman have taught and enlisted thousands of laymen in personal work. I have seen and heard of many cases where a layman reached a person on whom the preacher had failed. I once had an Andrew and Phillip Brotherhood in my church and it worked well. Let all our laity, men and women, enroll in a class of personal evangelism and resolve to utilize every opportunity to help some one become a Christian. Let every member of this class resolve to try and lead one person each month of this year.

The Visit of the Greeks Significant

When Jesus was told that the Greeks wanted an interview with him, it moved him as no other request ever did. Please read John 12:20-22 and note the deep emotion this request produced in the heart of Jesus. He never said, "I shall be

happy to see the Greeks, - bring them in." The scene does not give us any account of an interview. The writer was, perhaps, so impressed by the emotional storm it caused in the heart of Jesus, he lost sight of his story and recorded the outbursts of emotion expressed by Jesus. (Read John 12:22-28)

Jesus saw in this incident things human eyes could not see; heard things human ears could not hear; felt emotions too deep for human sensibilities. He heard for the first time a call from the Gentile world, "Sirs, we would see Jesus." This Gentile voice was crying for union and communion with God. Jesus saw that he was the bridge to span the chasm to admit the Gentiles to communion with God. This brought him face to face with the necessity of his death and power of his resurrection. This call from the Greeks was one of the most significant events of his earthly sojourn. Surely he felt that way about it.

Three Phases of Andrew's Experience

1. To reach and save his own family. It was a great day for Christianity when Andrew won Peter, his brother. Peter won many to Christ. It was a great day when a cold formal Presbyterian preacher in Scotland brought an unknown boy to Christ. He did a great piece of work, for that boy was David Livingstone. It was a happy day when a heavy-hearted wife led a wayward husband to Christ, for he turned out to be one of the greatest Bishops of world-wide Methodism.

2. He loved his own race the Jews, Andrew was a busy soul. He was always on the alert to save his people. God only knows how many Jews were reached, directly and indirectly, by Andrew. We should never be satisfied so long as there is one lost soul living under the Stars and Stripes. Our work is unfinished so long as we have such vast numbers of our citizens who do not know our Christ.

3. Unto the uttermost parts of the earth, Andrew was one of the eleven who met Jesus on the Mount to hear his policy for the Church. After a moment of reverent silence and opening remarks tremulous with power, he said, "Go ye into all the world and preach the gospel to every creature." Here is the whole mission of the Church focalized in one short sentence—almost in one short monosyllable, "Go!"

Andrew's evolution from family, to nation then to all nations is the normal Christian experience. At what stage in this evolution are you? I hope the third stage.

You must dig deep to build high.
—Cumberland Presbyterian.

NAYLOR CHARGE

Naylor had her first revival for the year in May. Our district superintendent, Rev. R. E. Connell, was our evangelist. He brought some of the best messages we have ever heard, his texts being such as "Upon this rock I will build my church and the gates of hell shall not prevail against it"; "The length, breadth, height and depth of Christ's love"; "Children, have you any meat?"; "I have seen Jesus"; "As the father hath sent me even so send I you"; "Christ knocking at the door" and "The Two Ways."

Christians were strengthened and we had one conversion who came into the church by baptism.

During July we had our revivals at Oakland, Mt. Vernon and Bethlehem. Rev. Dale Dorsey of Maynard was our evangelist. Brother Dorsey brought a good soul stirring message from one to four times a day. Christians were brought closer together and closer to God and souls were saved. We had nine conversions at Oakland with seven additions by baptism and four conversions at Bethlehem and two additions by letter.

We had two Vacation Church Schools which were very successful. — Rev. and Mrs. Fred M. Thompson.

BIOGRAPHY OF MAHATMA GHANDI

NASHVILLE, TENN., July 20—MAHATMA GANDHI, an interpretative biography by E. Stanley Jones has just been received here by Abingdon-Cokesbury Press and is being rushed for publication September 9.

"This book is a symbol of my gratitude," says E. Stanley Jones, noted author and lecturer, who for forty years as a missionary-evangelist has been closely associated with the religious and political struggle in India, of his biography of the martyred Indian leader.

"I am still an evangelist. I bow to Mahatma Gandhi, but I kneel at the feet of Christ and give him my full and final allegiance. And yet a little man, who fought a system in the framework of which I stand, taught me more of the spirit of Christ than perhaps any other man in East or West."



BOOK BINDING

Old Bibles, Books rebound like new. Magazines and all types of bookbinding. Fine workmanship at reasonable prices.
NORRIS BOOK BINDING CO.
Gardner Bldg. — 102 Nichols Ave.
Greenwood, Miss.

PURE ICE

FOR PURE FOODS



KEEPS FOODS FRESH
LONGER AT LESS COST

★
See Your Ice Company
About A Modern Ice
Refrigerator
★

STANDARD ICE COMPANY

Little Rock - Hughes - Brinkley - Hot Springs - Beebe